

SERVANT LEADERSHIP AND TRANSFORMATIONAL LEADERSHIP IN
CHURCH ORGANIZATIONS

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CHURCH ORGANIZATIONS

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Acknowledgments

Someone once told me that the most important characteristic needed to complete a dissertation was that of perseverance, and having now attained this goal, I agree 100% with that assessment! Add to that a good bit of hard work, the support of caring family and friends, and dedicated faculty and fellow graduate students, and you now have the recipe for doctoral success.

With the support of my devoted husband John, I am graduating from George Washington University in 2010 with a Ph.D. in Industrial-Organizational Psychology *and* as the proud mother of two precious children, 5-year-old Cameron and 2-year-old Clara. While starting a family is a challenge in and of itself, let alone simultaneously working on an advanced degree, my children bring a smile to my face daily and remind me of a broader purpose that exists for my work. Thank you, John, for joining me on this journey of life and learning and for being such a wonderful and hands-on father to our children. Thank you also to my parents for your unending love and the wonderful example that you have put forth in pursuing academic and career goals while demonstrating the value and importance of raising a family.

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Abstract of Dissertation

Servant Leadership and Transformational Leadership in Church Organizations

Servant leadership and transformational leadership are independently supported by over 30 years of theory and empirical research. However, their similar claims toward optimal leader, organizational, and follower outcomes, call for examination of their distinctions and their unique contributions to leadership research and knowledge. The current study examines the relative effectiveness of servant leadership and transformational leadership, seeking to provide empirical evidence of each model's independence and unique contributions, as well as their shared contributions.

Leaders of church organizations were invited to participate in this survey study beginning with the identification and assessment of servant and/or transformational leadership styles. Staff members and lay leaders in each church organization later assessed their pastor's leadership style and leadership effectiveness, in addition to providing evaluations of their church's organizational health and their own trust, commitment, satisfaction, and faith maturity. Evidence supported the reliability and validity of both servant and transformational leadership models and the associated measurement instruments in this population. Both servant and transformational leadership behaviors were expected to relate positively to leader, organizational, and follower outcomes. In addition, each leadership style was expected to contribute uniquely to the explanation of leader, organizational, and follower outcomes, supporting the independence of the servant leadership and transformational leadership constructs. These hypothesized relationships were supported for a majority of the study variables.

When considered together, both servant and transformational leadership also demonstrated independent, positive relationships with many of the outcomes examined, including: leader effectiveness, church health perceptions, trust in leader, trust in organization, and follower satisfaction, with marginal support for affective commitment. Additionally, servant leadership independently predicted normative commitment and transformational leadership independently predicted faith maturity, with no significant findings for either predictor on continuance commitment, follower giving, church health statistics, change in church size over time or change in church finances over time. An examination of the relative contribution of each leader style revealed greater predictive power for transformational leadership on church health perceptions, trust in organization, follower satisfaction, and follower faith maturity. In contrast, greater predictive power was observed for servant leadership on leader effectiveness, trust in leader, and normative commitment in the combined model.

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Chapter 1 - Introduction

Over the years, leadership research has experienced a series of progressions, increasing in complexity over time. Early research on leaders examined individual leadership traits and behaviors as static personality characteristics. Unable to identify an ideal, universal leader personality profile, research shifted away from static individual traits to examining the impact of the situation on the choice of leadership style used. The focus also changed from a simple examination of the leaders themselves to studying the impact of leaders on the followers and organizations they were leading in an integrated approach to the study of leaders in organizations. Integrated leadership models highlight the importance of leader traits, behaviors, and flexibility depending on situational demands, in addition to incorporating key elements such as the importance of relationships and vision in the successful enactment of leadership.

Two such integrated models are servant leadership, introduced by Greenleaf (1977), and transformational leadership, introduced by Burns (1978) and later, modified with a more organizational focus by Bass (1985). Servant leadership is an approach to leading where the focus resides on serving the needs and improving the condition of one's followers through listening, empathy and acceptance, while providing a confident vision and solving problems creatively for the benefit of the organization and the development of followers into future servant leaders (Greenleaf, 1977). Transformational leadership, on the other hand, seeks to engage and influence followers to fulfill organizational purposes via charismatic, values-based leader influence, a compelling vision, intellectual engagement with followers' creative ideas, and individual attention to followers' needs toward their development as future leaders (Bass, 1985). A servant

leader is primarily motivated by a desire to serve and focuses on the development of individual followers into better, more productive persons who also value a servant focus. A transformational leader, on the other hand, is specifically motivated to lead and focuses on organizational objectives, developing followers into future leaders in the process of attaining organizational goals (Stone, Russell & Patterson, 2004; Barbuto & Wheeler, 2006).

Statement of the Problem

Developed separately, both servant and transformational leadership models were proposed following increased interest in leadership as a key component of organizational success. For more than thirty years, each model has continued along its own independent track of development and research, with increasing application and acceptance in both research and practice. When studied singly, both servant and transformational leadership have received theoretical and empirical support in research. However, given their parallel development and similar claims toward optimal leader, organizational, and follower outcomes, questions arise as to each theory's unique contribution to leadership research and knowledge.

Several recent scholars have addressed the need to compare and contrast the two theories on a theoretical level, recognizing their similarities and establishing a number of distinctions that support the validity of both servant and transformational leadership theories as independent models (i.e. Graham, 1991; Parolini, 2007; Stone et al., 2004). However, despite 30 years of research and writing on each of these leadership models supporting their distinctiveness on the basis of both leader attributes and organizational outcomes, it remains to be seen whether this distinction will hold in an empirical study

where both servant and transformational leadership models are examined simultaneously in an organizational setting.

Statement of Purpose

Beginning with the identification and assessment of servant leadership and transformational leadership by followers in the organizations sampled, this study examines the relative effectiveness of servant leadership and transformational leadership, seeking to provide empirical evidence of each model's independence and unique contributions, as well as their shared contributions toward leader, organizational, and follower outcomes.

Organizational Context

Church organizations were chosen as an appropriate context to study the relative validity of servant and transformational leadership. In past research, church leaders and their followers have been examined within the framework of transformational and servant leadership perspectives to describe and analyze leadership in these voluntary, non-profit organizations. Positive and theory-confirming effects have been identified separately for both transformational and servant leadership among pastors in churches (i.e. Langley & Kahnweiler, 2003; Dillman, 2003). At the same time, however, each of these previous studies have been limited to examination of a single leadership approach and to selected few outcome measures. Additional research is needed to further validate both the servant and transformational leadership models and their accompanying measurement instruments among the ministerial population. Furthermore, the assessment of a more comprehensive array of outcome variables will provide a more accurate picture of the

impact of leadership style on church organizations and follower outcomes than any prior study.

Church organizations play an integral part in American society, being attended by millions of Americans weekly and receiving a majority of individual charitable giving dollars annually. How these organizations are led and the corresponding impact of that leadership on participating followers as well as the organizations' impact on society as a whole provide strong support for the study of leadership and its impact in church organizations. Furthermore, church organizations represent one of many types of non-profit organizations which are noticeably underrepresented in organizational research. The number of churches in the United States is estimated at 350,000 to 400,000. When considered in total with all registered public charities (nearly 900,000), church organizations represent over one third of all nonprofit charitable organizations (Wing, Pollak, & Blackwood, 2008). In addition, churches represent a large portion of the charitable contributions given by individuals in the United States. For example, 45% of all U.S. households give to religious organizations, and as a proportion of dollars given, 61% of all individual giving dollars in 2002 were given to religious organizations. That equates to an estimated \$136 billion donated to religious organizations from individual households, based on the total individual giving dollars in 2006 of \$223 billion (Wing et al., 2008).

Based on the wide ranging spectrum of "success" and "failure" of church leaders and church organizations, and the many factors that contribute to organizational outcomes, an examination of the leadership styles that are present and working in church organizations is warranted. Support may be garnered, from a theoretical basis, for the use

of either servant or transformational leadership as a means toward positive follower and organizational outcomes. For example, previous researchers using validated measurement instruments have confirmed the use of transformational leadership in church organizations (Onnen, 1987; Rowold, 2008) and the resulting positive outcomes for both followers and the organizations themselves (i.e. Lowe, Kroeck, & Sivasubramaniam, 1996). This same confirmation is needed to demonstrate the use of servant leadership in church organizations, especially in light of abundant references to the desirability of a servant leadership approach in existing discussions of church leadership that have yet to be backed with empirical data. In addition, both subjective and objective outcomes of servant leadership require further examination in order to identify its true impact, especially given the increased attention that servant leadership is receiving in secular organizations, along with the continuing popularity of transformational leadership.

Significance of the Study

The current study examines the outcomes resulting from the use of both transformational and servant leadership among leaders of church organizations. Expected outcomes from transformational leadership include follower satisfaction, perceived leader effectiveness, and church growth, just to name a few (i.e. Onnen, 1987; Rowold, 2008). Likewise, confirmation of outcomes resulting from servant leadership, such as satisfaction, trust, and leader effectiveness, is also expected, based on the findings of previous researchers (i.e., Hebert, 2003; Joseph & Winston, 2005; Barbuto & Wheeler, 2006). The current study proceeds to go beyond previous research on outcomes, measuring a wide variety of outcome variables for a thorough examination of the leader,

organizational, and follower impact of both servant and transformational leadership in church organizations.

The current study also improves upon existing leadership research by examining the application of both transformational and servant leadership simultaneously. Examining both leadership styles in the same study provides a more complete picture of their use, both individually and in combination, in order to evaluate the prevalence and relative utility of transformational leadership as compared to servant leadership in church organizations, in relation to the measured leader, organizational, and follower outcomes. Study findings on the implementation and results of leadership style(s) usage are also expected to transfer to other organizational settings, particularly other voluntary or non-profit organizations, in which there is currently a dearth of information on effective leadership styles and expected outcomes.

Improvements over previous research and a unique contribution to the field of leadership were important considerations in the design of this study. Responses from a large sample of organizational leaders in 275 eligible organizations were sought along with the feedback of 10 or more followers in each organization. Validated questionnaires were used in the assessment of leadership and for the outcome variables whenever possible. Each instrument was examined for its continuing reliability and validity when applied to the specific population of ministerial leaders. Additional support for the measurement instruments in a new population further strengthen their relevance and use both in the current group of leaders and among other leader populations. Dependent variables measured included a range of both subjective and objective outcomes at individual and organizational levels to determine the impact of leadership style on the

organization. Furthermore, the outcomes assessed in this study were more comprehensive than previous research in order to provide a more thorough picture of leadership and organizational success. For example, in previous research, ministerial leadership style as measured by selected leadership behaviors has been correlated with leader role effectiveness (Nauss, 1989), however direct ties from specific leadership models, such as servant and transformational leadership, have not been made with measures of leader role effectiveness in the church. Similarly, church health has been examined in reference to organizational interventions and pastor's self-leadership (i.e. McKee, 2003), but has not been related to any broader theoretical leadership models.

To provide a tangible benefit to the participating leaders and organizations, those who participated in this study received a detailed feedback report on their leadership style(s) and the specific outcomes observed within their organization from a leader, organizational, and follower perspective. These leaders were also given the opportunity to review summarized leadership results of the other participating pastors across the state for a general picture of leadership styles used and the leader, organizational, and follower outcomes associated with those leadership styles in comparable organizations. Non-participating pastors and pastors in other states and denominations stand to benefit from the results of this study by focusing on implementation of leadership actions and behaviors that are reflective of the most effective leadership style(s) for the desired leader, organizational, and follower outcomes.

Another contribution to leadership theory and the study of leadership in organizations is the potential applicability of the results from this research to the study of executive or CEO leadership impact on followers in non-profit and, potentially, for-profit

organizations. The importance of executive leadership for organizational and follower outcomes has long been assumed and, when studied, has garnered empirical support (Day & Lord, 1988; Zaccaro, 2001); however, relatively few research studies are actually able to gather data from this category of leaders. The current study provides information on the leaders at the head of church organizations that could offer insight into executive leadership of other types of organizations which are typically very difficult to access.

Research Hypotheses

In summary, this study seeks to fill gaps in the leadership literature by asking followers to assess the possible presence of both servant leadership and transformational leadership styles in the leaders of church organizations. This work provides a first look at the unique contributions and relative validity of servant and transformational leadership in relation to a comprehensive array of measured outcomes. Outcomes assessed include follower perceptions of leader effectiveness, follower perceptions of church health, organizational church health statistics, follower trust in the leader and the organization, follower satisfaction, follower commitment, follower faith maturity, follower giving, organizational change in church size over time, and organizational change in church finances over time.

