LIBERTY UNIVERSITY
JOHN W. RAWLINGS SCHOOL OF DIVINITY

THE RESPONSIBILITY OF CHRISTIAN CHURCH PASTORS TO INCLUDE
HOMELESSNESS AWARENESS IN MINISTRY OUTREACH

A Prospectus Presented in Partial Fulfillment
of the Requirements for the Degree

Doctor of Education

by

Joy Nicole Hale

Liberty University, Lynchburg, VA

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APPROVED BY:
Name and degree, Dissertation Supervisor
Name and degree, Second Reader
Abstract

The Christian church pastor has a significant role in addressing homelessness within their communities. They must be willing to defeat this giant. This responsibility is further highlighted by the opportunity of outreach ministries within Christian churches working with community resources to identify the physical, financial, social, and emotional needs of the homeless. Understanding the pastoral leadership shapes and influences the Christian church is a critical component to comprehending how the church illustrates hope and the image of God to the homeless population. Many American individuals are faced with the debilitating stresses of homelessness without adequate emotional resources to address their issue. Homelessness is a way of life for those experiencing it and there are many contributors that either keep them in the difficult routine or challenges which make escaping the trauma nearly impossible (Haskett, Perlman, & Cowan, 2014; 2013). This mixed-methods study will be used to measure the relationship between Christian church pastors or ministry leaders and homelessness as well as their awareness to include homelessness in their outreach ministries. By examining pastoral leaders’ leadership styles, homeless needs and trauma, and community resources to effectively navigate homelessness, this researcher seeks to identify useful data for further research studies.

Keywords: homelessness, Christian church pastors, Christian church ministry leaders, outreach ministries, trauma, homeless community resources
Dedication

I dedicate this doctoral study to the loving memory of my mother, Margareta Reed Bradley. You have always been and continue to be the wind beneath my wings. You are the strength that built my foundation securely. While battling your health challenges, you exuded love, strength, and grace. You were always a lady. Thank you for showing me to never give up. Rest well my mother, my queen.

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This one is for the love I cherish so deeply for each of you. “For I know the plans I have for you, declares the Lord, plans to prosper you, and not to harm you, plans to give you hope and a future” (Jeremiah 29:11).
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To God be all the glory for the great things He has done. I am humbled by Your trust in me and most grateful that You have allowed me this opportunity, thank you, Jesus. “That is what Scriptures mean when they say, ‘No eye has seen, no ear has heard, and no mind has imagined what God has prepared for those who love him’” (1 Corinthians 2:9).

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List of Abbreviations

Authentic Leadership Questionnaire (ALQ)
Arizona (AZ)
Change Leadership (CL)
Institutional Review Board (IRB)
Leadership Survey (LS)
Organizational Readiness and Commitment (ORC)
Pastors on Homelessness Survey (PHS)
Servant Leadership (SL)
Transformational Leadership (TL)
Trauma-Induced Stress (TIS)
Chapter One: Research Concern

Introduction

Homelessness has become a part of the cultural landscape for many across America. It is estimated that nearly 600,000 Americans are homeless on any given night across the country (NAEH, 2020). The federal government has created task forces to address the increasing dilemma of homeless Americans (NAEH, 2020). Homeless individuals are, in many cases, strangers desiring assistance from those more fortunate than themselves. The Christian church can gain a deeper understanding of homelessness by acknowledging the tragedy of one’s homeless status as well as seeking to understand the dynamics implicit in this state of being without shelter and other needs. Being able to empathize with the stranger by remembering their own experience, the Hebrews were able to practice a kind of hospitality that was more than offering food and drink; it was the creation of a space in which the host identified with the unknown guest “as someone not entirely different from [them]selves” (Sackreiter & Armstrong, 2010, p. 207).

Chester and Timmis (2008) express their conviction that Christians are called to a dual fidelity - fidelity to the core content of the gospel accompanied by fidelity to the primary context of a believing community. As Christians, we should seek to demonstrate care and compassion through various means such as hospitality with those navigating homelessness today. For the Christian church, this may be a valuable asset to outreach ministries which seeks to serve the community by meeting their immediate needs. Christians whose love for the Lord Jesus flows from new hearts kept soft by the Holy Spirit have an instinctive desire to commend their Savior
to others (Chester & Timmis, 2008). The realization that God made us all, even the homeless, in His image and has equipped us all to conquer even homelessness is liberating.

In conducting this concurrent mixed-methods study, descriptive research design will be used to measure the relationship between Christian church pastoral leadership and their awareness of addressing homeless needs. At the same time, the inclusion of ministry outreach will be explored using qualitative interviews with Christian church pastors. Religious elements of social service programs are activities or messages that serve to create a religious environment, convey religious values, communicate religious beliefs to beneficiaries, engage beneficiaries in religious rituals, or bring spiritual resources to bear on social problems (Unruh, et al., 2005). The purpose is to understand the awareness of Christian church pastors and their ministry outreach to respond to the needs of the homeless population within their communities.

**Background of the Problem**

Questions concerning homelessness continue to surface in this country (Glasser & Bridgman, 1999). Homelessness is seldom a choice. Stable housing is the foundation upon which everything else in an individual’s life is built - without a safe, affordable place to live, it is much tougher to maintain good health, get a good education or reach one’s full potential (Haskett et al., 2014). Understanding the true needs of homeless individuals and the magnitude of the homeless crisis is essential. Many agencies that serve individuals and families experiencing homelessness are run by community or faith-based organizations, formal program evaluations or implementation of evidence-based methods and interventions is not necessarily the norm (Haskett et al., 2014). Many of these agencies do not have access to the knowledge or expertise to implement evidence-based programs. Haskett et al. suggest one of the important roles of
outside professionals is to bring this expertise to the various organizations that serve people without homes. Community resource collaboration with churches and other faith-based agencies is a great pathway to eradicating homelessness or reducing the likelihood.

The Christian church addressing homelessness can be a powerful, positive partnership. Historically, the Christian church has an ambivalent relationship to the city and to urban reform efforts (Jenkins, 2009). Addressing homelessness from a Christian perspective is a great way to demonstrate giving hope to those in distress. Recognizing the biblical mandate to care for the poor and the needy, the Christian church should incorporate servicing the needs of the homeless into its outreach ministry efforts. One reason for this is evidenced by the writer of the gospel of Luke, pointing to the words of Jesus: “The Spirit of the LORD is upon me, for he has anointed me to bring Good News to the poor. He has sent me to proclaim that captives will be released, that the blind will see, that the oppressed will be set free, and that the time of the LORD’s favor has come.” (New King James Version, 1982, Luke 4:18-19). Members of the Body of Christ should be compelled to help the poor out of sincere obligation as followers of Christ. Churches disengaged from their neighborhoods and Christian communities but satisfied to maintain a merely tactical relationship with the homeless may be hindered from the spatial conditions for offering grace to a homeless population (Jenkins, 2009). Homeless individuals need relationships seasoned with hope to overcome the trauma attached to that condition.

A deeply distressing or disturbing experience, also known as trauma, is likely a by-product of homelessness. The Christian church must be creative in addressing homeless trauma. So many are deeply wounded as a result of the trauma they have experienced (Davediuk et al., 2017). Reflecting the image of God is critical with outreach ministries in terms of how they
respond to the needs of those they are serving. Davediuk-Gingrich and Gingrich address the question of what the place of spirituality in the emergence, continuity, and healing of the self is. An answer to this question will be foundational in an outreach ministry seeking to meet the various needs of homeless individuals. When members of congregations are educated with respect to symptoms and root issues, they are better able to provide appropriate care for hurting people (Davediuk-Gingrich & Gingrich, 2017). Combining Christian biblical principles with tangible community solutions is a great launching pad for healing and change.

As spiritual leaders, pastors have the responsibility of helping people to transform and develop. This is many times accompanied by aiding the individual by acknowledging their strengths and weaknesses as well as having a willingness to change where appropriate. Successful leadership demands leaders are aware of the needs, strengths, weaknesses, and personalities of those they lead (Sims & Quatro, 2005). As leaders desiring to promote change in all people, pastoral leaders assist in transforming others by helping to strengthen weak areas, sustain areas of strength, and address needs. Jesus demonstrated the role of a pastoral leader by teaching in a manner that specifically addressed the needs of those he was speaking to. The Bible reveals His teaching methodology in the book of John by noting, “Jesus answered him, “I have spoken openly to the world; I always taught in synagogues and in the temple, where all the Jews come together; and I spoke nothing in secret” (New King James Version, 1982, John 18:20). Jesus demonstrated the importance of teachers being instruments of change, growth, and progression by openly teaching truth and change. He did this as a servant leader creating divine change influenced by the Holy Spirit.
As religious change agents, pastoral leaders promote change for a place of authority. Followers are often inspired to accept change when it is presented through the lens of innovation. Diffusion of Innovation (DOI) Theory, developed by Everett Rogers in 1962, is one of the oldest social science theories (LaMorte, 2019). According to LaMorte, DOI originated in communication to explain how, over time, an idea or product gains momentum and diffuses (or spreads) through a specific population or social system. Accepting ministry outreach for the homeless must gain momentum within the Christian church to be most effective. The end result of diffusion is that people, as part of a social system, adopt a new idea, behavior, or product (LaMorte, 2019). Such change can prove beneficial to the Christian church’s ministry outreach to the homeless. When a person learns about an innovation that they think may have important consequences for them or those they serve, uncertainty about how to respond typically leads to a search for further information, so the potential adopter can better assess whether the innovation’s attributes warrant further exploration (Dearing & Cox, 2018). The introduction of change must be managed successfully by the change agent for optimum success.

Change management must consider the humanistic aspects of the desired change as well as the suitable implementation process (Jones & Recardo, 2013). Pastoral leaders infuse change into their congregations through teaching and instruction on the importance of demonstrating aid to the less fortunate. Operating as change agents by leading and influencing change, Christian church pastoral leadership must be resilient during transition despite the challenges they face from those they lead and those they seek to aid. Including ministry tools to address the needs of the homeless is change that will need strong leadership influence to be successful.
Christian church pastors arguably have a responsibility to aid the homeless within their communities. This responsibility is embedded throughout Scripture where God commands his people to care for the homeless and the poor, including strangers and foreigners. In the book of Exodus, those Gentiles who were members of Israelite society were known as *gerim*, or resident aliens, when they left Egypt. (*New King James Version*, 1982, Exodus 22:20). The book of Ruth offers another example of a foreigner being provided for by the landowners with Ruth and Boaz (*New King James Version*, 1982, Ruth 1:1). As a *gerim*, the foreigners were a protected class that were covered by God in the Old Testament. It was established that those who could not entirely or sufficiently care or provide for themselves would be cared for by the owners of the land. This biblical concept represents ways in which the church today can take responsibility for caring for the homeless.

The Christian church pastoral leader should be inspired by the word of God to help the less fortunate. Within the Christian church, it can be argued that faith leaders have a tendency of persuading followers to believe in the same mission as the leader. This would be useful in creating change by implementing outreach to the homeless. According to the DOI theory, when promoting an innovation to a target population, it is important to understand the characteristics of the target population that will help or hinder adoption of the innovation (LaMorte, 2019). Christian church pastoral leaders likely understand the dynamics of their congregants as well as what is needed to establish innovation. The adoption of innovation within the Christian church regarding homelessness should spread into the community as congregants begin to partake in new behaviors on assisting the poor.
Faith-based communities can play an important role not only in educating their own congregations but also in representing a moral voice to the broader community (Davediuk-Gingrich & Gingrich, 2017). This study is designed to examine the influence of the Christian church pastoral leadership and ministry outreach in dealing with homelessness and the trauma attached, and adequately connecting those in need with sufficient resources to end homelessness. In this study homelessness trauma is defined as a deeply disturbing or distressing experience as a result of being homeless. Christian change is inspired by the Holy Spirit which guides believers in their efforts to help others. Pastors are in a position as leaders to encourage and lead the congregation through various leadership initiatives (Drummond, 2020). This researcher believes that Christian church pastoral leaders who advocate for the homeless in their communities will establish allies in people who view pastors as instruments of change. As change agents, committed to their Scriptural obligation, Christian church pastors can activate transition and transformation for those navigating the trauma of homelessness.

**Statement of the Problem**

Homelessness is a phenomenon that can rob individuals of purpose. People today want to know the meaning of life or just a sense of purpose (Chester & Timmis, 2008). The world consistently looks to the church for that hope. There is a responsibility of the Christian church to become change agents for Christ, especially in helping those in need. We’re reminded of the constancy of those in need by the Scriptures which remind us that “For you have the poor with you always, and whenever you wish you may do them good” (*New King James Version*, 1982, Mark 14:7). Churches exist to provide moral and spiritual value to parishioners and the
community (Grandy, 2013). For individuals navigating homelessness, a place of hope and help is critical.

The hope of Christ and a better life is shared throughout the gospel message. Christianity is word-centered because God rules through his gospel word (Chester & Timmis, 2008). Since the word of God reminds the Christian church of the duty to help the needy there is an inherent obligation to assist the poor. The answer to the devastation attached to homelessness is not completely eradicated with housing but may also be attached to a relationship with Jesus Christ. The book of Samuel encourages readers that “the Lord makes poor and makes rich; He brings low and lifts up” (New King James Version, 1982, 1 Samuel 2:7). The Christian church must offer a hand up to those found in a lowly state with an introduction to Christ and His love for all people. We are to reflect God’s grace to us in the way we treat the marginalized (Chester & Timmis, 2008). These authors argue we are not to give high priority to our rich neighbors but in contrast, consider the needs of the poor. Stevens (2013) argues that God’s desire is that there be no poor among us although it is also practical and likely probable that the sin of man will prevent this from being perpetually achieved. Chester and Timmis posit therefore, in any Christian ministry, including outreach among the poor, proclaiming, and teaching the work of God must be a central focus (Chester & Timmis, 2008).

Ministry to the poor may reach beyond addressing physical needs only. While providing shelter may meet the immediate need of housing for those living without it, it does not speak to the strategies needed to address other needs associated with homelessness. The Christian church can meet the physical and the spiritual needs of homelessness. What makes Christian social involvement distinctly Christian is a commitment to reconciling the poor to God through the
proclamation of the gospel (Chester & Timmis, 2008). Pastoral leaders are in a position to encourage and lead the congregation in helping the poor through outreach ministries and community resources. Effective leadership gives people a reason to participate by attracting the attention of people through various leadership practices: cognitive (thinking), spiritual (meaning), emotional (feeling), and behavioral (doing) (Gill, 2002). Effective leadership is vital in churches desiring to attract the attention of individuals in need as well as be known as a resource for helping the homeless.

Pastoral leaders should review their leadership styles and change process to determine if they are fulfilling Christ’s mandate to evangelize and disciple their members (Drummond, 2020). Outreach ministries are only as effective as their leader operating as a change agent. There is a level of motivation required to compel a sense of urgency for helping the needy. Addressing the health, mental health, and related service needs of homeless individuals and families can be important in shortening the duration of an episode as well as lowering the reoccurrence rate of homelessness (Haskett et al., 2014). Haskett et al. postulate most families without homes need an array of social services in order to establish or regain stable housing and productive lives. Outreach ministries can serve as connectors in aligning homeless individuals with the appropriate resources.

Being confident of available resources to assist in navigating their struggle can be critical to the homeless population. The Christian church community can work together with community agencies is providing applicable and appropriate services. As the evangelicals provided leadership in the 1830s, similarly, we need what some refer to as an urban benevolent empire of Christians banding together in various nonprofits and other voluntary organizations to address
the needs of the less fortunate (Keller, 2012). These resources may include shelter, counseling, 
spiritual guidance, as well as emotional healing. Individuals working with the homeless need to 
be aware of cultural diversity and values and also recognize the strengths of those who 
experience homelessness (Haskett et al., 2014).

Additional research is needed to study the impact on Christian church leaders’ 
willfulness to include homelessness awareness in their outreach ministries, pastoral leadership 
influence on outreach ministries and connecting the homeless with effective community 
resources. Researchers have conducted many studies on homelessness, leadership, and pastoral 
leadership styles but little research has been done combining the three elements to determine the 
possible influence of one element on another. Grandy (2013) posits that church leaders need 
empirical research to connect social science leadership theories with nonprofit organizational 
structures and practices. There is a lack of adequate research needed to influence awareness of 
homelessness, which must include obedience to God’s word, and the impact of their leadership 
style on outreach ministries working with the homeless (Grandy, 2013; Stewart, 2008). Together, 
teology and leadership are practical and pragmatic for Christians establishing leadership 
principles in the church (Ayers, 2006).

Pastoral leadership and its influence on homelessness is vital and must be studied as these 
leaders, with their outreach ministries, set the direction and vision of the church. Depending on 
leadership style using charisma, influence, and persuasion congregants may or may not be 
inclined to adopt homelessness into outreach ministry. This study looks to determine the 
relationship, if any, that exists between pastors’ leadership on homelessness and their outreach 
infectories, Christian church pastoral leaders’ leadership style, pastors’ awareness to address
homelessness in their community, and the relationship of community resources needed for immediate change.

**Purpose Statement**

The purpose of this mixed-methods study was to understand the awareness of Christian church pastoral leaders and their outreach ministries to respond to the needs of the homeless population within their church communities. In the study, descriptive research design was used to measure the relationship between Christian church pastoral leadership and their awareness of homeless needs. In addition, this study will use a non-experimental approach in gathering data. For this study, the descriptive research design pairs well with the non-experimental approach for determining pastoral leadership awareness of homeless needs.

This correlational study seeks to examine pastoral leadership impact and how pastors influence Christian church behavior within their outreach ministry toward the homeless population. Creswell (2014) posits non-experimental research tends to have a high level of external validity, meaning it can be generalized to the larger population under study (Creswell, 2014). Correlational studies cannot prove cause-and-effect relationships (Creswell, 2014; Leedy & Ormrod, 2016). Correlational research is prevalent in psychology as a preliminary way to gather information about a topic (Cherry, 2019).

Concurrently, the inclusion of outreach ministries is explored using qualitative focus groups and interviews with Christian church pastoral leaders. The reason for combining both quantitative and qualitative data is to better understand this research problem by converging both quantitative, broad numeric trends, with qualitative, detailed views and data.
Research Questions

The questions for this study were designed to examine the impact of Christian church leaders and their outreach ministries on homelessness within their communities as well as their ability to address the needs associated with homelessness. Additionally, the researcher evaluated the influence that the Christian church pastoral leaders’ leadership style has on homelessness and its inclusion within their church’s ministry outreach.

