

LIBERTY UNIVERSITY
JOHN W. RAWLINGS SCHOOL OF DIVINITY

A MIXED-METHODS STUDY TO EVALUATE THE NATURE OF THE LEAD PASTOR'S
PSYCHOLOGICAL CAPITAL AND THE IMPACT ON LEADING
CHURCH REVITALIZATION

A Dissertation Presented in Partial Fulfillment

Of the Requirements for the Degree

Doctor of Philosophy

by

Toney Allen Cox

Liberty University, Lynchburg, VA

Year 2024

A MIXED-METHODS STUDY TO EVALUATE THE NATURE OF THE LEAD PASTOR'S
PSYCHOLOGICAL CAPITAL AND THE IMPACT ON LEADING
CHURCH REVITALIZATION

by Toney Allen Cox

A Dissertation Presented in Partial Fulfillment
Of the Requirements for the Degree
Doctor of Philosophy

Liberty University, Lynchburg, VA

Year 2024

APPROVED BY:

Steven T. Smith Ed.D, Dissertation Supervisor

David Edgell Ed.D, Second Reader

ABSTRACT

In response to the substantial amount of church revitalization that is necessary to cause a noteworthy decrease in the 70 percent of churches in America that are declining or plateauing (Rainer, 2019, para. 4), lead pastors carry a biblical responsibility to lead churches into growth and spiritual health (Jamieson, 2011, para. 15-16). While church planting is a respectable portion of the macro solution, revitalizing declining or plateaued existing churches is an equally significant part of the solvent. However, a substantial majority of revitalization literature and education focuses on the practical methodology of implementing church renewal and emphasizing the lead pastor's influence on the process. Yet, there is little literature on the psychological nature of the lead pastor in church revitalization. Even further, there is a gap in the area of how the lead pastor's psychological capital influences the process of leading church revitalization. This mixed-methods study gathered 104 surveys and interviewed 10 lead pastors serving in the Church of God seeking to narrow the gap, interjecting a psychological study intended to amend the methodologies of leading church revitalization. This study found that there is a medium to strong quantitative and qualitative correlation between the lead pastor's psychological capital and influence upon leading church revitalization. The implications of this study suggest that church revitalization literature and education would benefit from the inclusion of psychological capital measurement and development.

Keywords: Lead Pastor, Revitalization, Psychological Capital, Quantitative, Qualitative.

Copyright © 2024. Toney Allen Cox. All rights reserved.

Liberty University has permission to reproduce and disseminate this document in any form by any means for purposes chosen by the University, including, without limitation, preservation or instruction.

Dedication

This work is dedicated to my wife, Monica L. Cox. God brought you into my life when we were young teenagers. Never in my wildest dreams could I fathom that God would bring us this far in ministry. As a life and ministry partner, you have stood by my side through the best times and times we would elect to misremember. Yet, God has been good to us. Thank you for your patience and support during my educational pursuits, along with your willingness to endure the strenuous sacrifices that we both felt during this journey.

This work is further dedicated to our son, Samuel B. Cox. As the light of our life and the offspring of God's grace, may my example of persistence and determination in the effort to complete higher education with the crowning moment of a Ph.D. set the bar high and cast forth the confidence that you, too, can choose to achieve excellence with the help of God's guidance.

Acknowledgments

May it be acknowledged that without God's help and grace, the journey toward higher education and a doctorate would have been impossible. Thank you, God, for your call upon my life and the grace to see it through. Guiding scriptures of truth and mercy in my life, for which I always will be eternally grateful, have been 1 Timothy 1:12 and Philippians 3:13-14.

May it be further acknowledged that my doctoral supervisor, Dr. Steve Smith, has been a source of encouragement, motivation, help, wisdom, knowledge, and experience during this journey. Thank you, Dr. Smith, for your time, effort, energy, heartfelt encouragement, and steadfastness.

Table of Contents

ABSTRACT	3
Copyright	4
Dedication	5
Acknowledgments	6
List of Tables	11
List of Figures	12
List of Abbreviations	13
CHAPTER ONE: RESEARCH CONCERN	14
Background to the Problem	17
Historical Background	20
Sociological Background	22
Theoretical Background	24
Statement of the Problem	26
Purpose Statement	28
Research Questions	28
Assumptions and Delimitations	29
Research Assumptions	29
Delimitations of the Research Design	29
Definition of Terms	30
Significance of the Study	31
Summary of the Design	34
CHAPTER TWO: LITERATURE REVIEW	37

Overview.....	37
Theological Framework for the Study	38
Leadership.....	38
Revitalization	41
Psychological Capital.....	44
Theoretical Framework for the Study	50
Leadership.....	50
Components of Leadership	53
Leadership Definition	55
Revitalization	56
Psychological Capital.....	62
Related Literature.....	71
Rationale for the Study and the Gap in the Literature	82
Profile of the Current Study	85
CHAPTER THREE: RESEARCH METHODOLOGY	87
Research Design Synopsis	87
The Problem.....	87
Purpose Statement.....	89
Research Questions and Hypotheses	89
Research Design and Methodology	90
Population(s).....	92
Sampling Procedures	93
Qualitative Sampling	95

Limits of Generalization	95
Ethical Considerations	96
Qualitative Ethical Considerations	97
Instrumentation	97
Validity	100
Reliability.....	102
Qualitative Reliability.....	103
Qualitative Instrumentation	103
Research Procedures	104
Data Analysis and Statistical Procedures.....	107
Data Analysis	107
Statistical Procedures	108
Qualitative Procedures	109
Summary.....	110
CHAPTER FOUR: ANALYSIS OF FINDINGS.....	111
Research Questions.....	111
Research Hypotheses	111
Compilation Protocol and Measures.....	112
Demographic and Sample Data	112
Qualitative Demographic and Sample Data.....	114
General Description of the Participants with Pseudonyms.....	115
Quantitative Data Analysis and Findings	118
Qualitative Data Analysis and Findings	132

Converged Data	148
Evaluation of the Research Design.....	150
Summary.....	150
CHAPTER FIVE: CONCLUSIONS	151
Research Purpose.....	151
Research Questions.....	151
Research Conclusions, Implications, and Applications.....	152
Research Limitations	157
Further Research.....	157
Summary.....	158
REFERENCES	160
APPENDICES	166

List of Tables

Table 1	<i>Survey Question Application</i>	99
Table 2	<i>Likert Scale</i>	99
Table 3	<i>Survey Question Application</i>	104
Table 4	<i>Descriptive Statistics</i>	123
Table 5	<i>Pearson's Correlations</i>	123
Table 6	<i>Simple Regression</i>	124
Table 7	<i>Descriptive Statistics</i>	125
Table 8	<i>Pearson's Correlations</i>	125
Table 9	<i>Simple Regression</i>	126
Table 10	<i>Descriptive Statistics</i>	127
Table 11	<i>Pearson's Correlations</i>	127
Table 12	<i>Simple Regression</i>	128
Table 13	<i>Descriptive Statistics</i>	129
Table 14	<i>Pearson's Correlations</i>	129
Table 15	<i>Simple Regression</i>	130
Table 16	<i>Descriptive Statistics</i>	131
Table 17	<i>Pearson's Correlations</i>	131
Table 18	<i>Simple Regression</i>	132
Table 19	<i>Themes</i>	134
Table 20	<i>Joint Display Table</i>	149
Table 21	<i>Quantitative Summary</i>	153
Table 22	<i>Qualitative Summary</i>	154

List of Figures

Figure 1	<i>Age Range</i>	113
Figure 2	<i>Ethnicity</i>	113
Figure 3	<i>Gender Range</i>	114
Figure 4	<i>Scatterplot for Survey Questions 8-9</i>	119
Figure 5	<i>Scatterplot for Survey Questions 11-12</i>	120
Figure 6	<i>Scatterplot for Survey Questions 14-15</i>	120
Figure 7	<i>Scatterplot for Survey Questions 17-18</i>	121
Figure 8	<i>Scatterplot for Survey Questions 20-21</i>	121

List of Abbreviations

Psychological Capital (PsyCap)

Psychological Capital Questionnaire (PCQ)

Hope, Efficacy, Resilience, Optimism, (HERO)

Church of God (COG)

Institutional Review Board (IRB)

DISC Theory: Dominance, Influence, Steadiness, Conscientiousness (DISC)

CHAPTER ONE: RESEARCH CONCERN

Introduction

Church revitalization is consequential in the postmodern climate of diminishing churches. According to credible statistics conducted by Lifeway Research, the urgency of revitalization can be realized as 70 percent of churches in America are declining or plateauing. In comparison, only 30 percent are considered to be growing churches (Rainer, 2019, para. 4). Understood from a different perspective, Thom Rainer, Ph.D. reports that over 300,000 churches in America need significant revitalization (Rainer, 2015, para. 9). Furthermore, data from Lifeway Research provides authentication that a meager seven percent of churches are considered reproducing churches, being defined as churches that are growing with believers who are producing additional believers (Rainer, 2019, para. 5).

The staggering statistics presented by Lifeway Research and Rainer, confirmed by similar research from Bill Henard, Ph.D. (2015), emphasize the paramount cause for lead pastors to influence tangible change within this trajectory (Henard, 2015, p. 14). Church revitalization, being defined as a lengthy process of skillfully implementing change in a declining or plateaued church that results in conversion growth of the church and spiritual growth of the members, offers the modification that is essential for declining or plateauing churches to have a refocused and fruitful future toward health and development (Brown, 2020, para. 4).

Ed Stetzer, Ph.D., a church missiologist and revitalization expert, shares the hopeless struggle for declining or plateaued churches, which lends credibility to the necessity of revitalization, as he describes multitudes of churches as being stuck and stagnant (Stetzer, 2018, para. 1). Stetzer continues the articulation of the condition by echoing the helplessness that struggling churches experience sensing that efforts to witness change often leave them feeling

that they cannot get moving and growing again (Stetzer, 2018, para. 1). However, the purpose of revitalization is to inject health and hope back into declining or plateauing churches for the objective of forward momentum (Henard, 2015, p. 39), and the necessity for effective church revitalization is pronounced (Henard, 2015, p. 15; Brown, 2020, para. 4).

Conversely, the considerable majority of revitalization literature and scholarship focuses on the praxis of spiritual, organizational, and structural renewal combined with healthy leadership principles (Mohler, 2015; Brown, 2020, para. 4). In addition to the literature being sizeable concerning the praxis of revitalization, the dominating emphasis upon the methodology of revitalization focuses upon structural and leadership renewal. The immense literature and practical instruction available concerning revitalization center on training the lead pastor in performing revitalization (methodology) or upon healthy leadership renewal (Henard, 2015, p. 40; Stuart, 2016; Stetzer & Dodson, 2007, p. 40).

Lead pastors who desire education and literature upon the articulation and praxis of effective revitalization are not limited in resources for application or methodology. However, there is a lack of literature on the psychological nature of leading revitalization from the lead pastor's perspective that could supplement the practical methods of renewal.

Additionally, the influence of the lead pastor is, in fact, decisive in effective revitalization. Literature is abundant concerning the prominence of healthy leadership demonstrated by the lead pastor within revitalization, such as in Robert Stuart's research (2016). Accordingly, the influence of the lead pastor is considered within the literature to be a principal component of the process of effective revitalization. Stetzer & Dodson (2007), in agreement with Stuart (2016), affirm the claim as they report leadership to be rated as the number one contributor to effective revitalization (Stetzer & Dodson, 2007, pp. 40-41). Even so, Stetzer &

Dodson share that leadership and vision are primary keys to any turnaround in churches (Stetzer & Dodson, 2007, pp. 40-41).

Simultaneously, there exists an ample amount of literature concerning psychological capital, defined by Fred Luthans Ph.D. et al., who are the originators of the theory, in the following dynamic,

An individual's positive psychological state of development that is characterized by: (1) having confidence (efficacy) to take on and put in the necessary effort to succeed at challenging tasks; (2) making a positive attribution (optimism) about succeeding now and in the future; (3) persevering toward goals and when necessary, redirecting paths to goals (hope) in order to succeed; and (4) when beset by problems and adversity, sustaining and bouncing back and even beyond (resilience) to attain success. (Luthans, Youssef, & Avolio, 2007, p.3; Ohlin, 2020, para.1; Cavus & Kapusuz, 2014, para. 13)

Psychological capital is not a measurement existing within the reserved realm of theory.

Conversely, it has been accepted with success in assisting and developing leadership within various forms of for-profit and not-for-profit organizations (Luthans, Youssef-Morgan, & Avolio, 2015, p. 280). Psychological capital has been employed in leadership and organizations as a construct within psychology to enhance motivation, following, and organizational commitment. There has been broad acceptance and success concerning psychological capital in secular-based and non-profit-based organizations alike.

On the other hand, there is a lack of sufficient literature, particularly in reference to the influence that the lead pastor's psychological capital has upon leading church revitalization. While there is no shortage of literature and scholarship on the necessity of church revitalization, the praxis of revitalization, the methodology of revitalization, or the construct of psychological capital, there is a gap in the literature, specifically on the psychological nature of the process in determining if there is a correlation, and evaluating the relationship, between the lead pastor's psychological capital and the influence that it has upon leading revitalization.

The obtainable literature within the field of church revitalization leaves a gap pertaining to the relationship between the lead pastor's psychological capital and its influence on leading revitalization, while predominately concentrating on practical methodology and leadership.

In contrast, this study endeavored to test the correlation between the lead pastor's psychological capital and revitalization, seeking to constrict the gap that exists within the literature and to provide an understanding of the relationship to assist lead pastors in revitalization effectiveness due to the staggering amount of failing or plateaued churches (Rainer, 2019, para. 4; Rainer, 2015; Henard, 2015, p. 14).

In as much, lead pastors desiring to labor in the essential nature of church revitalization and the future of church revitalization education will potentially benefit from additional psychological literature that was provided in this study acutely related to the noted gap between the lead pastor's psychological capital and the influence that it has upon leading revitalization.

Background to the Problem

This study did not emerge within a vacuum as the intent materializes among literature within the established fields of leadership, church revitalization, and psychological capital.

Theological Background

The gap in the literature concerning the relationship between the lead pastor's psychological capital and church revitalization finds its genesis within the field of leadership. Thus, effective church revitalization stems from the foundation of leadership. Scripture, furthermore, upholds leadership as a responsibility upon those who lead the church in influencing people unto God (New International Version, 1978/2011, Romans 12:3-8; Acts 20:28; Ephesians 4:11-13).¹ Richard and Henry Blackaby (2011) sustain this aspect by sharing

¹ Unless otherwise noted, all quotations from the Bible are from the New International Version Bible (1978/2011).

that the ultimate goal of spiritual leadership is not to merely achieve numerical results, to accomplish tasks with perfection, or to grow for growth's sake (Blackaby & Blackaby, 2011, p. 127). Instead, the goal of spiritual leadership is to influence people from where they currently are to where God wants them to be (Blackaby & Blackaby, 2011, p. 127). Therefore, spiritual leadership is essential in the process of leading people toward God.

Building upon the contribution of Blackaby and Blackaby (2011), author Russell Huizing (2011) states that the primary elements of a theology of leadership must involve a God-governed, Christ-centric, Scripture-based use of the gifts with which God empowers all believers to accomplish His mission in and for the world (Huizing, 2011, p. 68). In scripture, leadership influences people toward God by the empowerment of His gifts, which is a synopsis of what is realized by effective revitalization.

Revitalization

Similarly, church revitalization also enjoys a theological foundation. Author and pastor Bobby Jamieson is in similar agreement with Blackaby and Blackaby (2011) and Huizing (2011) as he states that Christian leaders, like the apostle Paul, should have a burden to restore, revitalize, and reform churches that are in various stages of sickness (Jamieson, 2011, para. 15-16). Moreover, Jamieson reaches to the work of John sharing that in Revelation 2 and 3, Jesus Himself works to reform local congregations by speaking to the seven churches in order to set right what is broken, to heal what is sick, to rebuke what is false, and to give new life to what is dying (Jamieson, 2011, para. 15-16).

Jamieson (2011) affirms the biblical leadership mandate of redirecting a church to fruitful growth and discipleship as a God-called directive upon spiritual leaders. Author Bill Henard (2015) further agrees with Jamieson (2011) and Blackaby and Blackaby (2011) concerning a

theological foundation for revitalization, expressing that even a church that has been in decline for a decade or more can grow and become a Great Commission church again because God desires the collective and the local church to grow (Henard, 2015, p. 21). Henard exclaims that fulfilling the Great Commission is God's will, which includes renewing struggling churches (Henard, 2015, p. 21). Scripture affirms the goal of revitalization, as God desires churches to grow and to be led toward the Great Commission (Matthew 28:18-20), to produce healthy leaders (Ephesians 4:11-14), and be consistent in developing fellowship around the Word (Acts 2:42-47).

Likewise, revitalization must supersede the practical methods of church ministry renewal. According to Stephen Seamands (2005), a healthy church must incorporate a perichoretic koinonia; a trinitarian fellowship of the local body functioning and leading in theological health, "The fellowship of Christ's body is not a cluster of individual saints, but a perichoretic fellowship analogous to and participating in the Trinity, where the members pour life into one another without coalescence or merger" (Seamands, 2005, p. 150).

This picture of unified church health and fellowship must be the goal of revitalization led by healthy leadership (Seamands, 2005, p. 150; Blackaby & Blackaby, 2011, p. 127; Huizinga, 2011, p. 68). Thus, theological church revitalization must supersede the methodologies of church ministry renewal alone. In addition, this study argues that the psychological aspect of the pastor leading the process must be considered.

Psychological Capital

Though it is a secular construct, psychological capital has credit in theology in that all the positive thinking and ability to overcome difficulties, be optimistic, have confidence, and make a positive contribution to the organization can be rooted and grounded in Christ and faith. There

are several compelling comparisons in theology to psychological capital in terms of positive psychology and the leader/employee giving their best effort (Colossians 3:23) and giving an excellent contribution to the organization (Colossians 3:17).

Luthans et al. affirm this concept expressing that psychological capital focuses upon the development of the individual and simultaneously seeks to increase employee ownership in the organization, the levels of employee commitment, job satisfaction, positive behavior, self-esteem, and performance (Luthans, Youssef, & Avolio, 2007, p. 5). Luthans et al. understand psychological capital as making an extensive input into who a person is, what a person believes they can do, and what they can become (Luthans, Youssef, & Avolio, 2007, p. 33). These are, by and large, consistent themes found within scripture.

Historical Background

Building upon theological foundations, church revitalization is a trend in modern culture, as many lead pastors seek to lead in revitalizing failing or plateaued churches (Brown, 2020, para., 4). A vast number of churches are struggling, and the need for increased effective church revitalization is pronounced. As aforementioned, Lifeway Research expresses the urgency of revitalization as 70 percent of churches in America are declining or plateauing, while only 30 percent are considered to be growing churches (Rainer, 2019, para. 4).

Author and professor of revitalization Bill Henard (2015), affirms the dramatic alarm concerning the necessity of effective revitalization presented by Lifeway Research (2019) as he responds to the rhetorical question of why there is a great need for church revitalization, centering the articulation upon the fact that anywhere from thirty-five hundred to four thousand churches across denominational lines are closing their doors every year (Henard, 2015, p. 14). Thus, Henard (2015) raises the alarm about the church renewal prerequisite. These shocking

statistics (Henard 2015) and Lifeway Research statistics (2019) confirm the urgency for church ministry renewal.

Meanwhile, much of the literature concerning church revitalization centers upon practical methodology in terms of organizational change and restructuring (Brown, 2020, para. 4), spiritual atmosphere renewal (Stetzer, 2018, para. 3), patience and longevity (Mohler, 2015), and enhanced leadership intended to change church trajectory (Stetzer, 2018, para. 30; Stetzer & Dodson, 2007, p. 40; Stuart, 2016).

In a similar understanding, it is established within the literature that revitalization must be believed possible by a healthy congregation. Healthy leaders must produce healthy followers who believe the Word concerning change and growth. Henard (2015) affirms this aspect of revitalization, sharing that church renewal is more than research, location, statistics, negatives, the past, the present, the people, or the naysayers (Henard, 2015, p. 20). Instead, for anyone to initiate revitalization effectively in the local church, the people must believe Christ's promises about His church (Henard, 2015, p. 20).

Author Robert Stuart (2016) agrees with Henard (2015) on the importance of church health, which will result in revitalization, sharing that healthy leaders make healthy churches (Stuart, 2016, p. 18). There is a correlation between the health of a church body and the strength of godly leadership (Stuart, 2016, p. 18). Therefore, it is established that healthy leadership cultivating healthy churches is critical to effective revitalization, which underscored the rationale for this study on the lead pastor's psychological capital measurement and development.

In addition to Henard's (2015) and Stuart's (2016) literature on the significance of a healthy congregation within revitalization, previous literature has discovered that lead pastors do, in fact, positively influence revitalization. Stetzer offers a study of over 300 churches covering

multiple denominations, discovering that about 60 percent of the time, successful revitalization, followed by two to five years of healthy growth, took place when a new pastor assumed leadership (Stetzer, 2020, para. 7; Stetzer & Dodson, 2007, p. 40). Stetzer's study reveals that the leadership of the lead pastor influences revitalization. However, the literature remains narrow in examining the specific gap concerning the relationship between the lead pastor's psychological capital and its influence on leading church revitalization.

Stemming from the immediate need for increased church revitalization and due to the established influence of the lead pastor within effective revitalization, this study examined the relationship between the lead pastor's psychological capital and its influence on church revitalization.

Sociological Background

Leadership and revitalization advance the proposed study toward the sociological backdrop of psychological capital, as this is the resounding theme of the purpose statement. Psychological capital, also known in short as PsyCap, is a secular movement in organizational science that focuses on the dynamics leading to exceptional individual and organizational performance, such as developing human strength, producing resilience and restoration, and fostering vitality (Luthans & Youssef-Morgan, 2017, p. 4). In short, this process, according to Luthans et al. (2007), focuses on organizational performance and competitive advantage by enhancing the leader or the employee's individual psychological capital levels in measurable areas: Hope, Efficacy, Resilience, and Optimism (HERO) (Luthans & Youssef-Morgan, 2017, p. 4).

First offered in 2007 by Fred Luthans Ph.D. et al., psychological capital is defined as an individual's positive psychological state of development that is characterized by having the

confidence to take on and put in the necessary effort to succeed at challenging tasks, the ability to make a positive attribution about succeeding now and in the future, the ability to persevere toward goals and when necessary, and by exhibiting high levels of bouncing back through setbacks and difficult circumstances (Luthans, Youssef, & Avolio, 2007, p.3; Ohlin, 2020, para. 13).

In many ways, psychological capital is a relatively new construct. Luthans et al. (2007) seminal research is fashioned upon the work of positive psychology offered by Martin Seligman, Ph.D., the former president of the American Psychological Association and considered to be the father of positive psychology (Luthans, Youssef, & Avolio, 2007, p. 90). Psychological capital develops upon a conventional psychological theory.

Yet, even though psychological capital is relatively new, it has been embraced within the literature as well as in practitioner-based organizations. Luthans and Youssef-Morgan (2017) reveal that PsyCap research has genuinely taken off over the past 15 years, sharing that scholars and evidence-based practitioners all over the world have embraced PsyCap beyond expectations (Luthans & Youssef-Morgan, 2017, p.21). More specifically, positive organizational research is now featured in top journals and has dedicated sessions at well-attended conferences and venues in mainstream management and psychology conferences (Luthans & Youssef-Morgan, 2017, p.21). Overall, psychological capital has practical traction being applied in organizational leadership.

Luthans et al. further reveal the broad appeal and success of psychological capital in recent years being applied to military personnel, pilots, police officers, mental health and social work professionals, educators, sports leadership, healthcare, public-sector workers, and in volunteer work (Luthans, Youssef-Morgan, & Avolio, 2015, p. 280). Psychological capital has

also been applied to measures of success in schoolchildren, adolescents, at-risk youth, college students, the unemployed, and the elderly (Luthans, Youssef-Morgan, & Avolio, 2015, p. 280). Based upon Luthans et al. (2015), psychological capital has been employed in organizational leadership to enhance motivation, following, and organizational commitment in various fields of praxis.

Consequently, the acceptance and success of psychological capital in secular-based and non-profit-based organizations alike, as well as the broad appeal of the theory, created justification for this specific study which sought to determine if there is a correlation, and to evaluate the relationship, between the lead pastor's psychological capital and the influence that it has upon leading revitalization.

Theoretical Background

In terms of a theoretical concept, this entire study was constructed upon previous literature concerning psychological capital and its positive effects on organizational leadership. The contribution of this study is supported by existing literature concerning the positive influence of psychological capital in secular and ministry research areas.

For instance, literature from Dr. Qishan Chen et al. (2019) presents research supporting the possibility of the positive effect of psychological capital on leadership and organizations. In this research, Chen et al. (2019) reveal that leaders' psychological capital could affect their followers' psychological capital and therefore promote the followers' organizational citizenship behavior and job performance (Chen, Kong, & Niu, et al., 2019, para 2).

The findings of Chen et al. (2019) suggest that leader-follower interaction positively improved individual performance (Chen, Kong, & Niu, et al., 2019, para 2). The Chen et al.

(2019) research extended credibility to the positive influence of psychological capital on effective church revitalization.

In similar agreement with the literature from Chen et al. (2019), a cross-sectional study concerning the effect of psychological capital on work performance within the ministry, provided by Kanengoni et al. (2017), discovered that PsyCap and its constructs have a direct relationship with job satisfaction (large effect), organizational commitment (medium effect), and well-being (medium effect) (Kanengoni, Ngarambe, & Buitendach, 2017, para. 27).

Kanengoni et al. (2017) state that similar studies, such as Siu, Spector, and Cooper (2005), have demonstrated a direct relationship between PsyCap and well-being (Kanengoni, Ngarambe, & Buitendach, 2017, para. 27). Psychological capital is supported within the literature as having a positive impact on job satisfaction and overall performance improvement within the ministry.

The argument can further be sustained within the literature as a study from McMurray et al. (2010), similar to Kanengoni et al. (2017), confirms a positive effect of psychological capital upon employee climate in religious/church-based non-profit organizations. This study provides evidence of the positive relationships among leadership, organizational climate, psychological capital, employee well-being, and employee commitment in a religious/church-based non-profit organization, revealing that leaders who demonstrate empowering behaviors through transformational leadership create more positive emotions in followers while enhancing follower self-efficacy, wellbeing, and life-satisfaction (McMurray, Priola-Merlo, Sarros, et al., 2010, para. 47). These studies created room for this additional research on the specific area of the lead pastor's psychological capital and the influence that it has on the leading of revitalization.

In the same vein, the literature indicates that psychological capital can be improved. According to Newman et al. (2014), psychological capital is developmental, not stationary. Newman et al. (2014) share that evidence suggests that PsyCap is ‘state-like’ in nature and open to development, positioning the construct along a continuum between transient states and ‘hard-wired’ traits (Newman, Ucbasaran, & Zhu, et al., 2014, para. 10).

Recent work examining whether PsyCap can be developed through training interventions provides support for conceptualizing PsyCap as a developmental state (Newman, Ucbasaran, & Zhu, et al., 2014, para. 10). Literature, such as from Newman et al. (2014), supported the consideration that psychological capital levels can be developed through assessment and education.

Hence, this study built upon the aforementioned literature in the endeavor to assist lead pastors in evaluating and developing their psychological capital to become better versions of themselves, strengthening hope, strengthening self-efficacy, strengthening resiliency in troubling situations, and strengthening optimism according to the 24-item PsyCap Questionnaire (PSQ) (Luthans, Youssef, & Avolio, 2007, p.211). Psychological capital, supported within the literature as both a developmental theory and as having a positive influence on leadership in organizations and non-profit organizations, presented the theoretical support for this additional study.

Statement of the Problem

A substantial amount of effective church revitalization is necessary to discern a noteworthy decrease in the 70 percent of churches in America that are declining or plateauing (Rainer, 2019, para. 4). Lead pastors not only hold a biblical responsibility to lead churches into growth and spiritual health (Jamieson, 2011, para. 15-16), revitalization is shown within the

literature to be influenced by the leadership of the lead pastor (Stetzer, 2020, para. 7; Stetzer & Dodson, 2007, p. 40; Stuart, 2016).

Psychological capital, likewise, has been accepted in a wide variety of organizations, schools, volunteer services, sports organizations, as well as in ministry non-profit organizations as making a positive impact on leadership (Luthans, Yousseff-Morgan, & Avolio, 2015, p. 280; Chen, Kong, & Niu, et al., 2019, para 2; Kanengoni, Ngarambe, & Buitendach, 2017, para. 27; McMurray, Priola-Merlo, Sarros, et al., 2010, para. 47). The problem that this study evaluated was the specific gap in the literature that exists in determining if there is a correlation, and to evaluate the relationship, between the lead pastor's psychological capital and the influence that it has upon leading church revitalization to enhance the future development of the church.

In as much, revitalization-minded pastors have ample access to literature and practical education concerning the performance of church evaluation and assessment (Henard, 2015, p. 40), the importance of Holy Spirit renewal (Henard, 2015, p. 27), servant leadership (Henard, 2015, p. 28), the implementation of organizational change (Brown, 2020, para. 5), relaunching ministry programs, re-establishing a healthy spiritual atmosphere (Brown, 2020, para. 5), restructuring leadership (Stetzer & Dodson, 2007, p. 40), and upon the development of a renewed vision for an empowered future (Brown, 2020, para. 5; Ogea, n.d., p. 10). There is no lack of revitalization methodology within the literature. Consequently, this study did not seek to argue against the established practical implementation of revitalization literature or scholarship.

Conversely, the gap in the literature in terms of the specific relationship between the lead pastor's psychological capital and its influence on leading effective revitalization is wide. This was a mixed-methods study to determine if there is a correlation, and to evaluate the relationship, between the lead pastor's psychological capital and the influence that it has upon leading church

revitalization. Equally, this study sought to determine if the lead pastor's psychological capital contributes a noteworthy variation in leading church revitalization to enhance the future development of revitalization literature, practical implementation, and the practical instruction of lead pastors.

The outcome of this study focused on enhancing the education of lead pastors who are revitalization-minded in being made aware of the importance of evaluating and developing their psychological capital according to the 24-item PSQ (Luthans, Youssef & Avolio, 2007, p.211) as well to understand the relationship, in order to enrich the future education of lead pastors contributing to greater levels of revitalization.

Purpose Statement

The purpose of this mixed-methods study was to evaluate the relationship between the lead pastor's psychological capital and the influence that it has upon leading church revitalization by collecting both quantitative and qualitative data. This study first collected data in quantitative form with regard to the lead pastor's psychological capital and the influence that it has on leading church revitalization, measuring for hope, efficacy, resilience, and optimism. This study then collected data in qualitative form with regard to the relationship between the lead pastor's psychological capital and the influence that it has upon leading church revitalization. The data was analyzed to determine if there is a correlation, and to evaluate the relationship, between the lead pastor's psychological capital and the influence it has upon leading church revitalization.

Research Questions

RQ1. Does a relationship exist, and to what degree, between the lead pastor's level of hope defined within the psychological capital measurement and leading church revitalization?

RQ2. Does a relationship exist, and to what degree, between the lead pastor's level of

efficacy defined within the psychological capital measurement and leading church revitalization?

RQ3. Does a relationship exist, and to what degree, between the lead pastor's level of resilience defined within the psychological capital measurement and leading church revitalization?

RQ4. Does a relationship exist, and to what degree, between the lead pastor's level of optimism defined within the psychological capital measurement and leading church revitalization?

RQ5. Do the quantitative data and qualitative data converge to suggest that a relationship exists, and to what degree, between the psychological capital of the lead pastor and leading church revitalization?

Assumptions and Delimitations

This study provided both assumptions and delimitations of research as outlined in the following:

Research Assumptions

1. It was assumed that effective church revitalization is of critical concern.
2. It was assumed that the leadership of the lead pastor makes a noteworthy difference in leading church revitalization.
3. It was assumed that effective church revitalization is biblical.
4. It was assumed that psychological capital is a credible organizational leadership theory.
5. It was assumed that scripture affirms effective leadership and effective church revitalization.

Delimitations of the Research Design

This study particularly focused on lead pastors who serve in the Church of God denomination with international offices in Cleveland, TN, and who have experience in church revitalization leadership. Moreover, this study's explicit focus was only on revitalization-minded pastors. Therefore, the scope of this study may affect the degree of generalizability to other populations. The delimitations of this study were as follows:

1. This study was delimited to the role of the lead pastor.
2. This study was delimited to the lead pastor, who has experience in leading a revitalization effort.
3. This study was delimited to lead pastors who are serving a church that was in a state of decline or plateau prior to assuming office.
4. This study was delimited to the lead pastor who has served in their role for a least three years or more.
5. This study was delimited to the lead pastor, who can state that the spiritual and discipleship health of the church has measurably improved during the process of revitalization.