Support for the specific outcomes measured in this study is discussed in detail in the Review of the Literature in Chapter 2. In addition, historical reviews of existing research on servant and transformational leadership and their relation to leader, follower, and organizational outcomes are also discussed. Based on this review, ties to servant leadership were more strongly supported in previous empirical research for some variables (i.e. follower trust, satisfaction, and commitment) than others (i.e. leader

effectiveness, church health, and faith maturity). However, theoretical support for the expectation of positive results when servant leadership is implemented may be demonstrated for each of the outcomes examined. Thus, positive relationships are predicted across the board between servant leadership and all outcomes measured, leading to the following hypothesis:

Hypothesis 1: The use of servant leadership by pastors will relate positively to leader, organizational, and follower outcomes including leader effectiveness, church health perceptions, church health statistics, and follower trust, satisfaction, commitment, and faith maturity.

With respect to transformational leadership, also discussed in detail in Chapter 2, previous empirical research has established relationships for each of the measured outcomes in this study, with the exception of faith maturity. Leader effectiveness, church growth, and satisfaction have also received specific support in previous studies of church organizations for their positive relationship with the use of transformational leadership by pastors. In addition, leader effectiveness, organizational effectiveness (measured as church health in this study), trust, satisfaction, and commitment have all received support for relating positively to the use of transformational leadership in secular organizations. Likewise, positive correlations are also expected for the outcome variables measured in the current study, as indicated in Hypothesis 2.

Hypothesis 2: The use of transformational leadership by pastors will relate positively to leader, organizational, and follower outcomes including leader effectiveness, church health perceptions, church health statistics, and follower trust, satisfaction, commitment, and faith maturity.

Given the similarities in the make-up of both the servant leadership and transformational leadership models (Graham, 1991), and the expectation that both models will yield positive individual and organizational outcomes, a corresponding correlation between the two constructs is highly likely. However, despite some of the overlapping descriptive characteristics of servant and transformational leaders, the two leadership models are still believed to be distinct both in theoretical analyses (i.e. Graham, 1991; Stone et al., 2004) and as demonstrated in recent empirically-based research (Parolini, 2007). The current study tests the uniqueness of the servant and transformational leadership models through an examination of their relationships with each outcome measured in this study. Independent positive relationships with outcome measures are expected for servant and transformational leadership, as indicated in the following hypothesis:

Hypothesis 3: Servant leadership and transformational leadership will independently relate positively to leader effectiveness, church health perceptions, church health statistics, and follower trust, satisfaction, commitment, and faith maturity.

Now, given that both styles of leadership should result in positive outcomes for followers and organizations, the question remains--does either transformational leadership or servant leadership stand out as more effective than the other? Beginning with the identification of servant leadership and/or transformational leadership in the organizations sampled, the current study addresses the relative effectiveness of the two leadership approaches on leader, organizational, and follower outcomes. As previously indicated, both servant and transformational leadership behaviors are expected to relate

positively to the leader, organizational and follower outcomes examined. However, with the increased theoretical emphasis on organizational outcomes in the transformational leadership model and greater support for its impact on outcomes in the literature, it is possible that transformational leadership will have a greater impact on outcomes than what may be accomplished using servant leadership. Including both servant and transformational leadership as independent variables in the model, the following hypothesis identifies the expected positive contribution of transformational leadership to both individual and organizational outcomes above and beyond that which is achieved by the use of servant leadership.

Hypothesis 4: The unique predictive power offered by transformational leadership on the leader, organizational, and follower outcomes measured in this study will be greater than the unique predictive power offered by servant leadership on measured outcomes, including: leader effectiveness, church health perceptions, church health statistics, and follower trust, satisfaction, commitment, and faith maturity.

Summary of Methodology

This study sought to identify the use of servant and/or transformational leadership in 275 churches in a single Protestant Christian denomination in a single state via surveys administered to the church's pastor and to knowledgeable followers within the organization. The focus on a single denomination (United Methodist churches, in this study) in a single state ensures that the measurement instruments, particularly the follower and organizational outcomes assessed, are relevant and valid for the population. Holding denomination constant facilitated a smooth survey administration and detailed

feedback process while reducing the statistical complexity that would have been introduced in accounting for potential denominational differences in leaders, organizations, and followers.

An invitation to participate in the study was mailed to pastors first as the organizational leaders, accompanied by a letter of support from a member of the leadership team at the denomination's state headquarters. Pastors were also provided with a summary of the dissertation research, including all of the necessary information for informed consent. Appendix A contains sample copies of the leaders' invitation letters, information sheet, and the requested congregational contact sheet. Pastors then completed an online survey assessing their views on their personal leadership styles, their perceived leadership effectiveness, and individual outcomes, including job satisfaction, organizational commitment, and faith maturity. Appendix B contains a printed version of the leaders' online survey.

Upon receipt of completed surveys from participating pastors, a second round of email invitations was sent out to congregational participants who worked on staff or held lower-level leadership positions within the church organization (See Appendix A). These followers have greater knowledge of and familiarity with both the pastor's leadership and organizational dynamics than a basic random sample of church attendees would provide. Followers' consent to participate in the online survey was acknowledged on the basis of their survey completion. Follower consent forms were not used in order to ensure anonymity and confidentiality of responses. Followers answered the same questions as leaders assessing the leadership style of the pastor for transformational and servant leadership characteristics, as well as leadership effectiveness. Followers also assessed

their church organization's perceived health and their individual trust in the leader and the organization, organizational and leader satisfaction, organizational commitment, and faith maturity. Refer to Appendix C for a printed version of the followers' online survey.

Following data collection, individual feedback reports were prepared and delivered to each participating pastor summarizing their leader self-assessments and the evaluations of their followers. The leadership and organizational findings for the entire state were also compiled and submitted in summary form to the denomination's state conference headquarters. This feedback process provided a real-world application for the leadership study, creating added value for the organizations involved beyond the theoretical and empirical contributions of the research itself.

Limitations

Several limitations may impact the quality of the research findings presented. Possible methodological areas of concern include the sample and sampling issues, response and method biases, survey length, and instrumentation. Beginning with the sample, a possible limitation was introduced as requested participants included pastors in church organizations from only one protestant Christian denomination in one American state. Decreased statistical complexity resulting from denominational differences in leaders, organizations, and followers and facilitation of a smooth survey administration and detailed feedback process supported this decision. Another possible limitation of the sample is the sampling method where only followers with contact information provided by the leaders were invited to participate in the study. This sampling method was chosen in order to maximize the number of organizations included in the study and to provide a simple and straightforward mode of survey completion via an online survey from

knowledgeable respondents within each organization. The final organizational response rate for the study was also less than desired. Though the current organizational sample was within the range of average study response rates per Baruch and Holtom (2008), a larger sample of church organizations would provide greater support for statistical findings.

Biases that may impact study findings include response bias and method bias. Response bias is a common problem in survey research that occurs when a group of invited participants with certain characteristics are more or less likely to participate in the research study or when participants are more likely to respond to the survey in a certain way due to the nature of the questions and/or the topic of study. A comparison of the leader demographic characteristics and organizational health statistics for both participating and non-participating leaders and organizations was conducted to determine the representativeness of the sample in the study (see Table 8), with additional analysis provided in the Discussion chapter. Method bias, resulting from measurement of study variables during a single survey administration or from social desirability responding, can also cause inflated or spurious relationships between variables (Schwab, 1999; Moorman & Podsakoff, 1992). Though some of the objective outcome variables were collected via existing statistics rather than leader and follower responses, these objective variables also exhibited limited or non-existent relationships with the other survey-measured variables. Multiple data collection time points and specific measurement of social desirability as a control variable may have helped to reduce the effects of method bias, though would have increased the complexity and time commitment for the study, and likely have reduced the leader and follower response rates even further.

Finally, the survey itself in terms of both length and choice of instrumentation are possible limitations. Concerns over response rate and issues of fatigue led to a reduction in the number of items assessed in the revised questionnaire by reducing the length of several measurement scales, including transformational leadership, leadership effectiveness, and church health as described in detail in Chapter 3 on Methodology. However, these changes were supported by sustained reliabilities and validities of the revised measures as demonstrated in the analysis of the data. In regard to the choice of questionnaires for this study, decisions for inclusion were based on a detailed review of available measures that have shown reliability and validity in previous research. However, not every measure was designed specifically for non-profit organizations or for religious organizations; as a result, some changes in item wording were made, while attempting to retain original meanings. Specific changes to survey questions and resulting scale fit statistics and reliabilities are also outlined in the Methodology chapter.

Overview of Chapters

Having summarized the purpose, context, and significance of the current research, as well as outlining the hypotheses, methodology, and possible limitations of this study in the Introduction, the layout of the forthcoming chapters are as follows. Chapter 2 provides a detailed review of the literature on the definition of leadership, the study of ministerial leadership, and the existing literature on the specific leadership styles of servant leadership and transformational leadership. Hypotheses 1 through 4 are identified, and detailed definitions and support for the inclusion of each dependent variable are also provided. Chapter 3 discusses the organizational context in detail and reviews the participants, procedures, and an in-depth summary of the questionnaire, including support

for chosen measures of each independent and dependent variable. An overview of the analytical methods and chosen tests for each hypothesis are also presented in Chapter 3. The results of the statistical analyses, including descriptive statistics, correlations, and regressions are presented in Chapter 4 and the results for each hypothesis test are discussed in light of statistical findings. A correlational analysis of a number of demographic and possible control variables is also presented. Finally, Chapter 5 discusses the overall findings of the study and the results of each hypothesis, offering a detailed discussion of possible limitations of the current research as well as suggestions for future research.

Chapter 2 – Review of the Literature

Defining Leadership

While the study of leaders, and their leadership, may no longer be viewed as a fledgling science, having formally occurred for the better part of the last century, a unified definition of leadership has still not been reached. In 1974, Stogdill claimed that “there are almost as many definitions of leadership as there are persons who have attempted to define the concept” (p. 259, quoted in Yukl, 2002, p. 2), and this continues to be true as researchers commonly define leadership according to their own individual perspectives or theoretical models. Some common conceptions of leadership include the assumptions that leadership involves an influence process and coordinating or guiding a collective effort to reach goals that vary according to the relevant individuals, groups or organizations (Kaiser, Hogan, & Craig, 2008; Yukl, 2002). Exactly what contributes to the leadership process, how the process is enacted, who is a participant in leadership, and what are the specific goals and the expected outcomes, all vary depending on the perspective of the leadership researcher.

Rather than touting yet another individualized definition of leadership, the current study instead moves forward with the commonly held assumption that leadership is an influence process whereby the leader’s role includes coordinating and/or guiding collective efforts to reach goals (Kaiser et al., 2008). The current research focuses on an examination of both servant leadership and transformational leadership as examples of potentially relevant leadership styles for ministerial leaders, also referred to as pastors, in church organizations.

Historical Leadership Theory and Ministerial Leadership

A review of the theory, research, and writings about ministerial leadership and its effectiveness reveals a progression of ideas and methods that closely mirrors that of general research on leadership and effectiveness. This progression began with a focus on specific leaders and the traits or characteristics that set them apart from other non-leaders. Gradually, the focus shifted from leader traits to individual leader behaviors that were expected or proven effective in achieving desired outcomes. Some researchers then combined the trait and behavior approaches into definitions of specific leadership styles which can be applied to various situations. “New-genre” models of leadership, such as servant and transformational leadership theories, developed over the last twenty to thirty years, have since gained considerable attention among researchers and practitioners as particularly relevant for the study of leadership in organizations. Research continues to develop and expound upon these models even as a plethora of newer and more specialized leadership models (such as shared leadership, authentic leadership, and complexity leadership) are steadily being proposed that build upon the existing research, but have yet to receive the widespread acceptance of transformational leadership and servant leadership theories (Avolio, Walumbwa, & Weber, 2009).

Early research on pastors that focused on the importance of leader traits compared the characteristics of individuals choosing to enter the ministry to those already working as pastors (Ham, 1960; Oswald & Kroeger, 1988). Researchers also examined personality traits’ correlations with ministerial satisfaction (Mehl, 1979), comparisons between male and female pastoral candidates (Ekhardt & Goldsmith, 1984), and motivations toward ministry careers (Stone, 1990). Pastors’ traits included characteristics such as:

intelligence, emotional distance, flexibility, weak ego strength, nurturing orientation, extroversion, morality, humility, trustworthiness, faith maturity, and motivation to reform or evangelize (Ham, 1960; Mehl, 1979; Oswald & Kroeger, 1988; Slaybaugh, 2004; Stone, 1990). These traits that have been identified for pastors show many similarities to the traits identified by researchers over the years for leaders in general, with intelligence and personality traits leading in importance (Judge, Bono, Ilies, & Gerhardt, 2002; Judge, Colbert, & Ilies, 2004). In addition, researchers have also recognized the potential influence of personal traits on derailment of both leaders in general and leaders in the ministry (Hogan, Curphy & Hogan, 1994; Nauss, 1996).

As the focus of leadership research in general shifted toward the study of leader behaviors, the same was true for the study of pastors' leadership, beginning with an initial focus on two categories gleaned from research conducted at Ohio State and Michigan State Universities, namely, task and relational behaviors (Yukl, 2002). Among ministerial leaders, Ashbrook (1967) studied pastors' use of task and relational behaviors as measured by the Leader Behavior Description Questionnaire (LBDQ; Stogdill, Goode, & Day, 1962). Results from his study of 117 pastors in six denominations showed that using high relational behaviors was positively associated with organizational criterion, such as member-rated church success and ministerial effectiveness (Ashbrook, 1967).