The research questions were:

**RQ1.** To what degree does the Christian church pastoral leader’s understanding of ministry outreach inform or influence their actions to address homelessness?

**RQ2.** To what extent is the church’s ministry outreach informed by knowledge about the needs of the homeless?

**RQ3.** To what extent has the Christian church pastoral leader provided leadership on issues related to homelessness in their community?

**RQ4.** In what way does the Christian church pastoral leader provide leadership outreach initiatives within the community/church community?

Assumptions and Delimitations

This researcher met assumptions or beliefs that are justified, reasonable, and valid, assuming the premise will help others better understand and evaluate the conclusions of the research (Leedy & Ormrod, 2016; Simon & Goes, 2013). This researcher will not perform constraints or delimitations that are beyond the researcher’s control (Leedy & Ormrod, 2016; Simon & Goes, 2013).
Research Assumptions

This researcher assumes that the mixed methods, non-experimental quantitative and qualitative correlational, study may have response bias from participants who have not given adequate thought or misrepresentation of facts on the survey (Leedy & Ormrod, 2016). This researcher believes that the selected surveys will yield the best responses to Christian church pastoral leaders’ views on homelessness. It is believed that an electronic survey will allow for honesty and truthfulness in participant responses as well as prevent false information. There may be potential biases in expectancy and belief by the researcher since the researcher is focused only on predetermined variables (Creswell, 2014; Leedy & Ormrod, 2016). This researcher assumes that Christian church pastors from the Chandler, Arizona area will be truthful in their thoughts, responses, and ministry practices regarding homelessness within their outreach ministries during the focus group discussion.

Delimitations of the Research Design

The study was designed to help to understand the awareness of Christian church pastors and their outreach ministries to respond to the needs of the homeless population within their communities. There were several delimitations to the study. The first delimitation is that the research is delimited to factors which contribute to the awareness of Christian church pastoral leader to include homelessness outreach in the ministries within their churches. The second is that the research will be delimited to assessing the relationships between pastoral leaders’ leadership style of the pastoral leaders and homelessness understanding and the inclusion of homelessness in ministry outreach. Thirdly, the research will be delimited to examining any quantitative differences associated with Christian church pastors influencing homeless
individuals through outreach ministries and community resources. Finally, the research will be delimited to exploring the attitudes of Christian church pastors toward leadership style models.

**Definition of Terms**

The following definitions offer clarity to the research study.

1. *Christian church pastors or pastoral leaders* are church leaders that have been leading a body of Christian believers for at least five years. Leaders associated with the denominational affiliations of Baptist, Bible, Evangelical, Lutheran, Non-denominational, Pentecostal, and Presbyterian will be included in this group (Baumgartner, 2011; Santich, 2017; Snodgrass, 2014).

2. *Outreach ministries* are a sub-entity within the Christian church that focuses on serving the spiritual, emotional, physical, or financial needs of individuals with these needs within the church’s community. This group of church volunteers and staff members serve as an extension of the pastor in caring for resident aliens within the community (Jacobi, 2015; Davediuk, et al., 2017; Sager, 2011).

3. *Community resources* are agencies within the church’s community that provide needed assistance such as financial support, counseling services, medical services, and housing opportunities to individuals seeking support (Jenkins, 2009; Haskett et al., 2014; Marshall & Keough, 2004).

4. *Leadership style* is the combined efforts, actions, and guidance of a leader in inspiring followers to carry out the Great Commission and hope in God to others (Drummond, 2009; Avolio & Bass, 2002; Church, 2012).
5. *Homeless individuals* are adults over the age of 18 years old living without housing, financial resources, and the ability to sustain themselves (Glasser & Bridgman, 1999; Chester & Timmis, 2008)

6. *Trauma* is a deeply disturbing or distressing experience as a result of being homeless (Mosley et al., 2012; Haskett et al., 2014; Davediuk et al., 2017; Armstrong et al., 2018)

**Significance of the Study**

Christian church pastors with active outreach ministries can be instruments of change in aiding in the overwhelming task of providing sufficient support to those living in homelessness. The responsibility of addressing homeless issues of housing and emotional trauma concerns must not reside solely in the hands of public officials and legislatures. This may require change for both the Christian church pastoral leader and public leaders. Changes are not easy to introduce and require the buy-in and commitment to change among those who will implement them (Hechanova et al., 2018). The Christian church and its ministry outreach have the power, position, and authority to create positive and rehabilitative change. Acknowledging that organizations are human systems, the success of institutional reform lies in the willingness of its members to support the changes (Hechanova et al., 2018). Change may look very different for those navigating homelessness; however, it is imperative that Christian church pastoral leaders engage in decisions to be change agents rather than pretend it does not exist.

Although there is a stigma associated with homeless individuals there is equally a need for the Christian church pastor and outreach ministries to provide leadership in addressing the response to issues related to homelessness. Recent policy responses to preventing homelessness recognize that it is the consequence of a range of social and economic problems, requiring multi-
pronged strategies extending beyond the delivery of housing services to address diverse, and often complex, individual needs (Netto, 2006). Offering community resources can be an effective tool used by Christian church pastoral leadership and outreach ministries seeking to serve the homeless population. Effective commitment is the desire to provide support because one believes in the benefits of the change (Hechanova et al., 2018). Christian church pastors have an opportunity to change the way homeless individuals view the church as well as their own lives. Moreover, Christian pastoral leaders can use their influence to leverage change in how outreach ministries address the scope of response to these persons in their communities.

**Summary of the Design**

There are three approaches to research designs: quantitative, qualitative, and mixed methods. This research will use the mixed methods design, quantitative, non-experimental correlational study, and qualitative, correlational study, to determine whether a relationship exists between Christian church pastors, their outreach ministries and addressing matters related to homelessness. In the correlational study, the dependent variable will be homelessness. A correlation assesses differences in one variable associated with differences in other variables (Leedy & Ormrod, 2016). The independent variables are pastoral leadership styles and their outreach ministry’s impact on homelessness.

The survey will generalize the population to make inferences concerning the participants (Creswell, 2014). The survey includes stratifications of the participants such as gender, age, race, church denomination, years of full-time ministry leadership, education, and geographic locations in Arizona (Roberts, 2010). The qualitative correlational study will test the theory of inclusion of homelessness awareness in the Christian church in a focus group setting.
The researcher intends to collect data through a focus group to assess the relationship that exists, if any, between pastoral leaders’ leadership styles, outreach ministries within their Christian churches, community resources, and homelessness awareness. The independent variables will be tested against the dependent variable to assess the direction and strength of the relationship between the independent and dependent variables using the correlation coefficient (Zhang et al., 2016). The dependent variable is homelessness, and the independent variables are ministry leaders’ or pastors’ leadership styles and their outreach ministry’s impact on homelessness. Chapter One establishes the foundation of this study by illustrating the conceptual framework and the research questions. Additionally, assumptions and delimitations, definitions of terms, the significance of the study, and the summary of the design were presented. The theological and theoretical framework of the research is rendered in Chapter Two.
Chapter Two: Research Methodology

Overview

A plethora of research regarding homelessness exists which offers many different variables that directly contribute to the dilemma. The Christian church leader, although direct leadership impact may vary, has significant impact in the ability for homeless individuals to navigate the emotional trauma associated with homelessness by understanding their most critical needs. Additionally, leaders may be helpful in developing community relations that will create an endless pathway to strengthening these individuals physically, mentally and spiritually (Snodgrass, 2014; Sackreiter & Armstrong, 2010; Parris & Peachey, 2013; Moxley, Washington, & McElhaney, 2012; Cran, 2016). This study includes an examination of the link between the Christian church pastoral leader and homelessness, by addressing the awareness and needs of the homeless, community connections to address the trauma attached to homelessness, and the stress associated with homelessness. It also examines Lewin’s three-step process for organizational change leadership (Burnes, 2004), Kotter’s eight-stage process of change (Kotter, 1996; 2012), servant leadership (Jacobi, 2015), alienation theory (Silva, 2017; Yuill, 2011; Mészáros, 2006), and social support theory (Hupcey, 1998; Ford, Tilley, & McDonald, 1998).

The purpose of this mixed methods, quantitative and qualitative, non-experimental correlational study, was to determine whether a relationship exists between Christian church pastoral leadership and homelessness. The research contributes to the literature by examining the theological and theoretical framework of the effects of homelessness and organizational change leadership. Most of the literature about homelessness addresses the nonspiritual contributors and solutions such as shelter, clothing, and other physical needs. This literature review explores the theological framework of Christian church leadership, community-based solutions for
homelessness, as well as the ability and expertise for trauma assistance. It surveys the theoretical framework of alienation theory, social support theory, the process of change, and organizational change leadership. Lastly, this section examines a review of related literature and the rationale for the study.

**Theological Framework**

The theological perspectives examined in this section address the overall awareness of homelessness, the responsibility of the Christian church in addressing the needs of the homeless, the need for the Christian church pastoral leaders to partner in the community for solutions to homeless needs, and the overall well-being of homeless individuals from a Christian standpoint. Christian church pastoral leaders should include biblical teachings on helping the poor within their outreach ministries in an effort to extend the reach of the Christian church into the community as helpers of the needy.

**Awareness of Homelessness**

Pastoral leaders, led by the Holy Spirit, are change agents capable of casting vision, willing to take risks, using coaching as an effective training tool, and building relationships with parishioners. As change agents within the Church, there must be consideration for biblical instruction given concerning caring for the needy, poor, and homeless. As God gave instruction for caring for the *gerim*, the Hebrew term for resident alien, or those outside the community of Israel, it became clear the impact of leaders operating as change agents by creating a culture of helping others. A resident alien is one who resides in a space that is foreign to them. In the book of Ruth, Boaz instructed his servants to leave behind some food in the field during harvesting for Ruth, the foreigner. This was a biblical illustration of caring for those in need and experiencing
challenging times. It can be argued that homeless individuals are resident aliens as they are not residing in a space that is their own while living on the streets or in shelters. Today’s Christian church leader has the same obligation and responsibility of creating change within their ministry to assist the homeless as we see in the example of Boaz and others who provided for the marginalized.

Christian churches across the country may possess some level of distance between the church and the homeless population. The reasons can vary from knowledge to resources which are valid and acceptable hindrances. Christian church pastoral leaders may have difficulty in providing temporary gratification to homeless individuals. This may be caused by failure to create relevant and consistent long-term solutions. While developing impactul outreach ministries which include meeting some of the tangible needs of homeless individuals, congregants and church pastors should also look for solutions that are long lasting and more permanent. The church, in particular, is admonished to care for the poor. “If one of your brethren becomes poor, and falls into poverty among you, then you shall help him, like a stranger or a sojourner, that he may live with you.” (New King James Version, 1982, Lev. 25:35).

Congregations whose missions expand to include spiritual support of homeless individuals must prepare their facilities, activities, opportunities, volunteers, and staff so they can host people in a dignified, supportive, and safe manner (Moxley, Washington, & McElhaney, 2012). Providing shelter and clothing is simply the beginning of a long journey to healing and restoration.

The Christian church pastor and outreach ministry should demonstrate that all mankind has been created in the image and likeness of God. “For in the image of God He made man” (New King James Version, 1982, Gen. 9:6). This is supported through sharing that all mankind is
created for a purpose. When an individual understands the traits and characteristics of God, they can also begin to realize the possibility of being transformed into His image. Mankind is uniquely made relational, capable of restoration, and qualified for dominion and rule. The hope of transforming into God’s image, when adequately expressed to someone navigating homelessness, creates a platform imperative to trauma healing. The mere possibility of reflecting God’s image in any way can be encouraging to one fighting to maintain any degree of hope.

As Christians, we understand that persons are created in the image and likeness of God. In the Holman Illustrated Bible Dictionary image and likeness are defined as having significant distinction in their meanings (Brand, 2015). “Image has been considered the essential nature of humans as God’s special creation, and likeness as reflecting this image in such qualities as goodness, grace, and love” (Brand, 2015). According to Brand, the Hebrew word selem or image refers to a hewn or carved image like a statue, which bears a strong physical resemblance to the person or thing it represents. The word likeness, demuth, means a facsimile. The New Bible Commentary reveals that mankind is God’s representative in the earth because we were made in His image (Carson, 1994). Although God is divine and creation of mankind is a divine act, there is a differentiation that man is not divine.

“Human beings were purposefully produced by God to fulfill a preordained role in His world. They have peculiar qualities that somehow reflect the nature of God Himself and set them apart and above all other created beings” (Brand, 2015, p. 314). This unique quality given to persons, specifically those in the Christian church, makes the Christian church leader the perfect intrant for infusing this into homelessness. The Bible teaches in the book of Genesis, “Then God said, ‘Let us make man in Our image, according to Our likeness; let them have dominion over
the fish of the sea, over the birds of the air, and over cattle, over all the earth and over every
creeping thing that creeps on the earth.’ So God created man in His own image; in the image of
God He created him; male and female He created them”” (New King James Version, 1982,
Genesis 1:26-27). Christian church pastoral leaders helping the Christian church community
understand the significance of being reflections of God on earth may prove valuable in assisting
the homeless population.

**Addressing the Needs of the Homeless**

An important element to addressing homelessness is providing tools to help individuals
overcome being homeless. Applicable trainings, resources, and courses which provide an
understanding of what is needed to remain in a non-homeless state moving forward is
imperative. The Christian church pastoral leaders and congregants can be impactful in both
preventing and decreasing homelessness recidivism through trainings and resources. Providing
training that teaches individuals skills to prevent becoming homeless is an effective tool the
Christian church can use. Also, teaching emotional and financial techniques which help those
navigating the trauma of homelessness is extremely helpful during homelessness recovery.

The Bible reveals Jesus Christ, in His role as teacher, sought to help anyone who chose to
listen and accept His teachings. He primarily taught the practical application of salvation
however, He also taught in parables on the specific needs of His followers, including sickness
(Matt. 10:1) and finances (Mark 12:41) as others taught on wisdom (Jam. 1:5) and diet (Dan.
1:10). Since the church is to replicate the biblical work of Christ on earth, teaching to the needs
of homeless individuals is valuable in aiding in their recovery. In Romans 15, the Apostle Paul
teaches the importance of the stronger Christian supporting the weaker. The New American
Commentary suggests that rather than the stronger Christian insisting on their own way, they were to be supportive of those whose faith was insufficiently robust (Dockery, 1991). This concept could provide a framework or paradigm for helping today’s Christian church in assisting the homeless population. While certain freedoms and perspectives of members in the Christian church are robust, others may be struggling to develop that level of spiritual understanding and application. It is vitally important that the Christian worker be willing to hear the needs of the weaker homeless individual and seek to support them in that area as needed. Christian training and teaching by pastors or teachers that address both spiritual and practical needs provide a two-prong approach to aid homeless individuals in working through their struggle. Such teachings provide emotional and spiritual support that should offer strength to the homeless.

Christian church pastoral leaders have the influence to mitigate the emotional and spiritual trauma experienced by homeless individuals as well as the spiritual resources to instill hope and eradicate fear evidenced by the cycle of homelessness. This is accomplished by understanding the power of God’s love. The Apostle Paul teaches in the book of Romans, “Yet in all these things we are more than conquerors through Him who loved us. For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord” (New King James Version, 1982, Rom. 8:37-39). The Christian community can be a direct influence in social, emotional, physical, and moral change through teaching about wholeness found in a relationship with Jesus. Religiosity, defined as a cognitive and behavioral commitment to organized religion, influences the personal lives of Christians every day (Kerley, et al., 2011). Religious participation and demonstration of godly
love is directly impacted by religiosity stimulating group activities, group learning and individual spiritual growth. The Christian church community is more than capable of being influential in the implementation of such change. To be clear, the term religiosity in this context, refers to the deep and abiding faith in Jesus that effects change and transformation within individuals.

For the Christian church leader addressing the trauma associated with homelessness, change may look different and should be responded to differently with a strong emphasis placed on the total needs of the individuals navigating this difficulty. The key to addressing their most prominent needs should be clothed in love. The call remains for followers of Christ to spread the good news of Jesus Christ and to be His disciples. In the book of 1 John the Bible teaches, “He who does not love does not know God, for God is love” (New King James Version, 1982, 1 John 4:8). Because God is love there is a mandate for His followers to replicate His love, especially to those lost and in need.

One of the ways we can show love is through physical means of security. Securing shelter is simply the first step to healing and overall stability for homeless people. Although there is a stigma associated with homeless individuals there is equally a need to be an act of love to those experiencing this devastation in their time of greatest need. “Therefore, as the elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering;” (New King James Version, 1982, Col. 3:12). Christian church pastoral leaders and their congregants are most effective in addressing the needs of homeless individuals when their actions are rooted in kindness. As earthly representatives of Christ, the Christian church should seek to extend kindness with humility to those hurting, specifically those navigating homelessness. Assisting homeless individuals in securing housing, attending to their physical or psychological needs, and
addressing the immediacy of the situation is yet another way that we demonstrate kindness and humility among those with whom we live.

Examination of the Body of Christ discussed in the Bible will assist in expounding upon the importance of love within the Christian community. The synoptic gospels further define the relevance of Christian community with their coordinated references to loving our neighbors, which could include the homeless. The Apostle John writes, “So now I am giving you a new commandment: Love each other. Just as I have loved you, you should love each other. Your love for one another will prove to the world that you are my disciples” (New King James Version, 1982, John 13:34-35). The Apostle Paul teaches on reciprocal responsibility through relationships with one another in the book of Ephesians. Elsewhere, in 1 Peter 4:10, Peter further illustrates a responsibility to help others, "Each one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms" (New King James Version, 1982). This type of faith is accentuated by understanding the love God has for His children for which reciprocation of that love to others is required. Those who follow Jesus develop into Christlikeness in a unified fashion through faithful stewardship and divine grace (Chandler, 2015). Within a community of Christians, who are striving to be like Christ as servants, love should be the bond that knits the community together. Individuals who have placed their faith in Jesus share the hope of eternal life. This community orientation, underscored by the hope that is within us, allows us to cultivate an environment of earthly love one to another. This type of community experience will demonstrate the love of the Father in the earth as tangible witnesses of God’s grace and mercy helping to heal the needs of those in trauma as a result of homelessness.
The book of Jude impresses the significance of showing mercy and demonstrating love which requires an outward expression (New King James Version, 1982, Jude, v. 21). Calvin and Haroutunian (1958) argue that love is to be the guardian and ruler of our life. “It is the right course of our calling, when we make progress in love” (Calvin & Haroutunian, 1958, p. 447). The impact of a strong Christian community displaying love while simultaneously refraining from judgement encourages one to begin to rise above homelessness. We become open-minded to God’s grace through individual spiritual practices (Dean, 2015). Practicing love and inclusion is an excellent practice for the Christian church community. The more that is understood about homelessness and its relationship to the Christian church, the less difficult it will be for the Christian church pastoral leader to assist in addressing the needs of homeless individuals.