Definition of Terms

The following are definitions of terms that were of critical importance to this study:

1. *Leadership*: For this study, leadership is defined as the ability of a person to develop the influence needed to cause people to follow them. Consequently, leadership is moving people from one place to another (Sanders, 2007, p. 29; Bredfeldt, 2021, Week 1, Lecture 1).
2. *Revitalization*: For the purpose of this study, revitalization is defined as a lengthy process of skillfully implementing change in a declining or plateaued church that results in conversion growth of the church and spiritual growth of the members (Brown, 2020, para. 4).
3. *Psychological Capital*: An individual's positive psychological state of development that is characterized by: (1) having confidence (efficacy) to take on and put in the necessary effort to succeed at challenging tasks; (2) making a positive attribution (optimism) about succeeding now and in the future; (3) persevering toward goals and when necessary, redirecting paths to goals (hope) in order to succeed; and (4) when beset by problems and adversity, sustaining and bouncing back and even beyond (resilience) to attain success" (Luthans, Youssef, & Avolio, 2007, p.3; Ohlin, 2020, para.1; Cavus & Kapusuz, 2014, para. 13).
4. *Methodology*: For the purpose of this study, methodology is defined as the means, process, and system of methods used in a particular area of study or area; process used in the analysis (McKim, 1996, p. 173).
5. *Praxis*: For the purpose of this study, praxis is defined as action, reflection, and or practice (McKim, 1996, p. 216)

6. *Pastor*: For the purpose of this study, the pastor is defined as a shepherd of a flock; the person who has spiritual oversight of an assigned Christian community/church (McKim, 1996, p. 203).
7. *Lead Pastor*: For the purpose of this study, the lead pastor is defined as the senior shepherd of the church and is responsible for the leadership of the church and staff; the primary leader who has the spiritual oversight of a Christian community/church (Greco, 2018, para. 2; McKim, 1996, p. 203).
8. *Hope*: For the purpose of this study, hope is defined as a positive motivational state that is based on an interactively derived sense of successful agency (goal-directed energy) and pathways (planning to meet goals) (Luthans, Youssef, & Avolio, 2007, p. 66).
9. *Efficacy*: For the purpose of this study, efficacy is defined as one's conviction or confidence about his or her abilities to mobilize the motivation, cognitive resources, and courses of action needed to successfully execute a task within a given context" (Luthans, Youssef, & Avolio, 2007, p. 38).
10. *Resilience*: For the purpose of this study, resilience is defined as a tendency to recover from adversity or a depressing process, allowing people to optimistically look at overwhelming situations (Cavus & Kapusuz, 2014, p. 246).
11. *Optimism*: For the purpose of this study, optimism is defined as the reasons and attributions one uses to explain why certain events occur, whether positive or negative, past, present, or future (Luthans, Youssef, & Avolio, 2007, p. 87).
12. *DISC Personality Profile*: DISC is a personality assessment tool used to improve work productivity, teamwork, leadership, sales, and communication. DISC measures personality and behavioral style. DISC is an acronym for Dominance, Influence, Steadiness, and Conscientiousness (Bullwinkle, n.d., para. 1).
13. *Meyers-Briggs Personality Assessment*: Myers-Briggs is a self-reported questionnaire to measure personality. The test helps people assess their personality using four specific dichotomies, or scales: introversion-extraversion, sensing-intuition, thinking-feeling, and judging-perceiving (Spann, 2023, para. 2).

Significance of the Study

A host of lead pastors desire effective revitalization of churches (Brown, 2020, para. 4) due to the reality that 70 percent of churches in America are declining or plateauing (Rainer, 2019, para. 4). Increased effective church revitalization is a biblical response to a large number of failing or plateaued churches (Jamieson, 2011, para. 15-16). Meanwhile, the customary

literature concerning church revitalization centers on the practical methodology of organizational change and restructuring (Brown, 2020, para. 4), spiritual atmosphere renewal (Stetzer, 2018, para. 3), patience and longevity (Mohler, 2015), and enhanced leadership intended to change church trajectory (Stetzer, 2018, para. 30; Stetzer & Dodson, 2007, p. 40). Volumes of literature and practical instruction are available on the praxis of revitalization, focusing on preparing the lead pastor in the revitalization methodology.

Moreover, the lead pastor's leadership is considered within the literature to be a principal component in the process of effective church revitalization. This is affirmed by Stetzer & Dodson (2007) as they reveal leadership to be rated as the primary contributing factor by churches that have experienced revitalization (Stetzer & Dodson, 2007, p. 40-41). In addition, Stetzer & Dodson (2007) view leadership and vision as major components of any church turnaround (Stetzer & Dodson, 2007, p. 40-41). Lead pastors not only hold a biblical responsibility to lead churches into growth and spiritual health (Jamieson, 2011, para. 15-16), revitalization is shown within the literature to be influenced by the leadership of the lead pastor (Stetzer, 2020, para. 7; Stetzer & Dodson, 2007, p. 40; Stuart, 2016).

On the other hand, psychological capital has been shown to make a positive impact in secular for-profit as well as not-for-profit organizations. The theory has been accepted and examined in a wide variety of organizations, schools, volunteer services, sports organizations, as well as in non-profit ministry organizations (Luthans, Youssef-Morgan, & Avolio, 2015, p. 280; Chen, Kong, & Niu, et al., 2019, para 2; Kanengoni, Ngarambe, & Buitendach, 2017, para. 27; McMurray, Priola-Merlo, Sarros, et al., 2010, para. 47).

Albeit a secular approach, psychological capital is a noteworthy theory in the field of leadership that this study rendered worthy of contribution to the methodology of church

revitalization in the specific phenomenon concerning the influence of the lead pastor. Further, this study pushed beyond the methods of practical revitalization education, suggesting that healthy church revitalization would benefit from the addendum of measuring and developing the lead pastor's psychological capital. The psychological aspect of the lead pastor was the backbone of the study's contribution.

Therefore, this was a study to determine if there is a correlation, and to evaluate the relationship, between the lead pastor's psychological capital and the influence that it has upon leading church revitalization to make a potentially positive contribution to the future development of revitalization literature, practical implementation, and the practical instruction for lead pastors.

Furthermore, this study ventured to contribute additional literature building upon the noted importance of the leadership of the lead pastor within revitalization as well as upon the established literature affirming the effectiveness of psychological capital in for-profit and not-for-profit organizations with the significance of educating lead pastors in the importance of measuring and developing their psychological capital levels according to the PCQ (Luthans, Youssef, & Avolio, 2007, p.211). This study sought to evaluate the psychological nature of leading church revitalization from the perspective of the lead pastor.

In addition to narrowing the noted gap in the literature, this study made an attempt to enhance future revitalization instruction, courses, classes, state seminars, Church of God or other denominational curricula, and literature on the importance of measuring and developing the lead pastor's psychological capital so that the lead pastor can influence greater levels of revitalization.

Summary of the Design

This study was a mixed-methods design that sought the compilation of objective data with subjective interpretation. The data was collected in a convergent form (Creswell, 2022, p. 52). Hence, the data was collected simultaneously, striving for triangulation. More specifically, this was a correlational study seeking inferential data to determine if there is a correlational coefficient between the lead pastor's psychological capital and its influence upon leading church revitalization. Qualtrics was utilized as the survey distribution. Webex was employed for the qualitative instrumentation.

Further, the research was a random convenience sampling performed by the convenience of state administrative offices within the church of God denomination, with international offices in Cleveland, TN. States were selected for the study based solely upon which state administrative offices would cooperate with the researcher's request. All subjects within the survey sample were held confidential, as the state administrative bishops served as gatekeepers sending the email survey link on behalf of the researcher, protecting sample confidentiality.

This study utilized a cross-sectional design including various ages and cultural backgrounds with a practical study population of lead pastors serving in the Church of God. The population was drawn from the Church of God in the following states within the United States of America: Pennsylvania, West Virginia, Virginia, Georgia, North Carolina, and Michigan. 104 lead pastors in the Church of God were surveyed and 10 lead pastors in the Church of God were interviewed. The sample for the surveys was strongly homogeneous and the researcher recognized data saturation by the eighth interview.

Further, only lead pastors who answered the following stratifying values on the surveys were accepted in the data analysis of the research: lead pastors who had been in their current role

for at least three years or more, lead pastors who considered their role as pastor to be a revitalization effort, lead pastors who stated that the church in which they are leading was in decline or plateau prior to assuming office, and lead pastors who stated that there had been a measurable increase in the spiritual and discipleship health within the church during the process of revitalization.

The quantitative data were analyzed on JASP. The researcher chose to utilize JASP for the analysis due to its user-friendliness and cost-efficiency. Descriptive statistics were discovered in JASP and reported in the analysis. Further, the Pearson product-moment correlation coefficient (Pearson r) was conducted in JASP to determine if there is a measured correlation and to measure the strength of a potential linear association between the two variables (the lead pastor's psychological capital and leading church revitalization) (Ormrod and Leedy, 2001, p.271; Laerd, 2020, para. 2). By employing a Pearson product-moment correlation, the analysis of the correlation and the strength was determined. In addition, for further analysis of the data, the multiple regression test was conducted in JASP to analyze the collected demographic to understand the predictability of the relationship.

Next, the qualitative research was a single-staged random sample granted access to 10 current revitalization lead pastors, as a subset from the quantitative sample, for direct subjective interviews. The subjects were invited for direct interviews through the option of question (23) on the survey form sent through Qualitrics. Each subject responding to the quantitative survey had an equal opportunity to volunteer for an interview.

However, only five subjects out of the sample chose to email the researcher and volunteer for an interview. Therefore, the researcher contacted lead pastors in the sample states through

random selection and researcher convenience by email and requested an interview. Six lead pastors responded favorably to the researcher's request.

Conversely, one interview had to be removed due to failure to meet delimitation guidelines. In the end, 10 lead pastor interviews were included in this study. The theory guiding the qualitative phase of this study was the Psychological Capital Theory proposed by Fred Luthans et al. (2007) in the field of organizational behavior (Luthans, Youssef, and Avolio, 2007).

The data retrieved from the interviews were transcribed in the form of intelligent transcription. The interviews were open-coded with inductive coding. As the interviews proceeded, a ground-up approach to coding was used as the information shared by the subjects determined the coding. Thereafter, descriptive coding sorted the information from the interviews based on description codes related to the content from the interviews. The researcher utilized NVIVO as the instrument for coding the interviews and for analysis. Finally, the quantitative and qualitative data were merged in the analysis and a joint-display table was provided.

CHAPTER TWO: LITERATURE REVIEW

Overview

A substantial amount of effective church revitalization is necessary to discern a noteworthy decrease in the 70 percent of churches in America that are declining or plateauing (Rainer, 2019, para. 4). Lead pastors not only hold a biblical responsibility to lead churches into growth and spiritual health (Jamieson, 2011, para. 15-16), it is revealed within the literature that revitalization is influenced by the leadership of the lead pastor (Stetzer, 2020, para. 7; Stetzer & Dodson, 2007, p. 40; Stuart, 2016).

Psychological capital, likewise, has been accepted in a wide variety of organizations, schools, volunteer services, sports organizations, as well as in ministry non-profit organizations as making a positive impact on leadership (Luthans, Youssef-Morgan, & Avolio, 2015, p. 280; Chen, Kong, & Niu, et al., 2019, para 2; Kanengoni, Ngarambe, & Buitendach, 2017, para. 27; McMurray, Priola-Merlo, Sarros, et al., 2010, para. 47).

The problem that this study evaluated was the specific gap in the literature that exists in determining if there is a correlation, and evaluating the relationship, between the lead pastor's psychological capital and the influence that it has upon leading church revitalization in order to enhance the future revitalization education for lead pastors. The psychological aspect of leading church revitalization in reference to the role of the lead pastor was the center of this study.

Thus, the succeeding review discloses literature and empirical studies on the praxis of leadership, revitalization, and psychological capital. Structured in a funnel format moving from wide to narrow in design, this review reveals comprehensive literature concerning the areas of focus, representing a cohesive argument for the rationale of the study. Meanwhile, a gap in the

available literature between the lead pastor's psychological capital and its influence on leading church revitalization will be highlighted to reveal the significance and rationale of this study.

Theological Framework for the Study

The gap in the research this study endeavored to narrow did not emerge within a vacuum as the objective comes into existence among theological literature existing within the established fields of leadership, revitalization, and psychological capital.

Leadership

Effective church revitalization stems from the foundation of leadership, which acquires sustenance in theological literature. Scripture, furthermore, upholds leadership as a God-extended responsibility upon those who lead the church by influencing people unto God (Romans 12:3-8; Acts 20:28; Ephesians 4:11-13). Authors Richard and Henry Blackaby (2011) uphold the matter of influencing people unto God as a theology of leadership, as they teach that the ultimate goal of spiritual leadership is to influence people from where they are to where God wants them to be absent of a numeric mentality of growth for the sake of change (Blackaby & Blackaby, 2011, p. 127). According to Blackaby and Blackaby (2011), spiritual leadership is essential in leading people toward God. Thus, the study's rationale begins with a theological groundwork in the field of leadership.

Building upon the contribution of Blackaby and Blackaby (2011), author Russell Huizing (2011) shares that the primary elements of a theology of leadership include a God-governed, Christ-centric, Scripture-based use of the gifts with which God has empowered all believers to accomplish His mission for the world (Huizing, 2011, p. 68). Combining a theology of leadership from Blackaby and Blackaby (2011) and Huizing (2011), God empowers leaders with the gifts needed to influence people toward Himself.

In a similar fashion, author James Thompson, Ph.D., from Vanderbilt University, agrees with Blackaby and Blackaby (2011) and Huizing (2011), stating that the apostle Paul offers the method of leadership in the vein of transformation primarily focusing on the formation of communities that will be his boast at the end (Thompson, 2006, p. 150). In scripture, leadership influences people toward God and Christlike transformation, which is a synopsis of what is realized by effective revitalization.

In addition to leadership being centered upon influencing people toward God, leadership must be informed and instructed by the Word of God. The apostle Paul teaches that the Bible is the God-breathed self-revelation that should form, inform, and instruct leaders in the effort of leading people toward God, “All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work” (2 Timothy 3:16).

Consequently, Paul pens the letter of 2 Timothy from prison to affirm, train, and exhort a young leader in leadership and Godly wisdom concentrated upon the Word of God (Johnson, 2010, p. 384). Paul maintains unto Timothy that the authority of scripture, according to author Luke Johnson (2010), is to be used in ministry/leadership to teach, rebuke, train, and correct. In doing so, Paul states that scripture is authoritative in informing leadership (Johnson, 2010, p. 384).

Ed Stetzer, Ph.D. upholds the claim from Johnson (2010), stating that while the Bible is not the solitary source for leadership formation, it must be regarded as the highest authoritative source (Stetzer, 2019, para. 3). Stetzer further undergirds the argument by maintaining that the Bible is not a personal leadership textbook, while he affirms that it does teach leadership and that leadership absent of its guide is unhealthy (Stetzer, 2019, para. 3).

Thompson affirms the idea supported by Stetzer (2019) that the role of the leader must be informed by scripture in mirroring the ministry of the apostle Paul being transformative in nature, centered upon a biblical guide for the ultimate goal of ministry (Thompson, 2006, p. 12). In other words, Thompson (2006) and Stetzer (2019) agree that scripture offers authority upon the role of the leader, especially through the Pauline corpus. Similar to the contribution of Blackaby and Blackaby (2011), Thompson continues as he states, “Paul is our own model for ministry/leadership, especially in the goals that he sets forth” (Thompson, 2006, p. 13). Thus, the apostle Paul offers the method of leadership in the vein of transformation (Romans 15:5-6).

Overall, Paul models leadership methods from scripture concerned with building people up, edification, Christlike transformation, character formation, and relational building (Thompson, 2006, pgs. 155-156). Dr. Oswald Sanders (2007) verifies the importance of the Pauline transformational model of leadership expressed from scripture and commended by Thompson (2006) as he shares that the method of the Christian leader is not dictatorial, lording, domineering, not by offensive strut, not as a tyrant, and not by any attitude less fit of one who leads in a transformative manner (Sanders, 2007, p. 55). Stetzer and Dodson (2007) agree with Sanders (2007) and Thompson (2006) in that spiritual leadership is void of dictatorial methods preferring servanthood and transformational actions (Stetzer and Dodson, 2007, p. 170).

God, therefore, defines the role of the leader (2 Timothy 3:16; 1 Timothy 3:2; Ephesians 4:11-12), determines the leader’s qualifications, and sets forth how leaders are to minister (Thompson, 2006, p. 13). Hence, the authority of scripture forms the role of the leader and defines leadership as being transformational in nature (Blackaby & Blackaby, 2011, p. 127; Sanders, 2007, p. 55; Stetzer & Dodson, 2007, p. 170; Thompson, 2006, p. 150).

Revitalization

Forming upon the theological concept of leadership, effective church revitalization similarly enjoys a theological foundation. Leading a local church in the process of being revived from a state of decline or plateau is sustained within scripture. Author and pastor Bobby Jamieson (2011) is in similar agreement with Blackaby and Blackaby (2011) and Thompson (2006) concerning the transformative mandate of God in pastoral leadership. Jamieson supports this as he states that leaders, in the vein of the apostle Paul, should have a burden to restore, revitalize, and reform churches that are in various stages of sickness (Jamieson, 2011, para. 15-16).

In addition to the point that leaders should desire to lead churches into renewal, Jamieson continues by reminding researchers that there is no shortage of churches in America needing renewal (Jamieson, 2011, para. 15-16). Furthermore, Jesus highlights the biblical need to renew struggling churches as He speaks to the seven churches of Revelation chapters 2 and 3, modeling to set right what is broken, to heal what is sick, to rebuke what is false, and to give new life to what is dying (Jamieson, 2011, para. 15-16). Jamieson (2011) affirms the biblical leadership mandate of redirecting churches to fruitful growth and discipleship as a God-called directive upon spiritual leaders (Jamieson, 2011, para. 15-16).

Author Bill Henard further agrees with Jamieson (2011), Blackaby and Blackaby (2011), and Thompson (2006) concerning a theological foundation for revitalization, sharing the hope that even a church that has been in decline for a decade or more can grow again and become a great commission (Matthew 28:19) church considering it to be God's will for the local and collective church to grow (Henard, 2015, p. 21). Scripture affirms the goal of revitalization, as God desires churches to grow and to be led toward the great commission (Matthew 28:18-20), to

produce healthy leaders (Ephesians 4:11-14), and continually develop in fellowship as well as in the Word (Acts 2:42-47).

Countering the argument that plateaued or declining churches should be permitted to die for new plant launches, Henard (2015) presents the claim that revitalization is, in fact, biblical as he considers the church to be a survivor.

The church has a future and a hope. Before any one of us can go forward with the idea of church revitalization, we must arrive at that conclusion. It is more than research, location, statistics, negatives, the past, the present, the people, or the naysayers. In order for anyone to initiate revitalization effectively into the local church, that person must believe Christ's promises about His church. I love the church because she is a survivor! (Henard, 2015, p. 19)

Further, Henard (2015) carries the argument in agreement with Jamieson (2011), exclaiming that some churches die despite all efforts to renew growth and life; however, the presumption must be maintained that God wants the church to grow because it is His will and plan (Henard, 2015, p. 20).

This stance is affirmed by the words of the apostle Paul, as he exhorts the church to be built up (1 Corinthians 14:12; Ephesians 4:11-12). A continuous theme prevails within scripture, presenting the church as growing (Acts 2:47; Acts 9:41), overcoming (Matthew 16:18), and ultimately thriving when it is led by healthy leadership. Thus, healthy leadership is a vital component of effective revitalization. A theology of leadership serves as the underpinning for a theology of revitalization.

In affirmation of Henard (2015), author Robert Stuart presents a concrete connection, sharing that healthy leaders make healthy churches (Stuart, 2016, p. 18). Stuart articulates that there is a positive correlation between the health of a church body and the strength of godly leadership as the lead pastor also must develop other leaders, teaching what it means to shepherd their flock (Stuart, 2016, p. 18).

According to Stuart (2016), healthy leadership drives effective revitalization. Stuart continues the crucial support and connection of the importance of biblical revitalization with healthy biblical leadership in agreement with Thompson (2006), as he shares that lead pastors are shepherds who are servant-leaders with the concern of the sheep in mind (Stuart, 2016, p. 19). In his work, he teaches that lead pastors must work in the vein of developing people with the desire to empower and motivate others, which sums up the transformative nature of church revitalization (Stuart, 2016, p. 19).

In essence, Thompson (2006) and Stuart (2016) reveal that a biblical theology of revitalization includes focusing on the change in people and the empowerment of others. According to literature supported by Stuart (2016) and Thompson (2006), leadership that is servant-based and transformational in theory leads to local church health and revitalization.

Likewise, healthy revitalization must supersede the mere implementation of practical church renewal methodologies. According to Stephen Seamands (2005), a healthy church must incorporate a perichoretic koinonia; a trinitarian fellowship of the local body functioning and leading in theological health in the imagery of the Trinity, “The fellowship of Christ’s body is not a cluster of individual saints, but a perichoretic fellowship analogous to and participating in the Trinity, where the members pour life into one another without coalescence or merger” (Seamands, 2005, p. 150).

Seamands (2005) presents the overarching idea that healthy church revitalization supplants a mere surface-level change within the church facility, such as trendy stage designs, contemporary name changes, new seating, vision casting, leadership structure modifications, and all other standard methods of revitalization.

In as much, Seamands (2005), Stuart (2016), and Thompson (2006) present the picture of unified church body health and fellowship being the end goal of revitalization led by healthy leadership. Further, the claim by Seamands (2005) supports the significance of this study as the lead pastor's psychological capital could impact church health and the development of others during the revitalization process.

Sanders, in correlation with the work of Stuart (2016), Seamands (2005), and Henard (2015), shares that the highest method of leadership is the servant role; leaders are to serve others in the leadership process of transformation and church health renewal (Sanders, 2007, p. 151). Sanders (2007) highlights that Jesus defined leadership as service and that His definition applies whether a leader works in secular or church organizations (Sanders, 2007, p. 151). Jesus' definition of servanthood leadership articulates Christian leadership, as even secular formation and education in the field capitalize upon the theme (Sanders, 2007, p. 151). Therefore, theological literature affirms revitalization and the positive impact that healthy leadership has on the effort of church revitalization.

Psychological Capital

Finally, the theological framework of both leadership and revitalization work in tandem to provide a podium for psychological capital as a theological construct. Moreover, psychological capital is a secular concept that focuses on positive psychology and the application of positively oriented human resource strengths and psychological capacities that can be measured, developed, and effectively managed for performance improvement in the workplace or organization (Youssef & Luthans, 2015, para. 3). Even though it is a secular concept, psychological capital fits nicely into a Christian worldview of leadership.

Psychological capital has credit in theology in that all the positive thinking and ability to overcome, be optimistic, have confidence, and make a positive contribution to the organization can be rooted and grounded in Christ and faith (Luthans, Youssef, & Avolio, 2007, p. 5.) There are several compelling comparisons in theology to psychological capital in terms of positive psychology and the leader/employee giving their best effort (Colossians 3:23) and giving an excellent contribution to the organization (Colossians 3:17).

Luthans et al. (2007) affirm this concept as they depict psychological capital as focusing upon the development of the individual, seeking to increase follower ownership in the organization, levels of follower commitment, job satisfaction, behavior, self-esteem, and performance (Luthans, Youssef, & Avolio, 2007, p. 5). This construct matches well with the transformative nature of biblical leadership (Sanders, 2007, p. 15; Stuart, 2016, p. 19).

Luthans et al. (2007) understand psychological capital as making a significant input into who a person is, what a person believes they can do, and what a person can become (Luthans, Youssef, & Avolio, 2007, p. 33). These are, by and large, consistent themes found within scripture. This claim agrees with Stuart's (2016) theological premise on healthy leadership and its effect on healthy churches (Stuart, 2016, p. 18).

Meanwhile, the stance of a healthy unified church through the incorporation of a perichoretic koinonia resembling a trinitarian fellowship of the local body functioning and leading in theological health in the imagery of the Trinity presented by Seamands (2005) could be enhanced by the measured and developed psychological capital of the lead pastor. This is sustained by the idea that psychological capital measures the pastor's positive psychological state of development (Luthans, Youssef, & Avolio, 2007, p. 3). Thus, leader development, even a

leader's positive psychological development, is a theological and commended principle supported by the transformative nature of biblical leadership and revitalization (Romans 12:1-3).

However, there exist other principles to be extrapolated from psychological capital that correlate with scripture and Christian leadership, more specifically when examining the four measurements of psychological capital (HERO): hope, efficacy, resilience, and optimism (Luthans, Youssef, & Avolio, 2007, p.3; Ohlin, 2020, para.1; Cavus & Kapusuz, 2014, para. 13). While psychological capital is summed by Luthans et al. (2007) as an individual's positive psychological state of development that is characterized by hope, self-efficacy, resilience, and optimism, the approach is not a far stretch from how Christian leadership seeks to empower and motivate followers.

According to Stuart (2016), this type of motivating leadership exclaimed in psychological capital qualifies as biblical leadership, calling leaders as those who love sheep and do not flaunt their position as being superior to the very people whom they are called to shepherd (Stuart, 2016, p. 23). The idea of a motivating and innovative developing form of leadership is similar to psychological capital. Stuart (2016) states that biblical leaders are those whose decisions are not dictatorial, but rather that of servant-leaders modeling Christ who came not to be served but to serve His followers and give His life for them (Stuart, 2016, p. 23). Thus, Stuart's (2016) claim coincides with Luthans et al. (2007) description of the secular construct.

Hope

Beginning with the psychological capital measurement of hope (HERO), theological literature instructs leaders and followers alike to maintain hope. The writer of Hebrews calls explicitly for believers to hold unswervingly to hope (Hebrews 10:23). Within the construct of psychological capital, hope is defined as a positive motivational state that is based on an

interactively derived sense of successful agency (goal-directed energy) and pathways (planning to meet goals) (Luthans, Youssef, & Avolio, 2007, p. 66). In other words, hope is a cognitive process that motivates one to find willpower (goal-directed determination) and way power (planning of ways to meet goals), which leads to positive emotions (the expectation of meeting desired goals) (Ohlin, 2020, para.,19). Understandably, the ideals of hope measured in psychological capital and the concept of increasing levels of hope to elevate production and organizational morale are not distant from scripture (1 Peter 1:13; Ephesians 1:18).

In addition to scripture, much of the ideals of hope within HERO can be supported by Stetzer and Dodson (2007) as they affirm the importance of spiritual leadership looking forward, planning forward, sharing vision, and sharing planned possibilities for the future of the ministry (Stetzer & Dodson, 2007, p. 48). Accordingly, Stetzer & Dodson (2007) share that casting vision is an integral part of effective leadership which raises a sense of urgency, increases a desire for growth, forges unity, and rallies the church to have a passion for reaching the lost (Stetzer & Dodson, 2007, p. 48). These aspects are similar to the concept of hope found in HERO (Luthans, Youssef, & Avolio, 2007, p. 66).

(Self)-Efficacy

The subsequent measurement within psychological capital is efficacy (HERO) (Luthans, Youssef, and Avolio, 2007, p.3). Within psychological capital, efficacy is defined as a person's conviction or confidence about their abilities to mobilize the motivation, cognitive resources, and courses of action needed to successfully execute a task within a given context (Luthans, Youssef, & Avolio, 2007, p. 38).

As affirmed in literature by Stetzer & Dodson (2007), efficacy is paramount in local church revitalization leadership. For instance, Stetzer & Dodson (2007) state that it requires

strong, committed leadership to change people's attitudes, which results in what they define as comeback congregations (Stetzer & Dodson, 2007, p. 46). In addition, Stetzer & Dodson (2007) share that pastors of comeback churches lead renewal by removing growth barriers, overcoming self-defeating attitudes, casting a God-sized vision, and raising expectations (Stetzer & Dodson, 2007, p. 46). In agreement with Luthans et al. (2007), Stetzer & Dodson (2007) underscore the importance of confidence, motivation, and cognitive resources in leadership.

According to Luthans et al. (2007), psychological capital is built upon self-efficacy, and the concept of confidence mirrors the idea in scripture of being confident in who believers/leaders are in Christ. Scripture exhorts believers and leaders alike to be strong and confident in God (Deuteronomy 31:6), to be courageous (1 Corinthians 16:13), and to be confident in the Lord (Psalm 31:24).

Resilience

The next aspect of measuring psychological capital (HERO) is the construct of resilience (Luthans, Youssef, & Avolio, 2007, p.3). Psychological capital resilience measures a person's ability to bounce back from a depressing process, allowing people to look at overwhelming situations optimistically (Luthans, Youssef, & Avolio, 2007, p. 112). Resilience in psychological capital is a criterion-meeting component, meaning the capacity to rebound or bounce back from adversity, conflict, failure, or even positive events, progress, or increased responsibility (Luthans, Youssef, & Avolio, 2007, p. 112).

This aspect can be affirmed in theological leadership as Stetzer (2018) elevates the importance of a resilient attitude, sharing that leaders patiently endure and do not give up (Stetzer, 2018, para. 31). He continues sharing that revitalization leaders must be willing to walk through together with the congregation, highlighting the importance of not giving up during the

process (Stetzer, 2018, para. 31). Taken altogether, the aspects of resilience taught by psychological capital through Luthans et al. (2007) combined with a no quit leadership attitude shared by Stetzer (2018) find agreement in biblical leadership.

In comparison to the Christian worldview, the Bible admonishes believers to overcome all things through Christ (Philippians 4:13) and to understand that believers are conquerors through Christ (Romans 8:37). The concept of resilience exists in the Bible found in reoccurring themes such as overcome, press on, bounce back, and do not give up (Philippians 3:13-14; Galatians 6:9; Isaiah 41:10; Joshua 1:9 et al.). Therefore, the measurement of resilience is supported by theological leadership.

Optimism

Optimism is the final construct in measuring psychological capital HERO. This concept is not defined as predicting or hoping for good things to happen in the future (Luthans, Youssef, & Avolio, 2007, p. 87). Instead, psychological capital optimism is a measurement that considers how leaders/followers attribute or explain why certain events occur, whether positive or negative, past, present, or future (Luthans, Youssef, & Avolio, 2007, p. 87).

In a similar fashion, the idea found in the Christian worldview is that all the positive thinking and ability to overcome, be optimistic, have confidence, and make a positive contribution to the organization are rooted and grounded in Christ and in faith that God is assisting the believer in all such areas (Philippians 4:13; Jerimiah 29:11; 1 Corinthians 10:31; et al.).

Stetzer & Dodson (2007) offer agreement and support for optimism in literature as they highlight the importance of leadership attitudes and optimistic outlooks calling upon the Pauline disposition of doing nothing out of rivalry or conceit, but in humility consider others as more

important than self (Stetzer & Dodson, 2007, p. 170). According to Stetzer & Dodson (2007), the attitude of the leader should be the attitude of Jesus Christ (Stetzer & Dodson, 2007, p. 170). Even so, Stetzer & Dodson (2007) confirm that optimism in the form of HERO, as a measurement of psychological capital, coincides with spiritual leadership.

Summary

Altogether, the HERO measurement of psychological capital and the biblical importance of leadership provided a theological framework for the rationale for this study concerning the gap in the available literature between the lead pastor's psychological capital and its influence upon leading church revitalization.

Theoretical Framework for the Study

Constructing upon theological aspects, theoretical literature pertaining to the rationale of this study incorporates the significance of leadership and the implication of church revitalization. It discloses the substantial element of psychological capital in history and theory.

Leadership

Leadership is a dynamic process that is overarching and complex to define. However, a study concerning effective revitalization and the potential positive impact of the psychological capital of the lead pastor must begin with a ground-level comprehension of leadership. To begin with, Bernice Ledbetter (2018) offers a poignant affirmation concerning the complexity of a leadership definition as she casts leadership as a big, intriguing, overarching idea (Ledbetter, 2018, p. 1). Ledbetter (2018) surmises that leadership is easy to recognize yet challenging to prescribe; with it, organizations flourish, without it they flounder, and with the wrong kind, they suffer (Ledbetter, 2018, p. 1). Therefore, the concept of leadership, according to Ledbetter (2018), appeals to a host of various definitions and ideals.

A complex array concerning the differing definitions of leadership in the contemporary context emerges within the literature. For example, Peter Northhouse, Ph.D., (2019) concurs with the complexity of leadership definition presented by Ledbetter (2018) as he states that there is a wide variety of different theoretical approaches to explain the overarching complexities of the leadership process (Northhouse, 2019, p. 1). Northhouse (2019) shares that the research findings on leadership provide a picture of a process far more sophisticated and complex than the frequent simple views presented in some of the popular books on the matter (Northhouse, 2019, p. 1).

Similarly, Gary Bredfeldt, Ph.D., who serves as the director of the Doctor of Education program for Liberty University, sustains Ledbetter (2018) and Northhouse (2019) as he terms leadership to be an elusive process (Bredfeldt, 2013, p.13). Furthermore, Bredfeldt (2013) suggests a solid explanation of the equivocal nature of defining leadership as he states,

The confusion over how to define leadership grows out of the complexity of leadership itself. The nature of leadership differs from situation to situation. What is required of a leader on the battlefield is quite different from what is required on the ball field or mission field. Leadership is not a one-size-fits-all formula. (Bredfeldt, 2013, p. 13)

Experienced leadership authors Ron Meyer and Ronald Meijers (2018) subscribe to the summation from Bredfeldt (2013) in terms of the fluidity of leadership as they cast the definition wide in a rhetorical manner by sharing that it depends on whom you ask (Meyer & Meijers, 2018, p. 3). James MacGregor Burns, Ph.D., (1978), one of the leading voices of articulation in the field of leadership, concurs in a similar fashion that leadership is one of the most observed and least understood phenomena on Earth (Burns, 1978, p. 2).