Despite the validity of the research on leadership behaviors (Judge, Piccolo, & Ilies, 2004), it was soon criticized for the classification of leader behavior into only two broad categories (task and relationship). As a result, more diverse behaviors were incorporated into models of ministerial leadership, with scales designed specifically for the ministerial population. For example, the Ministerial Function Scale (MFS; Kling,

1958) was developed with six minister-specific behavior categories: preacher/priest, community/social involvement, administrator, personal/spiritual development, visitor/counselor, and teacher (Kling, 1958; Nauss, 1983). Four additional factors were later added to the retitled Ministerial Activity Scale (MAS) by Nauss (1989), including: evangelist, minister to youth and children, equipper (trains others for leadership), and personal enabler (maintains harmonious relationships).

In another example of leader behavior research, Nauss (1983) compared a selected group of effective Lutheran ministers to a control group of pastors in general using the MFS and the Job Diagnostic Survey (JDS; Hackman & Oldham, 1975). The effective pastors were more likely to seek and use feedback and have complex positions that required confidence. They were also more satisfied with their work and more positive about the spiritual development of themselves and their congregations as compared to the pastors in the general sample. Two additional studies by Nauss (1989, 1994) related the MFS, MAS and LBDQ ratings to predictions of leader effectiveness in the Lutheran church. Several LBDQ subscales, including a combination of both task and relational skills, showed consistent results over time in their relation to effectiveness, namely: integrative, cool under pressure, goal-oriented, relations-oriented, persuasive, representing congregation, controlling (negative correlation) and assertiveness in leading.

As researchers continued to identify the specific behaviors/functions that described ministerial leadership, Nauss (1989) and others (i.e. Townsend & Wichern, 1984; Malony & Majovski, 1986; Starr, 2001) also began to integrate the personality and trait research with the behavioral studies. They recognized the relevant contributions of these additional perspectives toward the evaluation of effective ministerial leadership.

This is in line with general leadership scholars who at the same time were recognizing the importance of both traits and behaviors to leadership effectiveness (Kirkpatrick & Locke, 1991). For example, Starr (2001) examined emotional intelligence (EI) and its relation to both ministerial leader behavior and effectiveness, finding correlations of EI with both. Emotional intelligence, combined with leader behavioral complexity, also related to perceptions of effectiveness of both the leader and the organization (Starr, 2001).

Beyond the simple examination of relevant leadership behaviors, more and more aspects of the situation were recognized and incorporated into leadership study. As such, contingency models of leadership effectiveness were defined by mainstream leadership theorists. Examples include Fiedler's (1964) least preferred coworker (LPC) model, Kerr & Jermier's (1978) leadership substitutes theory, and Hersey and Blanchard's (1984) situational leadership theory (Ayman, Chemers, & Fiedler, 1995; Hersey & Blanchard, 2001). Unfortunately, most of these theories have also received repeated criticism for their conclusions and specific prescriptions for leadership (i.e. Goodson, McGee, & Cashman, 1989; Graeff, 1983; Mitchell, Biglan, Oncken, & Fiedler, 1970; Podsakoff, Niehoff, MacKenzie, & Williams, 1993). While contingent models of leadership may have had advantages over trait and behavioral models alone, their complexity often made them difficult to test, and they lacked sufficient attention to influence processes and other relational components of the leader-follower interaction.

Specific examples of mainstream contingency models applied to pastors are also lacking. However, despite the absence in the literature of specific situational leadership theories applied to pastors, several separate studies of ministerial leadership have themselves examined situational-type and contextual influences on leadership behavior

and effectiveness, revealing a continuing parallel with mainstream leadership research. The Readiness for Ministry project, undertaken by a group of researchers for the Association of Theological Schools (ATS), was one such example. This project scientifically assessed both the job functions and personal characteristics of pastors along with situational factors that might impact the relative effectiveness of church leaders (Brekke, Strommen, & Williams, 1979; Schuller, Strommen, & Brekke, 1980).

In the Readiness for Ministry study, a large sample of approximately 5000 individual raters answered over 400 questions from which 11 criteria were identified as related to the ministry of pastors. Averaged across the entire sample, the most important criteria for ministerial effectiveness were identified by the following 7 categories: 1) open, affirming style, 2) caring for persons under stress, 3) cooperative congregation-focused leadership, 4) theologian in life and thought, 5) observable personal commitment to faith, 6) development of fellowship, worship, and preaching, and 7) denominational awareness. Two additional effectiveness criteria were identified as somewhat important, including: 1) ministry to the community and the world, and 2) an emphasis on a priestly-sacramental approach to ministry. Finally, in a negative direction, several detrimental personal characteristics were identified, such as using a private, legalistic style, or being self-serving, irresponsible, or immature. Aspects of the situation taken into consideration as possible moderators in the study included type of denomination, size of congregation, ministry context, community size, region, and aspects of the rater including his/her evaluator group (ex. laity v. professional clergy), education level, frequency of church attendance, sex, age, and income. Denomination was shown to account for the greatest amount of variance in functional ratings. Taking this into consideration, the *Ministry in*

America research review book includes separate chapters on 18 different denominational perspectives on ministerial leadership effectiveness (Schuller et al., 1980).

From the original comprehensive Readiness for Ministry project questionnaire, a more concise version titled the Ministerial Effectiveness Inventory (MEI; Majovski, 1982) was developed and validated using pastors in the United Methodist Church. The revised questionnaire assesses each of the effectiveness criteria identified in the original Readiness for Ministry profile, including undesirable or disqualifying personal and behavioral characteristics (Malony & Majovski, 1986). Pastors rated as effective using the MEI have also been linked to positive organizational results in the areas of church membership and attendance (Malony & Majovski, 1986). Additional research from Butler and Herman (1999) confirmed the reliability and validity of the MEI, demonstrating differences between effective and ineffective ministers in the Nazarene denomination. Pastors who rated high on the MEI also received superior ratings in managerial practices and leadership behaviors (Butler & Herman, 1999).

In another example of situational or contingency leadership concepts applied to a ministerial leadership setting, Nauss (1995) examined the situational contributions of both church size (based on membership numbers) and ministerial functions or tasks (as measured by the MAS) on required LBDQ leader behaviors. In his examination of leadership in 421 Lutheran churches, he demonstrated that effective pastors utilize different skills for different ministerial functions, supporting a situational component. While the primary skills required for effective leadership in ministerial functions remained the same across all church sizes, the secondary skills changed based on group size. All sizes of congregations and all ministerial functions required intentional ministry

skills reflecting important leader contributions such as turning vision into action. In addition, it appears that all church sizes were served well by pastors who exercised the functional roles of showing personal concern, acting as a visitor/counselor, and maintaining harmonious relationships. However, smaller churches did not need leaders who were highly goal-oriented, and only large churches (over 800 members) required an assertive leader for effective functioning (Nauss, 1995).

After looking at leadership theories from a trait, behavioral, situational and contextual perspective, “new-genre” models of leadership began to emerge, taking an integrative approach to modeling leadership and attempting to incorporate all of the previously-identified components of effective leadership in an inclusive leadership model accounting for traits, behaviors, and situations as well as influence and relationship factors (Avolio et al., 2009, p. 428). Servant leadership and transformational leadership are two primary examples of these integrative, relationship-based leadership theories that have garnered a great deal of research interest and real-world applications in the years since their origination. A detailed discussion of both servant and transformational leadership follows, including a brief history and definition of each model, a discussion of associated outcomes, and the current application of each theory to both organizations in general and to church organizations.

Servant Leadership Theory

After a 38-year career with AT&T, where he worked in management research and development, Robert Greenleaf retired to focus on writing, consulting and teaching. Among his earlier writings, the 1970 essay, “The Servant as Leader,” generated much response and has since been reprinted more than half a million times (Greenleaf, 1996).

In this essay, Greenleaf outlines what should encompass an individual servant leader. The idea begins simply: “The servant-leader *is* servant first. . . Then conscious choice brings one to aspire to lead” (Greenleaf, 1977, p.27, *emphasis original*). The servant leader is contrasted with one who is leader first, as a result of power or material aspirations, for example, who may or may not later choose to serve once leadership is established. Greenleaf outlines the importance of a people-first philosophy from a servant leader who knows him/herself, is inspired, shows initiative, and provides direction. The servant leader elicits trust through listening and understanding, models empathy and acceptance, and displays confidence, foresight and creativity. He/she leads by persuasion (as opposed to coercion) and is situationally adept at problem solving, with a desire to facilitate development and betterment of the individual and the community (Greenleaf, 1977).

Fast forward through several decades of business practice and academic research, and very few references to servant leadership actually made their way into the leadership literature until the mid-1990s when Larry Spears edited “Reflections on Leadership” (1995), the first of several volumes of essays written by Greenleaf and a variety of business consultants and practitioners on servant leadership. Spears serves as the executive director of the Greenleaf Center for Servant-Leadership in Indianapolis, Indiana. In this and subsequent volumes of edited chapters, Spears (1995) has framed Greenleaf’s depiction of servant leadership into a researchable construct by identifying 10 critical characteristics of the servant leader, namely: listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people, and building community. A brief description of each of these 10 characteristics is provided in Table 1.

Table 1

Greenleaf's 10 Critical Characteristics of Servant Leaders

Characteristic	Description
Listening	Identifies and clarifies needs and desires of followers. Listens to and reflects on personal inner thoughts and promptings.
Empathy	Seeks to value, understand, and respect others as individuals.
Healing	Helps to make followers whole, understanding the fundamental need to deal with the past before making progress in the future.
Awareness	Provides an integrative perspective that guides behavior through both general awareness and self-awareness.
Persuasion	Builds consensus through personal influence rather than coercion or positional authority.
Conceptualization	Thinks “out-of-the-box” or beyond just the routine in order to formulate a vision.
Foresight	Ability to discern the expected outcomes of a given situation based on past lessons, current setting, and expected consequences.
Stewardship	Commitment to serving others within the organization.
Commitment to the growth of people	Seeks to develop individuals personally and professionally.
Building community	Instills a supportive environment within the organization.

Given that Greenleaf did not set out specifically to develop a researchable leadership model, it is understandable that both researchers and practitioners whose work followed Greenleaf's, would further develop and refine his ideas, including the development of measurement instruments. For example, Barbuto and Wheeler (2006) designed the Servant Leadership Questionnaire (SLQ) to measure individual servant leadership. The questionnaire was designed based on Greenleaf's 10 critical characteristics of servant leaders plus one additional characteristic, termed "calling". Calling assesses one's motivation toward service, first, as opposed to aspiring for leadership or greatness. It also seeks to identify altruistic behavior, or self-sacrifice for the benefit of others. Adding a measure for one's motivation toward service complements assessment of servant leadership as theorized by Greenleaf given that a key part of his definition of servant leadership specifically identifies those who aspire to serve, first, as opposed to those who aspire toward leadership, itself (Greenleaf, 1977).

Analysis of the SLQ by Barbuto and Wheeler (2006) revealed five key factors emerging from the 11 original servant leadership characteristics including: altruistic calling, emotional healing, wisdom, persuasive mapping, and organizational stewardship. Altruistic calling reflects a desire to put others ahead of oneself and meet others' needs. Emotional healing describes a leader with an ability to help others overcome hardships and emotional difficulties. Wisdom involves knowledge and insight into both current and future situations and consequences. Persuasive mapping characterizes a convincing leader with an ability to motivate others toward vision and action. Finally, organizational stewardship describes a leader who values and encourages community spirit and a positive organizational contribution to society. Some evidence for divergence from the

transformational leadership and leader-member exchange (LMX) constructs was provided by Barbuto and Wheeler (2006) in regards to their SLQ measure. In addition, prediction of outcomes such as extra effort, satisfaction, and effectiveness was significant for several of the SLQ subscales. Table 2 outlines Barbuto and Wheeler’s (2006) five servant leadership factors in relation to the 10 original servant leadership components.

Table 2

Barbuto & Wheelers’ (2006) Five SLQ Factors with Greenleaf’s 10 Servant Leadership Characteristics (Spears, 1995)

Greenleaf’s Characteristics	Five Factors of the SLQ
	Altruistic Calling
Healing	Emotional Healing
Empathy	<i>Items not retained in SLQ despite strong connection to Emotional Healing and Wisdom because they were not unique to servant leadership.</i>
Listening	
Awareness	
Foresight	Wisdom
Persuasion	
Conceptualization	Persuasive Mapping
Stewardship	Organizational Stewardship
Commitment to the growth of people	<i>Items not retained in SLQ because they were related to all of the SLQ factors.</i>
Building community	<i>Items not retained in SLQ because the components were not unique to servant leadership.</i>

Alternative theoretical models of servant leadership that do not directly incorporate Greenleaf's original work have also been proposed. For example, Farling, Stone, and Winston (1999) created a model of servant leadership that depicts an upward spiral of influence and maturation within an organization that is akin to self-actualization. Key components of this influence process for servant leadership include vision, credibility, trust, and service. Laub (1999) also developed a model of servant leadership in organizations, including an accompanying Organizational Leadership Assessment (OLA) instrument. He conducted a thorough review of the literature on servant leadership and began development of the OLA by assembling a list of characteristics associated with servant leadership. Using three rounds of surveys, he asked experts to identify characteristics they associated with servant leadership and then to rate the characteristics that were identified based on the literature and other experts for their importance to servant leadership. The results were used to create a definition and model of servant leadership and the servant organization.