Community Solutions

Homeless individuals can be perceived as strangers desiring assistance from those more fortunate than they are. Developing empathy for the stranger as evidenced by remembering their own experience, allowed the Hebrews to practice a kind of hospitality that was more than offering food and drink; it was the creation of a space in which the host identified with the unknown guest as someone not entirely different from themselves (Sackreiter & Armstrong, 2010). There are practical methods proven effective that include addressing the most pressing immediate physical need prior to attempting to assist health, education, employment, and sustainable housing. It is critically important that the Christian church pastoral leader and their congregants seek to meet the natural needs of hurting people before attempting to address emotional, mental, or spiritual needs.
The gospel writer, Matthew, illustrates the significance of deliberately meeting the need of an individual in chapter 25. This passage spotlights hunger and thirst being needs of the Son of Man that were met by others in His time of need. The New American Commentary suggests there are three basic human needs, apart from salvation, which include food, shelter, and companionship (Dockery, 1991). When an individual is seeking food there should be an obligation to give them a meal before attempting to investigate the emotional or mental condition of that individual. The Bible highlights the intention of Christ to approach the areas where there is the greatest need, both with individuals as well as with places or things, before going any further. With the Samaritan woman in John chapter 4, Jesus began with a discussion on a drink of water before settling in on matters that concerned her heart. New (1994) posits the idea of drink for physical needs led naturally into the comment about the gift of God, which turned it into a spiritual issue. That is a tangible example for the Christian church, specifically pastoral leaders, to be intentional in following and duplicating.

**The Well-Being of Homeless Individuals**

One responsibility of the Christian church is to care for the needs of others with diligence and sincerity. The book of Deuteronomy makes this abundantly clear by illustrating the law of generosity that the Christian church is to display. “For the poor will never cease from the land; therefore, I command you, saying, ‘You shall open your hand wide to your brother, to your poor and your needy, in your land’” (New King James Version, 1982, Deut. 15:11). The Christian church pastoral leader and community may be aware of the status of their homeless neighbor and be willing to be generous however there can be the question of how much can and will be done in helping them to overcome homelessness. This example of generosity will require servitude
mixed with compassion. “Whoever oppresses a poor man insults his Maker, but he who is generous to the needy honors him” (New King James Version, 1982, Prov. 14:31). Christian hospitality with the homeless involves welcoming the stranger through acts of service. Those who serve in this manner seek to address emotional and spiritual needs by the extension of friendship with self and with God. Servant leaders are distinguished by both their primary motivation to serve (what they do) and their self-construction (who they are), and from this conscious choice of doing and being they aspire to lead (Parris & Peachey, 2013). Failing to meet the physical needs of individuals coping with homelessness may render the Christian hospitality attempt ineffective.

Discerning the well-being of others begins with compassion and consideration for someone other than self. The Apostle Paul reminds the church of Philippi how to treat others, “Let each of you look out not only for his own interests, but also for the interests of others” (New King James Version, 1982, Phil. 2:4). There is a need to keep this concept prevalent within the Christian church community in assisting the homeless. The Christian duty to consider the needs of others should be cultivated in selflessness. Aiding the homeless population insists the needs of others be considered as though they were our own. Henry (1706) posits there are further exhortations to Christian duties, including like-mindedness and lowly mindedness, according to the example of the Lord Jesus. Henry suggests that kindness is the law of the Kingdom of God which is demonstrated by brotherly love. Christ came to humble us and destroy the spirit of pride (Henry, 1706). We must be aware of our own faults, and quick in observing our own defects, but ready to make favorable allowances for others. Clendenen (1991) underscores the idea that Philippians 2:4 expresses the dynamics of church relationships and fits the example of Christ.
There is a significant obligation of the Christian church community and the Christian church pastoral leader to demonstrate kindness to those in need through relationship, including the homeless.

**Theoretical Framework**

The theories examined in this section are related to the theory of alienation, theory of social support, and organizational change leadership. Organizational change leadership is vital for organizations seeking to transition. This study will discuss Lewin’s three-step plan for organizational change as well as the management of change. Additionally, the study will examine Kotter’s (1996) eight-stage process for creating effective change. Christian church pastoral leaders will need to be committed to change implementation and management to effectively address the needs of the homeless population within their communities.

**Theory of Alienation**

Karl Marx’s work in social interactions and human nature has framed much of what we see in social work today. Although his views on religion can be quite controversial within the Christian community, some of his work is relevant to this study. This researcher does not ascribe to his position that religion provides more power and resources to any one group of people; however, his work on alienation is useful in examining the social and human impact on homelessness. Marx’s theory of alienation is defined as “the estrangement of people from aspects of their species-essence as a consequence of living in a society of stratified social classes” (Mészáros, 2006, p. 71). Homeless individuals find themselves estranged from their homes, community, and family resulting in them feeling alienated as well as isolated. Alienation should not be considered either mystical or indestructible (Silva, 2017). One of the four aspects of
alienation is the alienation of man from man or society. Human beings are social beings (Kaplan, 1972). Created in the image of God, mankind is designed to be in relationship with others, which can be effective in supporting mental health. Alienation from God and from others leads one to exhibit certain realities, including cognitive decline, social disorders, and physical traumas, including homelessness. Alienation deprives an individual of key relationships which are valuable to whole-person formation and transformation.

Marx posits that economic alienation was the common link of all forms of alienation and dehumanization (Silva, 2017). The inability to sustain oneself financially is a huge contributor to alienation. With its potential to articulate how human suffering and self-estrangement emerge out of particular relationships between people, their social structures and nature, alienation theory provided sociologists with a useful tool on a variety of levels (Yuill, 2011). From a Christian perspective, one would argue that alienation from God is the basis for all other forms of estrangement and human suffering. The role of the Christian community should be to seek to repair and restore that fundamental alienation structure.

Homelessness can also be viewed and analyzed through a sociology lens. Considering homelessness through the concept of socialization, it is possible to study the socialization stages of the homeless, their needs, agents and institutions of socialization, and resocialization (Rakhimbekov & Abdikerova, 2018). Socialization is pivotal to their ability to overcome homelessness. Social alienation is a devastating reality for many homeless individuals as well as an abrupt contradiction to their nature. Because mankind is innately relational there is a significant need to foster all forms of social interactions for all people regardless of their social or economic class. Marx offers a method of exploring social structure and interaction that
stresses multiple dynamic relationships (Yuill, 2011). Social structures are built upon social interactions which create rules, guidelines, and institutions for which people live. Understanding this critical concept is imperative in creating effective action plans designed to address the needs of this population.

**Theory of Social Support**

Social support consists of interpersonal transactions and includes emotional support, instrumental support, and informational support (Ford, Tilley, & McDonald, 1998). Without fully understanding the gravity of the emotions attached to navigating the byproducts of homelessness there is little that can be done to address the root cause of the issue absent of social support. Ford et al. indicated that emotional support includes expressions of liking, admiration, respect, or love. Instrumental support, the use of relationships as the means to achieve a goal, often refers to providing money, labor, or time or modifying the physical environment for others, while informational support refers to providing advice, suggestions, directive, or information (Ford, et al., 1998). For any form of support that is offered to be effective it must be relevant to specific needs. Supporters should seek to understand the need. All forms of social support are useful in assisting individuals who are navigating homelessness when specifically tailored to the audience.

There are five categories of social support: type of support provided, recipients’ perceptions, intentions, or behaviors of the provider of support, reciprocity between the recipient and provider, and social networks (Hupcay, 1998). The move to assist homeless individuals through the Christian church should be authentic and perceived as readily available. Perception of the availability of social support during times of stress influences outcomes (Ford et al., 1998).
It is imperative that the assistance offered to homeless individuals is perceived as genuine and plentiful. Strategies for minimizing stress can be invaluable for the homeless population. The stress-buffering hypothesis asserts that social support lessens the impact of stress on well-being (Ford et al., 1998). Christian church pastoral leaders can mobilize their workers to offer social support in ways that help to minimize stress.

Helping the needy must be rooted in freewill and compassion which should be taught by the Christian church leader. Some Christians may feel a social obligation to provide support (Hupcey, 1998). This social obligation should also extend to the Christian church leader and community. Demonstrating social support to those in need is an extension of Christ and coincides with the spiritual obligation of extending love. Failure to do this in love could cause the support to be misperceived, so even though the support may be helpful the recipient may not feel positively about the support received (Hupcey, 1998). The overall well-being of an individual could increase with appropriate social support. Homeless individuals tend to feel alienated which furthers their level of stress.

The provision of social support may function to alleviate stress, but beyond a certain level, social support may actually serve to exacerbate symptoms of stress (Ford et al., 1998). The Christian church pastoral leader should be willing to provide sufficient training to workers to ensure they do not compound an already stressful event. The providers of support may be doing their best but may not know what is needed or have the experience or ability to provide the support needed to produce a positive outcome (Hupcey, 1998). Incorporating training within the Christian church community may be the appropriate thing for addressing the needs of the homeless.
Homelessness can take a toll on the mind and mental state of individuals attempting to defeat this giant. Previous research suggests that overall well-being is defined as satisfaction within all life spheres (Coleman, 2017). With mounting fear, worry, concern, and desperation weighing heavily on the mind some homeless are not able to maintain mental wellbeing. This will often lead to poor decision making and avoidance of assistance. Interaction between police and homeless individuals with mental illnesses occurs in cities across the United States every day, prompted by structural changes in social and economic policies and economic dislocations that have resulted in reduced funding for public mental health services, loss of affordable housing, and a reliance on criminal justice systems to manage inequality (Simpson, 2015). There is an obvious need for spiritual and natural guidance for these individuals. Arguably, prayer infused counseling working collectively with meeting their tangible needs may help in maintaining a healthy mental state for many homeless people of all ages.

Homeless shelters continue to sprout up in communities throughout America however, there is little indication that emotional and mental support is being offered within those shelters. The answer to the devastation attached to homelessness is not completely eradicated in shelters. The trauma of homelessness alters the perspective of happiness and security which stimulates depression and poor mental health (Armstrong, Owens, & Haskett, 2018). Shelters provide a temporary solution to what may be a long term, cyclical, generational problem but fails to address the emotional component. While shelters may address the immediate need of housing for those living without it, it does not always provide adequate strategies needed to end the cycle. It can be argued that leaders of nonprofit organizations that provide shelter to homeless individuals
and families do little to attack the mounting need of affordable housing for those living in poverty.

Beyond shelter many nonprofit organizations that address homelessness are seldom equipped to offer other services that rebuild the possible emotional damage suffered through homelessness. Such trauma could affect all ages. Parents with extensive trauma histories who face homelessness can find it difficult to consistently provide the optimal levels of parental sensitivity, empathy, warmth, and scaffolding of emotional regulation that characterize supportive and secure parent-child relationships (Sheller, et al., 2018). Offering additional services, including spiritual freedom, is not locked within the walls of homeless shelters but is a reasonable option for the Christian church community. Christian church pastoral leaders should be committed to recognizing, acknowledging, and addressing the injustices and trauma these individuals face.

There is a benefit to the Christian church member in understanding their obligation to help others, specifically the homeless population. Arguably, the Christian church pastor will likely teach the importance of encouraging others to join the Christian movement using the Great Commission taught in the Bible. This is certainly a useful tool in growing the Christian church. When incorporating aiding the homeless in ministry outreach there is a benefit to both the church and the homeless community at large. For the Christian church leader and follower there is a sense of fulfillment in demonstrating Christian love. Helping others in need is a real-time depiction of Christ helping all mankind in need of salvation by dying on the cross. The Christian church community extends love in reciprocation to having received such great love. For the homeless community such assistance can help to launch individuals onto a new path of hope.
Organizational Change Leadership Theories

One of the organizational change leadership theories is change management. Change management must consider the humanistic aspects of the desired change as well as the suitable implementation process (Jones & Recardo, 2013). Christian church pastoral leaders should be willing to adopt the philosophy of change if transition is going to take place within their team. With change management the goal is generally to diminish the pains and distractions associated with change (Cran, 2016). There is a continuous change cycle that Christian church leaders and congregants must be aware of that will set the tone for when, how and to what extent change must occur.

Implementing change can be difficult for a variety of reasons making change acceptance an even greater challenge. Organizations that engaged in change initiatives have experienced high failure rates (Drummond, 2020). Equally as important as implementing successful change is the management of change. All organizations need leaders who are committed to helping followers achieve organizational change goals (Drummond, 2020). Change is not always easily accepted making it more difficult to manage as well as to administer the appropriate timing, method, and execution of change. Successful leaders demonstrate skill in both the management of and the execution of change while simultaneously building acceptance of the change within the team.

Christian church pastoral leaders, as managers themselves, can be defined as individuals who create goals rather than vision. Managers duplicate existing concepts rather than create new ones. Managers think short term only and seek to control risks. The definition of management is to exercise executive, administrative, and supervisory direction of a group or organization
(Bargau, 2015). The difference between change leadership and change management is the scope of the initiative, level of focus as well as the number of stakeholders and supporters (Jacobi, 2015). Establishing relationships within the Christian church that support helping the homeless to change is critical.

Lewin’s three-step plan for organizational change is well known (Burnes, 2004). Burnes recognized Lewin for theories in organizational change: field theory, action rescued, and group dynamics (Drummond, 2020). Change, although resisted by some, can bring the appropriate elevation an organization may need. Lewin’s action research theory suggested a change that warrants actions, and the modification must adequately examine the circumstances (Burnes, 2004). Christian pastoral leaders attempting to navigate change for homeless individuals should first be committed to examining the circumstances which led to the homelessness.

Change leaders serve to cultivate and foster an attitude of change as well as create optimism regarding the impending change. Lewin’s three-step model includes unfreezing, changing, and refreezing. The first step involves shaking the belief system and behaviors of the group. Helping the homeless create new behaviors can be transformational. New behaviors cannot take shape until old behaviors are unlearned (Drummond, 2020). The second step of change demands movement. Moving means the group moves from a less advantageous position to a better place (Burnes, 2004). The final step of refreezing can be argued as the most critical step. Refreezing the mindset and new behaviors is imperative for successful change and homelessness recovery. All parts of the group’s actions must be consistent, requiring a refreezing into the organization’s culture (Drummond, 2020).
Effective change may be deemed essential if change is to be implemented successfully. Kotter’s (2012) eight-stage process for creating significant change include: establishing a sense of urgency, creating a guiding coalition, developing a vision and strategy, communicating the change vision, empowering employees for broad-based action, generating short-term wins, consolidating gains and producing more change, and anchoring new approaches in the culture. Each stage of the eight-stage process fortifies the intended change to create sustainability within the organization, the Christian church.

Christian church pastoral leaders can benefit from Kotter’s eight-stage process. Instilling the idea that change within the homeless population, led by the Christian church, needs to occur now will initiate the thought process for change. Establishing a sense of urgency, step one, is critical to gaining needed cooperation (Kotter, 2012). With urgency low, it is difficult to put together a group with enough power and credibility to guide the effort or to convince key individuals to spend the time necessary to create and communicate a change vision (Kotter, 2012). Effective leaders yearn to inspire others to embrace being different as well as invoking change.

Steps two and three can work harmoniously together by creating unity and a shared vision. Laying a vision and foundation of faith is the primary role of Christian pastoral leaders. Vision refers to a picture of the future with some implicit or explicit commentary on why people should strive to create that future (Kotter, 2012). Individuals can be resistant to change which can cause an environment to be slow to transition. Kotter posited vision motivates people to take action in the right direction, even if the initial steps are personally painful. An effective vision and back-up strategies help to resolve change resistance (Kotter, 2012).
Communicating the change vision and empowering action are effective in keeping individuals engaged with the impending change movement. The development of a transformational vision often requires those on the guiding coalition to spend a few hundred hours collecting information, digesting it, considering alternative, and eventually making choices (Kotter, 2012). Christian church leaders should attempt to over-communicate the importance of the vision while empowering the group to be innovative and collaborative. Accepting a vision of the future can be a challenging intellectual and emotional task (Kotter, 2012). Impacting the lives of the homeless can be emotionally challenging for the change makers.

Steps six and seven celebrate the successes and increase credibility. Improving performance by rewarding workers and changing all structures and policies that are not appropriate for the change is critical (Drummond, 2020). Christian church pastoral leaders should display intentionality in highlighting the wins that the church community experiences. Running a transformation effort without serious attention to short-term wins is extremely risky (Kotter, 2012). Spotlighting victories, even small ones, tends to keep workers involved and focused on the vision creating a collaborative culture.

Cultural change is the glue in change implementation. Culture refers to norms of behavior and shared values among a group of people (Kotter, 2012). It is imperative that the collective group embraces the new culture presented by the change. Shared values are important concerns and goals shared by most of the people in a group that tend to shape group behavior and that often persist over time and even when group membership changes (Kotter, 2012). When taking on the enormous challenge of impacting the lives of homeless individuals the church should
share the same values. The gift of God’s love is the cement needed for change implementation by the Christian church.

Related Literature

Gortner (2009) contends that perception and perspective are critical elements to successful leadership. He states:

Choice in perception is one of the most critical skills in effective leadership. Equally important as choice in initial perception, or the ability to frame the situation one is entering, is the ability to help re-frame perceptions and perspectives, both one’s own and those of others (Gortner, 2009, p. 125).

Reframing one’s mindset may be the appropriate decision when attempting to implement change or demonstrate the importance of a change. This section of the literature review will examine the following topics: leadership perceptions and perspectives, change leadership, servant leadership, transformational leadership, organizational readiness and commitment, trauma-induced stress, health issues associated with stress, the rationale for the study, and the gap in literature.