Northhouse (2019) coincides with a lack of fortified agreement on leadership sharing that if leadership scholars agree on one thing, they cannot present a common definition (Northhouse, 2019, p. 4). Contributing supplementary affirmation to the variability of a leadership definition,

Warren Bennis and Burt Nanus (1997) report that there are over 850 different published definitions of leadership (Bennis & Nanus, 1997, p. 4; Blackaby & Blackaby, 2011, p. 32).

Specific examples of the differentiation concerning a leadership definition can be realized as Joseph C. Rost (1993) defines leadership as a relationship, while Bernard M. Bass (1990) outlines it as doing what the leader wants to be done (Rosari, 2019, p. 18). In contrast, Robert Clinton (1988) posits a variation in terms of a definition stating that the central task of leadership centers upon influencing people toward God's purposes (Clinton, 1988, p. 203; Blackaby & Blackaby, 2011, p. 32).

In agreement with Clinton (1988), Northhouse (2019) recognizes leadership to be a process whereby an individual influences a group of individuals toward a common goal (Northhouse, 2019, p. 4). Yet, Burns (1978) fathoms leadership as inducing followers to act for certain goals that represent the values, motivations, wants, needs, aspirations, and expectations of followers and leaders (Burns, 1978, p. 19).

Regardless of the multiplicity and elusive nature concerning a definition of leadership, researchers within the field can extract a generalizable consensus of components central to the phenomenon. Sufficient overarching ideals regarding leadership make possible a discernable comprehensive designation (Northhouse, 2019, p. 5; Ledbetter, 2018, p.5). The process of discovery discloses one of the most comprehensive and all-encompassing definitions of leadership in the contemporary context; in its very basic sense, Dr. Oswald Sanders (2007) defines leadership simply as influence (Sanders, 2007, p. 29). Sanders (2007) shares that leadership is the ability of one person to influence others to follow (Sanders, 2007, p. 29).

John Maxwell, a respected author of 75 books on the topic of leadership, upholds Sanders (2007) also defining leadership as influence, nothing more or nothing less (Maxwell, n.d., para.

4). Even so, Blackaby and Blackaby (2011) supplement Maxwell (n.d.) and Sanders (2007) as they sum the matter of leadership to be understood as moving a group of people from where they are to where they ought to be (Blackaby & Blackaby, 2011, p. 34).

While greatly compounded by various host of researchers in multiple fields of scholarship, leadership can be commonly generalized as the process of a person developing the influence necessary for effective follow within a group, according to Sanders (2007), Northhouse (2019), Clinton (1988), Blackaby and Blackaby (2011), and Maxwell (Maxwell, n.d., para. 4). Consequently, leadership is generalized, for the purpose of this proposed study, as the process of gaining influence needed to lead people from one place to another.

Components of Leadership

Leadership is about vision and transformation. It is a process that influences people to follow from here to there (Bredfeldt, 2021, Week 1, Lecture 1). According to Blackaby and Blackaby (2011), Northhouse (2019), Sanders (2007), Clinton (1988), and Maxwell (Maxwell, n.d., para. 4), leadership influences people or places into change. Leadership looks beyond the status quo and inspires people and organizations to improve. Likewise, leadership empowers people, develops other leaders, delegates, takes big risks, and motivates (Bredfeldt, 2021, Week 1, Lecture 1).

Author and CEO Kevin Kruse (2013), in agreement with Sanders (2007), Bredfeldt (2021), Northhouse (2019), Clinton (1988), and Maxwell (Maxwell, n.d., para.4), upholds the stance that leadership is someone who has influence and followers (Kruse, 2013, para. 7). Kruse (2013) continues as he reminds researchers that leadership is not defined by titles, positions, personality, charisma, dominance, management, or any other specific personal attribute (Kruse,

2013, para. 2-5). Instead, Kruse (2013) argues that it is the process of leading people or places into new positions; leadership causes followers to change and follow (Kruse, 2013, para. 7).

With contemporary praxis in leadership serving as a pastor in Nigeria, Daniel Ajayi (2018) agrees with the authors mentioned above stating that leadership is consumed with affecting development, change, growth, inspiration, empathy, communication, decisiveness, and the unification of hardworking people (Ajayi, 2018, p. 45). From a contemporary Christian leadership lens, Ajayi (2018) contributes to the understanding that leadership uses influence to move people into growth and development.

Furthermore, Ajayi (2018) underwrites the comprehension in literature defining leadership as influencing people or organizations to their intended goals (Ajayi, 2018, p. 44). Moreover, this is accomplished by inspiring change through influence and motivation.

Following the premise provided by Kruse (2013) and Ajayi (2018), Bass and Riggio (2006) explain that contemporary leadership does not require a legitimate title or office. Leadership can stem from legitimate ascribed influence (Bass & Riggio, 2006, p. 2). Moreover, anyone who can develop referent influence can fall under the umbrella of definition (Bass & Riggio, 2006, p. 2). Speaking about this extraction of leadership, Bass and Riggio (2006) reflect that leadership is not just the hierarchy of people at the top but occurs at all levels (Bass & Riggio, 2006, p. 2).

Authors Ron Meyer and Ronald Meijers (2018) uphold the position of Bass and Riggio (2006) as they deem influential leaders to be those who are capable of influencing other people to move in a particular direction (Meyer & Meijers, 2018, p. 13). In their explanation, Meyer and Meijers (2018) fail to offer legitimate power delegation as the designation of leadership (Meyer & Meijers, 2018, p. 13). In contrast, the emphasis expressed by Meyer and Meijers (2018) is

placed upon aspired influence, as a leader ranging from formal powers (that come with one's position) to informal that does not emerge from a position such as the ability to convince, charm, inspire, support, and challenge (Meyer & Meijers, 2018, p. 13).

Contemporary leadership authors Susan Ashford, Ph.D., and Sim Sitkin, Ph.D., (2019) agree with Bass and Riggio (2006) and Meyer and Meijers (2018) as they state that leadership is not concerned necessarily with titles and positions as it can stem from anywhere in the organization (Ashford & Sitkin, 2019, para. 28). The argumentation by Ashford and Sitkin (2019) serves to support the idea that leadership is not title and positionally based.

Lastly, Robert Vecchiotti, Ph.D. (2018), a business coach, leadership author, and teacher, presents significant additional credibility and insight into the aspects of leadership. His article explores the contemporary issues of changing leadership as it is evolving away from male dominance (Vecchiotti, 2018, para. 13). Further, it examines leadership from the viewpoint of the follower; this work delves into the contribution and roles of the followers in the process of leadership (Vecchiotti, 2018, para. 13).

In a rare view, his work provides insight and argument into how the follower engages and contributes to the process. As his articles argues, leadership is moving away from male dominance and has opened the idea that followers play a prominent role in the process (Vecchiotti, 2018, para. 13). This work, combined with the work of Ashford and Sitkin (2019), support leadership stemming from sources beyond titles, genders, and offices.

Leadership Definition

While there is not one singular accepted scholarly definition of leadership serving as the standard within the field, the insights above conclude a broad consensus of generalized description standing in contrast to early understandings of leadership within the twentieth

century. In 1927, leadership was defined as the ability to impress the will of the leader on those led, inducing obedience, respect, loyalty, and cooperation (Northhouse, 2019, p. 2; Ledbetter, 2018, p. 5). Transparently, leadership has both evolved dramatically and has arrived upon an overarching consensual ideal concerning influence, motivation, and change (Ledbetter, 2018, p.5; Sanders, 2007, p. 29; Northhouse, 2019, p.4; Kruse, 2013, para. 7; Maxwell, n.d., para. 4; Ajayi, 2018, p. 44).

Understanding the nature and the historical background of leadership, this study will conclude that leadership is surmised as the process of gaining the influence needed to lead people or places from one place to another. In as much, this groundwork of literature upholds the concept that the lead pastor maintains a unique opportunity to develop the influence necessary to lead effective church revitalization. This aspect is critical in the literature review.

Revitalization

In addition to the crucial aspect of leadership within a theoretical framework for this study, revitalization is imperative to the study's rationale as the focus was on the lead pastor's psychological capital and the potential it may have for leading revitalization. According to Lifeway Research, 70 percent of churches in America are plateaued or declining (Rainer, 2019, para. 4). This reality should be, to any concerned pastor, a motivating fuel to lead a change within the trajectory, according to Dr. Ed Stetzer and Dr. Mike Dodson (2007) as they highlight that dying churches should concern to all (Stetzer & Dodson, 2007, p. 28).

Moreover, Stetzer and Dodson (2007) raise the bar in support of revitalization as they share, "Today, millions attend churches that demonstrate little concern for the lost around them. Billions of church property sit idle and unused" (Stetzer & Dodson, 2007, p. 28).

While church planting certainly has incredible value in impacting the struggling church climate, boosting plateaued or declining churches back into growth and health is a noble and worthwhile cause primarily due to the existing physical footprint and tangible facilities (Stetzer & Dodson, 2007, p. 28). This is further affirmed in harmony with Stetzer and Dodson (2007) by author Bill Henard (2015), as the reality presents the dramatic alarm concerning the necessity of effective revitalization due to anywhere from thirty-five hundred to four thousand churches across denominational lines closing their doors every year (Henard, 2015, p. 14). These staggering statistics and Lifeway Research statistics (Rainer 2019) confirm the urgency for church ministry renewal.

The effort to restore life and health in established churches experiencing plateau or decline is a long-term process defined as church revitalization (Brown, 2020, para. 4). Church revitalization is understood in the following dynamic described by Bud Brown (2020), an author in the field of revitalization, as being a lengthy process of skillfully implementing change in a declining or plateaued church that results in conversion growth of the church and spiritual growth of the members (Brown, 2020, para. 4).

Authors Andrew Davis and Mark Dever (2017) agree with the definition presented by Brown (2020) as they classify revitalization as the effort to restore a church from a present level of disease to a state of spiritual health as defined by the Word of God (Davis & Dever, 2017, p. 16). Davis and Dever (2017) continue expounding the explanation of revitalization, sharing that the word revitalize could be expanded into making something alive again; revitalization occurs when God restores a once healthy church, helping it to change course from its recent decline (Davis & Dever, 2017, p. 22).

Similarly, Brown (2020) agrees with Davis and Dever (2017) as he states that the expressed purpose of revitalization is to inject change into churches for the purpose of health and growth (Brown, 2020, para. 3). Brown (2020) explains that, unlike church plants, revitalization leads monumental change in troubled churches who are often fearful and paralyzed (Brown, 2020, para. 3). Thus, church revitalization, according to Brown (2020), has a different purpose and requires different skills and mindset than church planting (Brown, 2020, para. 3).

The revitalization effort concerns change, health, growth, vision, and discipleship (Brown, 2020, para. 5). The goal is to take a struggling church and boost it forward with change and restructuring. Davis and Dever (2017), along with Brown (2020), support this reality expressing that revitalization leaders must be adept at leading change, creating momentum, managing difficult relationships, minimizing resistance, exercising church discipline, recruiting new leadership, differentiating one's emotions, and persevering perhaps for years (Brown, 2020, para. 5; Davis & Dever, 2017, p. 22).

Likewise, Stuart (2016), in agreement with Brown (2020), highlights the problematic nature of leading change while most often facing opposition to change in the revitalization process, sharing that many churches do not want change (Stuart, 2016, p. 74). Stuart (2016) communicates the struggle poignantly by stating, “Such attitudes keep the church entombed to its past and make it unappealing for newcomers to stay, unless, of course, they are comfortable hanging around a cemetery” (Stuart, 2016, p. 74).

Therefore, the work of revitalization, while biblically based and noble in its efforts, is not understood in the literature as a simple assignment. Stetzer and Dodson (2007) make this point transparent in the following manner, “Revitalizing a stagnant church is not easy. If it were, 70 to 80 percent of North American churches would not be stagnant or declining, and 3,500 to 4,000

U.S. churches would not close each year” (Stetzer & Dodson, 2007, p. 28). One of the contributors to the complexity of the task is changing the church’s atmosphere and the necessity of change.

In concurrence with Brown (2020) and Stuart (2016), Joy Allmond, the managing editor of Lifeway Research, insists that effective church revitalization is concerned with building a hospitable, compassionate congregation that centers the primary mission upon making disciples (Allmond, 2019, para. 8-28). However, she also makes the case that implementing change is foundational in the effort (Allmond, 2019, para. 16-22).

In agreement with Allmond (2019) concerning the boldness of change in revitalization, Stuart (2016) shares that leaders will sometimes be forced to make unpopular decisions, leaving embattled church members not understanding and even disagreeing but, in the long run, will experience the benefits (Stuart, 2016, p. 27). Revitalization leadership includes making complex decisions (Stuart, 2016, p. 27).

This must be understood when learning about effective revitalization; change, bold and courageous change, is required to redirect a declining or plateauing church in the direction of health and growth, according to Stuart (2016). John Kotter sustains as he teaches that change is the function of leadership (Blackaby & Blackaby, 2011, p. 275). Richard and Henry Blackaby take the argument from Kotter further, stating, “The question is whether leaders will successfully guide change or be summarily crushed by it. Leading change is not for the fainthearted. It calls for a leader’s best thinking, fervent prayer, and profound wisdom” (Blackaby & Blackaby, 2011, p. 275).

Moving forward, an operative link to change within effective revitalization is the foundational importance of healthy leadership; lead pastors must be healthy in their leadership

and lead the congregation to become healthy. In other words, revitalization requires strong healthy, and courageous leadership. Stuart (2016) confirms this stance, sharing that many reasons can be found for dead and dying churches, but much of the blame falls on leadership (Stuart, 2016, p. 21). The problem is magnified because of the blindness or unwillingness of some leaders to recognize the decline of their church (Stuart, 2016, p. 21).

Stuart (2016) continues his vital contribution to this aspect, sharing that leaders must be willing to surrender what the church is today for what the church could become tomorrow by inspiring the congregation to accept change and let go of the past (Stuart, 2016, p. 21). The problem remains, however, that many leaders are unwilling to admit that their church needs revitalization, instead making decisions that continue the church's ineffectiveness (Stuart, 2016, p. 21). The argument from Stuart (2016) agrees with Brown (2020), Davis and Dever (2017), and Blackaby and Blackaby (2011) concerning the need for strong leadership in terms of leading change and bold decision-making.

In agreement with Stuart (2016), Davis and Dever (2017), and Blackaby and Blackaby (2011) on the nature of healthy leadership and change, Stetzer and Dodson (2007) raise the bar on the importance of healthy leadership in revitalization, revealing leadership to be rated as the number one factor by the churches that experience revitalization (Stetzer & Dodson, 2007, p. 40). Leadership and vision are major keys to any turnaround in churches, with godly leadership at the top of the list of importance (Stetzer & Dodson, 2007, p. 40). Stetzer and Dodson (2007) state that the lead pastor's leadership is paramount.

However, it is additionally crucial that the lead pastor develop other healthy leaders who will make bold decisions, lead well, lead change, and be good stewards of the ministry (Stetzer & Dodson, 2007, p. 41). All of these aspects elevate the importance of this study on measuring

and developing the lead pastor's psychological capital and its influence on leading effective church revitalization.

In a similar understanding, it is established within the literature that revitalization must be believed possible by a healthy congregation. Henard (2015) argues that revitalization is more than research, location, statistics, negatives, the past, the present, the people, or the naysayers (Henard, 2015, p. 20). Likewise, in order for leaders to initiate revitalization effectively in the local church, church health must be made primary and important (Henard, 2015, p. 20). Thus, revitalization is more than mere methods and strategies of physical renewal.

Stuart (2016) agrees with Henard (2015) on the importance of church health and leadership in the congregation, sharing that healthy leaders make healthy churches; there is a correlation between the health of a church body and the strength of godly leadership (Stuart, 2016, p. 18). Therefore, it is established that healthy leadership cultivating healthy churches is a critical element in effective revitalization.

In addition to Henard's (2015) and Stuart's (2016) literature on the significance of a healthy congregation in revitalization, empirical research conducted by Stetzer (2020) further cements the literature, disclosing that lead pastors do, in fact, positively influence revitalization (Stetzer, 2020, para. 7; Stetzer & Dodson, 2007, p. 40). Stetzer (2020) offers a study of over 300 churches covering multiple denominations, discovering that about 60 percent of the time, successful revitalization, followed by two to five years of healthy growth, took place when a new pastor assumed leadership (Stetzer, 2020, para. 7; Stetzer & Dodson, 2007, p. 40).

Stetzer's (2020) study reveals that revitalization is influenced by the leadership of the lead pastor, which supported the rationale of this study. However, the literature remains narrow

in examining the specific gap concerning the relationship between the lead pastor's psychological capital and its influence on leading church revitalization.

In sum, effective church revitalization is the grand and challenging effort of injecting health and hope into established churches to see potential change and fruitful ministry in the future. While effective revitalization is a biblical and noble call, it is challenging, nonetheless (Brown, 2020, para. 5). Effective revitalization, therefore, requires healthy leadership, change, patience, steadfastness, and longevity (Stuart, 2016, p. 21). Hence, the literature affirms that effective revitalization is contingent upon healthy leadership teams and healthy leadership from the lead pastor (Stetzer, 2020, para. 7; Stuart, 2016, p. 18).

Meanwhile, the rationale of this study endeavored to contribute additional literature to the field of leadership and revitalization concerning the relationship between the lead pastor's psychological capital and the influence it has upon leading effective church revitalization.

Psychological Capital

Psychological capital was the core of this empirical study, with the rationale centering upon the comprehension of leadership as well as its essential contribution to effective revitalization. Psychological capital, also known in short as PsyCap, is a secular movement in organizational science that focuses on the dynamics leading to exceptional individual and organizational performance, such as developing human strength, producing resilience and restoration, and fostering vitality (Luthans & Youssef-Morgan, 2017, p. 4). Psychological capital is a process that focuses on organizational performance and competitive advantage by enhancing the leader or the employee's psychological capital levels in measurable areas (Luthans & Youssef-Morgan, 2017, p. 4).

First offered in 2007 by Fred Luthans Ph.D. et al., psychological capital is defined in the following social science manner,

An individual's positive psychological state of development that is characterized by: (1) having confidence (efficacy) to take on and put in the necessary effort to succeed at challenging tasks; (2) making a positive attribution (optimism) about succeeding now and in the future; (3) persevering toward goals and when necessary, redirecting paths to goals (hope) in order to succeed; and (4) when beset by problems and adversity, sustaining and bouncing back and even beyond (resilience) to attain success. (Luthans, Youssef, & Avolio, 2007, p.3)

This construct is characterized by measuring four levels of leadership capacities known by the acronym HERO: Hope, Efficacy, Resilience, and Optimism (Luthans, Youssef, & Avolio, 2007, p.3; Ohlin, 2020, para. 13).

In many ways, psychological capital is a relatively new construct founded by Luthans et al. (Luthans, Youssef, & Avolio, 2007, p.90). The seminal research is constructed upon the work of positive psychology offered by Martin Seligman, Ph.D., the former president of the American Psychological Association, and considered the father of positive psychology (Luthans, Youssef, & Avolio, 2007, p. 90). Seligman challenged the field to change from a preoccupation with what is wrong and dysfunctional with people to what is right and good about them (Cavus & Kapusuz, 2014, p. 244).

Developing upon Seligman's foundation, Luthans et al. (2007) presented a more narrowed theory involving the management of the positive psychological constructs of hope, self-efficacy, resiliency, and optimism; these four components exhibit a motivational propensity to successfully complete goals (Luthans, Youssef, & Avolio, 2007, p.3; Cavus & Kapusuz, 2014, p. 245; Ohlin, 2020, para., 5). According to Luthans et al. (2015), psychological capital concerns who a person is now and who a person can become in the future (Luthans, Youssef-Morgan, Avolio, 2015, p. 33).

The vision for psychological capital, proposed by Luthans et al. (2007), is that it will increase employee ownership in the organization, levels of employee commitment, job satisfaction, behavior, self-esteem, and performance (Luthans, Youssef, & Avolio, 2007, p. 5). To understand the concept more clearly, Luthans et al. (2007) share that psychological capital makes a large input into who a person is, what a person believes they can do, and who a person can become (Luthans, Youssef, & Avolio, 2007, p. 33).

Jessica Pryce-Jones (2010), who is an author and founder/CEO of iOpener, a consultancy that focuses on people and performance, agrees with Luthans et al. (2007) on the ideas of psychological capital sharing that PsyCap encompasses the mental resources that build when things go well and when things go badly (Pryce-Jones, 2010, p. 8). Pryce-Jones (2010) continues sharing that PsyCap resources include resilience, motivation, hope, optimism, self-belief, confidence, self-worth, and energy, all key elements of happiness in a working context (Pryce-Jones, 2010, p. 8). According to Pryce-Jones (2010), the core of the theory pursues increased productivity, collaboration, and overall happiness (Pryce-Jones, 2010, p. 8).

Meanwhile, Birgit Ohlin, MA., BBA. (2020) supports the contribution from Pryce-Jones (2010) concerning the strengths of psychological capital, sharing that high levels of PsyCap have been found to positively influence well-being, health outcomes such as lower BMI and cholesterol levels, and satisfaction with one's relationships (Ohlin, 2020, para., 12). Using the concept of PsyCap, leaders can leverage to tap into still largely uncharted territories of human strengths, thriving, and excellence (Ohlin, 2020, para., 12).

Luthans et al. (2015) correspond with Pryce-Jones (2010) and Ohlin (2020) on the practicality and strength of psychological capital on the organizational level and on the stimulation of performance and outcomes, understanding that PsyCap is not simply another

behavioral reinforcement approach based on just rewards and recognition (Luthans, Youssef-Morgan, & Avolio, 2015, p. 283). Instead, PsyCap can trigger an upward spiral that engages cognitive, affective, conative, and social mechanisms, leading to exceptional performance and other desirable outcomes (Luthans, Youssef-Morgan, & Avolio, 2015, p. 283). Luthans et al. (2015) maintain that psychological capital yields a positive appraisal of circumstances and probability for success when measured and developed in organizational leadership (Luthans, Youssef-Morgan, & Avolio, 2015, p. 283).

Examining the practical construct more specifically, psychological capital is a higher-order positive construct, according to Luthans et al. (2007), comprised of the four-facet constructs of hope, efficacy, resiliency, and optimism (HERO) that can all be assessed/measured on an individual level base through a designed assessment called the Psychological Capital Questionnaire (PCQ) (Luthans, Youssef, & Avolio, 2007, p.4). In other words, these are the practical and measurable aspects of the theory that can lead to increased production and achievement, according to Luthans et al. (2007), in the competitive nature of the contemporary organization (Luthans, Youssef, & Avolio, 2007, p.4).

Several scales have been developed to measure psychological capital (Ohlin, 2020, para. 15). The original scale developed by Luthans et al. (2007) in the context of organizational leadership is the Psychological Capital Questionnaire (PSQ) (Luthans, Youssef, & Avolio, 2007, p.4; Ohlin, 2020, para. 15). Each of the measurable capacities of psychological capital appear to be similar; however, each component is, according to Luthans et al. (2008), distinctly differentiate (Luthans, Norman, & Avolio, et al., 2008, p. 5).

Moreover, Luthans et al. (2008) share that while on the surface hope, resiliency, optimism, and efficacy seem very similar and interchangeable, the positive psychology literature

clearly differentiates these positive capacities and empirically analyses discriminant validity among them (Luthans, Norman, & Avolio, et al., 2008, p. 5). Thus, these four positive components are conceptually and psychometrically distinct (Luthans, Norman, & Avolio et al., 2008, p. 5).

Additionally, Luthans et al. (2008) argue that if each capacity is high within an individual, there will be an overall higher performance from the individual (Luthans, Norman, & Avolio et al., 2008, p. 5). Even so, Luthans et al. (2008) share that a proposed benefit of combining these distinct capacities is that they likely share an underlying component or psychological resource that allows for individuals who possess higher levels of these resource capacities to perform at consistently higher levels than would be possible with higher levels of just one of these components alone (Luthans, Norman, & Avolio, et al., 2008, p. 5).

For the theoretical framework of the literature review, each psychological capital measurement of HERO will be detailed, supporting the study's rationale.

Hope

The psychological capital definition for hope is not viewed as common wishful thinking, unsubstantiated positive attitudes, or illusions (Luthans, Youssef, & Avolio, 2007, p. 66). Hope is defined, according to Luthans et al. (2007), by the psychological definition provided by C. Rick Snyder as a positive motivational state that is based on an interactively derived sense of successful agency (goal-directed energy) and pathways (planning to meet goals) (Luthans, Youssef, & Avolio, 2007, p. 66). Luthans et al. define the measurement of hope based upon Snyder's work as being the leader/follower's cognitive thinking state in which an individual can set realistic but challenging goals and expectations and then reach out to those expectations through self-directed determination (Luthans, Youssef, & Avolio, 2007, p. 66).

In agreement with Luthans et al. (2007), Ohlin (2020) shares that hope is a cognitive process that motivates one to find willpower (goal-directed determination) and way power (planning of ways to meet goals), which leads to positive emotions (the expectation of meeting desired goals) (Ohlin, 2020, para.19).

As with the other constructs, a person's psychological capital of hope can be improved or enhanced, as it is considered developmental versus stationary (Newman, Ucbasaran, & Zhu, et al., 2014, para. 10). Newman et al. (2014) provide empirical research affirming that PsyCap is 'state-like' in nature and open to development, which positions it somewhere along a continuum between transient states, which are momentary and very changeable, and 'hard wired' traits, which are very stable and difficult to change (Newman, Ucbasaran, & Zhu, et al., 2014, para. 10). Newman et al. (2014) affirm that PsyCap can be developed through training interventions (Newman, Ucbasaran, & Zhu, et al., 2014, para. 10).

Literature, such as from Newman et al. (2014), supports the consideration that psychological capital levels can be developed through assessment and education. Thus, intentionally developed levels of a person's psychological capital of hope can increase creativity, innovation, and resourcefulness in life and an employee's production (Luthans, Youssef, & Avolio, 2007, p. 66).

(Self)-Efficacy

The next measurement of HERO within psychological capital is (self)-efficacy. According to Luthans et al. (2007), self-efficacy is defined as one's conviction or confidence about their abilities to mobilize the motivation, cognitive resources, and courses of action needed to successfully execute a task within a given context (Luthans, Youssef, & Avolio, 2007, p. 38). Luthans et al. (2007) maintain that self-efficacy is domain-specific; individuals must evaluate

what areas they are confident or less confident about and focus on improving areas of less confidence (Luthans, Youssef, & Avolio, 2007, p. 36). Ohlin (2020) agrees with Luthans et al. (2007), viewing efficacy in the psychological construct to be the belief that people possess as a significant incentive to act in the first place; the higher a person's efficacy expectancy, the harder a person will work to achieve goals leading to a higher probability of success (Ohlin, 2020, para. 30).

Examining psychological capital efficacy includes five literature-based discoveries reported by Luthans et al. (Luthans, Youssef, & Avolio, 2007, p. 36). First, efficacy is domain-based; an individual can be competent in one area but unsure in another (Luthans, Youssef, & Avolio, 2007, p. 36). Second, efficacy is based upon practice or mastery; efficacy is based upon an individual's practice applied to a specific domain (Luthans, Youssef, & Avolio, 2007, p. 3). Third, there is always room for improvement; Luthans et al. (2007) maintain that work and learning can improve each construct measurement (Luthans, Youssef, & Avolio, 2007, p. 37). Fourth, efficacy is influenced by others. Referring to the Pygmalion effect, Luthans et al. (2007) maintain that individuals often believe in themselves based on the beliefs that others have in them (Luthans, Youssef, & Avolio, 2007, p. 37). Fifth, psychological efficacy is variable; Luthans et al. (2007) argue that multiple factors contribute to an individual's efficacy (Luthans, Youssef, & Avolio, 2007, p. 37).

Resilience

The subsequent measurement of HERO within psychological capital is resilience. Luthans et al. (2007) define resilience within psychological capital as a criterion-meeting component, meaning the capacity to rebound or bounce back from adversity, conflict, failure, or even positive events, progress, or increased responsibility (Luthans, Youssef & Avolio, 2007, p.

112). Cavus and Kapusuz (2014) affirm Luthans et al. (2007), and they view resilience as a tendency to recover from adversity or depressing process, allowing people to optimistically look at overwhelming situations (Cavus & Kapusuz, 2014, p. 246). People who have high levels of psychological capital in resiliency, according to Cavus and Kapusuz (2014), can bounce back from difficult situations, overcome turmoil, and are able to succeed and learn something in mischance; these are resilient people who can easily keep up with life changes (Cavus & Kapusuz, 2014, p. 246; Luthans, Youssef & Avolio, 2007, p. 112).

Newman et al. (2014) contribute additional strength to the understanding of resilience as the ability to rebound following adversity and the adaption to negative and positive variables, as they underscore resilience as the ability of an individual to bounce back from adversity, uncertainty, risk or failure, and adapt to changing and stressful life demands (Newman, Ucbasaran, Zhu, et al., 2014, para. 9). Individuals high in resilience tend to be better at adapting in the face of negative experiences and changes in the external environment, according to Newman et al. (2014) and Luthans et al. (2007) (Newman, Ucbasaran, Zhu, et al., 2014, para. 9; Luthans, Youssef & Avolio, 2007, p. 112). Resilience, along with all four elements of HERO within psychological capital, has been affirmed to be both measurable and developmental (Newman, Ucbasaran, & Zhu, et al., 2014, para. 10).

Optimism

The final measurement of HERO within psychological capital is optimism. According to Luthans et al. (2007), optimism is not defined as predicting or hoping for good things to happen in the future (Luthans, Youssef, & Avolio, 2007, p. 87). In contrast, optimism in psychological capital is constructed upon Seligman, as it is attributed to be an explanatory style granting positive events to personal, permanent, and pervasive causes and interpreting negative events in

terms of external, temporary, and situation-specific factors (Luthans, Youssef, & Avolio, 2007, p. 90).

According to Luthans et al. (2007), optimism within psychological capital deals with the reasons and attributions one uses to explain why certain events occur, whether positive or negative, past, present, or future (Luthans, Youssef, & Avolio, 2007, p. 87). Consequently, Cavus and Kapusuz (2014) affirm Luthans et al. (2007), stating that people with high levels of optimism within psychological capital differ in approaching problems and challenges and dealing with adversity (Cavus & Kapusuz, 2014, p. 246).

According to Luthans et al. (2007), people who have high psychological capital in optimism receiving positive feedback and recognition from their supervisor will attribute this positive moment to their work ethic, and they will assure themselves that they will always be able to work hard and be successful (Luthans, Youssef, & Avolio, 2007, p. 91). Additionally, the reverse pessimistic viewpoint will have the opposite effect. Luthans et al. (2007) maintain that optimism is measurable and developmental (Luthans, Youssef, & Avolio, 2007, p. 91).

Summary

Overall, psychological capital is a measurable component of motivation and perseverance which can be helpful in leadership and in organizational productivity. Luthans et al. (2017) affirm that hope, efficacy, resilience, and optimism share a sense of control, intentionality, and agentic goal pursuit (Luthans & Youssef-Morgan, 2017, p. 8). In addition, Luthans et al. (2017) share the common theme of positive appraisal of circumstances and probability of success based on motivated effort and perseverance (Luthans & Youssef-Morgan, 2017, p. 8). In the meantime, the theological and theoretical dynamics of leadership and revitalization advanced this study toward the sociological backdrop of psychological capital, as that was the resounding theme.

Leadership has been measured within the literature as contributing a positive impact upon church revitalization, and empirical studies on psychological capital have affirmed a positive impact on businesses and non-profits alike, as will be further supported in the related literature. Meanwhile, the study's rationale persisted as the literature is narrow in determining if there is a correlation between the lead pastor's psychological capital and the influence it has upon leading church revitalization.

Related Literature

The importance of leadership coupled with its essential contribution to effective revitalization has been established within this literature review, and psychological capital has been constructed as the core of this study with the rationale centering upon the relationship between the lead pastor's psychological capital and the influence that it has upon leading church revitalization. Correspondingly, empirical research must be disclosed concerning the impact of psychological capital upon secular and ministry/religious organizations alike to affirm the study's gap and rationale.

Psychological Capital in Secular Leadership

Accordingly, as a narrow field of focus, psychological capital is a relatively new concept built upon the established research of positive psychology (Luthans, Youssef, & Avolio, 2007, p.90). Jessica Pryce-Jones (2010) upholds the new and unknown nature of the construct and affirms the effectiveness of praxis. She reveals that in performing over 80 interviews, only two people knew the term psychological capital (Pryce-Jones, 2010, p. 8). Simultaneously, Pryce-Jones (2010) conjects that everyone will discuss, measure, and manage PsyCap within the next ten years because it enormously affects self-confidence and performance (Pryce-Jones, 2010, p. 8).

Psychological capital has been embraced and accepted in the ensuing years following the Pryce-Jones statement (2010), according to Luthans et al. (2017), in research and practitioner-based organizations internationally, noting measurable success. For instance, PsyCap research has genuinely taken off over the past 15 years, with scholars and evidence-based practitioners worldwide embracing beyond expectations (Luthans & Youssef-Morgan, 2017, p.21).

Luthans et al. (2017) share that positive organizational research is now featured in top journals and has dedicated sessions at well-attended conferences and venues in mainstream management and psychology conferences (Luthans & Youssef-Morgan, 2017, p.21).

Professional groups such as the International Positive Psychology Association have been established to promote positive research and practices and have attracted large numbers of members (Luthans & Youssef-Morgan, 2017, p.21).