Laub (2005) defines servant leadership as “an understanding and practice of leadership that places the good of those led over the self-interest of the leader” (p. 160). Laub goes on to say that “servant-leadership promotes the valuing and developing of people, the building of community, the practice of authenticity, the providing of leadership for the good of those led, and the sharing of power and status for the common good of each individual, the total organization, and those served by the organization” (p. 160). Laub's (2005) servant leadership components and their descriptions are outlined in detail in Table 3.

Table 3

Laub's (2005) Model of Servant Leadership and the Servant Organization (p. 160)

Servant Leadership Component	Description
Values People	Trusts and believes in others
	Serves others' needs before his or her own
	Listens with openness and without judgment
Develops People	Provides opportunities for learning and growth
	Models appropriate behavior
	Encourages and affirms others
Builds Community	Builds strong personal relationships
	Works collaboratively with others
	Values others' differences
Displays Authenticity	Demonstrates openness and accountability
	Willing to learn from others
	Maintains integrity and trust
Provides Leadership	Develops vision(s) for the future
	Takes initiative to lead
	Clarifies goals to facilitate accomplishment
Shares Leadership	Facilitates a shared vision
	Shares power and limits central control
	Shares status and promotes others

Russell and Stone (2002) conducted a separate review of the literature and identified nine primary attributes of servant leadership, including: vision, honesty, integrity, trust, service, modeling, pioneering, appreciation of others, and empowerment. In addition, eleven accompanying attributes are described that complement effective servant leadership in practice. The accompanying attributes include: communication, credibility, competence, stewardship, visibility, influence, persuasion, listening, encouragement, teaching, and delegation. Each of Greenleaf's (1977) original ideals appeared within this list of attributes; however, they are not all part of the primary functional attributes that Russell and Stone (2002) identified, and some are combined. For example, the definition of vision includes both Greenleaf's ideals of conceptualization and foresight.

Patterson (2003) developed a theoretical model of servant leadership from a moral and ethical framework that highlights seven key virtues of servant leaders: love, humility, altruism, vision, trust, empowerment, and service. Love is about doing "the right thing at the right time for the right reasons" and genuinely caring for others (p. 12). Humility involves listening, accountability, and authenticity. Altruism is about self-sacrifice for the benefit of others, and vision involves seeing the future and potential of individual followers. In Patterson's model, trust is a characteristic of the leader in relation to his/her followers, which then becomes an aspect of the overall environment. Empowerment is where servant leadership is developed in followers, and leaders help followers to grow and develop as individuals. Finally, the virtue of service, the centerfold of servant leadership, is about modeling generosity and the valuing of others above one's self. An instrument was developed to assess servant leadership via Patterson's theoretical model

and tested in a variety of contexts. However, this model has not yet been fully validated as altruism and service did not emerge as separate factors in the analysis, and pronounced gender differences were identified when using this measure (Dennis & Bocarnea, 2005). Further critical examination of Patterson's (2003) theoretical model reveals potential overlaps in the defined components of servant leadership, which may explain the limited results to date. In addition, the instrument assesses the ethical and moral framework of the individual without getting at their actual behaviors, which may also influence real-world findings.

Ehrhart (2004) also conducted a review of the literature to determine what behavioral components describe a servant leader, identifying seven behavioral categories: 1) forming relationships with followers, 2) empowering followers, 3) helping followers grow and succeed, 4) behaving ethically, 5) possessing conceptual skills, 6) putting followers' needs first, and 7) creating value for persons outside the organization. Based on these categories, a 14-item measure of servant leadership was developed and tested in a sample of grocery store employees and found to be related to, yet distinct from, measures of LMX and transformational leadership. In Ehrhart's study, servant leadership predicted satisfaction with manager, perceived supervisor support, trust in leader, organizational commitment, and procedural justice. Ehrhart's (2004) measure of servant leadership was later used by Neubert, Kacmar, Carlson, Chonko, and Roberts (2008), who found that the use of a promotion focus (or a focus on the need for growth and positive attention to achievement of goals) mediated the relationship between servant leadership and both helping and creative behaviors.

Numerous popular leadership writers and speakers also support and encourage the use of servant leadership in business practice. Ken Blanchard, co-creator of the situational leadership model and co-author of *The One Minute Manager* (Blanchard & Johnson, 1982) has practiced a servant perspective in his own teaching and affirms that the leadership practices he has encouraged over the years all reflect servant leadership as modeled by Jesus Christ in the Bible (Blanchard, 2002). Blanchard (1998) addresses a misconception that many have about servant leadership as being leadership without direction or directed by the people. Beginning with the assertion that servant leadership is still leadership, or “an influence process in which you try to help people accomplish goals” (p. 22), it is still the leader who sets the direction of the vision, mission, values and goals. According to Blanchard (1998), the key that differentiates servant leadership from other leadership paradigms is the paradoxical inversion of the organizational pyramid when it comes to implementation of vision. In an inverted servant organization, the leader is responsive to his/her followers and organizational members are, in turn, responsive to their customers.

Blanchard, Hybels, and Hodges’ (1999) provide practical instruction for implementing servant leadership in the workplace, emphasizing the importance of servant leadership principals and behaviors applied intellectually, emotionally and behaviorally for maximal effectiveness. Other emphases include the need for change from the inside out, acting with care and humility, espousing a clear vision, being responsive to others, actively coaching and modeling effective performance, and maintaining a focus on spiritual significance where honoring God and developing others to their highest potential

are the end goals, and pursuing excellence in customer service and profit maximization are the means goals toward the ultimate ends.

Max DePree, author of several books, including *Leadership is an Art* (1989) and *Called to Serve* (2001), emphasizes the importance of followers and leader-follower relationships as a key component to leadership effectiveness. DePree (2002) also identifies the importance of trust and community as key to fulfilling one's calling to servant leadership. Stephen Covey (1989), best-selling author of *The 7 Habits of Highly Effective People*, supports the role of servant leaders in organizations as models of credibility and moral authority and pathfinders who create a vision and mission in line with the needs of the people. With a direction identified, according to Covey (2002), servant leaders then create alignment of structures and systems with the organization's values and mission, empowering followers to, in turn, inspire and serve others. Trust is then fostered via institutionalization of servant leadership principles and values within the organization, which is reinforced by servant-leaders who lead by coaching, empowerment, persuasion and modeling (Covey, 1998).

Outcomes of Servant Leadership

While much has been written about the usefulness of servant leadership in organizations, and leaders are repeatedly encouraged to adopt this approach, relatively little empirical research has been conducted to determine the organizational outcomes of servant leadership. Given the length of time between the first writings about servant leadership and the present-day, this represents a substantive gap in research. Researchers are just now beginning to heed the call for more data on how servant leadership is used to benefit today's organizations.

Greenleaf's (1977) original and idealist depiction of effective servant leadership set the measurement bar high, saying: "The best test, and difficult to administer, is this: Do those served grow as a person? Do they, *while being served*, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? *And*, what is the effect on the least privileged in society? Will they benefit or at least not be further deprived?" (p. 27, *emphasis original*). Given the lofty expectations laid out by Greenleaf in his writings on servant leadership, it makes more sense why the research focus has been on development and refinement of servant leadership theory, rather than establishing empirical results and measurable outcomes.

However, despite the idealist beginnings of servant leadership theory in organizations and the challenge of measuring both the construct and relevant outcomes, a few studies have emerged attempting to more thoroughly examine servant leadership in organizations. Of the studies that have examined specific organizational outcomes thus far, servant leadership has been tied to procedural justice climate (Ehrhart, 2004), organizational citizenship behaviors (OCBs; Ehrhart, 2004), job satisfaction (Hebert, 2003), trust (Joseph & Winston, 2005; Ostrem, 2006), team effectiveness (Irving, 2005; Irving & Longbotham, 2006), hope, and engagement (Ostrem, 2006). Barbuto and Wheeler (2006) also demonstrated links to rater's extra effort, effectiveness, and satisfaction as measured by the Multifactor Leadership Questionnaire (MLQ; Bass & Avolio, 1995).

Finally, using a qualitative approach, Ruschman (2002) highlights the prominence of the servant leadership model as a successful business practice based on its use among several of the top twenty companies in America, including Southwest Airlines, TD

Industries, and Synovus Financial Corporation. These organizations specifically identify the use of servant leadership in their organizational practice, and at the same time, have demonstrated their ability to succeed financially and organizationally. Several other organizations in the top 100 companies in America have also adopted values-based leadership practices resembling servant leadership (Ruschman, 2002). Furthermore, recent authors have demonstrated the global nature of the servant leadership, affirming its value outside the borders of the United States (Winston & Ryan, 2008). Additional attention to the study of servant leadership is certainly needed, especially given that servant leadership is being promoted by some as the leadership of the future, based on its dual focus, not only on the organization's financial success, but on the sustenance of a positive social environment for the betterment of the workforce within the organization and for society as a whole (Bottum & Lenz, 1998; Ruschman, 2002).

Servant Leadership and the Church

Taking the posture of a servant has been a teaching of the church since the life of Christ, some 2,000 years ago, such that servant leadership is presumed to characterize biblical leadership (Cooper, 2005). In each of the four Gospels in the Bible, Jesus instructs his disciples on the value of servanthood. In Matthew 20, verses 25-28, Jesus says: "You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave—just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many." Likewise, in Luke 22, verses 26 and 27, Jesus says, "the greatest among you should be like the youngest, and the one who rules like the one who serves... I am among

you as one who serves.” Elsewhere in the Bible, examples of servant leadership are plentiful. The story of Nehemiah who led the rebuilding of the walls of Jerusalem provides an excellent example from the Old Testament, and the work of Paul as he preached the gospel of Christ in the New Testament both provide models of servant leadership (Maciariello, 2003).

Agosto (2005) conducted an in-depth study of the Scriptures in the New Testament and writes in detail about the servant leadership modeled by both Jesus and Paul. Jesus gathered and trained a team of leaders who would carry on his mission after his departure, modeling service and sacrifice. Paul’s leadership of the Christian communities after Jesus’ death and resurrection emphasizes the divine call to service and future divine (not earthly) reward, requiring hard work and sacrifice in frequently hostile environments, with a specific focus on development of unity and reconciliation. Going beyond a simple review of lessons of leadership in the Bible, Agosto (2005) also describes the historical context of biblical leadership and how it relates to modern-day leadership challenges.

Allen (2002) in his essay, *The Minister as a Lifelong Follower-Leader*, explains the practical importance of the servant-leader model for ministerial leaders in that everyone must necessarily have experience as a follower first before he/she can be an effective leader. In following, one grows in maturity and learns important skills such as respect, the importance of group priorities, and submission to authority. For leaders in ministry, as in other settings, these follower skills are important keys to future success, particularly as ministerial leaders are lifelong followers of God, serving God in their leadership role in the church. Additionally, in their personal faith, Christian pastors

follow Christ and model this path for their own followers, who are expected to follow Christ as well.

Several dissertations have examined the perceptions and implicit definitions of servant leadership among pastors in the church setting using unique researcher-designed inventories (i.e. Bivins, 2005; Dillman, 2003; Ming, 2005; Wallace, 2005). Bivins (2005) found that perceptions of servant leadership on a values scale linked positively to the leader's personal job satisfaction. Ming (2005) examined servant leadership among Jamaican pastors and found links to several outcomes including follower empowerment and partnership. Follower spiritual satisfaction and objective outcomes of church size and financial success were also examined with mixed results. The servant leadership characteristics of listening, empathy, concept & foresight related positively to church growth, but no relationship was found with organizational financial success in this study. However, it should be noted that both church growth and financial data were assessed over a 10-year period, regardless of the actual tenure of the leader being evaluated in this study. In addition, Ming (2005) did not examine any other styles besides servant leadership to determine relative utility of leadership style in relation to the outcome measures.