Leadership Perceptions and Perspectives

This portion will explore leadership perceptions and perspectives within organizations, including the Christian church. Agote, Aramburu, and Lines (2016) examined the emotions in respect to organizational change. They posit that leadership and trust be fundamental when dealing with change processes (Agote, et al., 2016). In conducting their case study, they gathered and analyzed the experience of 102 Spanish human resource managers using structural equation modeling. It was determined that trust mediates the relation between authentic leadership perception and the experience of negative emotions (Agote et al., 2016). Emotions are essential
between leaders and followers, and facial expressions are associated with feelings (Trichas et al., 2017). Understanding these expressions and emotions could be valuable for the Christian church leader in assisting homeless individuals. Trichas et al. (2017) believe that behavior binds with facial information automatically and without intention, and this process is likely facilitated by emotional reactions to faces. Facial expressions are central to feeling, expressing, regulating, and understanding emotional patterns (Trichas et al., 2017). Trust and emotions are critical components in effective leadership.

In addition to emotions, leadership style and level of trust in the leader are considered fundamental elements for the success of change processes and have also been thought to influence emotions (Agote et al., 2016). The Christian church leader’s understanding of their own approach to leadership can be useful in determining the appropriate emotions that a homeless individual may be displaying. Trichas et al. (2017) enlisted the implicit leadership theories (ILTs) to examine the cognitive structures of leadership perception. Leadership perceptions are a more dynamic process than just matching target behaviors to a perceiver’s set of general leadership dimensions (Trichas et al., 2017). Christian church leaders need a reasonable understanding of their own leadership perceptions to be most effective as a leader. In counseling or offering resources to the homeless population, an ability to understand behaviors and facial expression is key. Smiling facial expressions are considered more trustworthy than non-smiling facial expressions, and angry facial expressions are associated with perceptions of high dominance and low affiliation (Trichas et al., 2017). Knowledge of what should be looked for is critical to properly helping homeless individuals navigate their emotions.
Kammerhoff, Laustein, and Schutz (2019) describe leadership as a music conductor leading an orchestra. The leadership skills necessary to successfully lead an orchestra, such as conveying a strong vision and facilitating followers’ performances to the best of one’s abilities, are skills that are considered desirable for leaders in work settings (Kammerhoff et al., 2019). If contemporary churches want to increase their ministry effectiveness and experience enduring success, they must be willing to design and redesign themselves beginning with leadership (Austin-Roberson, 2009). Conductors work in an environment in which it is crucial to promote a shared vision and to facilitate precise teamwork through leadership (Kammerhoff et al., 2019). Effective leadership demands influential leadership for success.

Specifically, within the Christian church leadership style is critical to success. It can be argued that the size, growth, and longevity of a congregation hinges primarily on the style of the Christian church pastoral leader. Style can include interaction with congregants, teaching methodology and delivery, community impact and influence, as well as care and hospitality for followers. The Christian church leader must be willing to adjust style where appropriate to maintain the commitment of followers. Leadership means using communication processes to influence people’s behavior in a goal-oriented way (Kammerhoff et al., 2019). Austin-Roberson (2009) posits many church leaders believe that making changes to its organizational design to meet contemporary demands is somehow compromising the church’s moral position and function in the world.

**Change Leadership**

Change leadership is needed in the Christian church for those who desire to implement a means by which the church community can aid homeless individuals. The inception of change is
likely developed in the mind. Changes are not easy to introduce and require the buy-in and commitment to change among those who will implement them (Hechanova, Caringal-Go, & Magsaysay, 2018). The authors posited that implicit leadership theory (ILT) assumes that followers have schemas of effective leaders and the greater the congruence between subordinates’ schemas and the leader’s actual traits and behaviors, the more effective the leader is perceived to be (Hechanova et al., 2018). Buy-in to a change movement is critical even within the Christian church. The success of institutional reform lies in the willingness of its members to support the changes (Hechanova et al., 2018).

Commitment to the change is imperative for the leader as well as the follower. Affective commitment, continuance commitment, and normative commitment are detailed by these authors. Affective commitment is the desire to provide support because one believes in the benefits of the change (Hechanova et al., 2018). Behaviors are also extremely important for change. Behavioral commitment relates to the process by which individuals become locked into a certain organization (Meyer & Allen, 1997). The recognition that change should be supported to avoid the costs associated with not supporting it is the definition of continuance commitment (Hechanova et al., 2018). It is important to understand the conditions that contribute to the development of commitment and the consequences of the commitment from the employees’ perspective (Meyer & Allen, 1997). Normative commitment to change is the sense of obligation to support the change (Hechanova et al., 2018). Hechanova et al. contend that affective commitment has a greater weight in predicting support for change.

Change can be a fearful experience for anyone, including those associated with a Christian church. The main task of change managers is to guide the organization through the
confusion and transition from the current to desired state (Hechanova et al., 2018). Leadership style will often determine to what degree followers are willing to contribute to the change by how well fear and apprehension is managed. The responsibility of guiding the change process rests in the hands of today’s Christian church leaders (Austin-Roberson, 2009). “Leadership is a process whereby an individual influences a group of individuals to achieve a common goal” (Northouse, 2013, p. 5). It should be considered that the style of the leader may have considerable impact on followers and their contribution to obtaining the goal.

Another potential mediator of the impact of transformational leader behaviors on extra-role performance, in addition to trust, is member satisfaction (Podsakoff, MacKenzie, Moorman, & Fetter, 1990). Teamwork is important within the Christian church community in creating change. Perceptions of leader effectiveness provide followers with the feeling that their leaders and organizations are competent and worthy, and such positive evaluations may foster engagement and commitment on the part of followers (van Dierendock et al., 2014).

An interactive leader, specifically with the Christian church, is a requirement for effective organizational change. Organizational leadership and change go hand in hand, and one is nothing without the other (Burnes, Hughes, & By, 2016). A leader is not a sole voyager, but a key figure whose actions or inactions can determine others’ well-being and the broader good (Burnes, et al., 2016). Herold, Fedor and Caldwell (2007) ascertain the acceptance of and support for organizational changes on the part of the organizational members is generally viewed as critical for the success of planned organizational changes. Impacting the lives of homeless individuals will need member support within the Christian church. The difference between change leadership and change management is the scope of the initiative, level of focus as well as the
number of stakeholders and supporters (Jacobi, 2015). Change is captured within the hearts of team members when presented with sincerity and the best interest of the members and the organization are included.

**Servant Leadership**

Servant leadership is also a critical element for leaders. Servant leader, a leadership style of pastoral leaders, is a term shaped by Greenleaf in 1970 (Drummond, 2020). Robert Greenleaf describes servant leadership as a concept that begins with the natural feeling of wanting to serve first (Greenleaf, 2018). Servant leadership can be summarized into ten principles: listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people, and building community (Sandling, 2019). Each principle highlights the important elements needed to lead from a place of servanthood. The servant-leader is a servant first, with feelings that one wants to serve, to serve first, as opposed to wanting power, influence, fame, or wealth (Greenleaf, 1977). van Dierendock et al. (2014) believe that servant leaders have an altruistic calling which is the motivation of leaders to place others’ needs and interests ahead of their own, and organizational stewardship, which orients others toward benefiting and serving the community. This is essential since the act of leadership is in the context of serving others as well as critical in order to serve others. These characteristics could prove profitable for the mission of homelessness outreach and helping individuals navigating homelessness.

Servant leadership emphasizes empathy, compassion, and collaboration (Ferrari & Vaclavik, 2016). The servant leader’s goal is to help others as they share the power of leadership (Ferrari & Vaclavik, 2016). Serving the homeless population within the Christian community is a great example of servant leadership. The Christian church leader can set an example of
servanthood by incorporating aid to the homeless through ministry outreach. Servant leaders focus on developing followers to their fullest potential in areas of task effectiveness, community stewardship, self-motivation, and future leadership capabilities and they provide vision and gain credibility and trust from followers (van Dierendock et al., 2014). Servant leaders focus on developing followers to their fullest potential in areas of task effectiveness, community stewardship, self-motivation, and future leadership capabilities and they provide vision and gain credibility and trust from followers (van Dierendock et al., 2014). Servant leaders develop teamwork, organizational growth, and individual participation with their followers (Ferrari & Vaclavik, 2016). Such qualities and characteristics are essential to the Christian church community helping those dealing with homelessness.

Servant leadership focuses on a desire to serve and preparing others to serve as well (van Dierendock et al., 2014). According to Greenleaf (1977), the true test of servant leadership: “The difference manifests itself in the care taken by the servant-first to make sure that other people’s highest priority needs are being served. The best test, and difficult to administer, is: Do those served grow as persons?” (van Dierendock et al., 2014, p.6). Servant leaders put the needs of followers first, even if they conflict with their personal or organizational interest (van Dierendock et al., 2014).

Servant leaders are more likely than transformational leaders to demonstrate the natural inclination to serve marginalized people (Sendijaya, Sarros, & Santora, 2008). Homeless individuals can be viewed as marginalized. Additionally, servant leaders are more likely than transformational leaders to set the following priorities in their leadership focus: followers first, organizations second, their own needs last (Sendijaya, et al., 2008). Servant leadership has been
considered a leadership approach that elevates leaders and followers both morally and ethically (Greenleaf, 1977). Although, arguably, Greenleaf’s perspective on servant leadership may not be rooted in religion the concept is still relevant. Servant leadership explicitly recognizes the importance of positive moral perspective, self-awareness, self-regulation (i.e., authentic behavior), positive modeling, and a focus on follower development for a leader to function effectively (Sendijaya et al., 2008). Transformational leaders are moral representatives, charitable towards others, and respectful of the needs of others (Ferrari & Vaclavik, 2016). The combination of servant leadership and transformational leadership could be extremely effective with outreach ministries seeking to serve the homeless.

**Transformational Leadership**

Leaders can influence their followers unknowingly at times. Some of this can be seen in the characteristics of followers of transformational or charismatic leaders (Schyns & Felfe, 2006). Followers who perceive their leaders as transformational share characteristics of these leaders (Schyns & Felfe, 2006). Leaders employing a transformational leadership style take into account their followers’ needs and exhibit behavior designed to intellectually stimulate their followers (Kammerhoff et al., 2019). Followers who are similar to the leader showing transformational characteristics will consequently perceive more charisma because they are likely to interact more with the leader (Schyns & Felfe, 2006). Christian church pastoral leaders can use this as a launching pad for committed followers.

Schyns and Felfe assumed that followers showing characteristics that are similar to those of a transformational leader would perceive a higher degree of transformational leadership than those who do not possess transformational characteristics. According to Al-Mailam,
transformational leadership is a style of leadership in which the leader empowers workers to achieve an articulated vision of the organization and its mission, leading to increases in productivity, employee morale, and job satisfaction as well as heightened personal and professional growth. Transformational leadership is depicted as a collaboration of various behaviors known as the “Four I’s”: “idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration” (Kammerhoff et al., 2019, p. 210). The authors describe idealized influence as leaders who lead by living out the proposed work ideals as role models and having followers emulate them. With inspirational motivation, leaders motivate their followers by applying a transformational style to emphasize share values and shared goals and communicate clearly how these can be attained by working together (Kammerhoff et al., 2019). Kammerhoff et al. explain intellectual stimulation as leaders challenging their followers intellectually by stimulating and encouraging creativity and new approaches. Individualized consideration is leaders taking care to understand and address followers’ needs and personal values (Kammerhoff et al., 2019).

We assume that charisma is not only contagious among group members but also spreads from leaders to group members (Schyns & Felfe, 2006). Enthusiasm, charisma, and dedication are some of the characteristics of leadership that transform an organization into a successful entity capable of meeting its own goals and objectives while giving value to customers, clients, and other stakeholders (Al-Mailam, 2004). Keeping the vision of the Christian church in the forefront is important in transformational leadership. Al-Mailam posited employees who worked for transformational leaders were more likely to feel that their leaders were effective than were employees who worked for transactional leaders (Al-Mailam, 2004).
The focus of leadership research has shifted from one of examining the effects of transactional leadership to the identification and examination of those behaviors exhibited by the leader that make followers more aware of the importance and values of task outcomes (Podsakoff et al., 1990). Transformational leaders must be able to define and articulate a vision for their organizations, and the followers must accept the credibility of the leader (Tracey, & Hinkin, 1998). Thus, trust is viewed as playing an important mediating role in the transformational leadership process (Podsakoff et al., 1990). Podsakoff et al. believe the real essence of transformational leadership is that these leaders lift ordinary people to extraordinary heights.

Podsakoff et al. explain transformational or charismatic behaviors are believed to augment the impact of transactional leader behaviors on employee outcome variables, because followers feel trust and respect toward the leader, and they are motivated to do more than they are expected to do. There needs to be a clear vision from the Christian church pastoral leader to assist in homelessness. The authors describe idealized influence as behavior that results in follower admiration, respect, and trust (Tracey & Hinkin, 1998). Tracey and Hinkin describe intellectual stimulation as leaders who solicit new ideas and creative problem solutions from their followers and encourage novel and new approaches for performing work. Creativity can be critical in social problems. Another potential mediator of the impact of transformational leader behaviors on extra-role performance, in addition to trust, is employee satisfaction (Podsakoff et al., 1990). The Christian church pastoral leader will likely need followers to give more in helping meet the needs of the homeless.
Organizational Readiness and Commitment

Organizational readiness can be linked to culture. Organization culture gurus also stressed leaders can and should use their charisma to shape an organization’s culture (Fortado & Fadil, 2012). The authors posit Charismatic leaders often offer an upbeat view of the organization’s future. The Christian church needs positivity to help transition homeless individuals through warmth and hospitality. Organizational culture is an important factor used to decide the suitability of an employee to the organization and affirms that employee suitable fit to the organization is a very important factor (Suwaryo, Daryanto, & Maulana, 2015). Fortado and Fadil suggest charisma fosters a sense of direction, harmony, confidence, and optimism. Positive change can still be rejected. The authors explain to begin a change process, the forces maintaining the status quo must be weakened, and the forces for change strengthened. A change culture must be created by first determining readiness and commitment of the organization.

Suwaryo et al. (2015) asserted that to understand the importance of organizational culture, it is necessary to discover the culture developed within an organization and what culture is desired by the organization members in efforts to maintain or change the culture to increase effectiveness of the organization in achieving its goals. Christian church pastoral leaders will need flexibility in creating the vision for homeless support. A flexible organizational culture is a strong base for the organization existence and competitiveness in a dynamic environment also very important in making sure the process of change is going smoothly (Suwaryo et al., 2015). Readiness is as essential to the organization as commitment (Drummond, 2020).

Employee readiness to change is one of the most important things in the success of organizational change (Suwaryo et al., 2015). Suwaryo et al. affirms that according to Timmor
and Zif (2010), the concept of readiness to change is based on specific behavior of an attitude and perceived as a strategic oriented construct to display the capacity of an organization in effectively responding to a new development in its environment. Organizational or company culture is a system that involves common action, values and beliefs developed in the organization and become guidance for its members behavior (Suwaryo et al., 2015). The authors argued organizational culture change is basically a cultural transformation that needs to be done because of the shift of organization goals that are increasing and challenging (Suwaryo et al., 2015). Embracing those navigating homelessness may be a totally new environment for many Christian church leaders and congregants however, with the proper culture in place this could prove to be highly effective.

**Trauma-Induced Stress**

For individuals who find themselves in extreme circumstances, less is known about the role of religiosity in helping them cope with and change these situations (Kerley et al., 2011). For the homeless, housing alone does not address the enormous need for emotional change, modification, and healing. Strategically finding ways to navigate trauma is instrumental in recovering from emotional trauma (Cobb-Clark, & Zhu, 2017). Arguably, stress is a natural part of life however, homelessness can create a level of stress that may alter an individual’s emotional stability. Behavioral patterns have been investigated to further differentiate stress from traumatic stress (Williams & Hall, 2009).

Christian leaders can act as change agents presenting a solution to the emotional trauma sustained by homeless individuals demonstrated from a place of genuine care and concern. Caring for neighbors remains one of the principle elements of the Christian faith. Christian
hospitality is the attempt to meet not only physical needs such as food and shelter, but to also engage in mutual friendship or the various reciprocal relationship activities which can serve as a reflection of our relationship with God (Sackreiter & Armstrong, 2010). This is love in action. With the Christian community fulfilling the commandment of Christ openly and willingly to the homeless population, hope for these individuals being restored is a great possibility. The absence of faith in the mind, heart, and soul of those fighting poverty only magnifies the complex issue (Marshall & Keough, 2004). The lack of faith and hope may be stressful to some homeless individuals. For many people their faith is all they have to hold on to regardless of their physical situation.

Shelters are filled with individuals navigating the trauma of homelessness while battling the emotional responses attached to their problem. Those living without shelter, despite their varied reasons for experiencing homelessness, are desperate for help and assistance to regain housing. The absence of housing can impact youth and adults in various ways. Homelessness can impact the academic abilities of youth as well as present issues of emotional concerns (Haskett, Armstrong, & Tisdale, 2016). Housing is the first step to their recovery however, emotional and spiritual healing is also crucial to the overall inner renewal of that individual. This fight requires others join in and help to build a secure bridge to aid in the person becoming stable emotionally and spiritually. Psalms 147: 3 encourages by declaring, “He heals the brokenhearted and binds up their wounds” (New King James Version, 1982). For the homeless individual these wounds may be reflected physically, mentally, emotionally, or spiritually. Living through the trauma of homelessness requires a very different set of priorities. Christian church leaders working with the homeless population throughout America may have the daunting task of addressing the primary
elements of financial support, counseling services, emotional, and spiritual assistance which help to end the cycle of homelessness as well as the baggage attached.

Obtaining a better understanding of traumatic stress among the homeless is important because of the debilitating effects traumatic stress can have on someone’s ability to function (Williams & Hall, 2009). To better understand this the traditional stress theory must be reviewed. The general idea of traditional stress theory is that living beings attempt to change and adapt to a continual barrage of stressors in an effort to reduce the effects of stress and restore a homeostatic state (Williams & Hall, 2009). As external and internal resources diminish, trauma may renew its hold over an individual’s psychology (van der Kolk et al., 1996). Williams & Hall (2009) insist when a person experiences traumatic stress, however, an unusual set of behaviors may occur. “The cultural context of the trauma is an important role in both individual and community trauma” (van der Kolk et al., 1996, p. 43). These behaviors may be identified as traumatic stress, which can lead to PTSD (American Psychiatric Association, 2000).