Luthans et al. (2017) maintain that psychological capital has been embraced in the past years demonstrating effectiveness in leadership outcomes in practical leadership application. Likewise, it has been adopted and accepted, according to Luthans and Youssef-Morgan (2017), in research and practitioner-based organizations featured in top journals, conferences, management, and in the use of positive practice (Luthans & Youssef-Morgan, 2017, p.21).

Furthermore, Luthans et al. (2015) reveal the additional broad appeal and success of psychological capital in recent years within practitioner fields of leadership ranging from business, education, municipal government, healthcare, sports, public service, and beyond (Luthans, Youssef-Morgan, & Avolio, 2015, p. 280). The full scope of organizational acceptance, measurement, and development of psychological capital measurement can be felt as Luthans et al. (2015) share the following,

PsyCap has gone beyond private-sector, for-profit organizations. It has been applied to military personnel, pilots, police officers, mental health and social work professionals,

educators, golfers and coaches and athletes in most sports, nurses and other healthcare personnel, public-sector workers, and volunteers. Besides employees and leaders in all types of organizations, it has also been applied to schoolchildren, adolescents, at-risk youth, college students, the unemployed, and the elderly. (Luthans, Youssef-Morgan, & Avolio, 2015, p. 280)

In addition to Pryce-Jones (2010) and Luthans et al. (2015), similar claims concerning the positive impact of psychological capital upon leadership in secular fields of praxis ranging from sports leadership to healthcare leadership can be discovered from empirical research provided by Dr. Qishan Chen et al. (2019) undergirding the claim that psychological capital can affect follower's psychological capital in organizational leadership serving to promote behavior, job performance, and organizational citizenship (Chen, Kong, & Niu et al., 2019, para 2). Chen et al. (2019) provide two recent studies employing the hierarchical linear model (HLM) to explore the cross-level interpersonal interaction of psychological capital (Chen, Kong, & Niu, et al., 2019, para 2).

In summation, they discovered that leaders' psychological capital could affect their followers' psychological capital and therefore promote their organizational citizenship behavior and job performance (Chen, Kong, & Niu, et al., 2019, para 2). These findings suggest that leader-follower interaction positively improves individual performance (Chen, Kong, & Niu et al., 2019, para 2).

The research from Chen et al. (2019) confirmed the practicality of the impact of psychological capital on the leader and follower performance and behavior, and it lent credibility to the potentially positive influence that the measurement and development of the lead pastor's psychological capital could have upon the process of leading effective church revitalization.

In a similar manner to the conclusions from Chen et al. (2019), Avey et al. (Garza, 2015) offer empirical research on psychological capital and its effect on leadership, as they conducted a

meta-analysis that included 51 independent samples (representing a total of $N = 12,567$ employees) (Garza, 2015, pgs. 24-25). The results indicated the expected significant positive relationships between psychological capital and desirable employee attitudes (job satisfaction, organizational commitment, and psychological well-being), desirable employee behaviors (citizenship), and multiple measures of performance (self, supervisor evaluations, and objective) (Garza, 2015, pgs. 24-25).

Avey et al. (Garza, 2015) share that PsyCap was positively related to desirable employee attitudes (Garza, 2015, pgs. 24-25). In this study, the correlation coefficients between PsyCap and the desirable work attitudes of satisfaction were as follows: commitment ($k = 9$, $rc = 0.48$, $sd = 0.07$), and psychological well-being ($k = 3$, $rc = 0.57$, $sd = 0.16$) (Garza, 2015, pgs. 24-25).

Generally, the results from the Avey et al. (Garza, 2015) study empirically support the initial proposals about the value of employee attitudes, behavior, and performance of positive psychological resources and the positive impact when combined with psychological capital (Garza, 2015, pgs. 24-25; Luthans & Youssef, 2004; Luthans, Youssef, & Avolio, 2007).

In addition to confirming these previous propositions, the research by Avey et al. (Garza, 2015) is a major contribution to providing meta-analytic evidence that PsyCap is a useful predictor of important employee outcomes in the workplace (Garza, 2015, pgs. 25-26). These results confirmed that psychological capital can lead to desirable employee attitudes, behaviors, and performance outcomes to neutralize undesirable attitudinal and behavioral outcomes (Garza, 2015, pgs. 25-26). The Avey et al. (Garza, 2015) research and the Chen et al. (2019) research extended credibility to the potentially positive influence that the lead pastor's psychological capital could have on leading church revitalization.

In addition, the empirical research from Liu et al. (Garza, 2015) divulges comparable conclusions to that of Avey et al. (Garza, 2015), as it investigated the effects of positive psychological capital and job performance by administering a questionnaire to 404 respondents in Taiwan's life insurance industry (Garza, 2015, pgs. 29-30). The results of hierarchical regression analysis showed a positive correlation between supervisor support and job performance ($r=.447, p < .001$) with positive psychological capital ($r = .393, p < .001$) (Garza, 2015, pgs. 29-30).

Additionally, psychological capital was also positively correlated with job performance ($r = .747, p < .001$) in this study, and the outcome indicated that positive psychological capital facilitates the relationship between perceived supervisor support and job performance; a significant positive correlation was found between PsyCap and job performance (Garza, 2015, pgs. 29-30). As such, this research contributed additional credibility to the potentially positive influence that the lead pastor's psychological capital could have on the process of church revitalization.

Supplementary empirical research from Heng et al. (2020) examined the limited understanding of psychological capital and its effect on buffering job burnout, disclosing that little empirical research has been conducted to explore the role of psychological capital in the specific relationship between teaching–research conflict and job burnout (Heng, Yang, Zou, et al., 2020, p. 5).

Therefore, to go beyond previous research, Heng et al. (2020) employed a sample of Chinese university teachers, examining psychological capital as a moderator in the relationship between teaching–research conflict and job burnout among a sample of Chinese university teachers; this approach not only integrated the research in the field of conflict and job burnout,

but also promoted an understanding of the mechanisms underlying university teachers' job burnout, and thus helped us to carry out appropriate interventions (Heng, Yang, Zou, et al., 2020, p.5). Thus, this study examined the relationship between teaching–research conflict and job burnout among university teachers and the moderating role of perceived supervisor support (PSS) and psychological capital (PsyCap) in this relationship (Heng, Yang, Zou, et al., 2020, p.5).

Using a cross-sectional design, Heng et al. (2020) collected data from a convenience sample of 488 university teachers in China. Hierarchical regression analysis was performed to examine the moderating role of positive psychology and PsyCap in the relationship between teaching–research conflict and job burnout (Heng, Yang, Zou, et al., 2020, p.5).

The results showed that (a) teaching–research conflict was positively linked to emotional exhaustion and depersonalization but negatively linked to personal accomplishment, (b) positive psychology moderated the effects of teaching–research conflict on both emotional exhaustion and depersonalization but did not act as a moderator in the relationship between teaching–research conflict and personal accomplishment, and (c) PsyCap moderated the effect of teaching–research conflict on all three dimensions of job burnout (Heng, Yang, Zou, et al., 2020, p.1).

More specifically, this study reveals that psychological capital positively moderated the effect of teaching–research conflict (Heng, Yang, Zou, et al., 2020, p. 12). According to this study's model, positive psychology and PsyCap can be viewed as a job resource to meet job demands, buffering the adverse effects of any job stressors (Heng, Yang, Zou, et al., 2020, p. 12). However, it is worth noting that in this study, compared with positive psychology, PsyCap

more strongly moderated the relationship between teaching–research conflict and job burnout (Heng, Yang, Zou, et al., 2020, p. 12).

In agreement with the research from Chen et al. (2019), Avey et al. (Garza, 2015), and Liu et al. (Garza, 2015), the research from Heng et al. (2020) advanced the credibility of the potentially positive influence that the lead pastor’s psychological capital could have upon the process of leading church revitalization. Henceforth, the rationale of the study that was centered upon the relationship between the lead pastor’s psychological capital and its influence on leading church revitalization was sustained.

Psychological Capital in Ministry/Religious Leadership

The contribution of this study was theoretically supported by existing empirical research concerning the positive influence of psychological capital in secular and ministry/religious fields of leadership. In similar reflection to the research from secular fields, a cross-sectional study performed by Kanengoni et al. (2017) concerning the effect of psychological capital upon work performance within ministry sampled (n = 191) church ministers from all nine South African Provinces to investigate the relationship between psychological capital, work outcomes, and well-being among the church ministers in South Africa (Kanengoni, Ngarambe, & Buitendach, 2017, para. 27).

The study by Kanengoni et al. (2017) discovered that psychological capital has a significant effect on the relationship with job satisfaction, a medium impact on commitment, and a medium influence on well-being within a ministry setting (Kanengoni, Ngarambe, & Buitendach, 2017, para. 27). Similar studies, such as Siu, Spector, and Cooper (2005), have demonstrated a direct relationship between PsyCap and well-being in correlation with the findings from Kanengoni et al. (2017) (Kanengoni, Ngarambe, & Buitendach, 2017, para. 27).

This study shows that psychological capital positively correlates with job satisfaction, organizational commitment, and well-being in a ministry setting. It is noteworthy that the study by Kanengoni et al. (2017) gleans from similar findings concerning psychological capital in a study from Siu et al. (2005) (Kanengoni, Ngarambe, and Buitendach, 2017, para. 27). The study from Kanengoni et al. (2017) served to enhance the credibility concerning the potentially positive influence that the lead pastor's psychological capital could have upon the process of church revitalization.

Additional empirical research from McMurray et al. (2010) concerning psychological capital and ministry, similar to the study by Kanengoni et al. (2017), confirms a positive correlation between psychological capital and employee climate in religious/church-based non-profit organizations (McMurray, Priola-Merlo, Sarros, et al., 2010, para. 47). McMurray et al. (2010) was a mixed-methods study comprised of focus groups and surveys seeking to discover the effects of leadership on organizational climate, employee psychological capital, commitment, and wellbeing in a religious/church-based non-profit organization (McMurray, Priola-Merlo, Sarros, et al., 2010, para. 1).

The study concluded that psychological capital, along with transformational leadership, provides a significant effect in a religious/church-based non-profit organization (McMurray, Priola-Merlo, Sarros, et al., 2010, para. 46). More specifically, this study revealed a positive effect of leadership on employee psychological capital in a religious/church-based non-profit organization showing significant, positive correlations among psychological capital and the leadership scales of: provides an appropriate model ($r=0.38$), fosters acceptance of goals ($r=0.50$), contingent reward ($r=0.41$), intellectual stimulation ($r=0.48$), provides individual support ($r=0.38$), high-performance expectations ($r=0.38$), contingent punishment ($r=0.39$) and

articulates vision ($r=0.46$) (McMurray, Priola-Merlo, Sarros, et al., 2010, para. 46). This study indicates a significant positive relationship between leadership and each component of psychological capital (McMurray, Priola-Merlo, Sarros, et al., 2010, para. 46).

Thus, this study interposes credibility that psychological capital can affect religious/church-based non-profit organizations. The research provided by Kanengoni et al. (2017) and the study from McMurray et al. (2010) worked together, as they contributed to the study to determine if there is a positive influence of the lead pastor's psychological capital upon leading the process of revitalization.

In a similar yet reverse view, Coggins and Bocarnea (2015) posit empirical research concerning ministry leadership and the influence that it lends to the development of the psychological capital of followers; this study casts credibility upon ministry leaders making a positive impact upon the psychological capital of followers, and it advances credibility to the developmental nature of psychological capital.

Coggins and Bocarnea (2015) present an empirical, quantitative, non-experimental, cross-sectional survey form of research employing a convenience sampling design to survey church followers from congregations in the United States and Cambodia (Coggins & Bocarnea, 2015, para. 54). This study drew a total of 457 participants from local evangelical Christian churches including 175 from local evangelical Christians in the United States and 288 from Cambodia (Coggins and Bocarnea, 2015, para. 63).

The findings of the Coggins and Bocarnea (2015) study suggest that there is a positive relationship between the follower-perceived practice of servant leadership and the followers' sense of psychological capital (Coggins & Bocarnea, 2015, para. 1). A hierarchical multiple regression was used in the Coggins and Bocarna (2015) study to test the relationship between the

five components of Barbuto and Wheeler's (2006) five-factor servant leadership model and Luthans, Youssef, and Avolio's (2007) four individual components of psychological capital, finding that servant leadership is positively related to followers' self-ratings of psychological capital in the samples (Coggins & Bocarnea, 2015, para. 1).

Additionally, the findings of the Coggins and Bocarnea (2015) study have implications for psychological capital theory, as the key characteristic within the construct centers upon state-like qualities; psychological capital can be developed and enhanced within individuals (Coggins & Bocarnea, 2015, para. 86). Psychological capital theorists have posited that the four resource components (HERO) can be enhanced by positive leadership behaviors (Coggins & Bocarnea, 2015, para. 86). This study has implications for psychological capital theory in that the findings show that the four resources (HERO) can be measured and developed within organizational leadership (Coggins & Bocarnea, 2015, para. 86)

The findings from Coggins and Bocarnea (2015) concerning the developmental nature of a person's psychological capital affirm the similar conclusions from Newman et al. (2014), as these studies provided evidence to suggest that PsyCap is state-like in nature and open to development positioning it somewhere along a continuum between transient states and hard-wired traits (Newman, Ucbasaran, & Zhu, et al., 2014, para. 10). Recent work examining whether PsyCap can be developed through training interventions provides support for conceptualizing PsyCap as a developmental state (Newman, Ucbasaran, & Zhu, et al., 2014, para. 10).

Thus, psychological capital is supported in the literature as positively impacting job satisfaction and overall performance improvement within the ministry. PsyCap is shown to be a state-like construct that can be developed through measurement and intervention (Coggins &

Bocarnea, 2015, para. 86; Newman, Ucbasaran, & Zhu et al., 2014, para. 10). In addition, the research provided by Kanengoni et al. (2017), McMurray et al. (2010), Coggins and Bocarnea (2015), and Newman et al. (2014) augmented this study contributing a platform for additional research with a specific focus to determine if there is a positive correlation between the lead pastor's psychological capital and the leading of church revitalization.

Summary

The studies listed above created room for an additional study on the specific area of the lead pastor's psychological capital and its potential influence on the leading of church revitalization. Simultaneously, the nature of the field of study in psychological capital is light. Luthans and Youssef-Morgan (2017) concur that more research must be performed (Luthans & Youssef-Morgan, 2017, p. 23). Luthans and Youssef-Morgan (2017) share that research is just beginning to scratch the surface of the mediators and moderators of PsyCap (Luthans & Youssef-Morgan, 2017, p. 23). PsyCap research also needs a fuller understanding of moderators, which represent optimal conditions within which it thrives, and boundary conditions that present discontinuities or inflection points (Luthans & Youssef-Morgan, 2017, p. 23).

Hence, considering the available empirical studies presented within the related literature coupled with the comprehension that psychological capital is developmental or state-like, this study was built upon the aforementioned literature to assist lead pastors in evaluating and developing their psychological capital (Coggins & Bocarnea, 2015, para. 86; Newman). Whereas psychological capital is supported within the literature as both a developmental theory and as having a positive influence upon leadership in secular organizations and in ministry non-profit organizations, the theoretical support for an additional study was warranted.

Rationale for the Study and the Gap in the Literature

A substantial amount of effective church revitalization is necessary to discern a noteworthy decrease in the 70 percent of churches in America that are declining or plateauing (Rainer, 2019, para. 4). Increased effective church revitalization is a biblical response to a large number of failing or plateaued churches (Jamieson, 2011, para. 15-16). Moreover, the leadership of the lead pastor is considered within the literature to be a principal component concerning the process of effective revitalization.

Stetzer and Dodson (2007) share that leadership was rated as the number one factor by the churches that experienced revitalization (Stetzer & Dodson, 2007, p. 40-41). Lead pastors not only hold a biblical responsibility to lead churches into growth and spiritual health (Jamieson, 2011, para. 15-16), revitalization is shown within the literature to be influenced by the leadership of the lead pastor (Stetzer, 2020, para. 7; Stetzer & Dodson, 2007, p. 40; Stuart, 2016).

Psychological capital, likewise, has been accepted in a wide variety of organizations, schools, volunteer services, sports organizations, as well as in ministry non-profit organizations as being a psychological construct that correlates a positive impact upon leadership (Luthans, Yousseff-Morgan, & Avolio, 2015, p. 280; Chen, Kong, & Niu, et al., 2019, para 2; Kanengoni, Ngarambe, & Buitendach, 2017, para. 27; McMurray, Priola-Merlo, Sarros, et al., 2010, para. 47).

More specifically, studies from secular and non-secular fields alike have concluded psychological capital to have a positive effect on leadership outcomes and employee/follower well-being, commitment, and participation (Garza, 2015, pgs. 29-30; Chen, Kong, & Niu, et al., 2019, para; Garza, 2015, pgs. 24-25; Heng, Yang, Zou, et. al., 2020, p.1; Kanengoni, Ngarambe,

& Buitendach, 2017, para. 27; McMurray, Priola-Merlo, Sarros, et al., 2010, para. 47; Coggins & Bocarnea, 2015, para. 1).

The aforesaid studies served to advance the credibility of this additional study concerning leadership, revitalization, and psychological capital. However, the problem that this study sought to evaluate was the specific gap within the literature that exists in determining if there is a correlation, and to evaluate the relationship, between the lead pastor's psychological capital and the influence that it has upon leading church revitalization in order to enhance the future development of revitalization for lead pastors.

In as much, revitalization-minded pastors have ample access to literature and practical education concerning how to perform church evaluation and assessment (Henard, 2015, p. 40), on the importance of Holy Spirit renewal (Henard, 2015, p. 27), on servant leadership (Henard, 2015, p. 28), on the implementation of organizational change (Brown, 2020, para. 5), on practical methodologies of relaunching church ministry programs and re-establishing a healthy spiritual atmosphere (Brown, 2020, para. 5), on restructuring leadership (Stetzer & Dodson, 2007, p. 40), and upon developing a renewed vision for an empowered future (Brown, 2020, para. 5; Ogea, n.d., p. 10). There is no lack of revitalization methodology within the literature. Consequently, this study did not seek to argue against the established practical implementation of revitalization literature or scholarship.

Conversely, the gap in the literature in terms of the specific relationship between the lead pastor's psychological capital and its influence on leading church revitalization is wide. Albeit a secular approach, psychological capital is a noteworthy theory in the field of leadership that this study considered worthy to contribute to the methodology of church revitalization in the specific phenomenon concerning the influence of the lead pastor.

Further, this study pushed beyond the methodologies of practical revitalization education, suggesting that healthy church revitalization would benefit from the measurement and development of the lead pastor's psychological capital. Moreover, this study was built upon the psychological aspect of the lead pastor and leading church renewal.

This was a mixed-methods study to determine if there is a correlation, and to evaluate the relationship, between the lead pastor's psychological capital and the influence that it has upon leading church revitalization. Equally, this study sought to determine if the lead pastor's psychological capital contributes a noteworthy variation in leading church revitalization to enhance the future development of revitalization leadership literature, practical implementation, and the practical instruction of lead pastors.

Moreover, this study ventured to contribute additional literature built upon the noted importance of the leadership of the lead pastor within revitalization as well as upon the established literature affirming the effectiveness of psychological capital in for-profit and not-for-profit organizations with the significance of educating lead pastors in the importance of evaluating and developing their psychological capital levels according to the PCQ (Luthans, Youssef, & Avolio, 2007, p.211).

In addition to narrowing the noted gap in the literature, this study attempted to enhance future revitalization education, courses, classes, state seminars, literature, and Church of God or other denominational education curricula on the potential importance of self-awareness and developing the lead pastor's psychological capital, in order for the lead pastor to influence greater levels of revitalization.

Profile of the Current Study

This study was a mixed-methods design that sought the compilation of objective data with subjective interpretation. More specifically, this was a correlational study seeking inferential data to determine if there is a correlational coefficient between the lead pastor's psychological capital and its influence upon leading church revitalization.

Furthermore, this study utilized a cross-sectional design including various ages and cultural backgrounds with a practical study population of lead pastors serving in the Church of God. The population was drawn from the Church of God in the following states within the United States of America: Pennsylvania, West Virginia, Virginia, Georgia, North Carolina, and Michigan. This study collected 104 lead pastor surveys and 10 lead pastoral interviews from those who serve in the Church of God. The profile of the study focused on the Church of God as a credible field for a research sample.

The theoretical background in the literature review supported this study due to the strong connection between the leadership of the lead pastor and the leading of church renewal. Literature from Stuart (2016) upholds the correlation between the health of a church body and the strength of godly leadership provided by the lead pastor (Stuart, 2016, p. 18). Thus, the profile of an additional study including lead pastors was affirmed in the literature.

In addition, the literature review provided empirical research conducted by Stetzer (2020) disclosing that lead pastors positively influence revitalization (Stetzer, 2020, para. 7; Stetzer & Dodson, 2007, p. 40). Stetzer's study (2020) from 300 churches covering multiple denominations, discovered that about 60 percent of the time, successful revitalization, followed by two to five years of healthy growth, took place when a new pastor assumed leadership (Stetzer, 2020, para. 7; Stetzer & Dodson, 2007, p. 40). This literature upheld the theoretical

background of this study suggesting that more research would be merited concerning the lead pastor based on the lead pastor's influence in revitalization.

Meanwhile, the related literature and even theological literature in this review upheld that church revitalization is credible in organizational leadership and theology. As the literature review disclosed, author Bill Henard agrees with Jamieson (2011), Blackaby and Blackaby (2011), and Thompson (2006) that even plateaued churches that have been in decline for a decade or more can grow again and that it is God's will for the local and collective church to grow (Henard, 2015, p. 21). The provided theological literature underprops the goal of revitalization, as God desires churches to grow and to be led toward the Great Commission (Matthew 28:18-20), to produce healthy leaders (Ephesians 4:11-14), and continually develop in fellowship as well as in the Word (Acts 2:42-47).

However, the literature remains narrow in examining the specific gap concerning the relationship between the lead pastor's psychological capital and its influence on leading church revitalization. Likewise, the literature is light on the psychological nature of lead pastors and their influence on leading church revitalization beyond the standard teachings of how to perform church revitalization. Therefore, this study was reasonable concerning the correlation between the lead pastor's psychological capital and its influence on leading church revitalization.

CHAPTER THREE: RESEARCH METHODOLOGY

The present trajectory of struggling or plateaued churches presented a cause for this study on the relationship between the lead pastor's psychological capital and its influence on leading church revitalization. While the standard protocols and methodology of revitalization implementation are plentiful, psychological studies concerning the influence of the lead pastor's psychological capital on the process are minimal. Hence, the rationale for this study was robust.

Meanwhile, the methodology of this study is outlined in this chapter in a step-by-step format. While this study was conducted in a mixed-methods approach, the research design was a correlational study with the addition of qualitative phenomenological interviews. This chapter details the research questions, hypotheses, population, and sampling techniques. In addition, this chapter designates the limits of generalization, ethical considerations, and the instrumentation that was employed in the study. Lastly, this chapter describes the study's research and analysis procedures.

Research Design Synopsis

The Problem

The dire demand for increased church revitalization presents a genuine compulsion for lead pastors to influence change in the trajectory. A significant number of churches, by and large, need renewal. Henceforth, an increased volume of church revitalization is an appropriate biblical retort to the unfortunate percentage of failing or plateaued churches (Rainer, 2019, para. 4; Rainer, 2015, para. 9; Henard, 2015, p. 15).

Accordingly, the standard literature and education in the field of church revitalization are preoccupied with the practical methodology of restructuring the leadership of the organization (Brown, 2020, para. 4), renewal of the spiritual climate (Stetzer, 2018, para. 3),

and augmenting the direction of the church (Stetzer, 2018, para. 30; Stetzer & Dodson, 2007, p. 40). Research is plentiful on the praxis of performing revitalization from the standard perspective. This study did not seek to negate the standard methodology of church revitalization.

In the same vein, the leadership that the lead pastor provides has been shown within the literature to be a fundamental element in the process of effective church revitalization (Stetzer & Dodson, 2007, p. 40-4; Stetzer, 2020, para. 7; Stetzer & Dodson, 2007, p. 40; Stuart, 2016). However, deficient in the literature is a vigorous volume of studies concerning the influence of the psychological element of the lead pastor in the process of leading church revitalization.

On the other hand, the secular construct known as psychological capital has been shown to make a positive impact in for-profit as well as in not-for-profit organizations, contributing to an increased amount of organizational motivation, commitment, and productivity. Psychological capital has been accepted in a vast variety of organizations, schools, volunteer services, and sports organizations, as well as in non-profit ministry organizations (Luthans, Youssef-Morgan, & Avolio, 2015, p. 280; Chen, Kong, & Niu, et al., 2019, para 2; Kanengoni, Ngarambe, & Buitendach, 2017, para. 27; McMurray, Priola-Merlo, Sarros, et al., 2010, para. 47). This study sought to push beyond the methodologies of practical revitalization education, suggesting that healthy church revitalization would benefit from the addendum of measuring and developing the lead pastor's psychological capital.

Therefore, this study was designed to determine if there is a correlation, and to evaluate the relationship, between the lead pastor's psychological capital and the influence that it has upon leading church revitalization, to make a potentially positive contribution to the future

development and education of revitalization literature, practical implementation, and the practical instruction for lead pastors.

In addition, this study endeavored to interject additional literature that will supplement the noted importance of the leadership of the lead pastor within revitalization. Furthermore, this study strived to establish literature that would affirm the effectiveness of psychological capital in for-profit and not-for-profit organizations with the significance of educating lead pastors on the importance of measuring and developing their psychological capital levels according to the PCQ (Luthans, Youssef, & Avolio, 2007, p.211).

Purpose Statement

The purpose of this mixed-methods study was to evaluate the relationship between the lead pastor's psychological capital and the influence that it has upon leading church revitalization by collecting both quantitative and qualitative data. This study first collected data in quantitative form with regard to the lead pastor's psychological capital and the influence that it has on leading church revitalization, measuring for hope, efficacy, resilience, and optimism. This study then collected data in qualitative form with regard to the relationship between the lead pastor's psychological capital and the influence that it has upon leading church revitalization. The data was analyzed to determine if there is a correlation, and to evaluate the relationship, between the lead pastor's psychological capital and the influence it has upon leading church revitalization.

Research Questions and Hypotheses

Research Questions

RQ1. Does a relationship exist, and to what degree, between the lead pastor's level of hope defined within the psychological capital measurement and leading church revitalization?

RQ2. Does a relationship exist, and to what degree, between the lead pastor's level of efficacy defined within the psychological capital measurement and leading church revitalization?

RQ3. Does a relationship exist, and to what degree, between the lead pastor's level of resilience defined within the psychological capital measurement and leading church revitalization?

RQ4. Does a relationship exist, and to what degree, between the lead pastor's level of optimism defined within the psychological capital measurement and leading church revitalization?

RQ5. Do the quantitative data and qualitative data converge to suggest that a relationship exists, and to what degree, between the psychological capital of the lead pastor and leading church revitalization?

Research Hypotheses

H₀1: There is no statistical correlation between the lead pastor's hope and the leading of effective church revitalization.

H₀2: There is no statistical correlation between the lead pastor's efficacy and the leading of effective church revitalization.

H₀3: There is no statistical correlation between the lead pastor's resiliency and the leading of effective church revitalization.

H₀4: There is no statistical correlation between the lead pastor's optimism and the leading of effective church revitalization.

H₀5: There is no statistical correlation between the lead pastor's psychological capital and the leading of effective church revitalization.

Research Design and Methodology

This study was a mixed-methods design including quantitative survey data and qualitative interview data. The data was collected in a convergent form (Creswell, 2022, p. 52). Hence, the data was collected simultaneously, striving for triangulation. More specifically, this was a correlational study seeking inferential data to determine if there is a correlational coefficient between the lead pastor's psychological capital and the influence upon leading church revitalization.

Further, this non-experimental correlational study was employed to answer questions about the potential relationship between the measured independent variable of the lead pastor's psychological capital (x) and the dependent variable of leading church revitalization (y). This study endeavored to discover if there is a correlational coefficient, determine the coefficient's strength, and determine if the lead pastor's psychological capital (x) is a reliable predictor of increased church revitalization (y). Moreover, the purpose of the correlational data collection in this study was to seek to determine, explain, and predict the specified phenomena between the lead pastor's psychological capital and influence upon leading church revitalization (Leedy and Ormrod, 2001, p. 101).

However, qualitative methods converged to contribute subjective data through phenomenological interviews. Direct online interviews were the instrumentation. The qualitative data was a single-staged random sample of 10 current revitalization-minded lead pastors as a subset of the quantitative sample. The subjects were invited for direct interviews through the option of question number (23) on the survey sent through Qualtrics. Each subject responding to the quantitative survey had an equal opportunity to volunteer for an interview.

However, only five participants in the entire survey sample chose to respond to survey question number (23) and email the researcher to volunteer for an interview. Therefore, the researcher contacted Church of God lead pastors located in the sample states based on researcher convenience and random selection through email and requested an interview. Six of the lead pastors who were contacted agreed to an interview, placing the total number of interviews at 11. Nonetheless, one of the 11 subjects failed to meet the delimitation criteria, leaving the total number of interviews in this study at 10. The theory guiding the qualitative phase of this study

was the Psychological Capital Theory proposed by Fred Luthans et al. in the field of organizational behavior (Luthans, Youssef, and Avolio, 2007).

The data retrieved from the interviews were transcribed in the form of intelligent transcription. The interviews were then coded with open coding using NVIVO. Additionally, a ground-up approach to coding was used as the information shared by the subjects determined the coding. Thereafter, descriptive coding sorted the information from the interviews based on description codes related to content from the interviews. Subjective themes were discovered during the analysis. The quantitative and qualitative data were then merged in the analysis.

This study was a correlational design endeavoring to determine whether there is a relationship between the lead pastor's psychological capital and influence upon leading church revitalization, to disclose the strength or weakness of the relationship, and to infer the predictability of the relationship. The researcher determined that a quantitative discovery alone would have been insufficient for this empirical study due to the objective nature of statistical facts. Thus, the researcher determined a mixed-methods study to be best for yielding balanced results.

Population(s)

There are over 380,000 churches in America (Goshay, 2020, para. 5). According to Rainer (2015), over 300,000 of the 380,000 churches are declining or in a state of a plateau (Rainer, 2015, para. 9). Therefore, this study would have been compromised and unproductive by attempting to study the theoretical population of lead pastors in reflection to the 380,000 churches in America.

Instead, this study was a cross-sectional design including various ages and cultural backgrounds with a practical study population of lead pastors in the Church of God

denomination with international offices located in Cleveland, TN. The Church of God is a Christian denomination with more than 7 million members in 178 nations and territories and 36,000 congregations around the world (Church of God, 2020, para. 3). Thus, this is a monumental Christian movement hosting a population that the researcher considered to be worthy of study to evaluate the relationship between the lead pastor's psychological capital and the influence that it has upon leading church revitalization.

The population was drawn from the Church of God in the following states within the United States of America based upon researcher convenience and cooperation from state administrative bishops serving in the Church of God state administrative offices: West Virginia, Pennsylvania, Virginia, Georgia, North Carolina, and Michigan.

Sampling Procedures

This study was performed through cluster sampling from the study population in the following convenience-selected states in the Church of God that responded positively to the researcher's request: West Virginia, Pennsylvania, Virginia, Georgia, North Carolina, and Michigan. Allowing for solid statistical inferences concerning the Church of God, probability sampling in the clustered format endeavored to provide a representation of the lead pastors serving in the Church of God. The clustered sample size was 1,028 lead pastors.

Initially, the researcher contacted the following state administrative bishops through email seeking permission to send the survey to lead pastors in their states: West Virginia, Pennsylvania, Virginia, Alabama, Tennessee, Georgia, North Carolina, and Michigan (See Appendix C). However, only West Virginia, Pennsylvania, Virginia, Georgia, North Carolina, and Michigan responded favorably. Due to the low response rate, the researcher then contacted state administrative bishops through email seeking permission to send the survey to lead pastors

in these additional states as was approved in the prospectus by the IRB: Florida, Texas, Missouri, Illinois, Mississippi, Indiana, Louisiana, and the Delmarva-DC District (See Appendix C).

Conversely, these states did not respond favorably. Additionally, the response rate was very low; the survey yielded only a 10 percent response rate from the sample.

The appropriate survey size was determined by using Surveysystem.com (Bredfeldt, 2022a, Part 2). Meanwhile, a 95 percent confidence level and an 8-point confidence interval were employed. Given that the clustered sample size was 1,028, to reach a 95% level of confidence, 131 respondents were preferable. The survey yielded 110 respondents. The survey was open for a period of 43 days.

However, six responses had to be removed because they were flagged by Qualtrics as potential spam. The researcher extended the length of the study to a total of 43 days from the original plan of 30 days and contacted multiple state administrative offices in an effort to increase the survey response.

In the end, 104 was the total survey response and was deemed minimally acceptable by the researcher because of the mixed methods nature of the research, and due to the population of lead pastors in the Church of God being strongly homogeneous (Leedy and Ormrod, 2001, p. 221). Qualitative data saturation was reached by the eighth interview revealing further homogeneity (Saunders, Sim, Kingstone, et al., 2017, para. 1). The convergence of 10 interviews with the 104 surveys provided a robust mixed-methods empirical data set when taken together. This was approved by the dissertation supervisor.

The instrumentation for the correlation survey and the platform utilized by the researcher to create the question format was Qualtrics.com. The survey was directly linked to the sample through an email link. Each state administrative office in the Church of God contains an email

database for ministers in the corresponding states, which provided an opportunity for the researcher to deliver a survey link to the state administrative offices. The state administrative offices that granted permission for the study sent the survey link to their respective state email databases. The sampling procedure maintained complete subject confidentiality for the survey respondents.