Hypothesis 1

The focus regarding servant leadership and the church organization in this study is first, whether servant leadership, as currently conceptualized, has actually been applied and implemented by leaders in church organizations. Secondly, this study will examine to what degree the use of servant leadership has impacted the effectiveness of pastors as leaders, organizational health, and other follower and organizational outcomes. Outcomes

assessed in this study include: follower perceptions of leader effectiveness, follower perceptions of church health, organizational church health statistics, follower trust in the leader and the organization, follower satisfaction, follower commitment, follower faith maturity, follower giving, organizational change in church size over time, and organizational change in church finances over time. A review of the literature on outcomes from servant leadership revealed stronger support for some study variables (i.e. trust, satisfaction, and effectiveness), than others (i.e. commitment, church health, and faith maturity). However, support exists for the positive effects of servant leadership on each of the outcomes examined, leading to the following hypothesis:

Hypothesis 1: The use of servant leadership by pastors will relate positively to leader, organizational, and follower outcomes including leader effectiveness, church health perceptions, church health statistics, and follower trust, satisfaction, commitment, and faith maturity.

Transformational Leadership Theory

With an understanding of the theory and research supporting servant leadership, a model in great need of additional supporting empirical work, the focus and attention now goes to what is possibly the most studied leadership model in existence—transformational leadership theory. Present-day transformational leadership theory began with the writings of Burns (1978) who described transforming leadership as that which seeks to reform institutions by appealing to the moral and ethical values of followers. Transforming leadership is a process of influence where ideals such as liberty, equality and peace motivate follower performance. Transformational leaders, according to Bass (1985), engage and influence followers to fulfill organizational purposes via charismatic,

values-based influence, a compelling vision, intellectual engagement with followers' creative ideas, and individual attention to followers' needs toward their development as future leaders. This is in contrast with transactional leadership which is based on an exchange relationship between leaders and followers and appeals more to the self-interest of followers via more simplistic benefits such as receiving wages in exchange for work (Yukl, 2002).

Sometimes referred to as the full-range model of leadership, Bass's (1985) transformational leadership theory recognizes the importance of both transactional and transformational leadership behaviors for effective leader, organizational, and follower performance. Rather than being on the opposite ends of a continuum with transformational leadership, transactional leader behaviors in the full-range model are considered necessary as a baseline for performance achievement. Transformational leader behaviors then provide an effective augmentation of the baseline transactional performance for added success in organizational, leader and follower outcomes (Bass & Avolio, 1994). A transformational leader recognizes the needs of one's followers and develops followers to higher levels of maturity, moving from an individual focus to a greater concern for the group. Ultimately, transformational leadership results in the development of followers with increased motivation for performance, leading to follower and organizational performance beyond expectations, and eventually, development of the followers, themselves, into future transformational leaders (Avolio & Bass, 2004).

Transactional behaviors, as the necessary baseline for performance, involve reward and/or discipline from the leader on the basis of an individual's performance, representing an equivalent exchange between the leader and the follower. Transactional

leadership focuses on identifying and fulfilling the roles and tasks required to achieve desired outcomes. Contingent reward is the positive form of transactional leadership where rewards and positive feedback are given in exchange for desired behaviors and effective work practices. Management by exception is the corrective form of transactional leadership where the focus is on highlighting and correcting follower errors and mistakes as opposed to rewarding and reinforcing successes (Avolio & Bass, 2004; Bass, 1985).

The next level of leadership, theoretically building upon the transactional performance baseline is transformational leadership. Bass and Avolio (1994) have identified the four components of transformational leadership as idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration. Idealized influence espouses the leader as a role model with high moral standards and ethical conduct who considers the needs of others over his/her self. Idealized influence is further subdivided into attributed charisma, which addresses the social perception of the leader's confidence and ideals, and behavioral influence, which examines the leader's actions on the basis of moral and ethical values. Inspirational motivation entails having the leader provide both meaning and challenge to the work and activities of the followers, arousing a team spirit, enthusiasm and optimism, and demonstrating commitment to the vision and the shared goals of the organization. Through intellectual stimulation, a leader arouses followers to think in new ways, emphasizing problem solving and the use of reasoning before taking action. Finally, individualized consideration involves leader delegation of projects to stimulate learning, leadership coaching or teaching, and treating followers with respect (Bass, 1985; Bass & Avolio, 1994). Table 4 outlines some of the

behavioral indicators of transformational leadership that have been identified by Bass and Avolio (1993) to aid in understanding the definition of each component (p. 56).

Table 4

Behavioral Indicators of Bass and Avolio's (1993) Transformational Leadership

Components

Transformational Leadership Component	Behavioral Indicators
Idealized Influence	Transmits a sense of joint mission and ownership Appeals to the hopes and desires of followers Expresses dedication to followers Eases group tension in critical times
Inspirational Motivation	Convinces followers they have the ability to achieve levels of performance beyond what they thought possible Thinks ahead to take advantage of unforeseen opportunities Sets an example for others to strive for Provides meaning for action
Intellectual Stimulation	Takes past examples and applies to current problems Creates a “readiness” for changes in thinking Creates a “holistic” picture that incorporates different views of a problem Puts forth or listens to seemingly foolish ideas
Individualized Consideration	Recognizes individual strengths and weaknesses Encourages two-way exchange of views Shows interest in the well-being of others Promotes self-development

The Multi-factor Leadership Questionnaire (MLQ; Bass & Avolio, 1995) is widely accepted as a measurement standard for transformational leadership. Since its first publication in 1985, the MLQ has been used in hundreds of research studies and undergone several revisions, most recently in 2004 (Avolio & Bass, 2004). The reliability and validity of the instrument has been demonstrated among numerous population groups, and the presence of MLQ-measured transformational leadership has been related to a wide range of effectiveness criteria (Fleenor, 2004; Avolio & Bass, 2004).

Using the MLQ in empirical research, a full-range, nine-factor model assessing transformational leadership (with idealized influence divided into attributes and behaviors), transactional leadership, and laissez-faire leadership has received empirical support in homogeneous, normative samples and is encouraged for many uses, including leadership development (GFI = .92, Avolio & Bass, 2004; see also Antonakis, Avolio, & Sivasubramaniam, 2003; Tejada, Scandura, & Pillai, 2001). A six-factor model has also received consistent support, containing three transformational leadership components (idealized influence and inspirational motivation combined as one charisma/inspirational factor), two transactional leadership components and one factor for passive-avoidant leadership. These six factors have also been confirmed via factor analysis using both the full questionnaire (GFI = .89; Avolio, Bass & Jung, 1999; Avolio & Bass, 2004) and a reduced set of MLQ items (Tejada et al., 2001).

In the general practice and usage within the context of leadership research, transformational leadership and transactional leadership (measured as contingent leadership) are typically viewed separately as independent leadership styles. While transactional leadership may be correlated with transformational leadership (Tejada et al.,

2001) and both forms of leadership may have positive effects on measured outcomes (Judge & Piccolo, 2004; O'Shea, Foti, & Hauenstein, 2009), positive effects for transactional leadership are not always present (ex. Rowold, 2008), nor does their use necessarily result in a very large increase in effect size when compared to transformational leadership behaviors (O'Shea et al., 2009). As such, leadership researchers who are particularly interested in transformational leadership and its effects, as opposed to transactional leadership, often choose to measure only the behaviors associated with transformational leadership instead of measuring the full range of possible leadership behaviors that were presented in Bass's (1985) original model (ex. Cole, Bruch, & Shamir, 2009; Purvanova & Bono, 2009).

As with servant leadership, popular business writers have also adopted and promoted principles akin to those in the transformational model. One of the most popular leadership books espousing transformational-like principles is Kouzes and Posner's (2007) *The Leadership Challenge*. Now in its 4th edition, with the first written in 1987, Kouzes and Posner identify five key leadership practices for successful leadership, including modeling, vision, empowerment, encouraging others, and challenging the status quo, ideas that mirror the Four I's of transformational leadership rather closely. An assessment instrument, The Leadership Practices Inventory (LPI: Kouzes & Posner, 1988), accompanies their book as a leader development tool based on follower evaluations. Fields and Herold (1997) examined the LPI for its ability to empirically measure transformational and transactional leadership behaviors and found significant conceptual overlap in support of the instrument.

In other examples, Buckingham and Coffman's (1999) *First Break All the Rules: What the World's Greatest Managers Do Differently*, focuses on performance management where individualized consideration is key as is follower development based on individual strengths. Promotion of the right vision and goals is highlighted as central to success, and the importance of trust is evident. Similarly, Collins' (2001) much read *Good to Great: Why Some Companies Make the Leap... and Others Don't*, also incorporates transformational leadership principles, particularly in the description of level 4 and level 5 leaders, with an emphasis on vision and influencing others to implement their vision. A strong focus on a culture of discipline and trust centered around organizational outcomes and the challenges facing the organization drives the extra effort of followers to achieve established goals.

Outcomes of Transformational Leadership

Many studies have examined the outcomes of transformational leadership in organizations, demonstrating positive results from the use of transformational leadership behaviors. At a basic level, transformational leadership increases the level of trust and respect within the organization (Avolio & Bass, 2004; Gillespie & Mann, 2004; Jung, Yammarino, & Lee, 2009). Several examples of the wide-ranging organizational outcomes that have been reported as a result of transformational leadership include: improved organizational effectiveness and financial performance (Avolio, Waldman & Einstein, 1988), positive effects on an organizational unit's potency, cohesion and performance (Bass, Avolio, Jung & Berson, 2003), individual creativity and organizational innovation (Gumusluoglu & Ilsev, 2009), follower organizational commitment and citizenship behaviors (Koh, Steers, & Terborg, 1995), follower

satisfaction (Wolfram & Mohr, 2009), and mitigation of follower stress and burnout (Gill, Flaschner, & Shachar, 2006).

The first meta-analysis of transformational leadership using the MLQ provided strong evidence for the relationship between transformational leadership and both subjective outcomes (i.e. subordinate satisfaction and perceptions of leader effectiveness) and objective outcomes (i.e. increased profits) (Lowe et al., 1996). Confirmation of positive outcomes and the higher relative validity of transformational leadership above transactional leadership has been confirmed in more recent meta-analyses by Dumdum, Lowe, and Avolio (2002) and Judge and Piccolo (2004). Positive effects of transformational leadership, especially when used with transactional leadership, have also been demonstrated in many countries outside of the U.S., including Austria, Germany, Turkey, Israel, China, Korea, and the Philippines, among others (Avolio & Bass, 2004; Gumusluoglu & Ilsev, 2009; Jung et al., 2009; Wolfram & Mohr, 2009).

Transformational Leadership and the Church

The concept of transformational leadership, which is well-accepted in the business and secular organizational environment, is a relatively new idea to many in the context of leading church organizations. The use of transformational leadership behaviors, however, can certainly be transferred into the context of effective church leadership. For example, idealized influence espouses the leader as a role model with high moral standards and ethical conduct who considers the needs of others above his/her self. Inspirational motivation has the leader providing both meaning and challenge to the work and activities of the followers, arousing a team spirit, enthusiasm and optimism, and demonstrating commitment to the vision and the shared goals of the organization.

Intellectual stimulation requires the leader to encourage creativity among followers, develop expertise at reframing problems and approaching them in new ways, and maintaining an environment that is open to new ideas, even if they differ from those of the leader (i.e. new ministries, outreach opportunities, administrative methods for the organization, etc.). Finally, individualized consideration emphasizes the importance of the dyadic relationships between the leader and each of his/her followers, with special attention being given to the growth and achievement of each individual in the organization in a supportive environment and the effective use of both listening skills and delegation by the leader (Bass & Avolio, 1994). The underlying notion that a pastor should be available to congregants as an advisor or coach to address their individual needs is certainly pervasive in the ministerial setting, though individualized consideration may be differentially applied in larger church organizations, where the model is enacted among multiple levels of leadership in the church organization.

Biblical support for the use of transformational leadership is addressed in a recent article by Cooper (2005), providing a description of the transformational leadership demonstrated by the Apostle Paul of the New Testament. Paul's use of modeling and readiness for personal self-sacrifice epitomize idealized influence (1 Corinthians 11:1; 2 Timothy 1:12). His confidence in the face of trials and commitment to the cause of Christ exemplify inspirational motivation (2 Timothy 1:8-12). His demonstration of appreciation and personal concern for his followers, especially Timothy (2 Timothy 1:3-5), shows his use of individualized consideration. Further evidence of individualized consideration on a larger scale lies in the coaching role that Paul embodied in relating to many of the early

churches in New Testament times. Paul was consumed with the growth and maturation of Christ's followers in the churches under his care (Cooper, 2005).

While transformational leadership theory has undergone extensive examination in secular organizations, very few studies have empirically examined this leadership model within church organizations, and those that have presented limitations in methodology needing further examination. For example, Druskat (1994) used the MLQ to examine the presence of transformational and transactional leadership among male and female leaders in the Roman Catholic Church; however, outcome data was not collected. While Langley and Kahnweiler (2003) used a self-report form of the MLQ to examine the relationship of transformational leadership in the African American church to increased church sociopolitical activity, follower evaluations of leadership style were not assessed. Several other studies discuss the presence and measurement of transformational leadership in church organizations; however, differing models of transformational leadership and unique measurement tools have been used (i.e. Bell & Dudley, 2002; Wright, 2004).