Rationale for the Study and Gap in Literature

There is limited literature related to the relationship between the Christian church leader and their ability to influence change with respect to individuals experiencing homelessness along with influencing church-based responses to homelessness, which was the focus of this study. van der Voet and Vermeeren (2017) examined the importance of change management in hard times and the negative employee impact it can cause. The Christian church leader when adopting change management theory helps implement systemic change. This in turn urges others to create and communicate an appealing vision of why organizational change is necessary or advantageous for followers, to involve followers in the implementation of change (van der Voet
Enlisting helpers for work with the homeless population will demand a clear and appealing vision be communicated by the leader which will begin the change process. Van der Voet and Vermeeren commented that a decrease in worker well-being may lead to a reduced effort on the job and even the exit of the organization’s most qualified employees. It is imperative that those seeking to influence change for the homeless establish proper means for managing their own well-being.

Churches and pastors must create innovations that meet the needs of a changing world (Drummond, 2020). Organizational leadership and change go hand in hand, and one is nothing without the other (Burnes, Hughes & By, 2018; 2016). Burnes et al. affirm that organizations and those who formally lead them tend to be judged by their achievements rather than their intentions. The Christian church, in part, is rooted in moral and ethical principles which aid in change implementation. Burnes et al. stress that moral leadership emerges from, and always returns to the fundamental wants and needs, aspirations, and values of the followers.

Christian pastoral leaders can be instrumental in leading the charge of highlighting the responsibility the church has on assisting the poor through love and servant leadership. Additionally, this kind of leadership has the potential to transform individual lives and collective communities. Transformational leadership occurs when people engage with others so that leaders and followers raise one another to higher levels of motivation and morality (Burnes et al., 2018; 2016). Servant leaders encourage followers to demonstrate consistency between what they say and do, transparency about their limitations, and engagement in moral reasoning (Sendijaya et al., 2008). Sendijaya et al. insist one could argue that servant leadership is embedded in spiritual
leadership, in that servant leadership is a manifestation of altruistic love in the action of pursuing a vision and being driven to satisfy needs for calling and membership.

Christian leadership continues to be the driving force of churches and the surrounding community, especially in urban areas. Urbanism is a concern for some communities seeking to avoid an influx of those less fortunate or displaying characteristics indicative of troublemakers (Jenkins, 2009). Arguably for many congregations, the goal is to build the church from within bypassing the urban lifestyles of their neighbors. New Urbanism strives to address the concerns of the community by creating resources that directly affect their neighborhoods (Jenkins, 2009). The church can seek to create change by becoming influential forces within their communities advocating for the homeless population.

One approach to change is viewing it as an opportunity to reinvent something better (Austin-Roberson, 2009). Austin-Roberson posits it would not be an overstatement to say that change is inevitable for most contemporary organizations, including churches. Helping to incorporate a new way of thinking may be useful in navigating stress associated with homelessness. A change in organizational mindset is beneficial in walking with those navigating the trauma of stress. Stress can cause an automatic response which can seriously impair decision-making capacities and communication skills of the traumatized individual (Williams & Hall, 2009). As change agents, Christian church pastoral leaders may serve as a vehicle to shift individuals from homelessness and hopelessness to housing and hope. For the Christian church, hope is the assurance of Jesus Christ and His love for all mankind. Hope is often the fuel which propels the human heart to believe and dream even in the absence of tangible things. This is evidenced by Jeremiah 29:11, “For I know the thoughts that I think toward you, says the Lord,
thoughts of peace and not of evil, to give you a future and a hope” (*New King James Version*, 1982). The hope of the Christian church is grounded in Jesus Christ.

The Baylor Institute Studies of Religion (Johnson et al., 2017) conducted a case study on homelessness and faith-based organizations (FBOs) which examined both entities and effective ways to bridge the gap. This study did not include the Christian church and its focus was specifically on FBOs providing shelter to the homeless. The findings indicated that nearly sixty percent of shelter beds are provided by FBOs and this varied by city. Additionally, the government and public officials believe the number one reason for homelessness is lack of housing. Mark Mulder, a researcher at Calvin College, conducted a case study researching a mission and the pastor responsible for the overall care of the residents (Mulder, 2004). This study examined the mission specifically and found that while the workers attempted to provide shelter and other physical needs there was a deficiency in their ability to offer spiritual and emotional assistance. Nixon (2013) examines the personal stories of individuals who have experienced homelessness. Overall, the book highlights the Christian church and their lack of including homelessness in their ministry outreach. Nixon interviews and shares the stories of some individuals who have experienced homelessness and the church’s inability to adequately address their needs. He does not explore the relationship between the Christian leader, homelessness, and ministry outreach. Some highlights into civil society responses to homelessness and the kind of services the Christian-based organizations provide depends on how they understand homelessness (Sanchez, 2010). Sanchez’s article focused on the services rather than the combination of services and introducing or cementing the Christian faith within the services provided.
Like many other publications and research projects, authors continue to study the invisible alignment of the Christian church and homelessness. Theoharis (2017) reminds the Christian church that the poor would be with us always and explored the need to be inclusive. Other authors have chosen to explore the Christian faith and the culture of homelessness like Bouma-Prediger and Walsh (2008). The search for studies, including other relevant studies on homelessness and the Christian church leader, that address the gap associated with the responsibilities of the Christian church leaders in addressing the emotional and spiritual trauma associated with homelessness yielded no applicable findings. The focus of the study is to understand the link between Christian church pastoral leaders, operating as change agents, their understanding of homelessness and their leadership ability to influence spiritual sensitivity which impacts the issues related to homelessness.

**Profile of the Current Study**

There is much that could be said about the responsibility of the Christian church, especially the Christian church pastoral leader, in assisting homeless individuals to overcome their challenges. The intent of this study is to explore the awareness of Christian church pastoral leader and their outreach ministries to respond to the needs of the homeless population within their church communities. Additionally, it is intended to examine the needs of homeless individuals and the ability of the Christian church ministry outreach to address these needs.

Offering the appropriate support services is another essential function of the Christian church. Introducing them to Christ is a part of a much more complicated and involved formula for healing and support however, it can be argued that these elements are essential in the emotional and spiritual healing of homeless individuals. Support services that address the overall
well-being have demonstrated effectiveness (Coleman, 2017). Social and spiritual support through the Christian church is a valuable asset in homelessness recovery. One of the intended outcomes of this study is to determine the relationship, if any, between the Christian church ministry outreach and the community solutions which address trauma associated with the immediate social, financial, physical, and emotional needs of the homeless. It is imperative that the totality of the homeless condition for someone be evaluated and assessed to determine the most efficient and effective way to offer aid. The Christian church is commissioned to assist in helping others through the love and spirit of Christ.

The conundrum remains as to what can be done by the Christian church community to minimize the ever-growing population of homeless individuals. By recognizing that shelter is not the only need for the homeless and strategizing ways to assist in their overall well-being, the Christian church is critical in this fight. Laying a vision and foundation of faith is the primary role of Christian church pastoral leader in addressing this emotional and spiritual trauma. Rather than focus on making a total transformation, Christian church leaders may want to put their energy in making small, impactful and incremental changes in the lives of the homeless who are struggling emotionally. This study will address alienation, social support and change leadership with implementation as a great launching pad for the Christian church ministry outreach. Measuring the success of such a movement can be done by examining the possibility of change through the lens of hope in God within the process.
Chapter Three: Research Methodology

The purpose of this mixed methods, quantitative, non-experimental correlational qualitative study was to determine whether a relationship exists between Christian church pastors, their outreach ministries and homelessness. The research study gathered input from a panel of Christian pastoral leader experts. In the correlational study, the dependent variable was homelessness. The independent variables were ministry leaders’ or pastors’ leadership styles and their outreach ministry’s impact on homelessness. This chapter provides the research design synopsis, population, sampling procedures, limitations of generalization, and ethical considerations, proposed instrumentation, research procedures, data analysis and statistical procedures, and chapter summary.

Research Design Synopsis

The research design for this study was a mixed methods, quantitative, non-experimental correlational, qualitative study using an expert panel which discusses the problem related to the topic of study. The design addresses the purpose statement and research questions. This segment concludes with the research design and methodology.

The Problem

Christian church pastors have the daunting task of strategizing solutions for one of the nation’s top concerns, homelessness. Christian church leaders must be equipped with the proper utensils to aid in the development of those who follow them (Parris & Peachey, 2013). As earthly representatives of Christ, these pastoral leaders have a responsibility to address the emotional, physical, and psychological needs of the homeless within their church communities with
precision. Those individuals navigating homelessness have experienced significant emotional trauma that can be properly managed with counseling and support.

Trauma, specifically emotional trauma, must be managed appropriately for maximum effectiveness. It is important to determine how to become more sensitive to individual identity when working with clients who have suffered trauma (Brown & A.P.A., 2008). Those seeking to assist homeless individuals should have an awareness of the individual’s prior journey that lead to their current state of trauma. As Christian church pastoral leaders, there is a commission to aid in helping others, including those affected by homelessness, in response to identifying as followers of Christ.

Society tends to focus on one specific need of the homeless individuals they see on the street corners, billboards, or concentrated areas that scream see me and help me. The immediate desire is to provide shelter which is arguably a good place to begin. The homeless often live in fear of judgment or unpleasant ramifications making them seek to be hidden from the public eye. While they may be hiding in plain sight there is a tremendous need to provide viable solutions to their circumstances. The Christian church pastoral leader should be included in the resolution of the problems which accompany navigating homelessness. Determining the most effective ways to engage with the homeless as well as resources that help to support them is critical.

**Purpose Statement**

The purpose of this mixed-methods study was to understand the awareness of Christian church pastoral leaders and their outreach ministries to respond to the needs of the homeless population within their church communities. In the study, descriptive research design was used to measure the relationship, if any, between Christian church pastoral leaders and their outreach
ministries to respond to the needs of the homeless population within their church communities. At the same time, the inclusion of ministry outreach was explored using interviews with a panel of Christian church pastoral leaders. The reason for combining both quantitative and qualitative data was to better understand the research problem by converging both quantitative, broad numeric trends, with qualitative, detailed views, data.

**Research Questions**

The questions for this study were designed to examine the impact of Christian church pastoral leaders and their outreach ministries on homelessness within their communities as well as their ability to address the needs associated with emotional trauma of homeless individuals. Additionally, the researcher evaluated the influence that the Christian church pastor’s leadership style has on homelessness and its inclusion within their church’s outreach ministry.

The research questions are:

**RQ1.** To what degree does the Christian church pastoral leader’s understanding of ministry outreach inform or influence their actions to address homelessness?

**RQ2.** To what extent is the church’s ministry outreach informed by knowledge about the needs of the homeless?

**RQ3.** To what extent has the Christian church pastoral leader provided leadership on issues related to homelessness in their community?

**RQ4.** In what way does the Christian church pastoral leader provide leadership outreach initiatives within the community/church community?
**Population**

In conducting a mixed-methods study of Christian church pastors and their outreach ministries and the homeless population within their church communities and select outcome assessment criteria: the awareness and needs of the homeless, community connections to address the emotional trauma attached to homelessness, and the stress associated with homelessness, the population for this research will consist of inviting 60 Christian church pastors as the population sample. The sample size was determined based on the number of Christian churches within the Chandler, Arizona area using seven specific denominations. The included denominations are Baptist, Bible, Evangelical, Lutheran, Non-denominational, Pentecostal, and Presbyterian. The population for the proposed research consisted of Christian church pastoral leaders who, at the time of data collection, had active outreach ministries that provide varied services to individuals within their communities in the city of Chandler, Arizona. Christian church pastoral leaders who volunteered to partake in this research were required to meet the criteria of currently pastoring a Christian church and have some form of outreach ministry. The purpose of the study was to understand the awareness of Christian church pastoral leader and their outreach ministries to respond to the needs of the homeless population within their church communities. Additionally, it was intended to gain awareness and needs of the homeless, community connections to address the emotional trauma attached to homelessness, and the stress associated with homelessness.

**Sampling Procedures**

Leedy and Ormrod (2016) suggest a population size of around 500, give or take 100, should sample 50%. With the confidence level at 95% and the confidence interval (margin of error) at +/-4%, these numbers represent accurate answers of participants corresponding with
explanations of the total population (Creswell, 2014). The researcher assumed that the sample population of experts represents the general population through the random selection process. Using an accessible population of 60 Christian church pastoral leaders, the researcher predicted that the results of the survey would be accurate using an 80% level of confidence. With the proposed population size of 60 Christian pastoral leaders, the researcher believes that the results of the survey are accurate at a +/-9% point margin, using an 80% level of confidence. Given the population size, to reach an 80% level of confidence, a minimum of 27 respondents were required to survey (from sample size calculator from SurveyMonkey). Survey participation requests were sent via email. Leedy and Ormrod suggest that there is a low return of email surveys. Reaching for a response rate of 50%, the researcher distributed surveys to 60 email addresses. The researcher sent automated email reminders as a follow-up for a small performance of email surveys (Leedy & Ormrod, 2016). The SurveyMonkey tool was used to combine the questionnaires into a Pastoral Leaders on Homelessness Survey that would allow the participants to respond anonymously to the email survey. Leedy and Ormrod (2016) posit that respondents are more honest when responding anonymously to surveys. A simple random selection from the overall population is probability sampling, with participants having equal probabilities of selection (Leedy & Ormond, 2016). Probability sampling is appropriate for this sample. Every member of the population has an equal chance of being selected (Leedy & Ormrod, 2016). The randomly selected sample for this study was a single-stage design retrieved from names and email addresses of the population (Creswell, 2014).
Limitations of Generalizations

Generalization draws broad conclusions by making an inference about what was not observed based on what was found (Leedy & Ormrod, 2016). The surveys reveal an internal belief system, and the researcher can conclude findings from the data generalizing the perceptions of pastoral leaders on homelessness, awareness of homelessness, and the emotional trauma associated with homelessness. The population of Christian church pastoral leaders is the entirety of leaders in the selected Chandler, Arizona area that have shared perceptions on homelessness, awareness of the needs of homeless individuals, and the trauma associated with homelessness. The study generalized Christian church pastoral leaders who serve Christian ministries as lead or senior pastors and have active outreach ministries that serve the community and beyond.

Setting

The participants for this study were selected using simple random sampling based on the designation of their church being Christian. Christian churches chosen for this study come from the city of Chandler, Arizona with the denominational designation of Baptist, Bible, Evangelical, Lutheran, Non-denominational, Pentecostal, and Presbyterian. The sample chosen included Christian pastoral leaders that currently serve in leadership with an active congregation. The churches varied in congregation size, ethnic groups, ministry structures, ages of congregants, and age of church.

Using the correlational theory, this researcher conducted a virtual open interview session with the respondents of the survey. The purpose of the open session was to gather additional insight and data into the responses provided in the survey as well as further understand the
Christian church perspective on homelessness. The virtual setting used Zoom platform where a reasonable level of confidentiality of the participants was maintained and the ability for outsiders to overhear the discussion was not probable. There was no access to the meeting space by individuals not participating in the study during the open discussion. Participants agreed to keep information disclosed during the open discussion confidential.

**Proposed Instrumentation**

The researcher accessed quantitative data by seeking permission to use the Authentic Leadership Questionnaire Form (ALQ) and modified it to fit the needs of the study. ALQ is found to be an accepted instrument utilized for scholarly research on leadership style, and it provides acceptable validity and reliability attributes (Avolio & Bass, 1995b). In this study, the ALQ survey was administered to the survey population with some modifications to questions and sequence.

The ALQ was designed to test what Avolio and Bass (2002) called measurement of the components that comprise authentic leadership. This instrument contains 16 items that purport to measure authentic leadership behaviors and styles. The scale ranges from not at all too frequently, if not always, tendencies at the other extreme. The four leadership scales: self-awareness, transparency, ethical/moral, and balanced processing. A five-point Likert scale will be used to indicate the frequency of occurrence. Scores on this scale range from 0 (not at all) to 5 (frequently, if not always). For this research, the 16-question survey was administered with some modifications.

Survey respondents serving as an expert panel completed a three-part assessment with a seven-question demographic section controlling for gender, age, race, church denomination,
years of full-time ministry leadership, education, and geographic locations in Arizona. The survey uses variable codes for demographics. For example, the researcher represented the age questions with options 1 (18 to 24), 2 (25 to 34), 3 (35 to 44), 4 (45 to 54) 5 (55 to 64) and 6 (65+) (Drummond, 2020). The researcher projected these demographics would relate to the study of the independent and dependent variables. The demographics are significant in that they may influence pastoral leaders’ perceptions of their leadership style, outreach ministry, and homelessness.

To administer the ALQ for this study, permission to use was granted by Mind Garden, Inc. The instrument is copyrighted and therefore was not added to an appendix. For this study, the ALQ was modified to capture demographic information that is important for the analysis concerning leadership style. Additionally, the researcher created questions to further highlight the significance of the Christian pastoral leader’s impact on homelessness as well as their ability to lead in a manner that creates inclusion of those navigating homelessness.

**Validity**

Avolio (2011) reported that the ALQ has been validated repeatedly and that it is a strong predictor of leadership performance. Avolio and Bass (2004) reported internal consistency reliability on Cronbach’s alpha ranging from 0.69 to 0.85 on the ALQ. Other researchers have tested this tool including the face, construct, and content validity and have found the instrument to be appropriate for evaluating leadership style (Avolio & Bass, 2004; Antonakis, Avolio, & Sivasubramaniam, 2003).
Reliability

Reliability of the ALQ, as measured by the 10 items of the Authentic Leadership Questionnaire (ALQ), leads to five different dimensions of effective leadership as measured by 42 variables (Datta, 2015). Because the instrument was used in the exact configuration as provided by the creators, this researcher speculated that the reliability would remain consistent and trustworthy. The Cronbach Alpha, ranges 0 to 1, was used to measure reliability for pastoral leadership.