Qualitative Sampling

Contributing qualitative data for the study in a convergent form, the qualitative portion of the study was a phenomenological design. The sample size was 10 interviews, which was double the suggested minimum of five for mixed methods (Leedy and Ormrod, 2001, p. 157). The instrumentation was direct interviews between the researcher and the subject through the online platform Webex. Invitations for the interviews were provided on the survey form question number (23) sent through Qualtrics.com. Even though every respondent on the survey had the opportunity to volunteer for an interview, only five survey respondents emailed the researcher expressing interest. Thus, the researcher contacted Church of God lead pastors located in the sample states through email and requested an interview based on researcher convenience and random selection. In the end, 10 interviews were included in the qualitative data.

Limits of Generalization

This study focused on lead pastors with experience in church revitalization. Therefore, the results of this study may not be generalizable to lead pastors who do not lead in revitalization projects. Furthermore, given that this study identified lead pastors in the Church of God, the results of the study may not be generalizable to lead pastors serving in other denominations. In addition, the limited focus of this study was particular toward lead pastors and not associate pastors, youth pastors, children pastors, or any other staff pastor. Therefore, the scope of this

study may affect the degree of generalizability to other populations. The delimitations of this study were as follows:

1. This study was delimited to the role of the lead pastor.
2. This study was delimited to the lead pastor, who has experience in leading a revitalization effort.
3. This study was delimited to lead pastors who are serving a church that was in a state of decline or plateau prior to assuming office.
4. This study was delimited to the lead pastor who has served in their role for a least three years or more.
5. This study was delimited to the lead pastor, who can state that the spiritual and discipleship health of the church has measurably improved during the process of revitalization.

Ethical Considerations

Data are highly susceptible to bias and distortion (Leedy & Ormrod, 2001, p.221). Due to the concern of confidentiality and unbiased research results, the quantitative portion of this study did not have access to the subject's email or contact information within the sample. Further, this study did not discriminate against subjects in the sample, as direct survey links were sent through a mass email delivered to each minister within the identified population. All states involved in this study were chosen strictly by convenience and access to cooperating state administrative bishops and state offices in the Church of God.

No subjects were exposed to mental or psychological harm in this study, and each subject had the opportunity to participate or not participate in the survey absent of coercion. All participation in this study was strictly voluntary. Additionally, the survey included an informed consent notification informing subjects of the nature of the study. Furthermore, subjects were notified that they had the right to withdraw from the study at any time.

In the same way, the survey name, description, and how many questions included were provided in the survey granting subjects clear and identifiable information concerning the survey in which they were participating. All survey questions or items were formed in clear, unambiguous language to avoid subject confusion. Likewise, all questions were framed to avoid unwarranted assumptions implicit in the phraseology (Leedy and Ormrod, 2001, p. 202). All data was safeguarded on a password-protected laptop and stored under lock and key at the researcher's location.

Qualitative Ethical Considerations

All qualitative interviews included a written informed consent document informing subjects of the nature of the study and the right to withdraw from the study at any time. No subjects were exposed to mental or psychological harm during the interviews, and each subject had the opportunity to participate or not participate in the interviews absent of coercion. All participation in the interviews was strictly voluntary.

Additionally, all names and personal identifiers concerning subjects involved in the interviews have been kept confidential. Further, the data retrieved from the interviews were transcribed in the form of intelligent transcription, and the interviews were coded with open coding. The coding information and transcriptions from the interviews were contained in files on the researcher's password-protected laptop computer and kept under lock and key to provide ongoing confidentiality and protection. The Liberty University Institutional Review Board (IRB) approved all ethical concerns (See Appendix H).

Instrumentation

The instrumentation for this non-experimental empirical study was Qualtrics.com. This tool was utilized to collect quantitative inferential data through an online survey. Further, the

survey was distributed through email links embedded within emails sent to lead pastors in the Church of God in the following states: West Virginia, Pennsylvania, Virginia, Georgia, North Carolina, and Michigan.

The researcher created the survey questions/items through the instrumentation platform Qualtrics.com. The dissertation supervisor approved all survey questions/items for the study before the study was conducted. The questions/items on the survey were constructed with interval/ratio formatted questions (Leedy and Ormrod, 2001, p. 261.). Additionally, the survey included 23 questions/items employing simplistic wording and unbiased language. Similarly, the questions/items were phrased intentionally to avoid negative terminology, leading, and double-barreled questions (Bredfeldt, 2022b, Module 6, Video 3).

The survey questions/items were designed to measure the lead pastor's psychological capital and the influence on leading church revitalization in the dynamics of hope, efficacy, resilience, and optimism (HERO) as defined in the definition of terms and applied to the research questions. Table 1 discloses the survey questions and displays on the table how each question was categorized in sections germane to the study's research questions. A copy of the survey questions in their entirety is available in the appendices (See Appendix A).

Table 1*Survey Question Application*

Survey Questions	Question Application
Questions 1-7	Demographic Questions
Questions 8-10	Questions Pertaining to Hope – RQ1
Questions 11-13	Questions Pertaining to Efficacy - RQ2
Questions 14-16	Questions Pertaining to Resilience - RQ3
Questions 17-19	Questions Pertaining to Optimism - RQ4
Questions 20-22	Questions Pertaining to PsyCap - RQ5
Question 23	Option for Interview

Additionally, the restricted responses for questions (8-22) were answered with a five-point Likert scale designed to populate the options for subject convenience. Questions (1-7) were answered with drop-down boxes. Table 2 discloses the Likert scale and how the responses were germane to the study's purpose.

Table 2*Likert Scale*

Answer Option	Answer Description
Option 1	Strongly Disagree
Option 2	Somewhat Disagree
Option 3	Neither Agree Nor Disagree
Option 4	Somewhat Agree
Option 5	Strongly Agree

Then, the Likert scale responses were combined into a composite inventory score ranging from 14 to 70 points. Accordingly, a score of 14 points was the lowest possible score on the question inventory, and a score of 70 points was the highest possible score. A score of 14 was interpreted to mean that there is little to no correlation. In contrast, a score of 70 was interpreted to mean that there is a strong correlation. Unambiguous instructions for the survey were provided for the clarity of the subject.

Likewise, a back button option was activated within the survey to permit subjects to return to previous answers to make adjustments. In the same vein, the survey provided subjects with an anonymous link to leave the survey and re-enter to finish it later. After 43 days, the link was deactivated to protect the integrity of the study.

The online survey safeguarded lead pastors from liability and from the infringing of participants' privacy rights. All data has been protected on the researcher's password-protected laptop and stored under lock and key at the researcher's location.

Validity

The validity of a measurement instrument is the extent to which it measures what it is supposed to measure (Leedy and Ormrod, 2001, p. 31). Accordingly, this study endeavored to reduce or avoid inferences drawn from survey questions/items. Response bias was avoided in the survey questions/items by constructing direct response labels on the Likert scale multiple answer options (Bredfeldt, 2022c, Module 7, Video 1).

In addition, the wording of the questions/items was specific to avoid anchoring bias, acquiescence bias, and leading (Bredfeldt, 2022c, Module 7, Video 1). Striving for criterion validity, triangulation was included in the formation of the survey questions/items to provide three different questions in three different forms for each question. Overall, this study strove for

clarity and a specific direct connection between the survey questions/items and subject answers. Before conducting the research, the dissertation supervisor approved all survey questions/items for this study and the Ph.D. Leadership department chair, Dr. Joseph Butler, approved the survey designed on Qualtrics.

The criterion and construct validity of this study were tested through the employment of a pilot test. The researcher conducted a pilot test seeking survey question clarity and validity. The researcher invited eight participants to serve on the pilot test group; however, only five complied. Therefore, the pilot test group consisted of three Church of God lead pastors serving in the state of Ohio, and two Church of God lead pastors serving in the state of Kentucky. The state of Ohio and the state of Kentucky were not included as sample states in the study to prevent members of the pilot test group from receiving the live survey.

The pilot test group was chosen at the convenience of the researcher. Each member of the pilot test group was protected by keeping their identity and email information confidential. The invitation email for the pilot test group provided the same consent information as the study (See Appendix G). The pilot test group offered no suggestions for modifications or improvements. Further, the pilot test group expressed no concerns about the validity of the survey questions/items. A period of 14 days or less passed between the first and second pilot tests.

However, the researcher noticed that there was inconsistency in the number of survey questions/items with respect to criterion validity and triangulation; the number of survey questions was inconsistent in regard to the actual research questions. In an effort to maintain the goal of triangulation, the researcher modified the number of survey questions/items to three questions/items per research question. The dissertation supervisor approved the modification. A

second pilot test was conducted with the pilot test group after the item/question modification, and the group expressed no concerns about the validity of the survey questions/items.

Reliability

Similarly, the reliability of the study instrument is the consistency with which a measuring instrument yields a certain result when the entity being measured has not changed (Leedy & Ormrod, 2001, p. 99). This study endeavored to test the reliability of the instrument by employing an internal consistency reliability test (Leedy & Ormrod, 2001, p. 99). The purpose of the test was to measure the reliability in which all items within the single instrument yielded similar results (Leedy & Ormrod, 2001, p. 99). The internal consistency reliability test was administered by sending the survey for a third time to the pilot study group.

Once the third pilot study was completed, the data was exported from Qualtrics and an Excel spreadsheet was created by the researcher to make the data discernable. The Excel spreadsheet was then uploaded into JASP for data analysis of the internal consistency reliability test. The researcher determined that Cronbach's alpha was an appropriate statistical test for the measurement of the internal reliability of the instrument (Goforth, 2015, para. 1). The confidence interval was 95%.

Accordingly, the reliability of the instrument demonstrated that Cronbach's alpha = (0.953) for RQ1. Cronbach's alpha = (0.874) for RQ2. Cronbach's alpha = (0.919) for RQ3. Cronbach's alpha = (0.914) for RQ4. Cronbach's alpha = (0.856) for RQ5. A full report of the data analysis is available in the appendices (See Appendix I). The researcher determined that Cronbach's alpha was in the acceptably high range for each research question, thus determining the instrument to be reliable (Goforth, 2015, para. 4).

Qualitative Reliability

In order to test the reliability of the phenomenological interviews, the researcher conducted a pilot interview. The interview was conducted with one of the pilot team members, who emailed the researcher and volunteered. The pilot interview participant signed a consent form. The interview was conducted online through Webex and lasted 45 minutes. The goal of the pilot interview was to test the appropriateness of the interview questions. Even so, the researcher gained valuable experience in the interview process in terms of the flow of the conversation and learned how to properly record the interview.

The interview questions proved to be appropriate and applicable to the research questions. One modification was made to the interview questions, as the interview revealed the need for an additional conclusive question pertaining to RQ5 (See Appendix B). The dissertation supervisor approved the interview question modification. No data from the pilot test interview was included in the research data.

Qualitative Instrumentation

The instrumentation for the supplemental phenomenological data was direct online interviews conducted by the researcher through Webex. The interview sample size was 10 lead pastors (Leedy and Ormrod, 2001, p. 157). The subjects were invited for direct interviews through the option of question (23) provided on the survey form sent through Qualtrics.com. Each subject responding to the quantitative survey had an equal opportunity to be selected for an interview by following the instructions of question number (23) and emailing the researcher.

The phenomenological interviews averaged 45 minutes in length. The open-ended questions allowed the subjects to express their experiences and interpretations. The researcher presented questions that avoided bias, leading, and solicited responses (Leedy and Ormrod, 2001,

p. 160.). The theory that guided the qualitative phase of this study was the Psychological Capital Theory proposed by Fred Luthans et al. in the field of organizational behavior (Luthans, Youssef, and Avolio, 2007). The rationale that guided the questions in the interviews was the 24-item PsyCap Questionnaire PSQ (Luthans, Youssef, & Avolio, 2007, p. 211).

The first set of qualitative questions (1-7) were screening, demographical, and delimitation questions. The second set of questions (8-23) pertained to the dynamics of hope, efficacy, resilience, and optimism (HERO) based on the rationale of the 24-item PsyCap Questionnaire PSQ (Luthans, Youssef, & Avolio, 2007, p. 211). A copy of the interview questions can be found in the appendices (See Appendix B). Table 3 discloses how the interview questions were germane to the research questions.

Table 3

Survey Question Application

Survey Questions	Question Application
1-7	Demographic Questions
8-10	Questions about Hope pertaining to RQ1
11-13	Questions about Efficacy pertaining to RQ2
14-16	Questions about Resilience pertaining to RQ3
17-19	Questions about Optimism pertaining to RQ4
20-23	Questions about PsyCap pertaining to RQ5

Research Procedures

First, prior to conducting any research procedures, the researcher obtained permission to conduct the study by applying to the Liberty University Institutional Review Board (IRB), which

was approved (See Appendix H). Once the researcher obtained IRB permission to conduct the study, the researcher ensured that the study questions and instruments were adequately prepared and ready for activation. Once the researcher was confident that the instruments were ready for launch, the quantitative instrument link was activated and the researcher proceeded with validity and reliability testing and analysis. IRB permission was granted prior to validity and reliability testing.

Second, the researcher began to send emails to state administrative bishops in the Church of God in the following states: West Virginia, Pennsylvania, Virginia, Alabama, Tennessee, Georgia, North Carolina, and Michigan (See Appendix C). The researcher explained the purpose of the study to each state administrative bishop. Accordingly, the researcher requested permission for the cooperation of the state office to conduct the study with the specified sample. However, only West Virginia, Pennsylvania, Virginia, Georgia, North Carolina, and Michigan responded favorably.

Third, the researcher requested that each participating state office accept an email created by the researcher, which included an active link for the survey and a paragraph offering an introduction and rationale for the study (See Appendix D). Once each participating state office received the email, the state administrative bishop or a delegated employee drafted an email from the state office, cut and pasted the contents from the researcher's email, and placed the contents into the email created by the state office, and sent the mass email to all ministers in the state email database.

The process repeated for each participating state. After sending the email, the participation of the state administrative offices was complete. The researcher never had access to emails belonging to the participants in the study, unless the participant emailed the researcher

volunteering to be interviewed as was outlined in question (23) of the survey. Informed consent forms were included in the survey (See Appendix E).

Fourth, the researcher allowed a period of 43 days to elapse while waiting for subjects in the sample to complete the survey. Meanwhile, the survey permitted subjects to volunteer for an interview with the researcher to contribute additional interpretative data. Question number (23) of the survey listed the researcher's email, and if the subject desired to be considered for an interview, they emailed and informed the researcher. Once a subject emailed the researcher, anonymity ended and all subject information was held confidential by the researcher on a password-protected laptop kept under lock and key.

Subsequently, the researcher communicated with the subjects through email and scheduled the online interviews through Webex. Informed consent forms were signed by each subject prior to the interview (See Appendix E). The phenomenological interviews were conducted during the 43-day period in which the survey was active.

Fifth, the raw inferential data received from the survey were on Qualtrics.com and analyzed on JASP. The scattergram, Pearson R correlation, and simple regression analysis were all forms of analysis available on JASP. All data was safeguarded on the researcher's password-protected laptop and stored under lock and key at the researcher's location.

Sixth, the phenomenological data transcribed and coded from the interviews was merged in a convergent form in the data analysis. Employing a side-by-side comparison, the quantitative data was reported first (Creswell, 2022, p. 52). Then, the qualitative data was reported. Once the quantitative and qualitative data were reported in a succeeding manner (Creswell, 2022, p. 52), a joint display was provided, revealing a table with the integrated mixed-methods data results

(Creswell, 2022, p. 100). Finally, an integration statement was provided concerning the data results.

Data Analysis and Statistical Procedures

The goal of this study was to determine if there is a correlation, and to evaluate the relationship, between the lead pastor's psychological capital and the influence that it has upon leading church revitalization. Accordingly, this study was a mix of a correlation study and qualitative data. The data analysis is outlined in detail, including both quantitative and qualitative data, in the following section.

Data Analysis

Beginning with the quantitative data, a correlation study was performed using Qualtrics.com as the instrumentation through a survey link. The first step of data analysis in this study began with extracting the raw data from the survey instrument and recording the data in an Excel spreadsheet. Once the spreadsheet was created, the data were uploaded into JASP for analysis.

Scatterplots were then created for each survey question representing the research questions, and data were checked for outliers and irregularities (Leedy and Ormrod, 2001, p. 193; (Laerd, 2020, para. 1). Using the scatter plot, a visual representation of the variables was seen as each respondent was represented by a dot either above, below, or on the middle line of regression. The scatter plot helped to reveal the interpretation of the data and give meaning (Leedy and Ormrod, 2001, p. 193). Descriptive analysis was then employed for each survey question in correlation with the research questions, revealing the mean ($m =$) and standard deviation ($SD =$) as reported in the analysis.

Second, the Pearson product-moment correlation coefficient (Pearson r) was conducted to determine if there was a measured correlation and to measure the strength of any potential linear association between the two variables (the lead pastor's psychological capital and leading church revitalization) (Ormrod and Leedy, 2001, p.271; Laerd, 2020, para. 2). The Pearson correlation was denoted by $r =$ (Laerd, 2020, para. 3). By employing a Pearson product-moment correlation, the analysis of the correlation and the strength was determined.

Moreover, the Pearson correlation coefficient, r , takes a range of values from +1 to -1 (Ormrod and Leedy, 2001, p.271; Laerd, 2020, para. 2). A value of 0 would indicate that there is no association between the two variables (Ormrod and Leedy, 2001, p.271). A value greater than 0 will indicate a positive association. The stronger the association of the two variables, the closer the Pearson correlation coefficient, r , will be to either +1 or -1, depending on whether the relationship is positive or negative, respectively (Ormrod, and Leedy, 2001, p.271; Laerd, 2020, para. 2). All data from the Pearson product-moment correlation coefficient was included in the analysis.

Third, once the researcher determined the correlation, an inference of predictability was conducted through a statistical calculation known as a simple linear regression test (Leedy and Omrod, 2019, p. 325). This test generated an equation in which the independent variable yielded predictions for the dependent variable (Leedy and Ormrod, 2019, p. 325). Accordingly, the data results for each survey question were provided in perspective with each correlating research question along with the acceptance or rejection of the hypotheses in the analysis.

Statistical Procedures

This study was tasked to determine if there is a correlation, and to evaluate the relationship, between the lead pastor's psychological capital and the influence that it has upon

leading church revitalization. Therefore, this study consisted of interval/ratio data. Meanwhile, the statistic that was utilized to test this data was the Pearson correlation coefficient.

The researcher employed a social science statistic website to determine the appropriate statistics needed for this study (Stangroom, 2023, para.1). Due to the interval/ratio data of the study seeking the determination of a relationship between two variables, the Pearson correlation coefficient was selected as the proper statistic for the study (Stangroom, 2023, para.1). In addition, the relationship between the independent and dependent variables was further tested in terms of an inference of predictability through the statistical calculation known as a simple linear regression test.

Qualitative Procedures

The phenomenological data was textual data extracted from the transcripts of the interviews. The tool utilized for transcription was Webex. The open-ended questions allowed the subjects to express their experiences and interpretations. The data retrieved from the interviews was transcribed as intelligent transcription. Using Webex, intelligent transcription of each interview was recorded verbatim with the absence of filler words and repetitive information. The data were recorded as the conversation transpired on Webex.

Then, the interviews were coded with open coding on NVIVO. Codes were created to highlight the crucial portions of the interviews based on the content and themes. Additionally, a ground-up approach to open coding was used as the information shared by the subjects determined the coding. Thereafter, the researcher employed descriptive coding to sort the information from the interviews based on description codes related to content from the interviews. Reoccurring themes from the data were presented in the analysis.

The researcher then merged the phenomenological data into the analysis. A table was created in Microsoft Word reporting the highlights of the data. Following the reporting of the quantitative data and the qualitative data, they were merged in the analysis in a mixed methods fashion. A side-by-side comparison table of the quantitative data and qualitative data was reported to provide a joint display of the mixed-methods data results (Creswell, 2022, p. 52). Finally, an integration statement was provided concerning the data results.

Summary

In summation, the urgent demand for an enlarged amount of church revitalization presents a genuine obligation for lead pastors to influence change in the trajectory. Therefore, an increased volume of church revitalization is an appropriate biblical answer to the regrettable percentage of failing or plateaued churches (Rainer, 2019, para. 4; Rainer, 2015, para. 9; Henard, 2015, p. 15). Accordingly, this study sought to determine if there is a correlation, and to evaluate the relationship, between the lead pastor's psychological capital and the influence that it has upon leading church revitalization, in order to make a potentially positive contribution to the future development of revitalization literature, practical implementation, and the practical instruction for lead pastors.

Likewise, this chapter has detailed the research questions and hypotheses, the population, and the sampling techniques. In the same manner, this chapter has designated the limits of generalization, ethical considerations, and the instrumentation that was employed in the study. Lastly, this chapter has described the study's research and analysis procedures.

CHAPTER FOUR: ANALYSIS OF FINDINGS

The aim of this chapter was to complete a factor analysis of this mixed-methods study and to detail the compilation protocol. In addition, this chapter reports the demographic and sample data, the findings of the research, and the evaluation of the research design. Finally, this chapter includes the results of the analysis for the five research questions and the corresponding five hypotheses.

Research Questions

RQ1. Does a relationship exist, and to what degree, between the lead pastor's level of hope defined within the psychological capital measurement and leading church revitalization?

RQ2. Does a relationship exist, and to what degree, between the lead pastor's level of efficacy defined within the psychological capital measurement and leading church revitalization?

RQ3. Does a relationship exist, and to what degree, between the lead pastor's level of resilience defined within the psychological capital measurement and leading church revitalization?

RQ4. Does a relationship exist, and to what degree, between the lead pastor's level of optimism defined within the psychological capital measurement and leading church revitalization?

RQ5. Do the quantitative data and qualitative data converge to suggest that a relationship exists, and to what degree, between the psychological capital of the lead pastor and leading church revitalization?

Research Hypotheses

H₀1: There is no statistical correlation between the lead pastor's hope and the leading of church revitalization.

H₀2: There is no statistical correlation between the lead pastor's efficacy and the leading of church revitalization.

H₀3: There is no statistical correlation between the lead pastor's resiliency and the leading of church revitalization.

H₀4: There is no statistical correlation between the lead pastor's optimism and the leading of church revitalization.

H₀₅: There is no statistical correlation between the lead pastor's psychological capital and the leading of church revitalization.

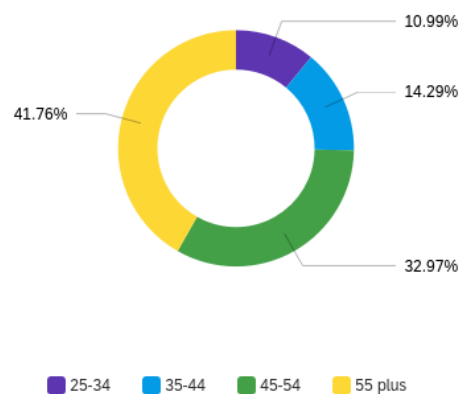
Compilation Protocol and Measures

The quantitative portion of the study utilized Qualtrics as the instrumentation to collect the data. The researcher created demographic figures of the data on Qualtrics. The researcher then exported the data from Qualtrics and utilized Excel to organize the raw data into a discernable spreadsheet. Thereafter, the data spreadsheet was uploaded into JASP for data analysis. The researcher chose JASP due to its user-friendliness and cost-efficiency.

The qualitative portion of the study utilized Webex as the instrumentation to collect data through online interviews. Webex created verbatim transcripts of each interview with intelligent transcription. The researcher then uploaded each transcript into NVIVO for analysis. Moreover, NVIVO was utilized for open coding and the creation of descriptive codes and themes. The joint-display converged data table was created by the researcher in Microsoft Word.

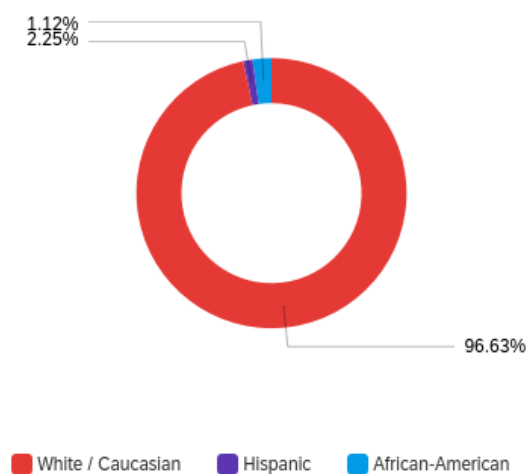
Demographic and Sample Data

Beginning with the quantitative survey, this study was performed through cluster sampling in the following convenience-selected states in the Church of God that responded positively to the researcher's request: West Virginia, Pennsylvania, Virginia, Georgia, North Carolina, and Michigan. Each respondent in the sample was a lead pastor in the Church of God. Figure 1 details the age range of the sample with 41.76 percent being aged 55 plus, 14.29 percent being aged 35-44, 32.97 percent being aged 45-54, and a low 10.99 percent being aged 25-34.

Figure 1*Age Range*

Note: Qualtrics automatically calculated the percentages for this figure. Due to the figure being represented in percentages, Qualtrics added a .01 variation in the calculation.

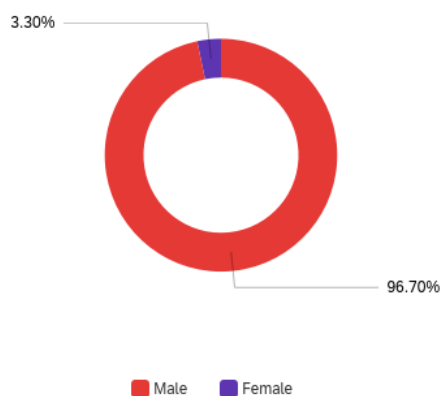
Meanwhile, Figure 2 details the ethnicity of the sample with 96.63 percent being Caucasian, 2.25 percent being Hispanic, and 1.12 percent being African American.

Figure 2*Ethnicity*

Lastly, Figure 3 details the gender range of the sample with 96.70 percent being male and only 3.30 percent being female.

Figure 3

Gender Range



As the descriptive statistics will disclose in this chapter, the median answer to each survey question ranged in the “somewhat agree” response revealing a strong congruity. Overall, the data reveal that the sample was heavily homogenous (Leedy and Ormrod, 2001, p. 221). The Sample size was 1,028. The total survey size was 104. The convergence of 10 interviews with the 104 surveys provided a robust empirical data set when taken together.

Qualitative Demographic and Sample Data

Moving forward to the phenomenological interviews, 11 Church of God lead pastors volunteered to be interviewed for subjective data. However, one interview was removed from the study due to failure to meet specific delimitation requirements. Therefore, the study included 10 interviews. Each lead pastor who was interviewed did so on a volunteer basis. All communication to schedule the subjects took place through email. Furthermore, each interview took place online through Webex, and the average duration of the interviews was approximately

45 mins. The sample of lead pastors for the interviews came from within the following states: West Virginia, Pennsylvania, Virginia, Georgia, North Carolina, and Michigan.

The researcher determined a strong level of interview saturation by the eighth interview, as continuous common themes were emerging from the data (Saunders, Sim, Kingstone, et al., 2017, para. 1). The lead pastors that participated in the interviews were all male, each had at least three years of experience leading revitalization in their current church assignment, and they were all Caucasian. The age and tenure demographics of the subjects are disclosed in the description of the participants. The lead pastors in the sample were heavily homogenous (Leedy and Ormrod, 2001, p. 221).

All personal identifying information of the participants was protected in this study. Each interview participant signed an informed consent form (See Appendix E). Pseudonyms were utilized with each participant as articulated in the following section, sharing no personal identification in this study. The researcher chose random pseudonyms for each participant that did not reflect the identity of the participants. Moreover, none of the pseudonyms correlated with any of the personally identifiable information that was connected to the participants. Further, the researcher selected random names that reflect various cultures and ethnicities which cannot be connected to the participants. The participant's identities were protected in this study.

General Description of the Participants with Pseudonyms

Pastor Cliff: Pastor Cliff was a 59-year-old male pastor with at least five years of experience at his current assignment. As a lead pastor in the Church of God, he stated that his church was in a state of plateau prior to him assuming office. Meanwhile, he stated that there has most definitely been a measurable improvement in the church's overall spiritual and discipleship health during his tenure.

Pastor Jack: Pastor Jack was a 32-year-old male pastor with at least eight years of experience at his current assignment. As a lead pastor in the Church of God, he stated that his church was completely dead and dying prior to him assuming office with only six members on day one. Moreover, he stated that there has been an undeniable increase in the spiritual and discipleship health of the church during his time as pastor. He further spoke of the undeniable physical and numerical growth.

Pastor Marty: Pastor Marty was a 53-year-old male pastor with at least 23 years of experience at his current assignment. As a lead pastor in the Church of God, he stated that his church was small, dead, and dying prior to him assuming office. Moreover, he stated that there has been a considerable increase in the spiritual and discipleship health of the church during his time as pastor, in combination with tremendous physical and numerical growth.

Pastor Jose: Pastor Jose was a 49-year-old male pastor with at least four years of experience at his current assignment. As a lead pastor in the Church of God, he stated that his church was struggling, plateaued, and crippled with debt prior to his assuming office. However, he stated that there has been a considerable increase in the spiritual, discipleship, and numerical health of the church during his time as pastor, coupled with a significant reduction in debt.

Pastor Bob: Pastor Bob was a 47-year-old male pastor with at least 24 years of experience at his current assignment. As a lead pastor in the Church of God, he stated that his church was so plateaued and dying that the Church of God state office in his state had planned to close the church prior to his tenure. However, he stated that during his tenure they have purchased 10 acres of land and have become a strong community outreach-oriented church with tremendous spiritual and numerical growth.

Pastor Xavier: Pastor Xavier was a 60-year-old male pastor with at least five years of experience at his current assignment and 40 years of experience overall in leading church revitalization. As a lead pastor in the Church of God, he stated that his church had plateaued prior to him becoming the lead pastor. However, he shared that there has been a remarkable amount of growth and health within the church during his leadership.

Pastor Calvin: Pastor Calvin was a 46-year-old male pastor with at least three years of experience at his current assignment and he shared that he has over 15 years of experience leading church revitalization. As a lead pastor in the Church of God, he stated that his church was most definitely dying and struggling prior to his tenure. However, he stated that during his tenure the church has flourished and witnessed measurable growth and health being restored.

Pastor Malik: Pastor Malik was a 43-year-old male pastor with at least 13 years of experience at his current assignment. As a lead pastor in the Church of God, he stated that his church was clearly in decline prior to his time as pastor. However, he shared that during his stint as lead pastor, the church has grown and produced healthy fruit in all areas. In addition, his church has birthed new ministries such as a Christian school.

Pastor Timothy: Pastor Timothy was a 42-year-old male pastor with at least four years of experience at his current assignment. As a lead pastor in the Church of God, he shared that his church was severely declining prior to his time as pastor. Further, he stated that the church only had 22 members and was going to be closed by the Church of God if his efforts were not successful. Yet, during his four years pastoring the church, there has been a measurable turnaround in a healthy growing direction.

Pastor Cody: Pastor Cody was a 49-year-old male pastor with at least 22 years of experience at his current assignment. As a lead pastor in the Church of God, he testified that his

church was completely dead prior to his time as pastor. Likewise, he stated that the church only had 13 members and it was scheduled to be closed by the Church of God in his state. Yet, during his 22 years pastoring the church, there has been measurable growth including two debt-free building expansions.

Quantitative Data Analysis and Findings

Beginning with the quantitative data, the purpose of this non-experimental empirical study was to determine if there is a correlation coefficient and to evaluate the relationship, between the lead pastor's psychological capital and the influence that it has upon leading church revitalization.

The data set was first visually examined by the researcher and checked for outliers and irregularities. The researcher discovered a minor amount of multivariate outliers that were vastly irregular from the rest of the data set. The multivariate outliers were so unlike the other values in the raw data that ignoring them could have led to significantly incorrect estimates (Sullivan, Warkentin, Wallace, 2021, para. 1).

Once the multivariate outliers were detected by the researcher, they were trimmed from the data set (Laerd, 2020, para. 1; Sullivan, Warkentin, Wallace, 2021, para. 1). In addition, a small number of random extreme irregularities in the data set were winsorized to represent a neutral response of (3), representing neither agree or disagree which was an average of the responses nearest them (Glen, n.d., para. 1).

The researcher visually examined the data on the Excel spreadsheet. Thereafter, the researcher created scatterplots in JASP for the primary survey questions that represent the corresponding research questions. As can be seen in the figures below (Figures 4,5,6,7,8), each scatterplot revealed a line of regression that was positive, linear, and with medium to strong

strength. The grey display along the line of regression reveals the confidence interval which was 95 percent. The density display along the top and the right side of each plot reveals the location of responses.

Figure 4 discloses a scatterplot created in JASP for survey questions eight and nine, which corresponded with RQ1 asking if the lead pastor's hope influences the leading of church revitalization. The line of regression was positive and linear indicating a positive correlation.

Figure 4

Scatterplot for Survey Questions 8-9.