A recent publication by Rowold (2008), however, provides an excellent example of the study of transformational leadership in church organizations. Pastors in Germany were studied for the effects of transactional and transformational leadership behaviors on follower and congregational outcomes. Results indicated that transformational leadership was positively associated with follower satisfaction with their pastor, and with the other outcomes included on the MLQ instrument, namely extra effort, effectiveness, and job satisfaction. Additionally, transformational leadership related positively to congregational satisfaction with the worship service as assessed through a separate five-item

questionnaire. Unfortunately, measures of additional leader, organizational, and follower outcomes were not included in this study.

Several dissertations have also used the MLQ to study transformational leadership in the church setting. Onnen (1987) assessed transformational leadership among United Methodist pastors in Kentucky. Pastors rated high in transformational leadership were perceived as effective and satisfactory to followers, with additional significant positive relationships identified with church growth in membership and attendance. Interestingly, perceptions of leadership were stable regardless of the length of the leader-follower relationship; however, the leaders with more years of experience were less likely to be perceived as transformational. More recently, Kennard (2002) looked at transformational leadership in pastors and identified a link between an advanced meaning-making system and transformational leadership behavior. Finally, in Barfoot's (2007) dissertation focusing on the antecedents of follower trust in pastors, transformational leadership as assessed by the MLQ was the only leader characteristic, among a list of other possible linking traits including leader self-efficacy, self-esteem, optimism and leader emotional intelligence, that was significantly related to follower trust in the leader.

Hypothesis 2

The current study seeks to confirm positive outcomes resulting from transformational leadership, such as those identified by Rowold (2008), Barfoot (2007), and Onnen (1987) in a sample of pastors. Additional potential organizational and follower outcomes of transformational leadership in churches will also be examined, going beyond the self-contained MLQ outcomes (extra effort, effectiveness, and job satisfaction) and basic assessment of follower satisfaction with the leader. Outcomes

measured in this study include leader effectiveness, church health, and follower trust, satisfaction, commitment, and faith maturity.

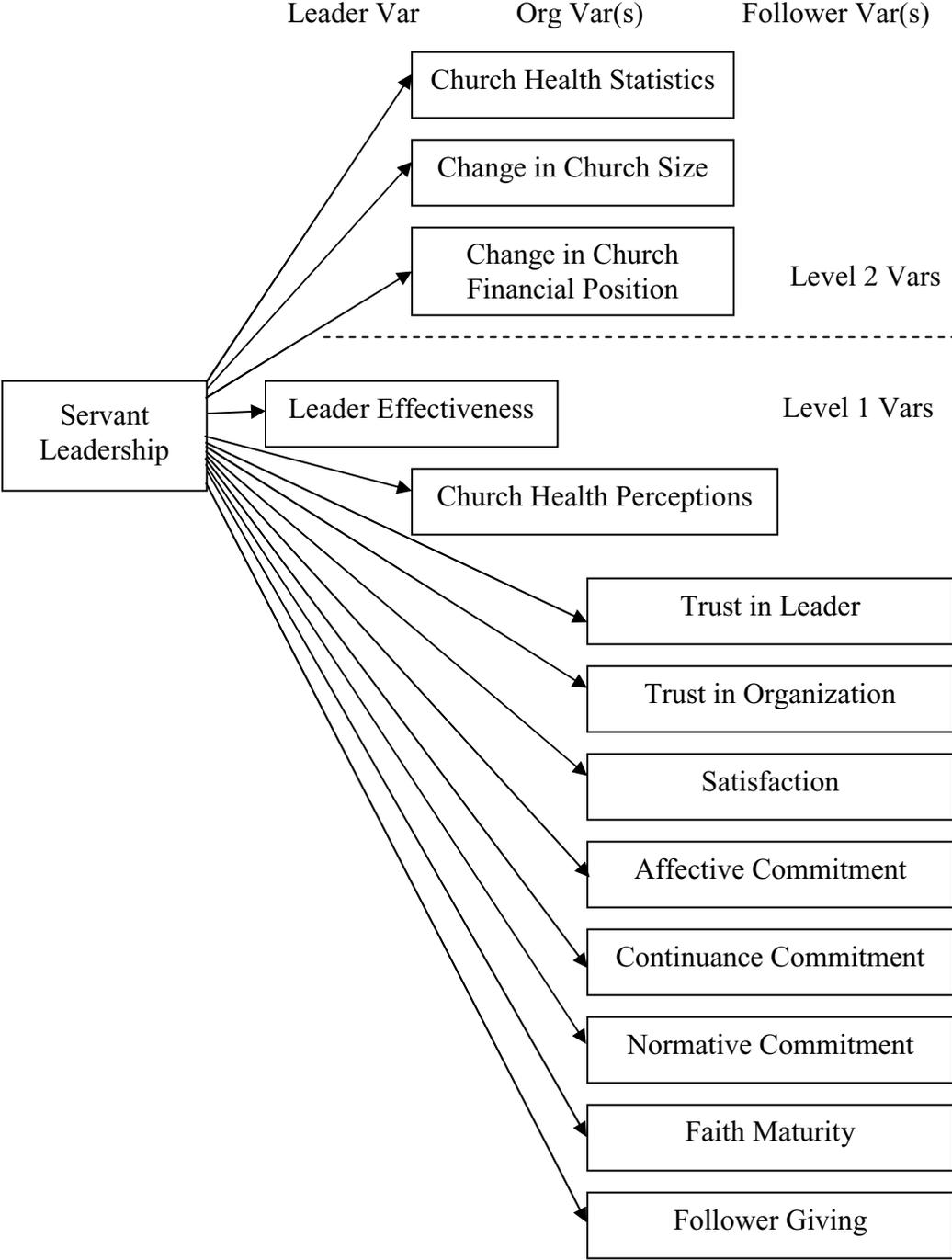
Previous empirical support has been established for each of the measured outcomes in this study, with the exception of faith maturity. Leader effectiveness, church growth (a component of church health in this study), and satisfaction have received support in previous studies of church organizations for their positive relationship with the use of transformational leadership by pastors. Leader effectiveness, organizational effectiveness (measured as church health in this study), trust, satisfaction, and commitment have all received support for relating positively to the use of transformational leadership in secular organizations. Given past findings, positive correlations between transformational leadership and all outcome variables measured are expected in the current population of pastors, leading to the following hypothesis:

Hypothesis 2: The use of transformational leadership by pastors will relate positively to leader, organizational, and follower outcomes including leader effectiveness, church health perceptions, church health statistics, and follower trust, satisfaction, commitment, and faith maturity.

Graphical Model

A graphical model of the proposed relationships for Hypothesis 1 and 2 is presented in Figure 1. Hypothesis 1 states that the use of servant leadership by pastors will relate positively to leader, organizational, and follower outcomes including leader effectiveness, church health perceptions, church health statistics, follower trust, follower satisfaction, follower commitment, and follower faith maturity. Hypothesis 2 mirrors Hypothesis 1, with transformational leadership substituted as the predictor variable.

Figure 1 – Proposed Graphical Model for Hypothesis 1 on Servant Leadership



Note. Replace servant leadership with transformational leadership for a graphical model depicting the predicted relationships in Hypothesis 2

Distinctions between Servant and Transformational Leadership

Based on the review of theory and research thus far, both servant leadership and transformational leadership are supported in the literature in a variety of contexts and among numerous populations of leaders. The near-simultaneous development of Greenleaf's (1977) conceptualization of servant leadership and Burns' (1978) conceptualization of transforming leadership, both attempting to address the need for positive, moral leadership, gives credence to each of their efforts to define a new model of leadership for organizations to embrace. However, the parallel development of servant leadership theory and transformational leadership theory also brings attention to their possible similarities, highlighting the need to differentiate between the two models as distinct and uniquely contributing frameworks for continued study and recognition in the leadership literature. The current study further improves upon existing research by examining these two different leadership models simultaneously to determine the relative utility of transformational leadership as compared to servant leadership in church organizations.

Graham (1991) was one of the first researchers to review servant and transformational leadership models, classified as charismatic leadership models, for their distinctiveness. According to Graham, both models address the important contributions of charismatic leadership theories while adequately accounting for the negative side of charisma (such as narcissistic tendencies) by espousing the moral qualities and development of the leader, the vision, and the followers through the leadership process. In addition, Graham asserts that servant leadership actually goes beyond Bass's transformational leadership model by recognizing outside, social responsibilities and

providing reasons for growth and change beyond an individual's personal needs or desires.

Several more recent articles have also compared the theoretical basis of transformational leadership and servant leadership. While the two theories do propose many of the same leader attributes, several distinctions have been identified that establish each model as a unique approach to leadership. For example, Smith, Montagno, and Kuzmenko (2004) distinguish the two leadership approaches on the basis of organizational cultural outcomes. Specifically, transformational leadership is thought to result in a culture of empowerment and dynamism in the face of change, while servant leadership leads to a culture that is more static but personally meaningful to followers. A historical literature review by Humphreys (2005) provides additional evidence of the cultural differences between transformational and servant-led organizations.

Stone et al. (2004) discuss the primary distinction between transformational and servant leadership as one of focus. In their view, transformational leaders focus on the organization and follower commitment to organizational objectives, while servant leaders focus on the followers themselves. In Barbutto and Wheeler's (2006) outline of distinctions, servant leaders focus on serving followers with a broader purpose of developing followers both as individual person and as contributors to a better organization and an improved community and society. Transformational leaders, on the other hand, focus on inspiring followers to pursue organizational goals including an explicit focus on productivity and organizational gain.

Parolini (2007) conducted an empirical examination of the distinctions between servant and transformational leadership models using self-typing paragraphs and 19

semantic differential scales. The self-typing paragraphs portrayed an ideal transformational or servant leader based on theoretical definitions. Nineteen semantic differential scales were created to highlight possible distinctions between transformational and servant leadership in five categories: morals, focus, motive and mission, development, and influence. Participants (n = 514) chose a leader in their personal experience that exhibited one of the two styles according to the self-typing paragraphs, then completed the differential scales with that person in mind. Statistical analysis revealed five discriminating items highlighting empirically-supported distinctions between servant and transformational leadership as shown in Table 5.

Table 5

Five Items Supporting Empirical Distinctions Between Servant and Transformational Leaders

Category	Semantic Differential Scale Item
Moral Basis	Primarily focused on meeting the needs of the: <u>Organization</u> / <u>Individual</u>
Development	First inclination is to: <u>Lead</u> / <u>Serve</u>
Focus	Allegiance and focus is primarily toward the: <u>Organization</u> / <u>Individual</u>
Influence	Influences me through more <u>Customary</u> / <u>Unconventional</u> means
Influence	When this leader attempts to influence or persuade me, I believe I am: <u>Being Controlled</u> / <u>Given Freedom</u>

Note. Underlining indicates the response options for each semantic differential item, with the first option representing a transformational leader and the second option indicative of a servant leader.

Parolini's (2007) research identified a moral distinction between transformational and servant leadership where transformational leaders focus altruistic efforts toward the organization and servant leaders toward the individual. In the development of followers, transformational leaders focus on leading and developing leaders first, whereas servant leaders focus on serving others and developing followers who also value serving over leadership. Similar to the moral basis, the focus and direction of leader actions by transformational leaders leans toward the interests of the organization, whereas servant leaders lean toward the interests of the individuals within the organization. As far as influence of followers toward achievement of goals, the distinctions identified by Parolini (2007) categorize transformational leaders as using customary methods of influence (confirming the true prevalence of charismatic methods which used to be non-customary in nature) and servant leaders using unconventional methods of influence and persuasion, given the tendency toward acts of service and self-sacrifice. Finally, also related to influence, transformational leadership was associated with controlling influence methods, whereas servant leadership was associated with low-pressure, freedom-enhancing influence methods.

Hypothesis 3

While the theoretical comparisons between servant and transformational leadership models do appear to draw adequate distinction between them on the basis of both leader attributes and organizational outcomes, it remains to be seen whether this distinction will hold in an organizational setting where both leadership models are examined simultaneously. Further, assuming each leadership approach is distinctly recognizable by leaders and followers in an organization, it remains to be seen what

outcomes are associated with the use of servant and/or transformational leadership in church organizations and whether each model will independently predict those outcomes.

Given the similarities in origination, components, and expected results when using either servant leadership or transformational leadership styles, a correlation between scores on the measures for servant leadership and transformational leadership is expected. However, on the basis of both theory (i.e. Graham, 1991; Stone et al., 2004) and recent empirical research (Parolini, 2007), each leadership theory is also expected to maintain its distinctiveness as a unique leadership model that exerts independent positive influence on measured outcomes, as reflected in Hypothesis 3.

Hypothesis 3: Servant leadership and transformational leadership will independently relate positively to leader effectiveness, church health perceptions, church health statistics, and follower trust, satisfaction, commitment, and faith maturity.