Research Procedures

This researcher requested approval from Liberty University’s Institutional Review Board (IRB). The researcher accessed email addresses from the internet and websites of Christian churches in the selected Chandler, Arizona area. Christian church pastoral leaders in the selected area received an email request to participate explaining the research study as well as an informed consent declaration. The request to participate letter specified that participation would be anonymous, and no personal identifying information would be collected. The email request to participate included a link to the SurveyMonkey web survey (Pastoral Leaders on Homelessness Survey) for participants who responded to the informed consent declaration. The Pastoral Leaders on Homelessness Survey on the SurveyMonkey online platform included some of the Authentic Leadership Questionnaire Form and the study’s demographics. The survey participants gained access to the Pastoral Leaders on Homelessness Survey with the seven demographic identifiers and consent to participate. The researcher sent follow-up emails as reminders to complete the survey to the pastoral leaders on the email list. The SurveyMonkey platform was designed for ease in operating, assembling data, and forcing a reply for each question.
The researcher compiled a datasheet of survey email addresses of those who agreed to participate in the research study. The consent form sent to participants detailed how results would be stored and used. The researcher will store and secure completed surveys on a password-protected computer for five years; then, they will be properly destroyed (Creswell, 2014). The study does not target any at-risk or vulnerable populations.

**Participants**

The participants for this study were selected using random sampling because they have outreach ministries that are involved within their communities. Christian church pastoral leaders that have active outreach ministries from seven different Christian denominations were chosen. Pastoral leaders of Christian churches, including Baptist, Bible, Evangelical, Lutheran, Non-denominational, Pentecostal, and Presbyterian. Some participants volunteered to attend a virtual focus group discussion forum on homelessness after completing the Pastoral Leaders on Homelessness Survey. Christian church pastoral leaders with outreach ministries that do or do not address homelessness were invited to participate in the open discussion forum. There was a reasonable level of confidentiality for pastoral leaders that partake in the discussion.

**Role of the Researcher**

Virtually all experts agree that researchers should have a firm grasp on general concepts and theoretical orientations in their discipline as a whole (Leedy & Ormrod, 2016). The researcher possessed the role of gathering data by facilitating the virtual focus group discussion after retrieving and coding data collected from the Pastoral Leaders on Homelessness Survey. Coded collected data was used to determine additional data needed to complete the study. As qualitative researchers learn more about what they are studying and can therefore ask more
specific questions, so, too, can they better specify what strategies they will use to answer those questions (Leedy & Ormrod, 2016).

**Ethical Considerations**

The researcher applied to the Institutional Review Board (IRB) before the collection of data (Leedy & Ormrod, 2016). The IRB at Liberty University examined the research proposal to determine potential risk for participants. Disclosure documents were provided to participants to acknowledge the protection of their human rights, including participants’ involvement and confidentiality, contact information of participants, right to withdraw, and identification of the researcher’s information. The researcher accessed email addresses from the internet and the church website and included the signature participant informed consent waiver for the anonymous survey.

There was no coercion to participate in the research project. All participants received an email invitation request to participate in the study explaining the details of the research study. The participants’ protection of privacy will be anonymous with the survey. The researcher will share findings of the survey via email to those Christian pastoral leaders who are interested in the results without disclosing names of leaders or churches. No harmful or potentially harmful information of participants will be collected or reported. The researcher will keep data stored in a password-protected computer for five years before destroying the contents (Creswell, 2014).

All participants in the virtual focus group received an invitation request to participate in the discussion explaining the peer-debriefing portion of the research study. The focus group was held in a virtual setting however, anonymity could not be guaranteed. The researcher shared findings of the focus group via email to those Christian pastoral leaders who are interested in the
results without disclosing names of pastoral leaders or churches who participated. No harmful or potentially harmful information of participants was collected or reported. The researcher will keep data stored in a password-protected computer for five years before destroying the contents (Creswell, 2014).

**Data Collection Methods and Instruments**

The researcher collected data through surveys to assess the understanding Christian church pastoral leaders have regarding the role of their outreach ministry on homelessness. The study tested independent variables against dependent variables to determine the strength of the relationship between the independent and dependent variables. The researcher examined the strength or size of the variables through the statistic called correlation coefficient, using the Pearson Correlation Coefficient Calculator (Prion & Haerling, 2014).

Survey designs are suitable for quantitative studies that examine a sample of the population (Creswell, 2014). The researcher surveyed the variables understanding the relationship, if any, that exists between pastoral leaders’ awareness of homelessness and their outreach ministries, Christian church pastor’s leadership style, pastoral leaders’ awareness to address homelessness in their community, and the relationship of community resources needed for immediate change.

**In-Depth Interviews**

The data collection strategy for this research study consisted of an in-depth interview with Christian church pastoral leaders who have outreach ministries that influence their communities. “The in-depth interview strategy embodies the research genre of an individual’s lived experience, relying on a single primary method for gathering data” (Marshall & Rossman,
1999, p. 61). Sunstein and Chiseri-Strater (2012) propose that interviews with respondents’ attempts to achieve collaboration between interviewer and respondent in the spirit of a “friendly talk” (p. 219). Quality interviewing consists of asking relevant questions and accurately recording responses. Researching people involves listening and asking for clarification and delving deeper into discussion for explanation (Sunstein & Chiseri-Strater, 2012). This takes place in a shared space in which both interviewer and respondent affect the process of data collection.

**Focus Group**

In qualitative research, literature reviews and peer debriefing are utilized to design focus group, personal interview, and qualitative survey questions. Peer debriefing allows a peer to serve as an auditor with the purpose of “exploring aspects of the inquiry that might otherwise remain only implicit within the inquirer’s mind” (Lincoln & Guba, 1985, p. 308). The questions for this virtual focus group were designed to promote peer debriefing. Lincoln and Guba acknowledge peer debriefing as a strategic tool in designing non-biased interview questions. Similar questions were asked in the virtual focus groups discussions to allow for cross-examination.

The virtual focus group fostered interaction among participants allowing participants to ask questions of each other and created open discussion of exploration that this researcher may not have been able to produce. In a virtual setting, lasting approximately 60 minutes, this researcher conducted the virtual focus group. Discussion was digitally audio recorded.
Data Analysis

The data analysis used the research problem and research questions to analyze data correlating to the relationship that exists, if any, between pastoral leaders’ leadership styles, outreach ministries within their Christian churches, community resources, and homelessness. The dependent variable was homelessness, and the independent variables was pastors’ leadership styles and their outreach ministry’s impact on homelessness.

The researcher presented data for RQ1, RQ2, RQ3, and RQ4 using descriptive statistics applying assumption tests to check normality, symmetry, linearity, box plots with outliers, and multivariate outliers to assess the variables. Leedy & Ormrod (2016) posit a researcher should use the correlation coefficient to determine the direction and strength of variables to capture the relationship that exists between an independent and dependent variable in all research questions.

Trustworthiness

Trustworthiness in a qualitative study is determined by how closely the account reflects participants’ realities of the social phenomena and is credible to them (Creswell and Miller, 2000). A qualitative study has trustworthiness if the investigation has credibility (an analog to internal validity), transferability (an analog to external validity), dependability (an analog to reliability), and confirmability (an analog to objectivity) (Lincoln and Guba, 1985; Schwandt, 2007).

Credibility

Credibility was established through triangulation of measures, including checks with participants where participants reviewed and provided feedback on their interview transcripts and study interpretations (Janesick, 1994). Triangulation is considered a process of using
multiple perceptions to clarify meanings, verify interpretations and offer a more in-depth depiction of the phenomenon under study (Grandy, 2013).

The credibility of this researcher’s qualitative portion of the study is highly supported by the expert panel from which the data comes. Chosen in a purposive manner, each expert participant is a reputable Christian church pastoral leader. Due to the nature of the study, the expert participants are not offering a vast amount of qualitative data, but a succinct list of competencies. Data analysis in this portion of the study primarily consisted of compiling the answers from the expert panel.

**Transferability**

In addition, this researcher used data collection methods as outlined above to corroborate findings and reinforce themes. Transferability was achieved by the researcher by keeping a reflective journal that provides a contextual narrative that others can use to examine the degree of similarity to their organization (Lincoln & Guba, 1985).

The expert panel in this qualitative portion of the study was chosen in a purposive manner to ensure diversity as well as a mix of church sizes. The findings of this study should be transferable to Christian churches of any size. Experience with ministry outreach was an important criterion for being selected for the expert panel.

**Dependability**

In order to improve dependability and confirmability, a research volunteer, who was not involved in data collection, will serve as an auditor and review all codes, analyses, and interpretations (Erlandson et al., 1993). Each step in the research process is clearly outlined to ensure this study can be duplicated.
Confirmability

All of the data collected in this study will be archived and will be available for review by other researchers upon request.

Statistical Procedures

This researcher synthesized the Pastoral Leaders on Homelessness Survey data by transferring it to the IBM Statistical Package for Social Sciences (SPSS), Version 26 software, to perform statistical calculations and generated graphs for analyzing the data. The researcher used descriptive statistics for analyzing data. Descriptive statistics describe the data and inferential statistics allows the researcher to draw results about a large population using a small sample (Leedy & Ormrod, 2016).

In this correlational study, the dependent variable was homelessness. The independent variables were pastoral leaders’ leadership styles and their outreach ministry’s impact on homelessness. Descriptive statistics analyzed the demographic number (N) and percentage frequency (Drummond, 2020). Descriptive statistics were used to determine the variables mean and standard deviation. Graphs and charts examine the assumptions of a normal distribution of the variables (Leedy & Ormrod, 2016).

To discover whether two or more variables are related, the statistical process is a correlation, and the statistic is the correlation coefficient (Leedy & Ormrod, 2016). The correlational design is appropriate to investigate several variables at once to determine the direction and strength of two concurrent variables (Leedy & Ormrod, 2016). Leedy and Ormrod posit that the correlation coefficient gives the direction of the relationship as a positive or negative sign of the correlation coefficient. The correlation coefficient is reported as a minus or
plus decimal number between -1 and +1 (Cohen et al., 2003; Leedy & Ormrod, 2016). If one variable increases, the other variable also increases, giving a positive correlation (linear) (Cohen et al., 2003; Leedy & Ormrod, 2016). If one variable increases, the other variable decreases, giving a negative correlation (nonlinear or U-shaped) (Cohen et al., 2003; Leedy & Ormrod, 2016). Leedy and Ormrod argue that if the correlation is +1 or -1, it is a perfect correlation. Numbers close to the +1 or -1 have strong correlations, while numbers near 0 are weak correlations (Leedy & Ormrod, 2016). Cohen et al. infer that a perfect correlation is rare.

Chapter Summary

This section presents a synopsis of the methodology and research design, including the problem statement, purpose statement, and research questions. The researcher also explains the population and sampling methodology of the expert panel in this section. The procedure that researchers used to prepare data for inspection and interpretation significantly affected the results learned from the data (Leedy & Ormrod, 2016). The sampling procedure was described in detail, highlighting the specific sampling methods. The researcher discusses the limitations of generalization and ethical considerations. Instruments used in this study to collect the data were presented. This researcher determined each process in the procedures used to conduct the study. The process for how data was analyzed, presented and stores is discussed. This section concludes with the statistical methods used in the study as well as an introduction to the analysis of the findings for the study to be presented in the next section.
Chapter Four: Analysis of Findings

Compilation Protocols and Measures

The purpose of this mixed-methods study was to understand the relationship, if any, of Christian church pastoral leaders and their outreach ministries and their response to the awareness of the homeless population within their church communities. In the study, descriptive research design was used to measure the relationship between Christian church pastoral leadership and homelessness awareness. The study used the Pastoral Leaders on Homelessness Survey distributed on the SurveyMonkey platform. The Pastoral Leaders on Homelessness Survey amalgamated the ALQ instrument by Avolio, Gardner, and Walumbwa (2007) with questions created by the researcher on homelessness and pastoral leadership. The survey questions were adapted to study whether a relationship exists between Christian church pastoral leaders, their outreach ministries and homelessness.

Steering the focal point of this study were four research questions: 1) To what degree does the Christian church pastoral leader’s understanding of ministry outreach inform or influence their actions to address homelessness? 2) To what extent has the Christian church pastoral leader provided leadership on issues related to homelessness in their community? 3) To what extent is the church’s ministry outreach informed by knowledge about the needs of the homeless? and 4) In what way does the Christian church pastoral leader provide leadership outreach initiatives within the community/church community? This chapter will outline the demographic and sample data, data analysis and findings, and an evaluation of the research design.
Demographic and Sample Data

The researcher collected data for the study from February 19, 2021 through April 12, 2021. Sixty Christian churches from seven denominations received the recruitment letter email with a consent form attached requesting their participation. 29 available and willing pastoral leaders from that group of Christian churches used the SurveyMonkey link in the recruitment letter email to respond to the Pastoral Leaders on Homelessness Survey. Respondents completed the consent form, an anonymous 25-question survey, and seven demographic questions. A total of seven emails were undelivered with incorrect email addresses, churches that were no longer in existence, or pastors opted out, leaving a total of 53 useful emails. Email reminders were sent to the 53 useful emails every seven to ten days until the minimum necessary respondents reached 27 or greater. A sample of 29 participants agreed to the informed consent returning a response rate of 54.71%. Five participants did not reside in Chandler, Arizona, allowing for 24 participants that met all criterion. The five respondents whose churches were not located in Chandler, Arizona answered the survey questions in their entirety. Twenty-four participants completed the entire survey with a response rate of 41.66%.

Descriptive statistics showed the demographics (location, denomination, tenure, age, gender, ethnicity, and education). Twenty-four respondents (82.66%) have churches located in Chandler, Arizona. Seventeen pastors or ministry leaders are affiliated with Non-denominational churches (58.62%). 3 to 10 years of service (48.28%) was the response of fourteen participants, with 11 pastors or ministry leaders (37.93%) in the 45 to 54 age range. There were more male respondents (51.72%) than female. Seventeen respondents were of Black or African American
ethnicity (58.62%) and 16 (55.17%) have master’s degrees. Table 1 summarizes the demographic analysis for the number (N) and the percentage of participants.

Table 1

Respondents’ Demographic Data

<table>
<thead>
<tr>
<th>Demographic</th>
<th>Classification</th>
<th>N</th>
<th># of Respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sample</td>
<td>Pastors &amp; Ministry Leaders</td>
<td>29</td>
<td>100%</td>
</tr>
<tr>
<td>Location</td>
<td>Chandler, Arizona</td>
<td>29</td>
<td>100%</td>
</tr>
<tr>
<td>Denomination</td>
<td>Baptist</td>
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<td>0%</td>
</tr>
<tr>
<td></td>
<td>Bible</td>
<td>0</td>
<td>0%</td>
</tr>
<tr>
<td></td>
<td>Evangelical</td>
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<td>3.45%</td>
</tr>
<tr>
<td></td>
<td>Lutheran</td>
<td>6</td>
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</tr>
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<td></td>
<td>Non-Denominational</td>
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</tr>
<tr>
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<td>Pentecostal</td>
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</tr>
<tr>
<td></td>
<td>Presbyterian</td>
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<td>0%</td>
</tr>
<tr>
<td></td>
<td>Other</td>
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</tr>
<tr>
<td>Tenure</td>
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</tr>
<tr>
<td></td>
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<td>14</td>
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</tr>
<tr>
<td></td>
<td>11 to 20 years</td>
<td>7</td>
<td>24.14%</td>
</tr>
<tr>
<td></td>
<td>21 to 30 years</td>
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<tr>
<td></td>
<td>30 or more years</td>
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<td>45 to 54</td>
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<td>37.93%</td>
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<tr>
<td></td>
<td>55 to 64</td>
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<td>20.69%</td>
</tr>
<tr>
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<td>65 and older</td>
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<td>Ethnicity</td>
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<td>Hispanic or Latino</td>
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</tr>
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<td>0%</td>
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<td>Native Hawaiian or other</td>
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</tr>
<tr>
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<td>Pacific Islander</td>
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<td>0%</td>
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<tr>
<td></td>
<td>Another race</td>
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<td>0%</td>
</tr>
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<td>3.45%</td>
</tr>
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<td>Count</td>
<td>Percentage</td>
<td></td>
</tr>
<tr>
<td>-----------------------</td>
<td>-------</td>
<td>------------</td>
<td></td>
</tr>
<tr>
<td>Associate’s Degree</td>
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<td>10.34%</td>
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<td>31.03%</td>
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<td>55.17%</td>
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</tr>
<tr>
<td>Doctoral Degree</td>
<td>0</td>
<td>0%</td>
<td></td>
</tr>
<tr>
<td>Seminary Training</td>
<td>0</td>
<td>0%</td>
<td></td>
</tr>
</tbody>
</table>

**Data Analysis and Findings**

The SPSS, Version 26 software, was utilized to perform statistical calculations and generate graphs for analyzing the data. The researcher calculated descriptive statistics to analyze pastors’ and ministry leaders’ perceptions of the independent variables (awareness of homelessness, capacity and ability to aid the homeless, and the leadership influence on homelessness), and the dependent variable (homelessness).

**Research Question One:** To what extent does the Christian church pastoral leader’s understanding of ministry outreach inform or influence their actions to address homelessness?

The crosstabulation in Table 2, Awareness of Homeless Needs, constitutes descriptive statistics analyzing the selected denomination’s awareness of the needs of homeless individuals other than shelter (see Table 2). Both Pentecostal and Non-denominational pastoral leaders felt awareness of homeless needs was at “a moderate amount”, 66.7% and 57.1% respectively. Additionally, Non-denominational pastoral leaders felt they were knowledgeable on the needs of homelessness scoring “a great deal” at 14.3%. 66.7% of Pentecostal leaders and 100% of Lutheran and Evangelical leaders expressed “a moderate amount” of knowledge as well.
Research Question Two: To what extent is the church’s ministry outreach informed by knowledge about the needs of the homeless? There is an indication from the respondents that ministry outreach, specifically related to homelessness, is driven by understanding and knowledge of homeless needs. Table 3, Awareness of Homeless Needs - Frequency, illustrates the frequency and percentages found with this data. 84.6% of the respondents acknowledged understanding to “a moderate amount” the needs of the homeless beyond shelter with a frequency of 17 (See Table 3). The option “a great deal” was selected at a frequency of two followed closely by “a lot” at a frequency of three and “a little” at a frequency of four. The pastoral leaders’ overall knowledge of homelessness can predict their influence in addressing homelessness. Table 3 shows the overall frequency and percentage of all respondents regarding awareness of needs. 58.6% feel they are aware of homeless needs “a moderate amount” while 6.9% say “a great deal” and 10.3% selected “a lot.” An understanding of homeless needs can be critical in serving that population. In order to provide social support in this area as described by Ford, Tilley, & McDonald (1998) there is a significant need for understanding and awareness.
The researcher applied assumption tests to determine frequency and percentages using histograms and crosstabulations to analyze the variables. The Histogram’s normality test of symmetric distribution must appear on either side of the curve showing the distribution of data that cluster near the middle of the range (Leedy & Ormrod, 2016). The researcher analyzed the data related to the capacity and ability of the Christian church pastoral leader’s financial capability to assist the homeless population. The histogram shown in Figure 1 reveals the frequency of the respondent answers related to the knowledge of homeless needs other than shelter.