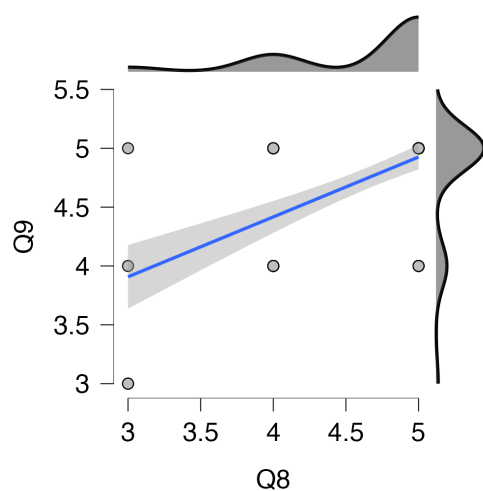


Figure 5 discloses a scatterplot for survey questions 11 and 12, which corresponded with RQ2 asking if the lead pastor's efficacy influences the leading of church revitalization. The line of regression was positive and linear indicating a positive correlation.

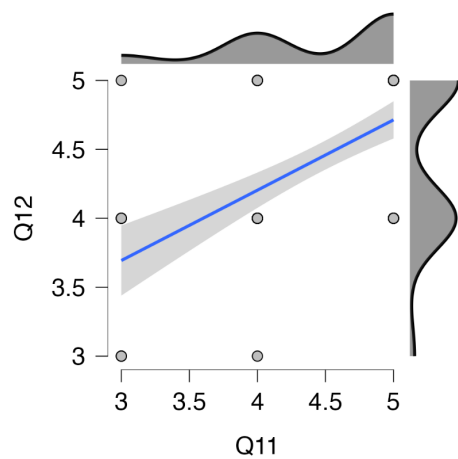
Figure 5*Scatterplot for Survey Questions 11-12*

Figure 6 discloses a scatterplot for survey questions 14 and 15, which corresponded with RQ3 asking if the lead pastor's resilience influences the leading of church revitalization. The line of regression was positive and linear indicating a medium positive correlation.

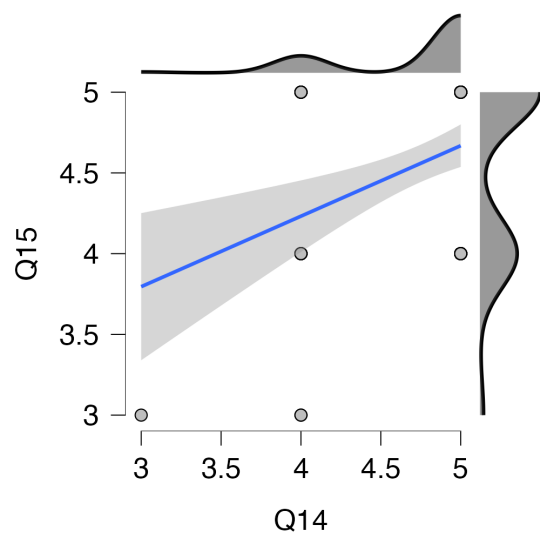
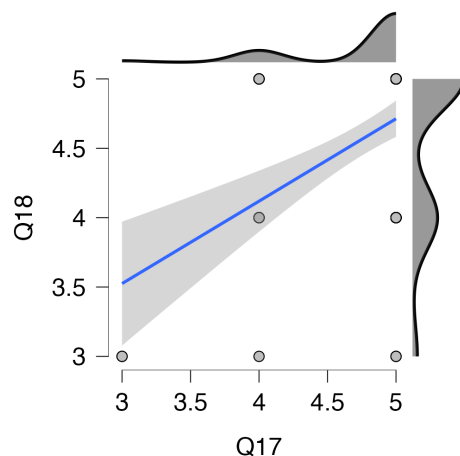
Figure 6*Scatterplot for Survey Questions 14-15*

Figure 7 discloses a scatterplot for survey questions 17 and 18, which corresponded with RQ4 asking if the lead pastor's optimism influences the leading of church revitalization. The line of regression was positive and linear indicating a medium positive correlation.

Figure 7

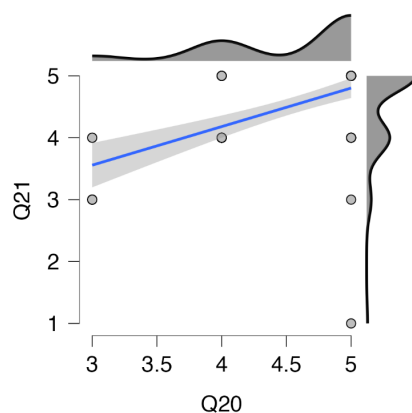
Scatterplot for Survey Questions 17-18



Finally, Figure 8 discloses a scatterplot for survey questions 20 and 21, which corresponded with RQ5 asking if the lead pastor's psychological capital influences the leading of church revitalization. The line of regression was positive and linear indicating a strong positive correlation.

Figure 8

Scatterplot for Survey Questions 20-21



Once the data set was adjusted, the researcher applied descriptive statistics to the survey questions in JASP in correlation with the corresponding research questions seeking the mean and the standard deviation.

In addition, the Pearson product-moment correlation coefficient (Pearson r) was conducted to determine if there is a measured correlation and to measure the strength of a potential linear association between the two variables for each research question (Ormrod and Leedy, 2001, p.271; Laerd, 2020, para. 2). The Pearson correlation was denoted by $r =$ (Laerd, 2020, para. 3).

Finally, a simple linear regression test was performed for each research question to see how effectively the independent variable can predict the value of the dependent variable (Ormrod & Leedy, 2001, p. 278). The linear regression was denoted by $R =$ (Ormrod & Leedy, 2001, p. 278).

Research Questions and Hypotheses

RQ1. Does a relationship exist, and to what degree, between the lead pastor's level of hope defined within the psychological capital measurement and leading church revitalization?

Research question one investigated if there was a significant statistical relationship between a lead pastor's hope and the leading of church revitalization. Table 4 discloses that the mean survey score for the primary survey question reflecting RQ1 was ($m = 4.655$), which indicated that the statistical center of the data "somewhat agrees" that the lead pastor's hope influences the leading of church revitalization (Ormrod & Leedy, 2001, p. 264). The standard deviation was ($SD = 0.591$), which indicated a low variation in the data (Ormrod & Leedy, 2001, p. 269). Table 4 also presents the mean and standard deviation for each triangularization subquestion in reflection to RQ1, which also indicated agreement in the mean and standard deviation overall.

Table 4*Descriptive Statistics*

	Q8	Q9	Q10
Valid	84	84	84
Missing	21	21	21
Mean	4.655	4.750	4.631
Std. Deviation	0.591	0.512	0.576
Minimum	3.000	3.000	3.000
Maximum	5.000	5.000	5.000

Table 5 presents the Pearson's correlation test which revealed a positive correlation coefficient for the primary survey question reflecting RQ1 was ($r = 0.587$), which indicated a large positive correlation and determined that the relationship was statistically significant (Laerd, 2020, para. 4). A positive correlation coefficient for each triangularization subquestion in reflection to RQ1 indicated ($r = 0.320$) and ($r = 0.500$) which revealed agreement in a medium to large positive correlation.

Table 5*Pearson's Correlations*

	Pearson's r	P	Lower 95% CI	Upper 95% CI
Q8 - Q9	0.587	< .001	0.427	0.712
Q8 - Q10	0.329	0.002	0.123	0.508
Q9 - Q10	0.500	< .001	0.320	0.645

Table 6 presents the results of the simple linear regression test, which was conducted to see if the lead pastor's hope significantly predicted influence upon leading church revitalization. The fitted regression model was ($R = 0.589$). The Durbin-Watson test checked for correlations between residuals, and it was in the normal range ($DW = 1.66$) (Goss-Sampson, 2017, p. 56). The overall regression was statistically significant ($R^2 = 0.347$, $F(2,81) = 21.49$, $p = < .001$)

(Goss-Sampson, 2017, p. 57). The research found that the lead pastor's hope significantly predicted an influence on church revitalization.

Table 6

Simple Regression

Model	R	R ²	Adjusted R ²	RMSE	Durbin-Watson		
					Autocorrelation	Statistic	P
H ₀	0.000	0.000	0.000	0.591	0.111	1.759	0.267
H ₁	0.589	0.347	0.331	0.484	0.149	1.664	0.117

ANOVA

Model		Sum of Squares	df	Mean Square	F	P
H ₁	Regression	10.050	2	5.025	21.493	< .001
	Residual	18.938	81	0.234		
	Total	28.988	83			

Based upon the statistical findings in the data the researcher rejected hypotheses one that there is no statistical correlation between the lead pastor's level of hope and the leading of church revitalization.

RQ2. Does a relationship exist, and to what degree, between the lead pastor's level of efficacy defined within the psychological capital measurement and leading church revitalization?

Research question two investigated if there was a significant statistical relationship between a lead pastor's efficacy and the leading of church revitalization. Table 7 discloses that the mean survey score for the primary survey question reflecting RQ2 was ($m = 4.464$), which indicated that the statistical center of the data "somewhat agrees" that the lead pastor's efficacy influences the leading of church revitalization (Ormrod & Leedy, 2001, p. 264). The standard deviation was ($SD = 0.667$), which indicated a low variation in the data (Ormrod & Leedy, 2001, p. 269). Table 7 also presents the mean and standard deviation for each triangularization

subquestion in reflection to RQ2, which also indicated agreement in mean and standard deviation overall.

Table 7

Descriptive Statistics

	Q11	Q12	Q13
Valid	84	84	84
Missing	21	21	21
Mean	4.464	4.440	4.381
Std. Deviation	0.667	0.588	0.759
Minimum	3.000	3.000	3.000
Maximum	5.000	5.000	5.000

Table 8 presents the Pearson's correlation test which revealed a positive correlation coefficient for the primary survey question reflecting RQ2 ($r = 0.578$), which indicated a large positive correlation and determined that the relationship was statistically significant (Laerd, 2020, para. 4). A positive correlation coefficient for each triangularization subquestion in reflection to RQ2 indicated ($r = 0.480$) and ($r = 0.483$), which revealed agreement in a medium positive correlation. Overall, there was a medium to large positive correlation for RQ2.

Table 8

Pearson's Correlations

	Pearson's r	P	Lower 95% CI	Upper 95% CI
Q11 - Q12	0.578	< .001	0.416	0.705
Q11 - Q13	0.480	< .001	0.296	0.629
Q12 - Q13	0.483	< .001	0.300	0.632

Table 9 presents the results of the simple linear regression test, which was conducted to see if the lead pastor's efficacy significantly predicted influence upon leading church revitalization. The fitted regression model was ($R = 0.622$). The Durbin-Watson test checked for correlations between residuals, and it was in the normal range ($DW = 1.96$) (Goss-Sampson,

2017, p. 56). The overall regression was statistically significant ($R^2 = 0.387$, $F(2,81) = 25.54$, $p = < .001$) (Goss-Sampson, 2017, p. 57). The research found that the lead pastor's efficacy significantly predicted an influence on church revitalization.

Table 9

Simple Regression

Model	R	R ²	Adjusted R ²	RMSE	Durbin-Watson		
					Autocorrelation	Statistic	P
H ₀	0.000	0.000	0.000	0.667	0.179	1.626	0.083
H ₁	0.622	0.387	0.372	0.528	0.015	1.968	0.897

ANOVA

Model		Sum of Squares	Df	Mean Square	F	P
H ₁	Regression	14.269	2	7.134	25.543	< .001
	Residual	22.624	81	0.279		
	Total	36.893	83			

Based upon the findings in the data the researcher rejected hypothesis two that there is no statistical correlation between the lead pastor's level of efficacy and the leading of church revitalization.

RQ3. Does a relationship exist, and to what degree, between the lead pastor's level of resilience defined within the psychological capital measurement and leading church revitalization?

Research question three investigated if there was a significant statistical relationship between a lead pastor's resilience and the leading of church revitalization. Table 10 discloses that the mean survey score for the primary survey question reflecting RQ3 was ($m = 4.750$), which indicated that the statistical center of the data "somewhat agrees" that the lead pastor's resilience influences the leading of church revitalization (Ormrod & Leedy, 2001, p. 264). The standard deviation was ($SD = 0.462$) which indicated a low variation in the data (Ormrod &

Leedy, 2001, p. 269). Table 10 also presents the mean and standard deviation for each triangularization subquestion in reflection to RQ3, which also indicated agreement in mean and standard deviation overall.

Table 10

Descriptive Statistics

	Q14	Q15	Q16
Valid	84	84	84
Missing	21	21	21
Mean	4.750	4.560	4.655
Std. Deviation	0.462	0.567	0.591
Minimum	3.000	3.000	3.000
Maximum	5.000	5.000	5.000

Table 11 presents the Pearson's correlation test which revealed that a positive correlation coefficient for the primary survey question reflecting RQ3 was ($r = 0.356$), which indicated a medium positive correlation and determining that the relationship was statistically significant (Laerd, 2020, para. 4). A positive correlation coefficient for each triangularization subquestion in reflection to RQ3 indicated ($r = 0.474$) and ($r = 0.404$), which revealed agreement in a medium positive correlation.

Table 11

Pearson's Correlations

	Pearson's r	P	Lower 95% CI	Upper 95% CI
Q14 - Q15	0.356	< .001	0.153	0.530
Q14 - Q16	0.474	< .001	0.289	0.625
Q15 - Q16	0.404	< .001	0.207	0.569

Table 12 presents the results of the simple linear regression test, which was conducted to see if the lead pastor's resilience significantly predicted influence upon leading church revitalization. The fitted regression model was ($R = 0.507$). The Durbin-Watson test checked for

correlations between residuals, and it was in the normal range ($DW = 2.36$) (Goss-Sampson, 2017, p. 56). The overall regression was statistically significant ($R^2 = 0.257$, $F(2,81) = 14.01$, $p = < .001$) (Goss-Sampson, 2017, p. 57). The research found that the lead pastor's resilience significantly predicted an influence on church revitalization.

Table 12

Simple Regression

Model	R	R ²	Adjusted R ²	RMSE	Durbin-Watson		
					Autocorrelation	Statistic	P
H ₀	0.000	0.000	0.000	0.462	-0.116	2.197	0.364
H ₁	0.507	0.257	0.239	0.404	-0.184	2.365	0.096

ANOVA

Model		Sum of Squares	df	Mean Square	F	P
H ₁	Regression	4.562	2	2.281	14.010	< .001
	Residual	13.188	81	0.163		
	Total	17.750	83			

Based upon the findings in the data the researcher rejected hypothesis three that there is no statistical correlation between the lead pastor's level of resiliency and the leading of church revitalization.

RQ4. Does a relationship exist, and to what degree, between the lead pastor's level of optimism defined within the psychological capital measurement and leading church revitalization?

Research question four investigated if there was a significant statistical relationship between a lead pastor's optimism and the leading of church revitalization. Table 13 disclosed that the mean survey score for the primary survey question reflecting RQ4 was ($m = 4.762$), which indicated that the statistical center of the data "somewhat agrees" that the lead pastor's optimism influences the leading of church revitalization (Ormrod & Leedy, 2001, p. 264). The

standard deviation was ($SD = 0.481$) which indicated a low variation in the data (Ormrod & Leedy, 2001, p. 269). Table 13 also presents the mean and standard deviation for each triangularization subquestion in reflection to RQ4, which also indicated agreement in mean and standard deviation overall.

Table 13

Descriptive Statistics

	Q17	Q18	Q19
Valid	84	84	84
Missing	21	21	21
Mean	4.762	4.571	4.583
Std. Deviation	0.481	0.607	0.585
Minimum	3.000	3.000	3.000
Maximum	5.000	5.000	5.000

Table 14 presents the Pearson's correlation test which revealed that a positive correlation coefficient for the primary survey question reflecting RQ4 was ($r = 0.471$), which indicated a medium positive correlation and determining that the relationship was statistically significant (Laerd, 2020, para. 4). A positive correlation coefficient for each triangularization subquestion in reflection to RQ3 indicated ($r = 0.542$) and ($r = 0.475$), which revealed a large to medium positive correlation overall.

Table 14

Pearson's Correlations

	Pearson's r	P	Lower 95% CI	Upper 95% CI
Q17 - Q18	0.471	< .001	0.286	0.623
Q17 - Q19	0.542	< .001	0.370	0.677
Q18 - Q19	0.475	< .001	0.290	0.626

Table 15 presents the results of the simple linear regression test, which was conducted to see if the lead pastor's optimism significantly predicted influence upon leading church

revitalization. The fitted regression model was ($R = 0.594$). The Durbin-Watson test checked for correlations between residuals, and it was in the normal range ($DW = 1.76$) (Goss-Sampson, 2017, p. 56). The overall regression was statistically significant ($R^2 = 0.353$, $F(2,81) = 22.05$, $p = < .001$) (Goss-Sampson, 2017, p. 57). The research found that the lead pastor's optimism significantly predicted an influence on church revitalization.

Table 15

Simple Regression

Model	R	R ²	Adjusted R ²	RMSE	Durbin-Watson		
					Autocorrelation	Statistic	p
H ₀	0.000	0.000	0.000	0.481	0.217	1.559	0.040
H ₁	0.594	0.353	0.337	0.392	0.113	1.765	0.280

ANOVA

Model		Sum of Squares	df	Mean Square	F	P
H ₁	Regression	6.783	2	3.392	22.057	< .001
	Residual	12.455	81	0.154		
	Total	19.238	83			

Based upon the findings in the data the researcher rejected hypothesis four that there is no statistical correlation between the lead pastor's level of optimism and the leading of church revitalization.

RQ5. Do the quantitative data and qualitative data converge to suggest that a relationship exists, and to what degree, between the psychological capital of the lead pastor and leading church revitalization?

Research question five investigated if there was a significant statistical relationship between a lead pastor's psychological capital and the leading of church revitalization. Table 16 discloses that the mean survey score for the primary survey question reflecting RQ5 was ($m = 4.57$), which indicated that the statistical center of the data "somewhat agrees" that the lead pastor's psychological capital influences the leading of church revitalization (Ormrod & Leedy,

2001, p. 264). The standard deviation was (SD = 0.626), which indicated a low variation in the data (Ormrod & Leedy, 2001, p. 269). Table 16 also presents the mean and standard deviation for each triangularization subquestion in reflection to RQ5, which also indicated agreement in mean and standard deviation overall.

Table 16

Descriptive Statistics

	Q20	Q21	Q22
Valid	84	84	84
Missing	21	21	21
Mean	4.571	4.536	4.595
Std. Deviation	0.626	0.719	0.604
Minimum	3.000	1.000	3.000
Maximum	5.000	5.000	5.000

Table 17 presents the Pearson's correlation test which revealed that a positive correlation coefficient for the primary survey question reflecting RQ5 was ($r = 0.543$), which indicated a large positive correlation and determining that the relationship was statistically significant (Laerd, 2020, para. 4). A positive correlation coefficient for each triangularization subquestion in reflection to RQ3 indicated ($r = 0.300$) and ($r = 0.422$), which revealed agreement in a medium positive correlation overall.

Table 17

Pearson's Correlations

	Pearson's r	P	Lower 95% CI	Upper 95% CI
Q20 - Q21	0.543	< .001	0.372	0.678
Q20 - Q22	0.300	0.005	0.092	0.484
Q21 - Q22	0.422	< .001	0.229	0.584

Table 18 presents the results of the simple linear regression test, which was conducted to see if the lead pastor's psychological capital significantly predicted influence upon leading

church revitalization. The fitted regression model was ($R = 0.548$). The Durbin-Watson test checked for correlations between residuals, and it was in the normal range ($DW = 2.10$) (Goss-Sampson, 2017, p. 56). The overall regression was statistically significant ($R^2 = 0.301$, $F(2,81) = 17.41$, $p < .001$) (Goss-Sampson, 2017, p. 57). The research found that the lead pastor's psychological capital significantly predicted an influence on church revitalization.

Table 18

Simple Regression

Model	R	R ²	Adjusted R ²	RMSE	Durbin-Watson		
					Autocorrelation	Statistic	P
H ₀	0.000	0.000	0.000	0.626	-0.019	2.026	0.904
H ₁	0.548	0.301	0.283	0.530	-0.066	2.101	0.642

ANOVA

Model		Sum of Squares	df	Mean Square	F	P
H ₁	Regression	9.795	2	4.897	17.416	< .001
	Residual	22.777	81	0.281		
	Total	32.571	83			

Based upon the findings in the data the researcher rejected hypothesis five that there is no statistical correlation between the lead pastor's psychological capital and leading church revitalization.

Qualitative Data Analysis and Findings

Moving to the qualitative data analysis, each verbatim interview transcript was uploaded into NVIVO for analysis. The researcher coded each interview on NVIVO with open coding employing a ground-up approach seeking consistent major themes (Leedy & Ormrod, 2001, p. 154). Codes were created to highlight the crucial portions of the phenomenological interviews.

Thereafter, the researcher employed descriptive coding to sort the information from the interviews based on description codes related to the content.

Initially, the researcher created 69 descriptive codes on NVIVO during the analysis of the transcripts. The researcher then examined the 69 codes looking for commonalities and frequency (Leedy & Ormrod, 2001, p. 154). The researcher determined that several of the 69 descriptive codes did not follow commonalities within the data or point toward recognizable themes. Thus, the researcher further examined the descriptive codes and looked for common codes that appeared to describe the phenomenon that was under investigation in the study and describe the themes from the data (Leedy & Ormrod, 2001, p. 155).

The researcher created a thematic code book in NVIVO to visually examine the data for commonalities and frequency (See Appendix J). In the end, the researcher discovered eight primary themes stemming from the descriptive codes that reoccurred with commonality throughout the interviews that were relevant to the research questions. The thematic code book revealed eight themes by examining descriptive codes that were mentioned at least one time or more by at least five of the 10 subjects (See Appendix J). Any of the 69 descriptive codes that were not referenced at least one time or more by at least five of the 10 subjects were not considered by the researcher to be primary descriptive codes with reoccurring commonalities.

The eight themes correlated with the research questions and were considered by the researcher to be germane to the study's purpose because they correlated with HERO as they were applied to the phenomenon that was under investigation and yielded subjective interpretation of the mixed-methods findings. Table 19 discloses the eight themes discovered in the data.

Table 19*Themes*

Themes	Frequency
PsyCap Education	10 Subjects mentioned education 19 times
Celebratory Disposition	8 Subjects mentioned celebrating wins 13 times
Coaching/Mentors	7 Subjects mentioned the need of a coach/mentor/counselor 13 times
Communication	6 Subjects mentioned communication 10 times
Pastoral Attitude	6 Subjects mentioned attitude 10 times
Leadership Transparency	6 Subjects mentioned transparency 10 times
Pastoral Reflection	6 Subjects mentioned reflecting 10 times
Sharing Vision	5 Subjects mentioned vision 9 times

The succeeding section discloses further analysis concerning how the eight themes connected to and answered the research questions. Further, the following section shares direct data from the participants concerning the themes and the research questions.

Theme One: PsyCap Education

All 10 of the subjects commonly mentioned the importance or proposed benefit of the lead pastor having some level of education and or measurement on their psychological capital as it applies to leading church revitalization. Not one subject rejected the notion of PsyCap education and its importance to leading church renewal. Seven of the 10 subjects (Pastors Cliff, Marty, Jose, Bob, Calvin, Malik, and Timothy) strongly stated that the lead pastor should have their psychological capital measured as well as some level of education on their own PsyCap levels prior to leading church revitalization.

Pastor Jose stated, “Yes, I do. I believe that you need to. You need to sit down and have an assessment just like you're saying.” Pastor Marty agreed as he stated, “I would say absolutely yes.” Pastor Malik shared in reference to the lead pastor’s education or measurement of PsyCap,

You know, education is different for everybody. Some people do not have a degree. They will never have a degree. Um, but, yeah, I believe everybody does need to be trained or educated either self-educated or through a process. I do think some training is needed. I think something is needed.

Pastor Cliff answered with a strong, “Absolutely” when asked about the importance or proposed benefit of lead pastors having some level of education and or measurement of psychological capital as it applies to leading church revitalization. Pastor Timothy said, “Absolutely. I think we fail so many ministers in this area. Yeah, we need some hands-on help and teaching in this area.” Pastor Calvin shared, “Yeah, Yeah, I think so. We need education on this but also some practical application.”

Meanwhile, three out of the 10 pastors (Pastors Jack, Xavier, and Cody) also agreed that the lead pastor should have education and or measurement of their psychological capital prior to leading revitalization; however, they further shared a pause or concern on the practical approach. For instance, pastor Cody stated,

I do think it would be helpful as all education is helpful. There needs to be some kind of training whether it comes through CAMS or MIP. But number one people lie on surveys. I'm not sure that it's completely real, because some people take tests to get the right answers. Some people take that kind of test to give you the answer they think you're looking for. So, I'm not exactly sure that those tests are always accurate.

Likewise, Pastor Xavier agreed that measurement or education would be helpful, yet also suggested a pause on the practical application, “Yes. Actually, I do. Yes. But the reality of that is very challenging because people get defensive when you start talking about what is going on inside their heads. It would have to be presented in a very careful manner.” Pastor Jack agreed stating that it would be helpful, but also shared that God can help pastors without PsyCap training,

Education is very important. All the training we can get is helpful and important. But then you take like me, when I took this church, I had no idea how to do things, but I knew

that God had sent me there. And then once I got there, I began learning and learning from mentors how to lead revitalization. So, I say yes and no. It could be either way.

This theme revealed a strong correlation with all 10 subjects sharing affirmation on at least minimal levels that lead pastors would benefit from having PsyCap measurement and or education prior to leading church revitalization. Each pastor in the data collection agreed that education and measurement of the lead pastor's PsyCap would be helpful.

However, two of the subjects added a careful approach to the praxis, and one suggested that it is beneficial not always necessary. This theme contributed interpretation of the data concerning the research questions and the study's purpose. The subjective data revealed that PsyCap education would be beneficial for the lead pastor who desires to lead church renewal, with the addendum of needing practical application and intentional praxis that guards against psychological barriers and flaws in the measurement process.

Theme Two: Celebratory Disposition

During the data collection, eight of the subjects (Pastors Jack, Xavier, Jose, Marty, Malik, Cliff, Timothy, and Bob) mentioned the importance of the lead pastor celebrating wins in the context of the pastor's psychological capital health in HERO and leading church revitalization. This strong commonality in the data was determined by the researcher to be germane to the study, as it connected a practical application of the lead pastor's PsyCap and influence upon church revitalization by projecting a celebratory disposition before the congregation.

When talking about the pastor's influence on church renewal through hope, pastor Jose stated, "So, yes as the pastor celebrates hope and communicates hope, it causes the people to hope." Pastor Xavier agreed sharing that when the pastor celebrates wins, it influences the church to be resilient, "I Celebrate success. I celebrate those who were part of the success. There is potential for more, so you build on it. You celebrate the win. Celebrate the victory."

Pastor Marty shared that the lead pastor influences church revitalization when they celebrate people who contributed to the victories in the context of healthy resilience, “Oh, yeah the influence level is through the roof. You want to make sure you celebrate the people who made that possible.” Pastor Malik echoed a similar connected theme concerning the importance of the pastor demonstrating healthy levels of resilience and hope as he stated,

I think that when there is a big win and everything's positive, you need to keep hitting on that big win. And celebrating it. Do live in it. But there's gonna be a time that you celebrate in it. If not, you can you can minimize what just happened.

Pastor Calvin shared that the pastor must project healthy resilience by celebrating wins, “Yeah I think we celebrate. You know, I mean my gosh, we need to celebrate the victories. So, again, forwarding up. Celebrate the win and then cast a vision for the next win. Celebrate and then move on.”

Eight of the subjects shared the importance of the lead pastor demonstrating a celebratory disposition as it relates to their HERO and its influence upon church revitalization. The data revealed a strong correlation between the lead pastor celebrating wins through healthy HERO and the influence that it has on leading church revitalization. Thus, the data reveals that the lead pastor developing healthy HERO is important to be able to display a celebratory attitude before the people. As each of the eight subjects connected a healthy HERO of the lead pastor and celebrating wins to influence church revitalization, interpretation of the practical application was presented germane to the study’s purpose.

Theme Three: Coaching/Mentors

The data revealed a common theme concerning the need for lead pastors to have a coach or a mentor to help them measure, educate, and improve their own psychological capital levels prior to and or during the leading of church revitalization. Coaching/mentorship was presented as

a commonality in the data as a means of practical application of PsyCap measurement and development.

While all 10 of the subjects stated that a pastor having measurement and or education on their PsyCap levels in the context of HERO would at least be minimally beneficial, seven of the 10 subjects (Pastors Jose, Marty, Malik, Cliff, Calvin, Timothy, and Bob) stated that PsyCap education and measurement should be applied in praxis through a coach or a mentor. A common theme in the data was the connection of a lead pastor having a coach or a mentor to practically apply the measurement and education of psychological capital.

Pastor Marty shared, “If this is to work correctly, there needs to be a mentor who embodies all of those traits and has successfully led a church.” Pastor Jose agreed as he stated,

I would encourage a pastor who is walking through revitalization to have a coach. A church would struggle to grow if the pastor did not have lots of hope. A coach or mentor would help the pastor have good healthy levels of hope.

Pastor Timothy agreed with six of the other subjects in the data as he said,

This is my goal when I get done is to see that every pastor has to have a mentor. Some capacity of a mentor. A minimum of monthly meetings through in-person or Skype, something. You know, somebody that can look at things objectively, and have that to be a resource for them for a long term.

In the same vein, Pastor Cliff stated, “I think that for a pastor leading revitalization, there needs to be some accountability to a coach or mentor at least for a season of time. Because revitalization is not just pastoring a church. It is not the same thing.”

In relation to the need for the lead pastor to measure or be educated on their own PsyCap, pastor Malik shared, “I think it needs to be a mentorship. Um, I think that's the number one. Pastors need a mentor to help them learn about their psychological capital and walk it out. A mentor is needed.”

Pastor Timothy did not use the term coach or mentor, yet he stated that even a personal counselor would be helpful, “We need to do a better job preparing people for the mental strain. Certified counselors will be great. Having a counselor come into some of the sessions and talk about mental health.” Pastor Bob contributed as well as he shared, “I think pastors need to have some basic coaching on what it means to be a leader. Not just how to preach a sermon, but how to lead and even find a vision.”

The data revealed that there was a connection between the lead pastor’s PsyCap and the need for a coach or a mentor for it to be applied correctly in praxis. Seven of the subjects expressed the interpretation that the needed education of the lead pastor’s PsyCap must be practically applied through practical coaching or mentors. There was a strong correlation in the data between the lead pastor’s PsyCap as it applies to HERO and the need for a coach and or a mentor in practical application.

Theme Four: Communication

The data revealed that six of the subjects mentioned the importance of communication in terms of the lead pastor’s psychological capital and the practical application of leading church revitalization. More specifically, six subjects (Pastors Jack, Xavier, Marty, Malik, Calvin, and Bob) offered interpretative insight into how the lead pastor’s HERO influences the leading of church revitalization through communication.

Pastor Jack stated, “Whatever I am doing ministry-wise, I have to be showing hope behind the pulpit. I have to show hope in whatever I am doing in ministry. I do that through communication.” Pastor Calvin stated the same thing as pastor Jack in the context of communicating healthy HERO to the church, “Communication. The pastor has to communicate hope. Pastors must communicate strength and self-confidence.”

Talking about the pastor's HERO, pastor Marty stated,

I think the way that we communicate, the way that we talk, I think our language has a lot to do with it. Uh, if you listen to someone talk for just a few minutes, you will find out what their level of psychological capital is when it comes to hope. You'll find out through their speech. So, I think the number one projection is through your language.

Equally, pastor Malik shared the following insight, "It is Communicated I believe first of all verbally. Um, they have to speak something. So, communication must come from the pastor about the hope." Pastor Bob stated, "Uh, standing in a pulpit and beating a vision and repeating it. Now, that's important. Repeating the vision. That is important. We do it all the time."

A fairly strong correlation appeared as a commonality in the data between communication and the lead pastor's HERO in terms of how and why the lead pastor's PsyCap influences the leading of church revitalization. Communication was revealed in the data as a common theme in terms of how a lead pastor's HERO influences leading church revitalization.

Theme Five: Pastoral Attitude

During the data collection, six of the subjects mentioned the pastor's attitude in the context of how and why their psychological capital influences church revitalization. In the interpretation of how the pastor's HERO makes a difference in the renewal process practically, six of the subjects (Pastors Cody, Jack, Jose, Cliff, Calvin, and Bob) revealed that the lead pastor's attitude about the possibility of renewal influences the congregation's attitude concerning the possibility of renewal.

Pastor Cody stated, "The pastor's attitude is contagious in the church. The attitude of the pastor affects the atmosphere of the church. If the pastor has hope the church will have hope."

Pastor Jack echoed a similar interpretation as he said,

Well, if the pastor has a bad attitude going in, it is going to kill everything. The attitude of the pastor sets the tone in the church. If the pastor has the attitude that the church is dead and that it will always be dead, people will think, 'What is the point.'

Pastor Cliff shared an additional interpretation of the phenomenon, “If the pastor goes into it and his attitude stinks from the beginning, that’s only going to spread. So, I think the pastor having the mindset of him believing it can happen is an important step.”

Additionally, pastor Bob stated that the lead pastor’s influence in terms of their HERO is critical in causing the people to have healthy HERO as he said, “The pastor is the leader and people will follow the attitude of the leader. In terms of resilience, if the leader does not have it, nobody following that leader is going to have it.” Pastor Jose stated, “The hope that is in a pastor, the mental attitude of that pastor is what will get people on the same page if a church has plateaued or has been in decline for a long time.”