Hypothesis 4

Given that both servant and transformational styles of leadership are predicted to result in positive outcomes for leaders, organizations, and followers, the question now becomes whether either style of leadership will stand out as more effective than the other. With the increased theoretical emphasis on organizational outcomes in the transformational leadership style versus individual outcomes for the servant leadership style and greater support for transformational leadership' impact on a wider variety of outcomes in the literature, it is arguable that transformational leadership will have a greater impact on the outcomes measured in this study than what may be accomplished with servant leadership, thus providing a basis for the final hypothesis.

Hypothesis 4: The unique predictive power offered by transformational leadership on the leader, organizational, and follower outcomes measured in this study will be greater than the unique predictive power offered by servant leadership on measured outcomes, including: leader effectiveness, church health perceptions, church health statistics, and follower trust, satisfaction, commitment, and faith maturity.

Leader, Organizational, and Follower Outcomes

Having identified the key propositions of the current study, a brief explanation of the definitions and proposed measurement of the research outcomes is needed, beginning with a discussion of leader effectiveness, and continuing with the remaining organizational and follower outcomes, including: follower perceptions of church health, organizational church health statistics, follower trust in the leader and the organization, follower satisfaction, follower commitment, follower faith maturity, follower giving, organizational change in church size over time, and organizational change in church finances over time.

Leader effectiveness. Leader effectiveness can be assessed from a variety of different viewpoints. Most of the research on leader effectiveness relates to how individual leaders or managers are regarded by their followers or others with whom they interact, providing their perceptions of the leader and his/her effectiveness—so-called “approval” ratings according to Kaiser et al. (2008, p. 99). Perceived effectiveness as a form of leader evaluation using a few generalized items such as the three-item measure of leader effectiveness contained within the MLQ contain a largely affective component and

may be most useful in predicting an individual leader's career success. A more detailed measure of leader effectiveness obtained through managerial performance evaluations may provide a better gauge of the leader's potential for producing team, organizational, and follower outcomes to the extent that perceptions of leader effectiveness relate to those outcomes, which, measured separately, comprise another set of useful metrics for examining leader effectiveness (Kaiser et al., 2008).

Possible team, organizational, and follower outcomes to examine include group process measures on team functioning, such as team dynamics, climate or culture and measures of team goal accomplishment (i.e. productivity, financial performance, innovation, human resources indicators of turnover and safety, etc.). Similarly, examination of climate, culture and goal accomplishment at the organizational level may provide useful metrics for leader effectiveness evaluation. In terms of follower outcomes, satisfaction, commitment, motivation, trust, and other potential individual responses to leadership are commonly assessed. Specific outcomes should be measured at the appropriate level of analysis for the specific leader in question (i.e. first-level supervisors should not be evaluated on the basis of overall organizational performance) and a variety of outcomes should be assessed to obtain a complete picture of leader effectiveness beyond the simplest and most basic use of "approval"-type ratings (Kaiser et al., 2008).

Paralleling the recommendations of Kaiser et al. (2008), the dual role of many pastors as both leaders of people and heads of church organizations calls for the use of a wide array of outcome measures for an accurate assessment of ministerial leader effectiveness. This reality was previously identified in an overview of pastor assessment by Dittes (1990) where a number of ways to measure the effectiveness of pastors were

identified, including aspects of the individual pastor and aspects relating to the church and its congregants. Options for assessing the individual pastor included variables such as self-reported satisfaction, salary, styles of counseling or preaching, and distribution of work time. Options for assessing the church and its congregants as a gauge of leader effectiveness included follower perceptions of the leader's effectiveness, trust, satisfaction, or faith maturity, and church growth in size, budget and programs, just to name a few (Dittes, 1990).

McKenna and Eckard (2009) reiterate the recommendation for a diverse approach to the assessment of leader effectiveness in church organizations. In a recent study, they asked pastors and authority figures in the church to identify how they measure their own effectiveness. The most common responses on effectiveness measures utilized included: the spiritual development of others (45%), achievement of church or denominational goals (40%), overall church health and/or spiritual, emotional or mental health of staff members (26%), feedback from members of the congregation (26%), attendance numbers (24%), and financial results (including member giving or budgets; 24%). Other effectiveness criteria identified with lesser frequencies included: specific leader traits, numbers of converts to Christianity, numbers of volunteers in the church organizations, positive morale in the congregation, a sense of community, meaningful worship, development of leaders, youth ministry, and community outreach (McKenna & Eckard, 2009).

While effectiveness for its own sake may not be the goal of pastors who are frequently striving to fulfill a calling of God in their work in the church, a lack of emphasis on effectiveness neglects a key reality that the "measurement of effectiveness is

necessary for the proper stewardship of and accountability for organizational functioning, leadership evaluation and visioning, and staffing within the church” (McKenna & Eckard, 2009, p. 310). Examination of both subjective and objective measures is important as well, given that different types of outcomes might lead to different conclusions about leader effectiveness (Riggio, Riggio, Salinas & Cole, 2003).

In the current study, a variety of outcome measures have been chosen to provide a thorough assessment of the effects of leadership style on the organization and its followers, examining a more complete array of possible outcomes in church organizations than has been examined in any single leadership study of pastors in the past. Outcomes assessed include: follower perceptions of leader effectiveness, follower perceptions of church health, church health statistics, follower trust in the leader and the organization, leader and follower satisfaction, leader and follower commitment to the organization, and both leader and follower faith maturity. While all of these outcomes point in some way to the effectiveness of the leader in question, a specific measure of leader effectiveness in the form of follower perceptions assessed via questionnaire ratings provides the starting point for assessment of the participating pastors’ effectiveness. The instrument chosen for assessment of leader effectiveness, the MEI (Majovski, 1982), provides added benefits in that it goes beyond the basic “approval” ratings of leader effectiveness as discussed by Kaiser et al. (2008) and incorporates assessment of the pastor’s functional role fulfillment as well, providing a type of performance evaluation for the participating pastors.

Church Health. Unlike private corporations that participate in the New York Stock Exchange or NASDAQ indexes, the organizational health of a church is not something that is easily gauged by ticker scores or public responses to earnings and other financial statements. Historically, the health of a church organization has typically been assessed via its growth in numbers including worship attendance, increases in receipts from giving, and counts of conversions or individual professions of faith, in a manner similar to assessing the health of private corporations from a strictly numbers perspective (Watson & Scalen, 2008). Despite the widely accepted proposition that “growing congregations are almost always healthy congregations” (Hadaway, 2006, p. 15; see also McGavran & Hunter, 1980; Percy, 2003; Wagner, 1987), using numerical growth as the only measure of church health is limited in scope, context, and in gaining a true understanding of the organization as a whole—in particular, what about a growing church organization makes them healthy?

The FACT (Faith Communities Today) 2005 questionnaire, which was sent to 3000 congregations and received 884 usable responses, provides detailed information about characteristics that are associated with growth in churches, including information on congregations’ demographics, worship, spiritual practices, interfaith involvement, conflict, leadership, finances, electronic communication, identity, and vitality (Hadaway, 2006; Roozen, 2007). Hadaway’s (2006) report on growth using the FACT 2005 survey data provides a detailed examination of contributing factors towards both the growth and decline of congregations, noting that only 20 to 40 percent of congregations (segmented by denomination or faith tradition) are actually growing.

Congregations that are more likely to be growing are located in newer suburbs (72% growing), are newer congregations established since 1975 (55% growing), consider themselves to be “spiritually vital and alive” (45% growing that strongly agree), have established or maintained a website within the last year (42% growing), consider their most-attended worship service to be only slightly to not at all “reverent” (62% growing), and have experienced only minor to no conflict within the last two years, the single strongest correlating factor with growth when all other controls were included. In contrast, churches who have experienced major conflict within the last two years showed a 42% incidence of decline in attendance (Hadaway, 2006). Other factors related positively to growth included multiracial congregations, younger congregations (in terms of attendee age), congregations with a larger percentage of men than women, having a clear mission and purpose, being willing and open to change, having self-described “joyful” worship services, using drums and percussion to accompany music, involving children and youth in worship services, offering support groups as a key activity in the church or congregation, using multiple follow-up methods for visitors, and holding events for nonmembers (Hadaway, 2006).

Percy (2003) provides a theoretical examination of the other categories of growth to consider beyond basic numerical growth that may be useful for the evaluation of church health, including: “maturational growth” (in terms of the faith or spirituality of church members), “organic growth” (involving the quality of internal organizational community and communication within the organization), and “incarnational growth” (or growth of the service and outreach ministries of the church to the community). However,

he has not developed a measurement instrument to effectively gauge the impact of these growth measures on organizational health.

Other tools assessing church health such as the Parish Profile Inventory (Carroll, Dudley, & McKinney, 1986) and the Congregational Development Program Questionnaire (Pargament et al., 1991) have been created for congregational assessment and development, evaluating respondents' feedback and satisfaction with their church organization's priorities, climate, relational characteristics, identity, facilities, programs, and activities of the pastor. Unfortunately, information about these questionnaires from a normative perspective is not readily available as they were designed and have been implemented as developmental tools meant to provide individualized feedback to the congregations that use them.

Nations (2008), on the other hand, developed a Church Transformation Survey (CTS) to measure 10 objective numerical assessments of church organizations, attempting to provide a more comprehensive look at church growth factors and overall church health than has been presented previously. Nations' 10 characteristics of healthy churches are summarized in Table 6.

Table 6

Ten Criteria Assessed by Nations' (2008) Church Transformation Survey (CTS)

<i>CTS Criteria</i>	<i>Definition</i>
Worship Attendance	Percent change in average attendance from 5 years ago to the previous year.
Professions of Faith	Number of professions of faith as a percentage of the previous year's average worship attendance.
Apportionments	Average percentage of requested monies paid to the denominational administration over the last 5 years.
Small Groups	Number of small groups (including Sunday School classes, Bible studies, etc.) as a percentage of average worship attendance.
Advertising and Outreach	Percentage of church budget spent on advertising, publicity and outreach in the last year.
Training and Leadership Development	Percentage of elected church leaders participating in training or leadership development in the last year.
Rotation of Leadership	Percentage of elected leaders that have been active in the church for fewer than 5 years.
Hospitality	Counts features such as greeters, information areas and materials, and collecting contact information from guests.
Guest Follow-Up	Counts activities completed within 30 days of a guest's visit, including letters, comment cards, visits and other contact.
First-Time Guests	Average number of local guest family units/week as a percentage of average weekly worship attendance.

The CTS has been used extensively in Protestant denominations throughout the United States as an objective assessment of church health that provides insight into the current status of the organization evaluated. However, the CTS has not yet been used in any published academic research, so it has not been empirically tied to antecedents such as the pastor's leadership style or been associated with other leader and organizational effectiveness measures. Given the objective nature of the data collected in tabulating the CTS and the historical importance that much of this information has had in the evaluation of church organizations, the CTS provides a potentially unique contribution to the assessment of organizational outcomes that may be associated with leadership and/or church health.

In a continuing effort to answer the questions surrounding the drivers of church growth and church health, McGavran and Hunter (1980) maintain that a focus on evangelism and the conversion of non-Christians to belief in Jesus Christ provides the hallmark of a healthy church organization and results in church growth. They argue that a shift in focus away from evangelism is the single greatest cause of the declines in church membership. In support of this proposition, as well as the principal work of Schwarz (1996), Macchia (1999), and other church health movement proponents (i.e. Wagner, 1987; Warren, 1985), a research group from the Beeson Center at Asbury Theological Seminary developed the first formal questionnaire on follower perceptions of church health as a construct in survey research. The Beeson Church Health Questionnaire (BCHQ; Kinder, 2002; Law, 2002; McKee, 2003; Taylor, 2003) identifies eight central components of church health as described in Table 7.

Table 7

Eight Components of Church Health in the Beeson Church Health Questionnaire

(BCHQ)

<i>BCHQ Component</i>	<i>Description</i>
Authentic Community	Genuine relationships that are rooted in love existing within the church. Demonstrated in gatherings of small groups and in the larger worship setting.
Empowering Leadership	Pastor(s) detail a vision and motivate others to achieve results while taking the posture of a servant and developing other leaders in the congregation.
Engaging Worship	Church services bring worshippers closer to God and to others in the congregation.
Functional Structures	Church organization that has an intentional, biblical design and operation, and is flexible to change when needed.
Intentional Evangelism	Teaching non-believers about salvation through Christ is a regular focus in the church and community.
Mobilized Laity	Pastors are not the exclusive ministers in the church; rather, every church member is a minister, and every ministry is important.
Passionate Spirituality	Demonstrated reliance on God for empowerment and direction for both individuals and the church organization.
Transforming Discipleship	Developing believers' personal faith and spiritual understanding by encouraging and increasing spiritual disciplines such as Bible study, prayer, and tithing.

Given the assumption that church health and church growth are more often than not, associated with one another, assessment of church organizational health using a comprehensive set of measures including traditional numerical growth statistics as well as more recently developed assessments of health characteristics should provide the most useful approach for identifying thriving church organizations. Furthermore, given the previous discussion of the need for comprehensive assessment of leader effectiveness, church health, though not previously tied to church leadership in empirical research, should serve as a useful organizational effectiveness metric for examining the potential effectiveness of pastors' overall leadership.