Table 3
Awareness of Homeless Needs - Frequency

<table>
<thead>
<tr>
<th></th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Valid</td>
<td>A great deal</td>
<td>2</td>
<td>6.9</td>
<td>7.7</td>
</tr>
<tr>
<td></td>
<td>A lot</td>
<td>3</td>
<td>10.3</td>
<td>11.5</td>
</tr>
<tr>
<td></td>
<td>A moderate amount</td>
<td>17</td>
<td>58.6</td>
<td>65.4</td>
</tr>
<tr>
<td></td>
<td>A little</td>
<td>4</td>
<td>13.8</td>
<td>15.4</td>
</tr>
<tr>
<td>Total</td>
<td>26</td>
<td>89.7</td>
<td>100.0</td>
<td></td>
</tr>
<tr>
<td>Missing System</td>
<td>3</td>
<td>10.3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>29</td>
<td>100.0</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
**Research Question Three**: To what extent has the Christian church pastoral leader provided leadership on issues related to homelessness in the community? The theory of social support is appropriate here. Social support consists of interpersonal transactions and includes emotional support, instrumental support, and informational support (Ford, Tilley, & McDonald, 1998). It was determined in the focus group that 85% of those participants provided some form of leadership related to homelessness within their church community. That leadership was also directly connected to ability and capacity to assist. Table 4, Ability and Capacity to Assist the Homeless, demonstrates the valid percent for “extremely important” as 50.0% of the respondents surveyed. 34.5% of the respondents felt that capacity and ability to serve the needs of the homeless “somewhat important” with a frequency of 10 (See Table 4). Only one respondent deemed capacity and ability to assist the homeless as “not so important” with a valid percent of 3.8%.
Table 4

Ability and Capacity to Assist the Homeless - Frequency

<table>
<thead>
<tr>
<th></th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Valid</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Extremely important</td>
<td>1</td>
<td>4</td>
<td>50.0</td>
<td>50.0</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>4.8</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Very important</td>
<td>2</td>
<td>6.9</td>
<td>7.7</td>
<td>57.7</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Somewhat important</td>
<td>1</td>
<td>3</td>
<td>38.5</td>
<td>96.2</td>
</tr>
<tr>
<td></td>
<td>0</td>
<td>4.5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Not so important</td>
<td>1</td>
<td>3</td>
<td>3.8</td>
<td>100.0</td>
</tr>
<tr>
<td></td>
<td></td>
<td>.4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>2</td>
<td>8</td>
<td>100.0</td>
<td></td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>9.7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Missing</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>System</td>
<td>3</td>
<td>1</td>
<td></td>
<td>0.3</td>
</tr>
<tr>
<td>Total</td>
<td>2</td>
<td>1</td>
<td></td>
<td>0.0</td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>0.0</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Research Question Four: In what way does the Christian church pastoral leader provide leadership outreach initiatives within the community / church community? Effective leadership gives people a reason to participate by attracting the attention of people through various leadership practices: cognitive (thinking), spiritual (meaning), emotional (feeling), and behavioral (doing) (Gill, 2002). Leadership outreach initiatives require a financial component for execution. Table 5 illustrates the length of tenure as it relates to the importance of financial resources in their church’s ability to address homelessness. 60.0% of the respondents with 11 to 20 years of tenure find financial resources as “extremely important” (See Table 5). The largest number of respondents, totaling seven, found financial resources “extremely important” with 3 to 10 years of tenure. Overall, 50.0% of respondents from all tenure ranges perceived financial resources instrumental in their church’s ability to address homelessness.
Table 5

Ability and Capacity to Assist the Homeless - Tenure

<table>
<thead>
<tr>
<th>how important are financial resources in your church’s ability to address homelessness</th>
<th>Count</th>
<th>0-3</th>
<th>3-10</th>
<th>11-20</th>
<th>21-30</th>
<th>30 or more</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Extremely important</td>
<td>Count</td>
<td>1</td>
<td>7</td>
<td>3</td>
<td>1</td>
<td>1</td>
<td>13</td>
</tr>
<tr>
<td>% within tenure</td>
<td>33.3%</td>
<td>58.3%</td>
<td>60.0%</td>
<td>20.0%</td>
<td>100.0%</td>
<td>50.0%</td>
<td></td>
</tr>
<tr>
<td>Very important</td>
<td>Count</td>
<td>0</td>
<td>2</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>% within tenure</td>
<td>0.0%</td>
<td>16.7%</td>
<td>0.0%</td>
<td>0.0%</td>
<td>0.0%</td>
<td>7.7%</td>
<td></td>
</tr>
<tr>
<td>Somewhat important</td>
<td>Count</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>4</td>
<td>0</td>
<td>10</td>
</tr>
<tr>
<td>% within tenure</td>
<td>66.7%</td>
<td>16.7%</td>
<td>40.0%</td>
<td>80.0%</td>
<td>0.0%</td>
<td>38.5%</td>
<td></td>
</tr>
<tr>
<td>Not so important</td>
<td>Count</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>% within tenure</td>
<td>0.0%</td>
<td>8.3%</td>
<td>0.0%</td>
<td>0.0%</td>
<td>0.0%</td>
<td>3.8%</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>Count</td>
<td>3</td>
<td>12</td>
<td>5</td>
<td>5</td>
<td>1</td>
<td>26</td>
</tr>
<tr>
<td>% within tenure</td>
<td>100.0%</td>
<td>100.0%</td>
<td>100.0%</td>
<td>100.0%</td>
<td>100.0%</td>
<td>100.0%</td>
<td></td>
</tr>
</tbody>
</table>

Figure 2 histogram shows frequency of respondents’ responses using extremely important, very important, somewhat important, not so important, and not important at all as variables.

Figure 2

Financial Ability and Capacity
Collaborative leadership was examined as an element of the study. The researcher analyzed Christian church pastoral leaders’ leadership styles as an indicator on their impact on homelessness. Table 6 demonstrates the participants’ ability to reevaluate a position on important issues as well as their ability to understand how specific issues, such as homelessness, impact others. 83.3% of the respondents indicate they “always” know when it is time to reevaluate their position on important issues (See Table 6). 71.4% of the Christian church pastoral leaders surveyed stipulated they “usually” show they understand how specific issues impact others.

Table 6

Leadership Impact on Homelessness

<table>
<thead>
<tr>
<th>show I understand how specific issues impact others</th>
<th>% within know when it is time to reevaluate my position on important issues</th>
<th>Always</th>
<th>Usually</th>
<th>Sometimes</th>
<th>Rarely</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Always</td>
<td></td>
<td>83.3%</td>
<td>28.6%</td>
<td>20.0%</td>
<td>0.0%</td>
<td>38.5%</td>
</tr>
<tr>
<td>Usually</td>
<td></td>
<td>16.7%</td>
<td>71.4%</td>
<td>80.0%</td>
<td>100.0%</td>
<td>61.5%</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>100.0%</td>
<td>100.0%</td>
<td>100.0%</td>
<td>100.0%</td>
<td>100.0%</td>
</tr>
</tbody>
</table>

Figure 3 and Figure 4 illustrate the respondents’ choices related to knowing when it is time to reevaluate their position on important issues and showing they understand how specific issues impact others. The histogram in Figure 3 shows the frequency has a standard deviation equally .496. Figure 4 demonstrates a standard deviation of .774. The charts display that leadership had the ability to influence decisions of leaders. Such decision-making trends impact the leader’s ability to institute impactful change related to homelessness.
Figure 3
Specific Issues Impact

Figure 4
Reevaluate Important Issues
Evaluation of the Research Design

The descriptive research design is best suited for the study because it examines the relationships of variables since different variables are assessed to determine how they are interrelated (Leedy & Ormond, 2016). Descriptive design is useful in this study to create a picture of homelessness in Chandler, Arizona while the correlational design examines the relationship between the Christian church pastoral leader and homeless individuals. In this study, the independent variables, pastoral leaders’ leadership styles and their outreach ministry’s impact on homelessness, were examined against the dependent variable, homelessness. The benefit and accessibility to connect with respondents online was valuable for this design. The drawback to this design is email address accuracy as well as low survey completion rates which hinder making presumptions about a larger population.

Twenty-nine Christian church pastoral leaders completed the Pastoral Leaders on Homelessness Survey providing their perspectives on homelessness within their church community and their ability to make an impact through leadership. Leadership means using communication processes to influence people’s behavior in a goal-oriented way (Kammerhoff et al., 2019). Gortner (2009) contends that perception and perspective are critical elements to successful leadership. Table 7 illustrates that all respondents either “always” or “usually” demonstrate that they understand how specific issues impact others (See Table 7). This is imperative in addressing homelessness.
The research design suggested that the variables (homelessness, leadership, and ministry outreach) were significant as determinates in understanding the relationship between the independent and dependent variables. The positive relationship between the study variables is consistent with literature from research studies that successfully examine homelessness and the Christian church leader (Daveliuk-Gingrich & Gingrich, 2017).

The results of this study will be instrumental in advancing the literature related to homelessness, the Christian church leader’s impact, and the Christian church ministry outreach. The literature on homelessness and the Christian church is available however, the focus on ministry outreach to assist the needs of this population is scarce. The findings are beneficial for Christian church pastoral leaders who desire to be impactful with community homelessness by equipping their followers to aid that population through ministry outreach. Implementing effective change will require governmental collaboration in Arizona. Pastoral leaders will realize the impact of tenure and leadership style as valuable assets that are related to homelessness assistance.
The subsequent chapter confers a synopsis of the results from the findings established on
the four research questions. It grants a review of the research implications of the findings as well
as their association to previous literature. Specifically, the following chapter contemplates
research insights and limitations on prospective future research.
Chapter Five: Conclusions

Research Purpose

The purpose of this mixed-methods study was to understand the awareness of Christian church pastoral leaders and their outreach ministries to respond to the needs of the homeless population within their church communities. In the study, descriptive research design was used to measure the relationship between Christian church pastoral leadership and homelessness awareness controlling for age, gender, geographical location, leadership tenure, education, and denomination within Christian churches. The subsequent sections discuss the research questions, research conclusions, implications and applications, research limitations, as well as further research.

Research Questions

RQ1. To what degree does the Christian church pastoral leader’s understanding of ministry outreach inform or influence their actions to address homelessness?

RQ2. To what extent is the church’s ministry outreach informed by knowledge about the needs of the homeless?

RQ3. To what extent has the Christian church pastoral leader provided leadership on issues related to homelessness in their community?

RQ4. In what way does the Christian church pastoral leader provide leadership outreach initiatives within the community/church community?

Research Conclusions, Implications, and Applications

In conclusion, the purpose of this mixed-methods study was to understand the relationship, if any, of Christian church pastoral leadership and their outreach ministries to respond to the needs of the homeless population within their church communities. A slightly
modified design of the Authentic Leadership Questionnaire (ALQ) (Avolio, Gardner, & Walumbwa, 2007), was developed into the Pastoral Leaders on Homelessness Survey. This researcher examined the Christian church pastoral leader’s awareness of homelessness, ability and capacity to address homelessness, and leadership collaboration on homelessness through a virtual focus group discussion. The survey, including demographics, was administered on the online SurveyMonkey platform. The focus group was conducted using the Zoom virtual online platform. Twenty-nine Christian church pastoral leaders answered the Pastoral Leaders on Homelessness Survey and seven participated in the virtual focus group.

The research study’s findings demonstrate a statistically positive understanding and willingness to invoke change exists in a pastoral leader’s ability to inform or influence ministry outreach addressing homelessness awareness. Leadership has a noteworthy predictive effect on ministry outreach designed to target homelessness. The Christian church pastoral leaders scored high on the Pastoral Leaders on Homelessness Survey showing seasoned leaders, with 41.37% ranging between 45 and 54 years of age. Gender among the survey participants was almost evenly distributed with 51.72% male and 48.28% female. Fourteen pastoral leaders have tenure of 3 to 10 years in Christian church leadership. 55.17% of the survey respondents designated a master’s degree as their highest level of education.

The study adds to the literature by lending understanding on the impact of the Christian church leader on homelessness awareness. The foundation of the study is embedded in leadership and a leader’s ability to influence change. Hechanova et al. (2018) posited that implicit leadership theory (ILT) assumes that followers have schemas of effective leaders and the greater the congruence between subordinates’ schemas and the leader’s actual traits and behaviors, the
more effective the leader is perceived to be. Perceptions of leader effectiveness provide followers with the feeling that their leaders and organizations are competent and worthy, and such positive evaluations may foster engagement and commitment on the part of followers (van Dierendonck et al., 2014).

Research question one queried to what degree the Christian church pastoral leader’s understanding of ministry outreach inform or influence their actions to address homelessness. There was a general consensus of the pastoral leaders who responded that understanding outreach significantly influences their actions on homelessness. The respondents were intentional in making organizational changes that would aid in homelessness within their communities. Many pastoral leaders believed this was an extension of servanthood. Sendijaya, Sarros, & Santora (2008) posit servant leaders are more likely than transformational leaders to demonstrate the natural inclination to serve marginalized people. Individuals experiencing homelessness can be deemed as marginalized. Servant leadership emphasizes empathy, compassion, and collaboration (Ferrari & Vaclavik, 2016). The Pastoral Leaders on Homelessness Survey emphasized Sandling’s (2019) postulation that servant leadership can be summarized into ten principles: “listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people, and building community” (p. 1).

In the focus group via Zoom online platform, seven pastoral leaders shared their views on homelessness. Specifically, the Christian church leaders indicated that ministry outreach was essential to addressing the needs of homeless individuals. The participants of this study suggest homelessness is important to the Christian church and should be addressed through ministry outreach. The discussion surrounded the biblical mandate found in Luke 4:18, “The spirit of the
Lord is upon Me, because He has anointed Me to preach the gospel to the poor; He has sent Me
to heal the brokenhearted, to proclaim liberty to the captives and recovery of sight to the blind, to
set at liberty those who are oppressed” (New King James Version, 1982). Their views
substantiated that those who follow Jesus develop into Christlikeness in a unified fashion
through faithful stewardship and divine grace (Chandler, 2015). Additionally, there was an
overwhelming agreement that aiding the homeless is a Christian responsibility as representatives
of Jesus Christ.

The virtual group discussion also revealed that some pastors did not believe they have
direct responsibility to address the homeless but were indirectly responsible. This discovery
highlights the significance of leadership style in including homelessness in ministry outreach. In
some of the participating Christian church organizational structures, ministry outreach was the
responsibility of another ministry leader which reported to the lead or senior pastor. Within the
Lutheran denomination there seemed to be a greater awareness of community homelessness,
community solutions, and homeless needs. It was concluded that while the lead or senior pastor
may have ultimately been responsible for addressing homelessness the direct responsibility was
placed on another leader.

Research question two examined to what extent the Christian church pastoral leader
provided leadership on issues related to homelessness in their community. Literature reveals
leaders employing a transformation leadership style consider their followers’ needs and exhibit
behavior designed to intellectually stimulate their followers (Kammerhoff et al., 2019). Tracey &
Hinkin (1998) suggest transformational leaders must be able to define and articulate a vision for
their organizations, and the followers must accept the credibility of the leader. The Pastoral
Leaders on Homelessness Survey indicated Christian church pastoral leaders are moderately knowledgeable with homeless individual’s needs at 50.00% and somewhat familiar with homelessness within their church’s community at 38.46%. The participants believed there was a collective need to be leaders of change to be most effective in community homelessness.

Transformational leadership may be needed to increase knowledge and familiarity both in Christian church leadership and members. Pastoral leaders questioned revealed a correlation between their direct involvement in ministry outreach and impacting homelessness. Question 29 of the survey asked the leader’s view on the level of seriousness of homelessness within the church’s community. The Christian church pastoral leaders answered very high at 7.69%, high at 46.15%, moderate at 26.93%, low at 11.54% and very low at 7.69%. Followers who perceive their leaders as transformational share characteristics of these leaders (Schyns & Felfe, 2006). The results of this study indicate that Christian church pastoral leaders recognize homelessness as a significant concern within their church’s community and their followers have the same beliefs. It was also determined that pastoral leaders that took a more distant approach in outreach ministry noticed a lack of outreach involvement.

The focus group discussion revealed Christian church pastoral leaders believe their leadership on issues related to homelessness is needed in their church communities. The participants indicated that Arizona legislature hinders their ability to aid the homeless population with limited governmental financial resources available to the Christian church. With strict guidelines around feeding the homeless and allowing the homeless to participate in onsite events, there are only limited activities the Christian church can do that are typically financial in nature. Assisting with rent payments, utility bills, or clothing needs were the top items pastoral leaders
felt liberated to do for the homeless. The participants indicated that yearly events are specifically
designed to assist the homeless population as their church funding permits. The pastoral leaders
of Non-denominational and Lutheran churches appeared more informed of the barriers and
political involvement of Arizona government agencies associated with working with the
homeless population. It was suggested that Arizona politicians and government leaders desire the
Christian church refrain from providing services to the homeless and allow community agencies
to serve that population using government funding sources. The pastoral leaders believed this
was a hinderance in their ability to demonstrate servanthood to the less fortunate.