A fairly strong correlation was discovered in the data as a common theme of the lead pastor’s attitude in the context of HERO in how or why their PsyCap practically influences the leading of church revitalization. The pastor’s attitude was connected in the data to an interpretation of a practical understanding of HERO and its effect on leading church revitalization. Thus, the data reveals that the lead pastor measuring and developing their HERO and maintaining healthy levels can contribute to them presenting a healthy attitude before the people.

Theme Six: Leadership Transparency

The data revealed a common theme of leadership transparency as six of the subjects mentioned the importance of the lead pastor being transparent in the renewal process. In the context of understanding how or why the lead pastor’s psychological capital influences the leading of church revitalization, six subjects (Pastors Cody, Jack, Xavier, Jose, Marty, and Bob) revealed that healthy levels of the pastor’s HERO expressed through transparency contributes to leading church renewal.

Pastor Bob shared,

You know, resiliency is only as good as the story that causes you to be resilient. So, if all you say is bounce back and you have no context to it, they're not going to believe you. I am very honest. I am very transparent. I call it being real.

Pastor Xavier shared that the pastor being transparent builds resiliency in the people during the process of church renewal,

If he draws an idea that it does not work; Okay, admit that it did not work. Do not hide it. Share it. Learn from it to see what you can grow from it. You know, help people to realize that this is a process.

Pastor Marty shared the same common view of the pastor's HERO through practical transparency,

You be transparent. You have to communicate vulnerability and transparency. That was hard for me early on to address a body and say, 'Hey, I know we had this vision and I know it does not look like a win right now.' I think transparency and authenticity make a difference

Similarly, pastor Cody shared the importance of transparency in the context of the people who will follow and respect the pastor for the transparency shown through their HERO,

When I preach in pulpits, I tell my story. Unfiltered clay feet. Because I want people to build hope. I want people to see the victory that comes out of shared hope. That being transparent and being a person and not an entity, causes them to respect me. It is what I've always shot for as a pastor.

A medium to strong correlation was recognized by the researcher as a common theme of the lead pastor being transparent in the context of HERO in how or why their PsyCap practically influences the leading of church revitalization. The pastor being transparent was connected in commonality within the data to an interpretation in praxis concerning psychological capital and leading church revitalization. Therefore, the data revealed that leadership transparency before the church is important to revitalization and that the pastor having healthy levels of HERO contributes to that process.

Theme Seven: Pastoral Reflection

Six subjects during the data collection referenced the congregation reflecting the HERO levels of the pastor. Specifically, six subjects (Pastors Cody, Jack, Jose, Xavier, Marty, and Bob) revealed a commonality in leading church revitalization concerning people in the church reflecting or mirroring the psychological capital of the lead pastor. Thus, the researcher recognized a theme of reflection as being germane to the interpretation of the study's phenomenon.

Pastor Bob shared, "What they are seeing in their shepherd, they will duplicate. If the pastor is critical and cynical in their psyche, the people will see the low hope of the pastor and will duplicate low hope." Pastor Marty offered a similar view to pastor Bob as he stated, "If the pastor doesn't have hope, the body will not have hope. You have to have the projection of hope before the production of hope in the people."

Meanwhile, Pastor Jack shared that the lead pastor's HERO is reflected by the congregation as he shared, "People reflect the pastor's optimism. If I am not encouraged why should the people be encouraged? So, it just feeds down to the people. People pick up on how the pastor acts. People reflect the pastor's optimism." In the same way, pastor Cody shared in reference to the congregation reflecting the HERO of the lead pastor,

If every time something bad happens, I wring my hands, I am up in arms, and I do not know what we are going to do, it is not going to be long before everybody in the place feels that same way.

Pastor Xavier stated clearly that the church follows the psychological capital of the lead pastor as he shared, "So, usually if the pastor is not moving forward, the church is not moving forward."

Pastor Jose stated, "People believe when the pastor believes."

A medium to strong correlation was identifiable in the data as the HERO of the congregation is reflected by the HERO of the lead pastor. This theme was germane to the study because it expressed an interpretation of why or how the psychological capital of the lead pastor influences leading church revitalization. Therefore, the data revealed that the lead pastor having healthy levels of HERO causes a reflection of healthy levels of HERO in the people.

Theme Eight: Sharing Vision

The final theme revealed that five subjects connected the importance of the lead pastor sharing vision with healthy levels of HERO. Five subjects (Pastors Cody, Jack, Marty, Timothy, and Bob) each connected the lead pastor having healthy levels of psychological capital as being practically important to the sharing of a healthy vision with the congregation.

Pastor Cody stated,

If I do not have a vision and if do not have a hope beyond where I am right now, is it time for me to go? Because that is what has to drive a pastor to get up and do what we do to fight the devils we fight.

Pastor Jack connected vision with the pastor's healthy levels of psychological capital, "The Bible speaks about vision; without vision, the people will perish. You have to give the people something to look forward to. Something to feel excited about. I feel like this is monumental in the church." Likewise, pastor Marty stated,

The pastor must make sure vision is constantly communicated because vision gets stale after just a few days. So, you have to continually recommunicate that and embody that. You have to go spiritually to the place that God has given you vision-wise for that church. And then you have to come back naturally and lead them to it.

Pastor Bob connected vision with the lead pastor's healthy levels of hope as he shared, "You got to be able to not just share the vision. But find out what they hear and see when you share it. If you communicate the vision with hope and listen to them, it builds hope in the vision."

Half of the subjects mentioned vision to be important to the leading of church revitalization. Moreover, five of the subjects stated that the sharing of vision is critical to leading church renewal and that when the lead pastor has healthy levels of HERO, vision is shared constructively. This theme was germane to the study because it expressed an interpretation of why or how the lead pastor's psychological capital influences the leading of church revitalization.

Research Questions and Hypotheses

RQ1. Does a relationship exist, and to what degree, between the lead pastor's level of hope defined within the psychological capital measurement and leading church revitalization?

In addition to answering research question one, this study investigated the interpretation concerning the phenomenon germane to the study's purpose. All 10 subjects answered in the affirmative to interview question eight in connection to RQ1. A strong correlation was discovered in the data between the lead pastor's level of hope and the leading of church revitalization. All 10 subjects stated that a church cannot successfully be revitalized absent the lead pastor having healthy levels of hope.

Hypothesis one was rejected by the researcher during this study. Further, the eight common themes discovered in this study contributed interpretation of why or how the lead pastor's level of hope influences the leading of church revitalization.

RQ2. Does a relationship exist, and to what degree, between the lead pastor's level of efficacy defined within the psychological capital measurement and leading church revitalization?

In addition to answering research question two, this study investigated the interpretation concerning the phenomenon germane to the study's purpose. All 10 subjects answered in the affirmative to interview question 11 in connection to RQ2. A strong correlation was discovered in the data between the lead pastor's level of efficacy and the leading of church revitalization.

All 10 subjects stated that a church cannot successfully be revitalized or would struggle absent of the lead pastor having healthy levels of efficacy.

However, the data revealed that nine of the subjects (Pastors Cliff, Jack, Marty, Jose, Bob, Xavier, Calvin, Timothy, and Cody) stated that the crucial aspect of the efficacy of the lead pastor must be rooted and grounded in the empowered ability of God. Pastor Malik was the only subject to express complete confidence in self-efficacy absent of the help of God. Thus, the data revealed that the needed efficacy of the lead pastor for leading church revitalization is an efficacy that must be grounded in the divine rather than a pure human-based self-efficacy.

Hypothesis two was rejected by the researcher during this study. Further, the eight common themes discovered in this study contributed interpretation of why or how the lead pastor's level of efficacy influences the leading of church revitalization.

RQ3. Does a relationship exist, and to what degree, between the lead pastor's level of resilience defined within the psychological capital measurement and leading church revitalization?

In addition to answering research question three, this study investigated the interpretation concerning the phenomenon germane to the study's purpose. All 10 subjects answered in the affirmative to interview question 14 in connection to RQ3. A strong correlation was discovered in the data between the lead pastor's level of resilience and the leading of church revitalization. Moreover, all 10 subjects stated that the lead pastor being resilient is crucial to leading church revitalization.

Hypothesis three was rejected by the researcher during this study. Further, the eight common themes discovered in this study contributed interpretation of why or how the lead pastor's level of resilience influences the leading of church revitalization.

RQ4. Does a relationship exist, and to what degree, between the lead pastor's level of optimism defined within the psychological capital measurement and leading church revitalization?

In addition to answering research question four, this study investigated the interpretation concerning the phenomenon germane to the study's purpose. All 10 subjects answered in the affirmative to interview question 17 in connection to RQ4. A strong correlation was discovered in the data between the lead pastor's level of optimism and the leading of church revitalization. Additionally, all 10 of the subjects indicated that it would be highly difficult to lead church revitalization if the lead pastor did not have healthy levels of optimism.

Hypothesis four was rejected by the researcher during this study. Further, the eight common themes discovered in this study contributed interpretation of why or how the lead pastor's level of optimism influences the leading of church revitalization.

RQ5. Do the quantitative data and qualitative data converge to suggest that a relationship exists, and to what degree, between the psychological capital of the lead pastor and leading church revitalization?

In addition to answering research question five, this study investigated the interpretation concerning the phenomenon germane to the study's purpose. All 10 subjects answered in the affirmative to interview question 20 in connection to RQ5. A strong correlation was discovered in the qualitative data between the lead pastor's psychological capital and the leading of church revitalization.

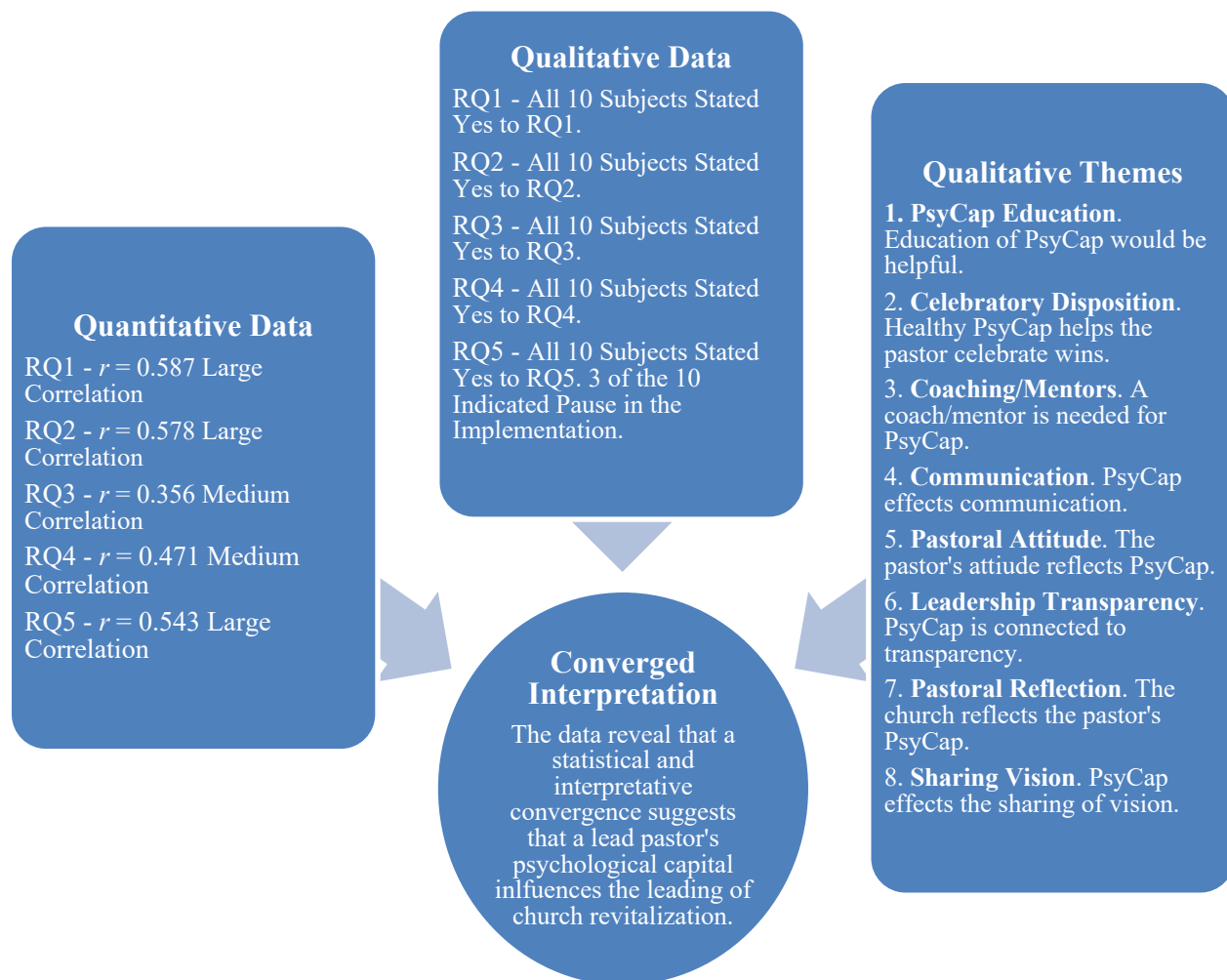
However, three of the subjects (Pastors Xavier, Jack, and Cody) suggested a pause or concern in the practical application of how the lead pastor's psychological capital is measured or developed. Furthermore, seven of the 10 subjects (Pastors Cliff, Marty, Jose, Bob, Timothy, Calvin, and Malik) each suggested that the lead pastor needs a coach/mentor to adequately help with the measurement and ongoing development of their psychological capital while leading

church revitalization. The data reveal that the implementation of a coach/mentor could satisfy the pause or concern of the practical application.

Therefore, hypothesis five was rejected by the researcher during this study. Further, the eight common themes discovered in this study contributed interpretation of why or how the lead pastor's psychological capital influences the leading of church revitalization.

Converged Data

When the quantitative and qualitative data were converged for analysis, the researcher created a joint display comparison table to disclose the mixed-methods results (Creswell, 2022, p. 52). Table 20 reveals that both the quantitative and qualitative data converge in the agreement of a positive correlation between the lead pastor's psychological capital and the leading of church revitalization. In fact, Table 20 discloses that each of the research questions in the quantitative data revealed a medium to strong correlation coefficient. Likewise, Table 20 also discloses that each of the research questions in the qualitative interviews revealed a strong positive correlation along with suggested interpretive themes.

Table 20*Joint Display Table*

Therefore, the converged data reveal that a statistical and interpretative convergence suggests that a lead pastor's psychological capital influences the leading of church revitalization. The eight themes gathered during the interviews suggest an interpretation of why or how the lead pastor's psychological capital influences the leading of church revitalization. The data reveal that psychological capital measurement and development would be beneficial to lead pastors leading church revitalization, and the eight themes suggest a practical application.

Evaluation of the Research Design

The mixed-methods design, in the view of the researcher, was the best design for this specific study. The research design sought to gather objective data, statistically testing the purpose of the study. However, the qualitative interviews provided invaluable insight and application for the practical implications of the study. When taken together, the gathered data was balanced and practical.

Webex and NVIVO were useful instruments for the qualitative data collection and analysis of the research. The researcher found no issues with the qualitative research design. Equally, the researcher found Qualtrics to be a proficient instrument for quantitative data collection, and JASP to be a recommended user-friendly and cost-efficient instrument for data analysis.

One downside to the research design was the low response rate to the survey. The researcher found it extremely difficult to collect surveys from Church of God lead pastors. Any future researcher that may build from this research might consider a different design for quantitative data collection in the Church of God.

Summary

In summation, the researcher discovered a positive correlation between the lead pastor's psychological capital and influence upon leading church revitalization. When taken together, both the quantitative and qualitative data affirmed all five research questions. The Pearson's correlation statistic affirmed a medium to high correlation to the research questions, and the eight themes discovered in the interviews provide practical insight and application to the field. In the end, the gap that exists in the literature between the lead pastor's psychological capital and its influence on leading church revitalization has been narrowed by this research.

CHAPTER FIVE: CONCLUSIONS

Overall, this mixed methods study provided data that could enrich the future preparation of lead pastors who desire to affect church revitalization by narrowing the gap in the literature. This chapter details the study's conclusions, implications, and applications. In addition, this chapter discloses the research limitations and questions for further study. Thus, the final chapter aimed to provide the practical implications and applications of the study.

Research Purpose

The purpose of this mixed-methods study was to evaluate the relationship between the lead pastor's psychological capital and the influence that it has upon leading church revitalization by collecting both quantitative and qualitative data. This study first collected data in quantitative form with regard to the lead pastor's psychological capital and the influence that it has on leading church revitalization, measuring for hope, efficacy, resilience, and optimism. This study then collected data in qualitative form with regard to the relationship between the lead pastor's psychological capital and the influence that it has upon leading church revitalization. The data was analyzed to determine if there is a correlation, and to evaluate the relationship, between the lead pastor's psychological capital and the influence it has upon leading church revitalization.

Research Questions

RQ1. Does a relationship exist, and to what degree, between the lead pastor's level of hope defined within the psychological capital measurement and leading church revitalization?

RQ2. Does a relationship exist, and to what degree, between the lead pastor's level of efficacy defined within the psychological capital measurement and leading church revitalization?

RQ3. Does a relationship exist, and to what degree, between the lead pastor's level of resilience defined within the psychological capital measurement and leading church revitalization?

RQ4. Does a relationship exist, and to what degree, between the lead pastor's level of optimism defined within the psychological capital measurement and leading church revitalization?

RQ5. Do the quantitative data and qualitative data converge to suggest that a relationship exists, and to what degree, between the psychological capital of the lead pastor and leading church revitalization?

Research Conclusions, Implications, and Applications

The rationale of this study centered upon the gap in the literature concerning the psychological nature of leading church revitalization. More specifically, this study sought to narrow the gap between the lead pastor's psychological capital and the influence upon leading church revitalization. Accordingly, the researcher chose the mixed-methods approach to data collection to test in the quantitative statistical nature as well as to seek subjective interpretation through the qualitative method.

Conclusions

The researcher concluded that the quantitative data collection revealed a medium to large correlation coefficient for each research question. In addition, the mean and standard deviation for each research question revealed statistical support for the affirmation that the lead pastor's psychological capital does influence the leading of church revitalization. Likewise, the simple linear regression test revealed that the lead pastor's psychological capital was a medium to high predictor of influencing church revitalization. Table 21 discloses a summary of the quantitative findings that support the positive conclusions of the study.

Table 21*Quantitative Summary*

Research Questions	Quantitative Findings	Implication
RQ1	$r = 0.587$ $m = 4.65$ $SD = 0.591$ $R = 0.589$	Strong Correlation.
RQ2	$r = 0.578$ $m = 4.46$ $SD = 0.667$ $R = 0.622$	Strong Correlation.
RQ3	$r = 0.356$ $m = 4.75$ $SD = 0.462$ $R = 0.507$	Medium Correlation.
RQ4	$r = 0.471$ $m = 4.76$ $SD = 0.481$ $R = 0.594$	Medium Correlation.
RQ5	$r = 0.543$ $m = 4.57$ $SD = 0.626$ $R = 0.548$	Strong Correlation.

Based upon the qualitative interviews that investigated the phenomenon in a subjective nature, the researcher concluded that a strong positive correlation exists between the lead pastor's psychological capital and the leading of church revitalization. Further, the eight themes suggest an interpretation of why or how psychological capital influences the leading of church revitalization. Table 22 discloses a summary of the qualitative findings in this study that support the positive conclusions of the study.

Table 22*Qualitative Summary*

Research Questions	Qualitative Findings	Implication
RQ1	All 10 Subjects said yes.	Strong correlation suggesting that development of Hope would be beneficial to lead pastors.
RQ2	All 10 Subjects said yes.	Strong correlation suggesting that development of Efficacy would be beneficial to lead pastors.
RQ3	All 10 Subjects said yes.	Strong correlation suggesting that development of Resilience would be beneficial to lead pastors.
RQ4	All 10 Subjects said yes.	Strong correlation suggesting that development of Optimism would be beneficial to lead pastors.
RQ5	All 10 Subjects said yes.	Strong correlation suggesting that development of PsyCap would be beneficial to lead pastors.

Implications and Applications

Support for the findings of this study was based on theoretical literature suggesting that psychological capital measurement and development is effective in organizational leadership. For instance, theoretical literature in this study provided that psychological capital has been utilized with developmental success in a wide variety of organizations, schools, volunteer services, sports organizations, as well as in ministry non-profit organizations making a positive impact on leadership (Luthans, Youssef-Morgan, & Avolio, 2015, p. 280; Chen, Kong, & Niu, et al., 2019, para 2; Kanengoni, Ngarambe, & Buitendach, 2017, para. 27; McMurray, Priola-Merlo, Sarros, et al., 2010, para. 47). Thus, psychological capital has esteem as an improvement tool in organizational leadership in agreement with theoretical literature.

In the same manner, the results of this study suggested that there is a psychological aspect of leading church revitalization from the lead pastor's perspective that extends beyond the mere standard practical methods of performing revitalization. Moreover, the data in this research,

combined with affirmation in the theoretical literature, suggested that lead pastors would benefit from a practical measurement and development of their psychological capital measured by the PCQ (Luthans, Youssef, & Avolio, 2007, p.211) and guided by the Psychological Capital Theory as supported in the literature review (Luthans, Youssef, & Avolio, 2007, p.3).

Additionally, the statistical and subjective data gathered in this study suggested that higher education church revitalization syllabi could benefit from adding a psychological capital course to the curriculum, to educate future lead pastors to measure and develop their psychological capital measured by the PCQ (Luthans, Youssef, & Avolio, 2007, p.211) and guided by the Psychological Capital Theory as supported in the literature review (Luthans, Youssef, & Avolio, 2007, p.3).

Furthermore, based on the statistical and subjective data gathered in this study, ministry educational programs, courses, classes, or state leadership seminars in the Church of God or other denominations could benefit by amending their curriculum with the measurement and development of the lead pastor's psychological capital measured by the PCQ (Luthans, Youssef, & Avolio, 2007, p.211) and guided by the Psychological Capital Theory as supported in the literature review (Luthans, Youssef, & Avolio, 2007, p.3).

Even further, a practical implication and application of this study would suggest that the enactment of a denominational coaching/mentor program to practically apply the measurement and development of the lead pastor's psychological capital measured by the PCQ (Luthans, Youssef, & Avolio, 2007, p.211) and guided by the Psychological Capital Theory (Luthans, Youssef, & Avolio, 2007, p.3) would be beneficial. This implication is based upon the subjective data that all 10 subjects stated that a lead pastor could benefit from psychological capital

education and seven of the 10 subjects suggested a coaching/mentor program in practical application to implement and guide the process.

The related literature in this study suggested that psychological capital is shown to be a state-like construct that can be developed through measurement and intervention (Coggins & Bocarnea, 2015, para. 86; Newman, Ucbasaran, & Zhu et al., 2014, para. 10). Therefore, these implications and applications have merit and affirmation from the related literature showing that a lead pastor's psychological capital can be measured and developed. In as much, the implications of this study were not formed in a vacuum as literature supports the development of a leader's psychological capital, affirming the data in this study that the lead pastor could benefit from measuring and developing their psychological capital.

Further support of these implications and applications is based upon the theological framework established in the review of this study suggesting that the motivating aspects of psychological capital qualify as biblical leadership, as biblical leaders are those who love sheep and do not flaunt their position as being superior to the very people whom they are called to shepherd (Stuart, 2016, p. 23). As reinforced in the literature review of this study, Stuart (2016) states that biblical leaders are those whose decisions are not dictatorial, but rather servant-leaders modeling Christ who came not to be served but to serve (Stuart, 2016, p. 23).

Therefore, Stuart's (2016) claim coincides with Luthans et al. (2007) description of psychological capital upholding the findings of this study in the measurement and development of the lead pastor's psychological capital in denominational educational programs and in higher education revitalization curricula (Stuart, 2016, p. 23; Luthans, Youssef, & Avolio, 2007, p.3).

Overall, the results of this study suggested that there is a psychological aspect of leading church revitalization from the lead pastor's perspective that extends beyond the mere standard

practical methods of performing revitalization. Therefore, the implications of this study suggest that the measurement and development of the lead pastor's psychological capital should be considered in higher education revitalization programs and in the Church of God leadership education.

Research Limitations

The research limitations of this study centered on lead pastors serving in the Church of God. Therefore, it is possible that the results of this study may or may not be generalizable to lead pastors who serve in other denominations, because the sample was restricted to lead pastors in the Church of God. Furthermore, given that this study identified lead pastors, the results of the study may not be generalizable to staff pastors or other forms of team leaders. Likewise, the sample for this study was strongly homogeneous. Thus, the scope of this study may affect the degree of generalizability to other populations.

Further Research

The following suggestions for further research based on the data gathered in this study provide future researchers with a platform to extend this study. While this study had a narrow focus concerning the lead pastor in the Church of God and psychological capital, the following questions for further research could expand the results of this study for greater generalizability.

1. Is there a correlational relationship between the lead pastor's psychological capital in other denominations and influence on the process of leading church revitalization?
2. Is there a correlational relationship between the lead pastor's personality type measured by the DISC personality profile or the Myers-Briggs personality profile and their level of psychological capital?
3. Is there a correlational relationship between the lead pastor's psychological capital and their approach to leadership style when leading the congregation through revitalization?
4. Is there a correlational relationship between an associate pastor's psychological capital and influence on the congregation in the process of leading church revitalization?

5. Is there a correlational relationship between a youth pastor's psychological capital and influence on the congregation in the process of leading church revitalization?

Summary

Lastly, over 300,000 of the 380,000 churches in America are declining or are in a state of a plateau (Rainer, 2019, para. 4; Goshay, 2020, para. 5; Henard, 2015, p. 14). In as much, lead pastors hold a biblical obligation to lead churches into growth and spiritual renewal (Jamieson, 2011, para. 15-16). Church revitalization is a worthwhile endeavor for the resolution of the waning in many American churches.

Conversely, a preponderance of revitalization literature and education fixates on the practical methodology of implementing church renewal and emphasizing the lead pastor's influence on the process (Mohler, 2015; Brown, 2020, para. 4). In the same vein, there is a scarce amount of literature on the psychological nature of the lead pastor in church revitalization. This study sought to narrow the wide gap in the specific field of how the lead pastor's psychological capital influences the process of leading church revitalization.

This mixed-methods study gathered 104 surveys and interviewed 10 lead pastors serving in the Church of God seeking to modify the literature and education of church revitalization so that lead pastors can influence larger amounts of church renewal more effectively. When the quantitative and qualitative data converged, this study found that there was a medium to strong correlation between the lead pastor's psychological capital and influence upon leading church revitalization.

The implications of this study suggest that church revitalization literature and education would benefit from the inclusion of a curriculum on psychological capital measurement and development. If organizational and educational leaders apply the findings of this study to higher education revitalization syllabi by adding a course on the understanding of psychological capital,

then pastoral students could benefit from education on measuring and developing their psychological capital measured by the PCQ (Luthans, Youssef, & Avolio, 2007, p.211). Thus, the data in this study reveal that lead pastors would be more equipped to lead church revitalization if educated on their psychological capital.

Likewise, if denominational leaders in the Church of God apply the findings of this study to their ministry educational programs, courses, classes, or state leadership seminar curriculum it could result in amplified church revitalization. For instance, the statistical data in this study reveal that instructing lead pastors to measure and develop their psychological capital according to the PCQ in tandem with the development of a coaching/mentor program designed to practically apply PsyCap measurement and development, could potentially bolster revitalization in local churches (Luthans, Youssef, & Avolio, 2007, p.211). The data in this study confirm that the psychological aspect of leading church revitalization cannot be disregarded.

In addition to narrowing the noted gap in the literature, this study provided empirical data that could enhance future revitalization education if applied in a pragmatic manner guided by the quantitative findings as well as the eight themes discovered in the qualitative data. The findings of this study, if applied, support an effort to influence greater levels of church revitalization.

REFERENCES

- Ajayi, D. (2018). An application of Jesus' leadership style in contemporary Christian ministry. *Journal of Biblical Theology*, 1 (1). <https://web-b-ebSCOhost-com.ezproxy.liberty.edu/ehost/pdfviewer/pdfviewer?vid=11&sid=2b5a0cc8-e274-44a1-89a6-3344f468d80e%40pdc-v-sessmgr06>
- Ashford, S., and Sitkin, S. (2019). From problems to progress: A dialogue on prevailing issues in leadership research. *The Leadership Quarterly*, 30 (4). <https://www-scienceDirect-com.ezproxy.liberty.edu/science/article/pii/S1048984318305575?via%3Dihub>
- Bass, B. (1990). *Bass & Stodgill's handbook of Leadership: Theory, research, and managerial Applications*. Third Edition. The Free Press.
- Bass, B. and Riggio, G. (2006). *Transformational leadership*. 2nd Edition. Lawrence Erlbaum Associates.
- Bennis, W., and Nanus, B. (1997). *Leaders: Strategies for taking charge*. Harper Collins.
- Blackaby, R. and Blackaby, H. (2011). *Spiritual leadership*. B&H Publishing Group.
- Bredfeldt, G. (2013). *Great leader great teacher: Recovering the biblical vision for leadership*. Moody Publishers.
https://liberty.alma.exlibrisgroup.com/discovery/openurl?institution=01LIBU_INST&rft_id=info:sid%2Fsummon&rft_dat=ie%3D51187242440004916,language%3DEN&svc_dat=CTO&u.ignore_date_coverage=true&vid=01LIBU_INST:Services
- Bredfeldt, G. (2021). "The essence of leadership." Liberty University, Week 1, Lecture 1. https://libertyuniversity.instructure.com/courses/67283/pages/watch-the-essence-of-leadership?module_item_id=6332669
- Bredfeldt, G. (2022a). Asking people about themselves. Part 2. The basics of sampling. Liberty University. https://canvas.liberty.edu/courses/327603/pages/watch-asking-people-about-themselves-part-2-basics-of-sampling?module_item_id=37580885
- Bredfeldt, G. (2022b). Asking people about themselves: Part 4C- Question-wording. Liberty University Module 6, Video 3. https://canvas.liberty.edu/courses/327603/pages/watch-asking-people-about-themselves-part-4c-question-wording?module_item_id=37581319
- Bredfeldt, G. (2022c). Asking people about themselves: Part 5B. Liberty University. Module 7, Video 1. https://canvas.liberty.edu/courses/327603/pages/watch-asking-people-about-themselves-part-5b?module_item_id=37581453
- Brown, B. (2020). Where does church revitalization start? *Biblical Leadership*. <https://www.biblicalleadership.com/blogs/where-does-church-revitalization-start/>

- Burns, MacGregor J. (1978). *Leadership*. Harper & Row Publishers.
- Bullwinkle, K. (n.d.). DISC profile definition. DISC Profiles. <https://www.discprofiles.com/disc-profile-definition/>
- Cavus, M., and Kapusuz, A. (2014). Psychological capital: Definition, components, and effects. *British Journal of Education, Society and Behavioral Science*.
https://www.researchgate.net/publication/270897870_Psychological_Capital_Definition_Components_and_Effects
- Chen, Q., and Kong, Y., and Niu J., et al. (2019). How leaders' psychological capital influence their followers' psychological capital: Social exchange or emotional contagion. *Frontiers in Psychology*.
<https://www.frontiersin.org/articles/10.3389/fpsyg.2019.01578/full>
- Church of God. (2020). A brief history of the church of God.
<https://churchofgod.org/about/a-brief-history-of-the-church-of-god/>
- Clinton, R. (1988). *The making of a leader*. NavPress.
- Coggins, E., and Bocarnea M. (2015). The Impact of Servant Leadership to Followers' Psychological Capital: A Comparative Study of Evangelical Christian Leader-Follower Relationships in the United States and Cambodia. *Journal of Leadership, Accountability and Ethics; Lighthouse Point*, 12 (4).
<https://www.proquest.com/docview/1750330893?pq-origsite=summon&accountid=12085>
- Creswell, J. (2022). *A concise introduction to mixed methods research*. 2nd Edition. Sage Publications.
- Garza, S. (2015). Who are you and what do you do? Psychological capital and leadership: A study of the differences in psychological capital and leaders in various careers. Our Lady of the Lake University [Dissertation].
<https://www.proquest.com/pqdtglobal/docview/2311757492/39D0BCFE242846F1PQ/2?accountid=12085>
- Glen, S. (n.d.). Winsorize: Definition, examples in easy steps. StatisticsHowTo.com.
<https://www.statisticshowto.com/winsorize/>
- Goforth, C. (2015). Research data services and sciences. The University of Virginia.
<https://data.library.virginia.edu/using-and-interpreting-cronbachs-alpha/>
- Goshay, C. (2020). Difficult days are ahead for America's churches, faith institutions. Akron Beacon Journal.
<https://www.beaconjournal.com/story/news/local/2020/08/22/lsquodifficult-days-are-aheadrsquo-for-americansquos-churches-faith-institutions/42282593/>

- Goss-Sampson, M. (2017). Statistical analysis in JASP: A guide for students. <https://static.jasp-stats.org/Statistical%20Analysis%20in%20JASP%20%20A%20Students%20Guide%20v2.pdf>
- Greco, F. (2018). Who's who in the church: Understanding the differences between senior, associate, and assistant Pastors. Gospel Reformation Network. <https://gospelreformation.net/whos-who-in-the-church/>
- Henard, B. (2015). *Can these bones live: A practical guide to church revitalization?* B&H Publisher Group. <https://ebookcentral-proquest-com.ezproxy.liberty.edu/lib/liberty/reader.action?docID=2042371>
- Heng, S., Yang, M., Zou, B., et. al. (2020). The mechanism of teaching–research conflict influencing job burnout among university teachers: The roles of perceived supervisor support and psychological capital. *Psychology in the Schools*, 57 (9). <https://web-s-ebscohost-com.ezproxy.liberty.edu/ehost/pdfviewer/pdfviewer?vid=11&sid=bad04bfe-6c40-4b59-b538-df94ac76355b%40redis>
- Huizing, R. (2011). Bringing Christ to the table of leadership: Moving toward a theology of leadership. *The Journal of Applied Christian Leadership*, 5 (2). https://www.andrews.edu/services/jacl/article_archive/5_2_fall_2011/05-theologyofleadership/jacl_5-2_huizing.pdf
- Jamieson, B. (2011). The Bible's burden for church revitalization. 9 Marks – Preaching and Theology. <https://www.9marks.org/article/journalbibles-burden-church-revitalization/>
- Johnson, L. (2010). *The writings of the New Testament*. Fortress Press.
- Kanengoni, H., and Ngarambe, C., and Buitendach, J. (2017). Psychological capital and work behavior–related outcomes among South African church ministers. *South African Journal of Psychology*, 48 (4). https://journals-sagepub-com.ezproxy.liberty.edu/doi/full/10.1177/0081246317729571?utm_source=summon&utm_medium=discovery-provider
- Kruse, K. (2013). What is leadership? Forbes. <https://www.forbes.com/sites/kevinkruse/2013/04/09/what-is-leadership/?sh=5ee8fb5b90ce>
- Laerd Statistics. (2020). Pearson's product-moment correlation. *Statistical tutorials and software guides*. <https://statistics.laerd.com/statistical-guides/pearson-correlation-coefficient-statistical-guide.php>
- Ledbetter, B. (2018). *Engaging culture. Reviewing leadership: A Christian evaluation of current approaches*. 2nd Edition. <https://app.wordsearchbible.lifeway.com>
- Leedy, P., and Ormrod, L. (2001). *Practical research: Planning and design*. 7th Edition. Merrill Prentice Hall Publications.

- Luthans, F., and Youssef, C., and Avolio, B. (2007). *Psychological capital: Developing the human competitive edge*. Oxford University Press.
<https://search.ebscohost.com/login.aspx?direct=true&db=nlebk&AN=167668&site=ehost-live&scope=site>
- Luthans, F., and Norman, S., and Avolio, B., et al. (2008). The mediating role of psychological capital in the supportive organizational climate—employee performance relationship. *Journal of Organizational Behavior*, 29 (2). <https://web-a-ebscohost-com.ezproxy.liberty.edu/ehost/pdfviewer/pdfviewer?vid=1&sid=f3afe027-c002-4706-b64d-1eef7925cd43%40sdc-v-sessmgr02>
- Luthans, F., and Youssef-Morgan, C. (2017). *Psychological capital: An evidence-based positive Approach*. University of Nebraska – Lincoln.
<https://digitalcommons.unl.edu/cgi/viewcontent.cgi?article=1174&context=managementf acpub>
- Yousseff, C. Luthans, F. (2015). Psychological capital and well-being. *Stress and Health*, 31 (3). <https://onlinelibrary-wiley-com.ezproxy.liberty.edu/doi/full/10.1002/smi.2623>
- Maxwell, J. (n.d.). *The heart of leadership*. The John Maxwell Team.
<https://johnmaxwellteam.com/the-heart-of-leadership/>
- Meyer, R., and Meijers, R. (2018). *Leadership agility: Developing your repertoire of leadership styles*. Routledge. <https://www-taylorfrancis-com.ezproxy.liberty.edu/books/leadership-agility-ron-meyer-ronald-meijers/10.4324/9781315159980>
- McMurray, A.J., and Priola-Merlo, A., and Sarros, J.C., et al. (2010). Leadership, climate, psychological capital, commitment, and wellbeing in a non-profit organization. *Leadership & Organization Development Journal*, 31 (5). <https://www-emerald-com.ezproxy.liberty.edu/insight/content/doi/10.1108/01437731011056452/full/html>
- McKim, D. (1996). *Westminster dictionary of theological terms*. Westminster John Knox Press.
- Mohler, R. (2015). *A guide to church revitalization*. Southern Baptist Theological Seminary Press. <https://sbts-wordpress-uploads.s3.amazonaws.com/sbts/uploads/2015/06/CO-151-2015-Church-Revitalization-Web-Final-update.pdf>
- New International Version*. (2011). BibleGateway.com.
<https://www.biblegateway.com/passage/?search=Exodus%2018&version=NIV> (Original Published date 1978).
- Newman, A., & Ucbasaran, D., and Zhu, F., et al. (2014). Psychological capital: A review and synthesis. *Journal of Organizational Behavior*, 35 (S1).
<https://onlinelibrary-wiley-com.ezproxy.liberty.edu/doi/full/10.1002/job.1916>

- Northhouse, P. (2019). *Leadership: Theory and practice*. 8th Edition. Sage Publishing.
<https://platform.virdocs.com/r/s/0/doc/544863/sp/198583729/mi/613679734?fi=>
- Ogea, R. (n.d.). Critical issues in church revitalization. *The Journal of Christian Ministry*.
[file:///C:/Users/tony/Downloads/4010-Article%20Text-13919-1-10-20090410%20\(2\).pdf](file:///C:/Users/tony/Downloads/4010-Article%20Text-13919-1-10-20090410%20(2).pdf)
- Ohlin, B. (2020). Psycap 101: Your guide to increasing psychological capital. *Positive Psychology*. <https://positivepsychology.com/psychological-capital-psycap/>
- Rosari, R. (2019). Leadership definitions application for lecturers, leadership development. *Journal of Leadership and Organizations*, 1 (1).
<https://jurnal.ugm.ac.id/leadership/article/view/2/pdf>
- Rainer, T. (2015). Three types of church revitalization: Introducing church answers monthly. *Church Answers*. <https://thomrainer.com/2015/05/three-types-of-church-revitalization-introducing-church-answers-monthly>
- Rainer, T. (2019). Major new research on declining, plateaued, and growing churches from exponential and LifeWay Research. *Church Answers*.
<https://churchanswers.com/blog/major-new-research-on-declining-plateaued-and-growing-churches-from-exponential-and-lifeway-research/>
- Rost, J. (1993). *Leadership for the Twenty-First Century*. Westport: Praeg.
- Saunders, B., Sim J., Kingstone, T., et al. (2017). Saturation in qualitative research: Exploring its conceptualization operationalization. *Springer Link*.
<https://link.springer.com/article/10.1007/s11135-017-0574-8>
- Sanders, O. (2007). *Spiritual leadership*. Moody Publishers.
- Seamands, S. (2005). *Ministry in the image of God*. InterVarsity Press.
- Spann, R. (2023). Myers-Briggs personality test: What you need to know. *Forbes*.
<https://www.forbes.com/health/mind/myers-briggs-personality-test/>
- Stangroom, J. (2023). *Social Science Statistics*. <https://www.socscistatistics.com>
- Stetzer, E. and Dodson, M. (2007). *Comeback churches: How 300 churches turned around and yours can, too*. B&H Publishing Group.
<http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=556115>
- Stetzer, E. (2018). 5 Keys to church revitalization most leaders miss. *Outreach Magazine*.
<https://outreachmagazine.com/features/leadership/31796-5-key-things-church-revitalization-leaders-miss.html>

- Stetzer, E. (2020). Revitalization, part three. Christianity Today.
<https://www.christianitytoday.com/edstetzer/2020/february/revitalization-part-three.html>
- Stetzer, E. (2019). What does the Bible have to say about leadership? Christianity Today.
<https://www.christianitytoday.com/edstetzer/2019/december/what-does-bible-have-to-say-about-leadership.html>
- Stuart, R. (2016). *Church revitalization from the inside out*. P&R Publishing Company.
<https://ebookcentral-proquest-com.ezproxy.liberty.edu/lib/liberty/reader.action?docID=6504096>
- Sullivan, J., & Warkentin, M., & Wallace, L. (2021). So many ways for assessing outliers: What really works and does it matter? *Journal of Business Research*, 132 (pgs. 530-543).
<https://www.sciencedirect.com/science/article/abs/pii/S0148296321002290>
- Thompson, J. (2006). *Pastoral ministry according to Paul*. Baker Academic.
- Vecchiotti, R. (2018). Contemporary leadership: The perspective of a practitioner. *Journal of Leadership Studies*, 12 (2). <https://onlinelibrary-wiley-com.ezproxy.liberty.edu>
- Wynn, F. (2009). Exploring a definition of leadership and the biography of Frank B. Wynn. [Doctoral Dissertation, University of Montana]. Scholar Works Publication.
<https://scholarworks.umt.edu/cgi/viewcontent.cgi?article=2318&context=etd>

APPENDICES

Appendix A

Quantitative Survey Questions

1. How would you describe your age? (Multiple Choice 18-24, 25-34, 35-44, 45-54, 55 plus)
2. How would you describe your gender? (Drop-down answer – male, female)
3. What is your ethnic background? (Multiple Choice) African-American, Other, I prefer not to say)
4. Are you currently serving as a lead/senior pastor in the Church of God? (Drop-down answer – yes, no)
5. If you are currently serving as a lead/senior pastor in the Church of God, have you served in your current role for at least three years or more? (Drop-down answer – yes, no, not a pastor)
6. If you are currently serving as a lead/senior pastor in the Church of God, was the church that you are serving in a state of decline or plateau prior to you assuming office? (Drop-down answer – yes, no, not a pastor)
7. If you are currently serving as a lead/senior pastor in the Church of God, has there been a measurable positive change in the spiritual and discipleship health of the church since you assumed office? (Drop-down answer – yes, no, not a pastor)
8. Does the lead pastor's level of hope (*defined as the state in which an individual can set realistic but challenging goals and then activate expectations through determination*) influence the process of leading revitalization?
9. In your experience, does the lead pastor's level of hope (*defined as the state in which an individual can set realistic but challenging goals and then activate expectations through determination*) influence the atmosphere of the congregation while leading revitalization?
10. Does the lead pastor's level of hope (defined as the state in which an individual can set realistic but challenging goals and then activate expectations through determination) influence the congregation's willingness to accept new vision for the future of the church?
11. Does the lead pastor's level of self-efficacy (defined as one's conviction or confidence about their abilities) influence the process of leading church revitalization?
12. Does the lead pastor's level of self-efficacy (defined as one's conviction or confidence about their abilities) influence the leadership team's acceptance of ideas that may contribute to spiritual health renewal?
13. Does the lead pastor's level of self-efficacy (defined as one's conviction or confidence about their abilities) influence the congregation's acceptance of change?
14. Does the lead pastor's level of resiliency (defined as the capacity to rebound or bounce back from adversity, conflict, failure, or even positive events) influence the process of leading church revitalization?
15. When implementing a new vision for church future, does the lead pastor's level of resiliency (defined as the capacity to rebound or bounce back from adversity, conflict, failure, or even positive events) influence the congregation's ability to look beyond past failures and setbacks?

16. Does the lead pastor's level of resiliency (defined as the capacity to rebound or bounce back from adversity, conflict, failure, or even positive events) influence the atmosphere of the congregation when leading revitalization?
17. Does the lead pastor's level of optimism (defined as predicting or hoping for good things to happen in the future) influence the process of leading church revitalization?
18. When dealing with negative events that transpire while attempting to lead church renewal, does the lead pastor's level of optimism (defined as predicting or hoping for good things to happen in the future) make a difference in how the church collectively responds?
19. When dealing with positive events that transpire while attempting to lead church renewal, does the lead pastor's level of optimism (defined as predicting or hoping for good things to happen in the future) make a difference in how the church collectively responds?
20. In your experience, does the lead pastor's psychological capital (defined as a person's positive psychological state of development) influence the process of leading church revitalization?
21. In your experience, does the lead pastor's psychological capital (defined as a person's positive psychological state of development) make a difference in the church's organizational health and growth advantage?
22. In your view, does the lead pastor's psychological capital (defined as a person's positive psychological state of development) make an impact on church renewal?
23. The researcher performing this survey would like to conduct eight interviews online via webx.com with experienced lead pastors to gather additional insights concerning the lead pastor and revitalization. Would you like to be considered for an interview? There is no cost to you or travel expectations. The interview will take approximately 60 minutes. Your identity will be confidential by using pseudonyms in the final dissertation data.

If yes, please email the researcher, Toney A. Cox, at [REDACTED]
If no, skip this question and submit the survey.

APPENDICES

Appendix B

Qualitative Survey Questions

1. How would you describe your age? (Multiple Choice 18-24, 25-34, 35-44, 45-54, 55 plus)
2. How would you describe your gender? (Drop-down answer – male, female)
3. What is your ethnic background? (Multiple Choice) African-American, Other, I prefer not to say)
4. Are you currently serving as a lead/senior pastor in the Church of God? (Drop-down answer – yes, no)
5. If you are currently serving as a lead/senior pastor in the Church of God, have you served in your current role for at least three years or more? (Drop-down answer – yes, no, not a pastor)
6. If you are currently serving as a lead/senior pastor in the Church of God, was the church that you are serving in a state of decline or plateau prior to you assuming office? (Drop-down answer – yes, no, not a pastor)
7. If you are currently serving as a lead/senior pastor in the Church of God, has there been a measurable positive change in the spiritual and discipleship health of the church since you assumed office? (Drop-down answer – yes, no, not a pastor)
8. In terms of the lead pastor's level of hope (*defined as the state in which an individual can set realistic but challenging goals and then activate expectations through determination*) can you tell me why or why not that you feel it does or does not influence the process of leading revitalization?
9. In your experience, does the lead pastor's level of hope (*defined as the state in which an individual can set realistic but challenging goals and then activate expectations through determination*) influence the atmosphere of the congregation while leading revitalization?
10. Does the lead pastor's level of hope (defined as the state in which an individual can set realistic but challenging goals and then activate expectations through determination) influence the congregation's willingness to accept new vision for the future of the church?
11. Does the lead pastor's level of self-efficacy (defined as one's conviction or confidence about their abilities) influence the process of leading church revitalization?
12. Does the lead pastor's level of self-efficacy (defined as one's conviction or confidence about their abilities) influence the leadership team's acceptance of ideas that may contribute to spiritual health renewal?
13. Does the lead pastor's level of self-efficacy (defined as one's conviction or confidence about their abilities) influence the congregation's acceptance of change?
14. Does the lead pastor's level of resiliency (defined as the capacity to rebound or bounce back from adversity, conflict, failure, or even positive events) influence the process of leading church revitalization?
15. When implementing a new vision for church future, does the lead pastor's level of resiliency (defined as the capacity to rebound or bounce back from adversity, conflict, failure, or even positive events) influence the congregation's ability to look beyond past failures and setbacks?

16. Does the lead pastor's level of resiliency (defined as the capacity to rebound or bounce back from adversity, conflict, failure, or even positive events) influence the atmosphere of the congregation when leading revitalization?
17. Does the lead pastor's level of optimism (defined as predicting or hoping for good things to happen in the future) influence the process of leading church revitalization?
18. When dealing with negative events that transpire while attempting to lead church renewal, does the lead pastor's level of optimism (defined as predicting or hoping for good things to happen in the future) make a difference in how the church collectively responds?
19. When dealing with positive events that transpire while attempting to lead church renewal, does the lead pastor's level of optimism (defined as predicting or hoping for good things to happen in the future) make a difference in how the church collectively responds?
20. In your experience, does the lead pastor's psychological capital (defined as a person's positive psychological state of development) influence the process of leading church revitalization?
21. In your experience, does the lead pastor's psychological capital (defined as a person's positive psychological state of development) make a difference in the church's organizational health and growth advantage?
22. In your view, does the lead pastor's psychological capital (defined as a person's positive psychological state of development) make an impact on church renewal?
23. In your view, why or why not should a pastor have specific training concerning their psychological capital before attempting to lead revitalization?

APPENDICES

Appendix C

Recruitment Email to State Administrative Bishops

Date

Name

State Administrative Bishop

State

Add Address

Dear *State Administrative Bishop (add name)*,

As a doctoral candidate in the School of Religion at Liberty University, I am conducting research as part of the requirements for fulfilling my dissertation for my Ph.D. in Christian Leadership: Ministry Leadership. In addition, I am an Ordained Bishop in the Church of God and serve as the full-time lead pastor of the Refuge Church of God in New Martinsville, WV.

The purpose of my research is to gather data concerning lead pastors in the Church of God and church revitalization. I am passionate about church revitalization! The potential outcome of the study will focus on enhancing the education of lead pastors who are revitalization-minded in being made aware of the potential importance of evaluating and developing their psychological capital, in order to enrich the education of lead pastors to influence greater levels of revitalization. In brief, my research will include an empirical study on the potential effect of the lead pastor's psychological capital on leading church revitalization.

I have decided to perform this research with current COG-lead pastors with experience leading revitalization. Thus, I have arrived at the point of the process where I could significantly utilize your assistance in the research. I desire to send a survey link to the ministers in your state through email. In order to protect their anonymity, I need to send the survey link to you in an email along with a short paragraph introducing the survey.

With your permission, the secretary in your office would receive my email, copy the paragraph and the survey link, create an email from the state office, paste the contents, and then send the email to your minister database. That is the end of your involvement. All recipients of the email will remain confidential. If the recipients would like to take the survey, all they have to do is open the email and click the link. Your cooperation in this research could benefit future Church of God revitalization work! It could help churches grow and pastors prosper in God's work. Further, I would greatly appreciate your assistance! This study will be legitimate empirical research at the Ph.D. level.

If lead pastors in your state decide to participate in the survey, they will click the link and read the first page, which serves as an informed consent page. Participants would simply proceed with question number one. The survey contains 23 questions and will take approximately 10 minutes to complete. Participants must be 18 years of age and serve as lead pastors in the Church of God. Participation will be completely anonymous, and no personally identifying information will be collected.

The final question will allow participants to select to be contacted for an interview for the purpose of gathering more data. If the participant selects to be contacted for an interview, the participant would then follow the instructions to contact me. I will respond to the participant at the time and schedule an interview. I desire to interview eight lead pastors as a part of this research. However, the interviews are by volunteer selection only.

As noted, a consent document will be provided on the first page of the survey. The consent document contains additional information about my research. Because participation in the survey is anonymous and involves lead pastors in your state, you do not need to sign and return the consent document. Taking part in this study is completely voluntary, and participants are welcome to discontinue participation at any time. Thank you for considering my request. If you choose to grant permission, please respond by email with the official letterhead of your office granting approval for the research records.

Sincerely,

Bishop Toney Cox
Lead Pastor



APPENDICES

Appendix D

Recruitment Email for Survey

Dear Pastor,

As a doctoral candidate in the School of Divinity at Liberty University, I am conducting research as part of the requirements for fulfilling my dissertation for my Ph.D. in Christian Leadership: Ministry Leadership. In addition, I am an Ordained Bishop in the COG and serve as the full-time lead pastor.

I am conducting research concerning lead pastors in the Church of God and church revitalization. This will be a psychological study to determine if the lead pastor's psychological capital influences the leading of church renewal. The potential outcome of the study will focus on enhancing the education of lead pastors who are revitalization-minded in being made aware of the potential importance of evaluating and developing their psychological capital, in order to enrich the education of lead pastors to influence greater levels of revitalization.

In brief, my research will include an empirical study on the potential effect of the lead pastor's psychological capital on leading church revitalization. Your participation may help advance training and education for pastors seeking to lead the church into healthy revitalization. I am writing with the permission of your state administrative bishop to invite you to join my study.

If you would like to participate, please note that all participants must be at least 18 years of age and serve as a lead pastor in the Church of God. Participants will be asked to click on the link at the end of this letter to begin the online survey. There is no cost to take the survey. Further, the survey has 23 questions and will take approximately 10 minutes to complete. No personally identifying information will be asked during the survey. Your participation is strictly voluntary and will be anonymous. You may discontinue participation at any time.

The final question will allow participants to select to contact me to be interviewed for the purpose of gathering more data. If you choose to be contacted for an interview, you will then follow the instructions to email me. I will respond to you at that time and schedule an online interview at your convenience. I desire to interview eight lead pastors as a part of this research. However, the interviews are by volunteer selection only. If you decide not to participate in an interview, simply select "no" to question number 23 and submit the survey. That will conclude the survey.

A consent document is provided on the first page of the survey. Complete the consent document and then proceed with question number one if you decide to participate in the survey. Doing so will indicate that you have read the consent information and would like to participate in

the study. The consent document contains additional information about my research.

I appreciate your consideration in helping advance revitalization research and education!
Click on the following link if you wish to begin the survey:

https://liberty.co1.qualtrics.com/jfe/form/SV_4O6XiaHX5gJ2uyi

Sincerely,

Toney Cox
Lead Pastor



APPENDICES

Appendix E

Consent Form

Title of the Project: A Mixed Methods Study to Evaluate the Nature of the Lead Pastor's Psychological Capital and the Impact on Leading Church Revitalization

Principal Investigator: Toney A. Cox, Doctoral Candidate. School of Divinity, Liberty University

Invitation to be Part of a Research Study

You are invited to participate in a research study. To participate, you must be a lead pastor serving in the Church of God. You must be at least 18 years of age. 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.

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

The purpose of the study is to gather data from lead pastors that may help further the outcome of local church revitalization. This psychological study aims to enhance the education of lead pastors who are revitalization minded in being made aware of the potential importance of evaluating and developing their psychological capital seeking to influence greater levels of revitalization.

What will happen if you take part in this study?

If you agree to be in this study, I will ask you to do the following:

1. First, click on the link and familiarize yourself with the survey. There is no cost to complete the survey.
2. Second, once you agree to take the survey, the survey consists of 23 questions. It will take approximately 10 minutes to complete.
3. Third, once you agree to take the survey, simply agree to the consent and proceed with question number one.
4. Fourth, the questions in the survey will be strictly limited to the work of leading a church in revitalization from the lead pastor's perspective, with the exception of demographic questions.
5. Question number 23 will invite you to email the researcher if you would like to be contacted for an interview. The interviews are voluntary and will help advance the study. You can take the survey without participating in an interview. The researcher desires to interview 8 participants. If you decide to participate in a live interview, it will take no more than one hour. The interview will take place online for

your convenience through www.Webx.com. There will be no cost to you and no travel expectations. There will be a video and audio recording of the interview.

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 the potential to enhance the education of lead pastors who are revitalization minded in being made aware of the potential importance of evaluating and developing their psychological capital, for the purpose of influencing greater levels of church revitalization.

What risks might you experience from being in this study?

The expected risks from participating 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 records of this study will be kept private. The survey data will be anonymous. 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.

- The survey will not require personally identifiable information.
- Data will be stored on a password-locked computer in a locked office. After three years, all electronic records will be deleted.
- If you elect to email the researcher and volunteer to be interviewed, it will be conducted in a location where others will not easily overhear the conversation.
- Data will be stored on a password-locked computer in a locked office. After three years, all electronic records will be deleted.
- Audio/video recordings of the interview will be stored on a password-locked computer in a locked office for three years and then deleted. This includes electronic copies of the transcript. Participants have the right to request to review the transcripts for accuracy. The researcher and his doctoral committee members will have access to the transcripts.

Is study participation voluntary?

Participation in this study is voluntary. Your decision on 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 questions or withdraw at any time.

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

If you choose to withdraw from the study, simply exit the survey and close the browser. You may delete the email that you received containing the survey link.

If you choose to withdraw from the interview once it has occurred or at any time during the process, please contact the researcher at the email address/phone number included in the next paragraph. Should you choose to withdraw, data collected from you will be destroyed immediately and will not be included in this study.

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

The researcher conducting this study Toney A. Cox. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact him at [REDACTED]. You may also contact the researcher's faculty sponsor, Dr. Steve Smith, at [REDACTED].

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 IRB. Our physical address is Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA, 24515; our phone number is 434-592-5530, and our email address is irb@liberty.edu.

Disclaimer: The Institutional Review Board (IRB) is tasked with ensuring that human subjects research will be conducted in an ethical manner as defined and required by federal regulations. The topics covered and viewpoints expressed or alluded to by student and faculty researchers are those of the researchers and do not necessarily reflect the official policies or positions of Liberty University.

Your Consent

Your consent by accepting this document, you are agreeing to be in this study. Make sure you understand what the study is about before you accept. The researcher will keep a copy of the study records. If you have any questions about the study after you accept this document, you can contact the study team using the information provided above.

I have read and understood the above information. I consent to participate in the survey.

(Online Survey Electronic Acceptance Box)

- I consent to participate.
 I do not consent.

If you are about to participate in an interview, please sign this form and email it back to the researcher at [REDACTED]

- The researcher has my permission to audio-record me as part of my participation in this study. *(For Interviews Only)*

Printed Subject Name

Signature & Date

APPENDICES

Appendix F

Recruitment: Follow Up

Dear Pastor,

As a doctoral candidate in the School of Divinity at Liberty University, I am conducting research as part of the requirements for fulfilling my dissertation for my Ph.D. in Christian Leadership: Ministry Leadership. In addition, I am an Ordained Bishop in the Church of God and serve as the full-time lead pastor.

I am conducting research concerning lead pastors in the Church of God and church revitalization. This will be a psychological study to determine if the lead pastor's psychological capital influences the leading of church renewal. The potential outcome of the study will focus on enhancing the education of lead pastors who are revitalization minded in being made aware of the potential importance of evaluating and developing their psychological capital, in order to enrich the education of lead pastors to influence greater levels of revitalization.

In brief, my research will include an empirical study on the potential effect of the lead pastor's psychological capital on leading church revitalization. Your participation may help advance training and education for pastors seeking to lead the church into healthy revitalization. I am writing with the permission of your state administrative bishop to invite you to join my study.

This follow-up email is being sent to remind you to complete the survey if you want to participate and have not already done so. The deadline for participation is 30 days from the day the original email was sent.

If you would like to participate, please note that all participants must be at least 18 years of age and serve as a lead pastor in the Church of God. Participants will be asked to click on the link at the end of this letter to begin the online survey. There is no cost to take the survey. Further, the survey has 23 questions and will take approximately 10 minutes to complete. No personally identifying information will be asked during the survey. Your participation is strictly voluntary and will be anonymous. You may discontinue participation at any time.

The final question will allow participants to choose to contact me for an interview for the purpose of gathering more data. If you choose to be contacted for an interview, you will then follow the instructions to email me. I will respond to you at that time and schedule an online interview at your convenience. I desire to interview eight lead pastors as a part of this research. However, the interviews are by volunteer selection only. If you decide not to participate in an interview, simply select "no" to question number 23 and submit the survey. That will conclude the survey.

A consent document is provided on the first page of the survey. Complete the consent document and then proceed with question number one if you decide to participate in the survey. Doing so will indicate that you have read the consent information and would like to participate in the study. The consent document contains additional information about my research.

I appreciate your consideration in helping advance revitalization research and education! Click on the following link if you wish to begin the survey. *ADD LINK*
Sincerely,

Toney Cox
Lead Pastor



APPENDICES

Appendix G

Pilot Test Group Recruitment Email

Dear Pastor,

As a doctoral candidate in the School of Divinity at Liberty University, I am conducting research as part of the requirements for fulfilling my dissertation for my Ph.D. in Christian Leadership: Ministry Leadership. In addition, I am an Ordained Bishop in the COG and serve as the full-time lead pastor.

I am conducting research concerning lead pastors in the COG and church revitalization. This will be a psychological study to determine if the lead pastor's psychological capital influences the leading of church renewal. The potential outcome of the study will focus on enhancing the education of lead pastors who are revitalization minded in being made aware of the potential importance of evaluating and developing their psychological capital, in order to enrich the education of lead pastors to influence greater levels of revitalization.

I am requesting that you participate in a pilot test group. A small number of pastors in the group will take the survey. Then give me feedback on what it is like to take the survey. You can offer any suggestions on how the questions are read or how you think I can improve the survey before it goes live. I will then make modifications to the survey and send it back to you to re-test the survey. That will be the end of your involvement.

If you would like to participate, please note that all participants must be at least 18 years of age and serve as a lead pastor in the COG. Participants will be asked to click on the link at the end of this letter to begin the online survey. There is no cost to take the survey. Further, the survey has 23 questions and will take approximately 10 minutes to complete. No personally identifying information will be asked during the survey. Your participation is strictly voluntary and will be anonymous. You may discontinue participation at any time.

A consent document is provided on the first page of the survey. Complete the consent document and then proceed with question number one if you decide to participate in the survey as a test pilot. Doing so will indicate that you have read the consent information and would like to participate in the study. The consent document contains additional information about my research.

I appreciate your consideration in helping advance revitalization research and education!
Click on the following link if you wish to begin the survey:

https://liberty.co1.qualtrics.com/jfe/form/SV_4O6XiaHX5gJ2uyi

Sincerely,

Toney Cox
Lead Pastor



APPENDICES**Appendix H****IRB Approval Letter**

IRB #: IRB-FY22-23-1432

Title: A Mixed-Methods Study to Evaluate the Nature of the Lead Pastor's Psychological Capital and the Impact on

Leading Church Revitalization

Creation Date: 4-20-2023

End Date:

Status: **Approved**

Principal Investigator: Toney Cox

Review Board: Research Ethics Office

Sponsor:

Study History

Submission Type Initial Review Type Limited Decision **Exempt - Limited IRB**

Key Study Contacts

Member Steve Smith Role Co-Principal Investigator Contact [REDACTED]

Member Toney Cox Role Principal Investigator Contact [REDACTED]

Member Toney Cox Role Primary Contact Contact [REDACTED]

APPENDICES

Appendix I

Cronbach's Alpha Reliability Test

Figure 1*Research Question 1***Frequentist Scale Reliability Statistics**

Estimate	Cronbach's α
Point estimate	0.953
95% CI lower bound	0.873
95% CI upper bound	0.986

Figure 2*Research Question 2***Frequentist Scale Reliability Statistics**

Estimate	Cronbach's α
Point estimate	0.874
95% CI lower bound	0.545
95% CI upper bound	0.972

Figure 3*Research Question 3***Frequentist Scale Reliability Statistics**

Estimate	Cronbach's α
Point estimate	0.919
95% CI lower bound	0.739
95% CI upper bound	0.980

Figure 4*Research Question 4*

Frequentist Scale Reliability Statistics	
Estimate	Cronbach's α
Point estimate	0.914
95% CI lower bound	0.662
95% CI upper bound	0.982

Figure 5*Research Question 5*

Frequentist Scale Reliability Statistics	
Estimate	Cronbach's α
Point estimate	0.856
95% CI lower bound	0.534
95% CI upper bound	0.964

APPENDICES

Appendix J

Thematic Codebook

Codes	Description of Theme or Sub-Theme	Number of Subjects	References
Attitude	Theme – Pastoral Attitude	6	10
Bible Promises		2	5
Celebrate Wins	Theme – Celebratory Disposition	8	13
Build	Sub-theme for celebrate	1	3
Reward	Sub-theme for celebrate	1	1
Share Credit	Sub-theme for celebrate	1	1
Church Health		1	2
Renewal		1	1
Church Influences		1	1
Church Leaders		4	8
Staff		1	1
Coaching	Theme – Coaching/Mentors	7	13
Practical Application	Sub-theme for coaching	2	3
Communication	Theme – Communication	6	10
Conversations	Sub-theme for communication	1	1
Confidence		1	1
Education	Theme – PsyCap Education	10	19
Cookie-cutter	Sub-theme for education	3	7
No Help from COG	Sub-theme for education	3	4
Pushback on education	Sub-theme for education	2	4
Efficacy	Research Question Data – Not a theme – Used to answer RQ2	9	25
God Reliant		3	8
Humble		1	3
Overconfidence		2	2
Prayer		2	3
Time with spouse		1	1
Embrace		1	2
Energy		1	1

Codes	Description of Theme or Sub-Theme	Number of Subjects	References
Experience		1	1
Fruit		1	1
Grace		2	2
Hope	Research Question Data- Not a theme- Used to answer RQ1	9	35
Cantankerous people		1	2
Increments of Hope		1	5
Spiritual Warfare		1	1
Leadership		3	5
Servanthood		1	1
Listen		1	4
Love What You Do		1	1
Manageable goals		3	4
Mind		2	4
Model		3	13
Momentum		1	2
Optimism	Research Question Data – Not a Theme- Used to answer RQ4	10	33
Excuse		2	2
More than Pastor skills		1	1
Negative		2	5
Personality		2	11
PSYCAP	Research Question Data – Not a Theme – Used to answer RQ5	10	13
Balance HERO		1	1
Push Back		3	3
Reflect	Theme – Pastoral Reflection	6	10
Relationships		3	4
Resilient	Research Question Data – Not a Theme – Used to answer RQ3	10	33
Clash		1	2
Hard		1	1
Muscle Memory		1	2
Nonpractical Teaching		1	1
People Watch		2	6

Codes	Description of Theme or Sub-Theme	Number of Subjects	References
Prayer		1	1
Respect		1	1
Self-Motivation		1	1
Self-Health		2	4
Rest		3	6
Struggle		1	2
Servanthood		3	7
Shepherd		1	2
Strong Leadership		1	2
Transparency	Theme – Leadership Transparency	6	10
Too Transparent	Sub-theme for transparency	1	1
Vision	Theme – Sharing Vision	5	7
Change	Sub-theme for vision	1	3
Vulnerability		1	2