Research question three queried to what extent the Christian church’s ministry outreach
was informed by knowledge of the needs of the homeless. 34.5% of respondents expressed how
often they seek services and resources to address the needs of homeless individuals as
“sometimes.” Eight participants, totaling 27.6%, indicated “usually” as their response. The
majority of Christian church pastoral leaders in this study indicated that their ministry outreach is
informed on homeless needs. It was also determined that pastoral leaders with a more
charismatic leadership style found making community connections more easily. The respondents
surveyed answered 37.9% “a moderate amount” on knowledgeable on services deemed essential
for homeless individuals, question 24 of the Pastoral Leaders on Homelessness Survey. 24.1% of
the respondents selected “a little,” while both “a great deal” and “a lot” totaled 13.8%
respectively.

The discussion in the focus group indicated the Christian church pastoral leaders believe
that knowledge is not an issue in aiding the homeless population. The overall consensus of the
group was they are knowledgeable concerning the critical nature of homelessness in their church
communities. The pastoral leader participants indicated that there was an implicit need to invoke and manage change for homelessness outreach to become a more integral part of their ministry outreach. It was suggested that the church communities are keenly aware of the homeless population as well as the specific needs of these individuals. The leaders expressed governmental influence which hinders their ability to adequately serve this population as a deterrent. Some leaders expressed that partnership with other community agencies that focus specifically on the homeless has been the chosen path for serving this population. Other leaders expressed a lack of internal and external funding as their prevention for helping the homeless adequately and to their desired level. There was an overall sense that pastoral leaders who have found success in working with the homeless population had done so by working closely with community agencies. All of the pastoral participants expressed a desire to do more for the homeless community without the constraints of governmental agencies interference.

Research question four examined in what way the Christian church pastoral leader provides leadership outreach initiatives within the community/church community. The focus group was the primary source for gathering data related to this question. The participants indicated there is connectivity with community agencies that receive governmental funding to aid the homeless. Partnering with such programs can be challenging with many limitations on how, when and to what extent the Christian church leader may participate. The focus group participants expressed a biblical responsibility to continue to strategize on effective outreach initiatives to assist the homeless population. As change agents, the pastoral leaders queried felt a duty to infuse biblical principles with community relations to collectively impact the needs of homeless individuals. The discussion included political barriers as well as possible ways of
navigating those barriers by changing the approach of the Christian church pastoral leader in establishing partnerships. Collaboration was vigorously discussed as a viable and easy solution. Many leaders believe the most effective approach is collaboration with current community resources instead of focusing on a church only model.

Society tends to focus on one specific need of the homeless individuals they see on the street corners, billboards, or concentrated areas that scream see me and help me. The homeless often live in fear and emotional trauma making them seek to be hidden from the public eye. While they may be hiding in plain sight there is a tremendous need to provide viable solutions to their circumstances. The immediate desire is to provide shelter which is arguably a good place to begin. The Christian church pastoral leader must be included in the resolution of the problems which accompany navigating homelessness. Determining the most effective ways to engage with the homeless as well as resources that help to support them is critical.

**Research Limitations**

There are several research limitations relevant to this study. Exploratory design could study through investigation the problem of homelessness as well as the Christian church’s leadership ability to assist in resolving the issue. Additionally, explanatory research would serve this study with little literature directly connecting the Christian church leader to homelessness. Descriptive research design using surveys pose a challenge as these questions tend to be open-ended. In a discussion or focus group environment the participants may actually be guiding the direction of the research. The researcher was intentional in avoiding that potential pitfall by redirecting the discussion to address the specific question while simultaneously gathering additional relevant data.
The researcher anticipated a larger sample size for this study. The researcher used an online survey platform, SurveyMonkey, to poll Christian church pastoral leaders. The small return rate may not effectively reflect the perceptions of homelessness among Christian church leaders in Chandler, Arizona. This could create a generalization of the findings limited to a small number of respondents. A larger sample size would most likely have contributed to the breadth of information gained. Leedy and Ormrod (2016) suggest that there is a low return of email surveys. Reaching for a response rate of 50%, the researcher distributed surveys to email addresses and was able to meet that threshold.

Another research limitation may have been the length of the survey. The survey, including demographic questions, totaled 32 questions with adaptations to reflect the religious construct and specific homelessness items. The questions may not have highlighted the relevant connection, if any, between the homeless population and the Christian church leader’s ability to assist, willingness, and potential barriers to assisting. Such data may be pertinent to this study and the organizational change needed to assist the homeless within the Christian church.

Organizational leadership and change go hand in hand, and one is nothing without the other (Burnes, Hughes & By, 2018; 2016). Finally, self-rating may be a limitation in this study as the Christian church pastoral leaders were asked to rate themselves on self-reflecting questions. The study was anonymous to hinder prejudice reporting.

**Future Research**

The breadth of knowledge relating homelessness to the Christian church pastoral leader should be expanded through additional credible research that will unveil new conclusions through methodical query. Continued research must examine the correlation between the
Christian church and governmental agencies both desiring to assist the homeless population. Strategic planning that infuses and supports both positions is imperative. The Christian church understands the biblical responsibility to aid the poor and assist the needy. In serving the homeless population, the Christian church leader should seek to diffuse external conflict with community agencies and strive to create effective partnerships to support this population. Creative ideas that allow the Christian church to be instrumental in meeting the physical, emotional, and spiritual needs of the homeless is critical.

Identifying and addressing the emotional trauma associated with homelessness should be further examined. The combined efforts of community agencies and the Christian church would likely serve as significant sources for supporting change. Additional mixed method designs should explore the elements of homeless needs, specifically emotional trauma, and the ability of the Christian church pastoral leader to aid in this area. A more in-depth focus group would be valuable in additional research of this topic specifically highlighting the political barriers and financial challenges that hinder the process.

Expanding the sample size by including other denominations within the Christian church would significantly impact the scope of studying homelessness and the Christian church. A greater sample size can focus more concretely on the specific Christian denominations that are knowledgeable and willing to serve the homeless population. Additionally, including a larger geographical area would prove beneficial by allowing more participants to lend insight.

The current research study disclosed to a statistically strong degree the Christian church pastoral leader’s understanding of ministry outreach to inform and influence their actions to address homelessness. There was a clear relationship between the Christian church pastoral
leader and their outreach ministry to be impactful on homelessness while managing the
governmental barriers presented. The study filled a gap in homelessness and the Christian church
leader by revealing the lack of substantial resources and understanding of homeless individual’s
emotional needs, traumatic stress, and the awareness of the Christian church to provide adequate
services in these areas. The study addressed other elements to aid in homelessness such as the
approach by Christian church pastoral leaders’ to leadership, knowledge of homelessness
contributors, and awareness of associated emotional trauma. The study contributed to the
literature by exploring the theological and theoretical framework of the Christian church leader
and community homeless resources and support services. The study revealed the biblical
obligation of the Christian church community to assist those in need as well as the theoretical
rationale for social support services. Ultimately, the Christian church pastoral leader and
Christian community share a biblical mandate to be extensions of Christ on earth by
demonstrating love and kindness to the poor and needy.
REFERENCES


Jacobi, E. (2015). Change leadership vs. change management - what is the difference and why we possibly need both. *LC Global Enhancing Growth.*


Jones, D. J., & Recardo, R. J. (2013). Leading and implementing business change management:
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APPENDIX A
IRB Approval Letter

February 9, 2021

Joy Hale
Mary Lowe

Re: IRB Exemption - IRB-FY20-21-341 The Responsibility of Christian Leaders to Include Homelessness Awareness in Ministry Outreach

Dear Joy Hale, Mary Lowe:

The Liberty University Institutional Review Board (IRB) has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study to be exempt from further IRB review. This means you may begin your research with the data safeguarding methods mentioned in your approved application, and no further IRB oversight is required.

Your study falls under the following exemption category, which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46:101(b):

Category 2.(iii). Research that only includes interactions involving educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures, or observation of public behavior (including visual or auditory recording) if at least one of the following criteria is met: The information obtained is recorded by the investigator in such a manner that the identity of the human subjects can readily be ascertained, directly or through identifiers linked to the subjects, and an IRB conducts a limited IRB review to make the determination required by §46.111(a)(7).

Your stamped consent form can be found under the Attachments tab within the Submission Details section of your study on Cayuse IRB. This form should be copied and used to gain the consent of your research participants. If you plan to provide your consent information electronically, the contents of the attached consent document should be made available without alteration.

Please note that this exemption only applies to your current research application, and any modifications to your protocol must be reported to the Liberty University IRB for verification of continued exemption status. You may report these changes by completing a modification submission through your Cayuse IRB account.

If you have any questions about this exemption or need assistance in determining whether possible modifications to your protocol would change your exemption status, please email us at irb@liberty.edu.

Sincerely,

[Name]
Administrative Chair of Institutional Research
Research Ethics Office
APPENDIX B

Permission to Use Letter

To Whom It May Concern,

This letter is to grant permission for Joy Hale to use the following copyright material for his/her research:

Authentic Leadership Questionnaire

The four sample items only from this instrument as specified below may be included in your thesis or dissertation. Any other use must receive prior written permission from Mind Garden. The entire instrument may not be included or reproduced at any time in any other published material. Please understand that disclosing more than we have authorized will compromise the integrity and value of the test.

Citation of the instrument must include the applicable copyright statement listed below.

Sample Items:

As a leader I....
say exactly what I mean
demonstrate beliefs that are consistent with actions
solicit views that challenge my deeply held positions
seek feedback to improve interactions with others

My leader....
says exactly what he or she means
demonstrates beliefs that are consistent actions
solicits views that challenge his or her deeply held positions
seeks feedback to improve interactions with others

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Sincerely,

[Redacted]

Mind Garden, Inc.
www.mindgarden.com

Updated 27 July 2020
APPENDIX C

Demographic Survey Questions
The Responsibility of Christian Leaders to Include Homelessness Awareness in Ministry Outreach

Geographic Location:
Chandler, Arizona  □ Yes  □ No

Please specify church denomination:
□ Baptist  □ Non-denominational
□ Bible  □ Pentecostal
□ Evangelical  □ Presbyterian
□ Lutheran

Number of years you have served as senior pastor:
□ Less than 3 years  □ 10 to 20 years
□ 3 to 9 years  □ 20 or more years

What is your gender?
□ Male  □ Other
□ Female  □ Choose not to disclose

What is your age?
□ 18 to 35 years old  □ 71 years old and above
□ 36 to 54 years old  □ Prefer not to answer
□ 55 to 70 years old

Please specify your ethnicity:
□ Caucasian  □ Native American
□ African-American  □ Native Hawaiian / Pacific Islander
□ Latino or Hispanic  □ Two or More
□ Asian  □ Other / Unknown Prefer not to say

Highest level of education:
□ High School  □ Master’s degree
□ Some College  □ Doctoral degree
□ Bachelor’s degree  □ Seminary training
APPENDIX D

Survey Questions

Authentic Leadership Questionnaire (ALQ Version 1.0 Rater)

Bruce J. Avolio, Ph.D.

SURVEY QUESTIONS REMOVED TO COMPLY WITH COPYRIGHT LAWS

Select most appropriate choice for each question:

1) How often does your church’s ministry outreach host events specifically designed for homeless individuals?
   ____ Always    ____ Often    ____ Sometimes    ____ Seldom    ____ Never

2) How regularly do homeless individuals seek services from your church and / or outreach ministry?
   ____ Always    ____ Often    ____ Sometimes    ____ Seldom    ____ Never

3) How often do you seek services and resources to address the needs of the homeless?
   ____ Always    ____ Often    ____ Sometimes    ____ Seldom    ____ Never

4) How knowledgeable are you or your ministry outreach on the needs of homeless individuals?
   ____ Extremely    ____ Moderately    ____ Somewhat    ____ Slightly    ____ Not at all

5) How familiar are you with homelessness in your church’s community?
   ____ Extremely    ____ Moderately    ____ Somewhat    ____ Slightly    ____ Not at all

6) How knowledgeable are you on services deemed essential for homeless individuals?
   ____ Extremely    ____ Moderately    ____ Somewhat    ____ Slightly    ____ Not at all

7) How familiar are you on the emotional trauma associated with homelessness?
   ____ Extremely    ____ Moderately    ____ Somewhat    ____ Slightly    ____ Not at all

8) How knowledgeable are you on long-term and/or short-term homelessness?
   ____ Extremely    ____ Moderately    ____ Somewhat    ____ Slightly    ____ Not at all

9) How familiar are you with reputable Christian counseling service addressing homelessness?
   ____ Extremely    ____ Moderately    ____ Somewhat    ____ Slightly    ____ Not at all

10) How knowledgeable are you on homeless needs other than shelter / shelter services?
    ____ Extremely    ____ Moderately    ____ Somewhat    ____ Slightly    ____ Not at all

11) Please rate your view of the level of seriousness of homelessness within your church’s community.
    ____ Very high    ____ High    ____ Moderate    ____ Low    ____ Very low

12) Please rate your view of the level of seriousness of homelessness in America.
    ____ Very high    ____ High    ____ Moderate    ____ Low    ____ Very low

13) Please rate your view of the level of responsibility the local church has to address homelessness.
    ____ Very high    ____ High    ____ Moderate    ____ Low    ____ Very low

14) How influential do you feel the Christian church is with addressing community homelessness?
    ____ Extremely    ____ Moderately    ____ Somewhat    ____ Slightly    ____ Not at all

15) How important are financial resources in your church’s ability to assist the homeless?
    ____ Extremely    ____ Moderately    ____ Somewhat    ____ Slightly    ____ Not at all
APPENDIX E
Recruitment Letter

Dear Pastor:

As a graduate student in the School of Divinity at Liberty University, I am conducting research as part of the requirements for a Doctor of Education in Christian Leadership degree. The purpose of my research is to understand the link between the Christian church pastor’s understanding of homelessness and their leadership ability to influence spiritual revelation which impacts the issues related to homelessness. I am writing to invite eligible participants to join my study.

Participants, if willing, will be asked to participate in an electronic leadership questionnaire (5-10 minutes). In addition, participants may have an opportunity to participate in a virtual in-depth focus small group (60 minutes). Names, emails, and other identifying information will be requested as part of this study, but the information will remain confidential and will not be used in the publication of study results.

In order to participate, individuals must:
- be an active current lead or senior pastor in Chandler, Arizona
- have been pastoring for a minimum of three years
- pastor one of the following denominations: Baptist, Bible, Evangelical, Lutheran, Non-denominational, Pentecostal, or Presbyterian

As the researcher, I am not connected to any of these churches.

For your review, a consent document is attached to this email. The consent document contains additional information about my research. After you have read the consent form, please click the survey link below to proceed to the survey. The first page of the survey will include an electronic consent form. If participants agree to participate, they will indicate that by clicking the confirm button at the bottom of the consent form which will lead to the survey.

For more information or questions regarding the in-depth focus group, please contact me at jhale17@liberty.edu.

Survey link: https://www.surveymonkey.com/r/5VM95YS

Sincerely,

Joy N. Hale
Doctoral Candidate
Liberty University
APPENDIX F

Consent Form

Title of the Project: The Responsibility of Christian Leaders to Include Homelessness Awareness in Ministry Outreach

Principal Investigator: Joy N. Hale, Doctoral Candidate, Liberty University

You are invited to participate in a research study. In order to participate, you must be a current full-time, lead or senior pastor in a Christian church in Chandler, Arizona for a minimum of three years in one of the following denominations: Baptist, Bible, Evangelical, Lutheran, Non-denominational, Pentecostal, or Presbyterian. Taking part in this research project is voluntary.

Please take time to read this entire form and ask questions before deciding whether to take part in this research project.

What is the study about and why is it being done?

The purpose of the study is to understand the link between the Christian church lead or senior pastor’s understanding of homelessness and their leadership ability to influence spiritual revelation, which impacts the issues related to homelessness. The awareness of the Christian church lead or senior pastor to recognize and address homelessness with community and spiritual resources will be explored.

What will happen if you take part in this study?

If you agree to participate in this voluntary study, I will ask you to do the following things:

1. Complete an online leadership and demographic questionnaire through Survey Monkey (5-10 minutes); and, if you are one of the first 10 participants to email me expressing interest and desire to do so,
2. Participate in an audio-recorded, in-depth, virtual focus group via Zoom (60 minutes).

How could you or others benefit from this study?

Participants should not expect to receive a direct benefit from taking part in this study.

Benefits to society include fulfilling the gospel message by executing the command of Christ to aid the poor and needy by providing assistance that meets spiritual, emotional, financial, and physical needs. Additionally, those navigating this devastation will gain hope and courage to change.

What risks might you experience from being in this study?

The risks involved in this study are minimal, which means they are equal to the risks you would encounter in everyday life.
How will personal information be protected?

The collected data and identities of participants will remain confidential. Published reports will not include any information that will make it possible to identify a subject. Research records will be stored securely, and only the researcher will have access to the records. Data collected from you may be shared for use in future research studies or with other researchers. If data collected from you is shared, any information that could identify you, if applicable, will be removed before the data is shared.

- Participant responses will be anonymous.
- For the focus group, participant responses will be kept confidential through the use of codes. The in-depth focus group will be conducted in a private location via Zoom to ensure confidentiality will be maintained.
- Data will be stored on a password-locked computer and may be used in future presentations. Identities will be stored separately from data collected. After three years, all electronic records will be deleted.
- The in-depth focus group will be recorded and transcribed by the researcher. Recordings will be stored on a password locked computer for three years and then erased. Only the researcher will have access to these recordings.
- Confidentiality cannot be guaranteed in focus group settings. While it is discouraged, other members of the focus group may share what was discussed with persons outside of the group.

Is study participation voluntary?

Participation in this study is voluntary. Your decision whether to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting those relationships.

What should you do if you decide to withdraw from the study?

If you choose to withdraw from the study, please exit the leadership questionnaire, and close your intent browser. No data will be collected from you prior to submitting the questionnaire. Please contact the researcher at the email address included in the next paragraph. Should you choose to withdraw, focus group data will not be destroyed, but your contributions to the focus group will not be included in the study.

Whom do you contact if you have questions or concerns about the study?

The researcher conducting this study is Joy N. Hale. You may ask any questions you have now. If you have questions later, you are encouraged to contact her at [email]. You may also contact the researcher’s faculty sponsor, Dr. Mary Lowe at [email].
Whom do you contact if you have questions about your rights as a research participant?

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, you are encouraged to contact the Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA 24515 or email at irb@liberty.edu

Your Consent

Before agreeing to be part of the research, please be sure that you understand what the study is about. You can print a copy of the document for your records. If you have any questions about the study later, you can contact the researcher/study team using the information provided above.