Trust. Trust is defined by Rousseau, Sitkin, Burt and Camerer (1998) and reiterated by Dirks and Ferrin (2002) as “a psychological state comprising the intention to accept vulnerability based upon positive expectations of the intentions or behavior of another” (Dirks and Ferrin, 2002, p. 395). Trust is also frequently recognized as having multiple components, including: 1) a cognitive component that takes into consideration the reliability, integrity, honesty, and other relevant characteristics of the referent, and 2) an affective component that considers the relationship between the leader and follower and the role of emotions in trust evaluations (Burke, Sims, Lazzara, & Salas, 2004; Dirks & Ferrin, 2002; Gillespie & Mann, 2004).

Empirical research on trust in leadership reveals a positive effect for trust on a variety of individual and organizational outcomes. A recent meta-analysis by Dirks and Ferrin (2002) examined a wealth of studies on the subject of trust in leadership, looking at 106 independent samples representing over 27,000 participants. Both follower behaviors and attitudinal variables were identified as outcomes related to trust in

leadership. Behavioral outcomes consisted of the five types of OCBs (civic virtue, altruism, sportsmanship, conscientiousness, and courtesy; with correlations ranging from $r = .11$ to $r = .22$) and job performance ($r = .16$). Attitudinal outcomes included significant correlations between trust and job satisfaction ($r = .51$), organizational commitment ($r = .49$), intention to quit ($r = -.40$), belief in leader-provided information ($r = .35$), and commitment to decisions ($r = .24$; Dirks & Ferrin, 2002). Antecedents holding statistically significant relationships with trust in leadership included (in order of magnitude): transformational leadership ($r = .72$), perceived organizational support ($r = .69$), interactional justice ($r = .65$), procedural justice ($r = .61$), transactional leadership ($r = .59$), distributive justice ($r = .51$), participative decision making ($r = .46$), unmet expectations ($r = -.40$), and propensity to trust ($r = .16$).

Given the strong relationship of trust to both transformational leadership (Dirks & Ferrin, 2002) and servant leadership (Joseph & Winston, 2005; Ostrem, 2006) in previous research, trust is modeled as an outcome variable alongside the other outcomes measured in this study. In the current study, trust is expected to exhibit similar relationships with servant leadership in organizations as previous research has identified with transformational leadership based on servant leadership's emphasis on establishing and maintaining high trust relationships with followers.

Satisfaction. One of the most frequently measured variables in the study of organizations is that of follower satisfaction. As a general concept, satisfaction reflects an attitude of contentment or gratification. Specifically, job satisfaction refers to a positive state indicating how much an individual likes his/her job, reflecting positive treatment, emotional well-being, and providing an indication of positive organizational functioning

(Spector, 1997). Support for the link between job satisfaction and leadership style has been outlined in previous discussions on both servant and transformational leadership (i.e. Barbuto & Wheeler, 2006; Bivins, 2005; Lowe et al., 1996). Other potential antecedents of job satisfaction detailed by Spector (1997) include: job characteristics such as skill variety and task significance from Hackman and Oldham's (1976) job characteristics model, organizational factors (i.e. work environment, work schedules and job performance), role variables such as role ambiguity, and role conflict, work-family conflict, pay, job stress, workload, and level of autonomy or control. Additional individual-level antecedents include personality traits (particularly, locus of control and negative affectivity) and person-job fit. The effects of job satisfaction run the gamut from job performance and OCBs on the positive end to withdrawal behaviors (i.e. absence, turnover) and counterproductive behaviors such as aggression on the negative end (Spector, 1997).

Because of its prevalence in measurement and potential impact as both a dependent and independent variable in research, job satisfaction is an important variable to include in any organizational survey where attitudes are valued. Popular job satisfaction measures used in previous research include the Job Satisfaction Survey (JSS; Spector, 1985), the Job Descriptive Index (JDI; Smith, Kendall, & Hulin, 1969), the Job Diagnostic Survey (JDS; Hackman & Oldham, 1975), and the Job in General Scale (JIG; Ironson, Smith, Brannick, Gibson, & Paul, 1989). Each scale uses a slightly different measurement method, framing the questions in a variety of ways, with some scales focusing on facet scores and others highlighting global satisfaction. Despite the demonstrated reliability and validity of each of these instruments, the wording of the

questions on these measures does not easily transfer to the organizational context of the current study, given the focus on job satisfaction as opposed to a broader focus on follower satisfaction, in general. To address this concern, Bivins' (2005) recently developed Ministerial Satisfaction Survey (MSS) was adapted for use in the current study to measure the satisfaction of followers with their role, their leadership, and their church organization.

Commitment. Followers in any organization, including both employees and voluntary participants (as in the case of church members and attendees), all have some level of commitment to the organization reflecting their relationship with the organization and reinforcing their intentions to either stay or to leave the organization in the future. Commitment is described by Meyer and Allen (1991) as a psychological state with “at least three separable components reflecting (a) a desire (affective commitment), (b) a need (continuance commitment), and (c) and obligation (normative commitment) to maintain employment”, or in this case, participation, in an organization (p. 61). Affective commitment reflects a person’s emotional attachment to the organization, including both personal identification and involvement, such that continued participation is based on a sincere desire to remain with the organization in the future. Continuance commitment reflects an awareness of the costs and benefits of remaining with the organization, with continued participation based on a perceived need to remain with the organization in the future. The third component, normative commitment, refers to one’s sense of obligation to remain with the organization (Meyer & Allen, 1991).

In examining the interrelationships of commitment to other research variables relevant to this study, commitment, in general, is positively tied to effective leadership

task and relationship behaviors (Mathieu & Zajac, 1990). Affective and normative commitment also reflect positive relationships with work-related variables such as satisfaction, helping behaviors, and performance, while continuance commitment can sometimes reflect a negative relationship with these measures (Allen & Meyer, 1996; Mathieu & Zajac, 1990; Riketta, 2002). A meta-analysis by Meyer, Stanley, Herscovitch, and Topolnyts (2002) confirms that affective commitment has demonstrated the strongest and most positive correlations with research variables in organizations, followed by normative commitment, with continuance commitment yielding either slightly negative correlations or no significant findings.

Based on the previous research and ties to leadership, strong commitment is expected in church organizations led by servant leaders, with even higher commitment scores expected in transformationally-led church organizations, reflecting a positive leadership outcome that bodes well for continued health and positive growth for such organizations in the future. Positive effects of leadership are expected in this study for all three forms of commitment, including affective, continuance, and normative commitment (reflecting a desire, need, and obligation to remain with the organization), in conjunction with increases in leaders' scores on servant and transformational leadership.

While positive findings have not always occurred with regards to continuance commitment, the context of voluntary organizations, and in particular, church organizations, may provide additional support for a need-based commitment in response to leadership efforts. Thus, a positive relationship between leadership style and continuance commitment is tested, in addition to affective and normative commitment, which are more strongly supported in the literature.

Faith Maturity. Faith maturity, in the current study, reflects “the priorities, commitments, and perspectives characteristic of a vibrant and life-transforming faith” as is understood in the protestant Christian tradition (Benson, Donahue, & Erickson, 1993, p. 3). Consistent with the idea that a mature faith has observable consequences in an individual’s life and values, faith maturity scales are developed to assess values and behavioral consequences rather than simply assessing one’s religious knowledge or beliefs. According to Malony (1985), mature Christians exhibit several distinct characteristics, including a self-identity as children of God, integrity in living their life according to their religious faith’s principles, and inspiration through a belief in a personal God who provides direct input into their daily lives. Given the pastor’s role in encouraging spiritual growth among the participants in their congregation and strengthening the knowledge and practice of their personal Christian faith, the measurement of faith maturity could then be viewed as an indication of an individual’s internal spiritual transformation, with greater faith maturity reflecting positively upon the leadership and the health of the church organization.

Several inventories have been developed to reliably measure aspects of faith maturity; examples include Malony’s (1988) Religious Status Interview, the Spiritual Well-Being scale (Ellison, 1983), and the Faith Maturity Scale (FMS; Benson et al., 1993). Validation of the FMS has previously confirmed that scores on faith maturity were highest for pastors, followed respectively by Christian education coordinators, teachers, adult congregants, and finally youth congregants. Faith maturity scores were also positively correlated with age (Benson et al., 1993). To date, none of the faith maturity instruments have been used to measure faith maturity as an outcome resulting from

effective leadership or any specific leader style. However, based on the support garnered from the theoretical writings and practical applications of the church growth writers such as Percy (2003) and Wagner (1987), who cite the numerical growth potential of congregations filled with mature Christians committed to growing their faith, faith maturity was assessed in this study as a potential outcome of pastor's leadership style with additional expected ties to church health, including church growth, reflecting positively on the leadership of the pastor over his or her congregation.

Chapter 3 – Methodology

Organizational Context

For the current study, church organizations were chosen as an appropriate context to study both the use and relative validity of servant and transformational leadership. In past research, church leaders and their followers have been examined within the framework of transformational and servant leadership perspectives. However, the limitations of previous research looking at only one leadership paradigm at a time and examining a limited range of outcome measures supported the need for additional research. The current study was expected to validate the use of servant and transformational leadership and their accompanying measurement instruments among the ministerial population. In addition, the assessment of a comprehensive array of outcome variables would provide a more accurate picture of the impact of servant leadership and transformational leadership on follower and organizational outcomes.

Several other factors were important in the decision to use church organizations for this study. First, the large number of organizations and of course, organizational leaders, available for study was a major advantage for using this population in research. The current study presented an opportunity to obtain leader, follower, and organizational data on up to 275 separate organizations. In addition, church organizations represent one of many types of voluntary, non-profit organizations which are noticeably underrepresented in organizational research in general. Not only that, but churches play an integral role in American society, being attended by millions of Americans weekly and receiving a majority of the individual charitable giving dollars donated in the United States annually (Wing et al., 2008).

Given the historical and potential impact of church leaders and church organizations on individual followers and society as a whole, continuing concerns about declines in church membership, particularly in mainline Protestant denominations, represent an additional call for research to address any existing problems or concerns in the area of leadership and to examine how individual churches can become healthy and growing organizations once again (Scott & Scott, 2006). Many church organizations have already recognized that strong and effective leadership can impact healthy and growing organizations and have thus begun to focus more energy on leadership strengthening and development. This basic interest in leadership development and recognition of the importance of effective leadership for church organizations helps lay the groundwork for the conduct of leadership research among local church organizations.

The current study used two phases of online leadership surveys to identify the use of servant and/or transformational leadership and expected leader, organizational, and follower outcomes in 275 churches in a single Protestant Christian denomination in a single state. A single denomination (United Methodist churches) was sampled in this study to simplify the approval and dissemination of surveys in the relevant population of pastors and to allow greater precision in choosing appropriate measurement instruments for leader, organizational, and follower outcomes that are both relevant and valid for the population. Existing leader development programs within this denomination also exemplified an underlying assumption of the importance of leadership for the church organization, which was expected to increase support for the survey and participation among invited pastors. Administration of the survey, including denominational approvals and information dissemination was also simplified using this approach. From a statistical

perspective, potential complexity resulting from differences in leadership structures, leader selection, church administration, follower backgrounds, and organizational effectiveness measures were greatly reduced by the use of a single denomination. In addition, a larger set of uniform demographics and organizational data were available to the researcher by holding denomination constant. Finally, the feedback process that followed data collection was both strengthened and simplified, allowing for detailed and relevant feedback with an understanding of the organizational context to be produced for participating leaders and organizations.

Participants

Participants in this study include United Methodist pastors and their followers in church organizations within a single U.S. state. Each church organization had one leader, the pastor (or senior pastor in organizations with multiple pastors), who served as the focus of the leadership questionnaires and assessments. Pastors who served as the leader for more than one church organization at the same time were excluded from this study. No other exclusions applied with regard to data collection.

Leaders. A total of 275 pastors of church organizations throughout the state were eligible for participation in this study based on the above criteria. Of the 63 pastors who participated in phase one of the survey study, 81% were male and 19% were female, 95% were Caucasian, and the average age was 54.6 years old (min = 29; max = 74). The average length of these leaders' pastoral careers spanned 18.8 years (min = 1; max = 42) with an average tenure at their current church organization of 3.4 years (min = 1; max = 9). Pastor education levels were high, ranging from some college or trade school (11%) to

doctoral level studies (14%) with the majority of pastors achieving master's level graduate studies (68%).

With 63 of 275 invited pastors responding, the initial organizational response rate was 23%. This number is below the benchmark response rates of 35 to 40% recommended by Baruch and Holtom (2008), though it falls within one standard deviation ($SD = 18.8$) of their calculated average organizational response rate (35.7%), remaining within the average range of response at the organizational level.

In the final sample used for data analysis, 3 of the original 63 pastors responding were dropped from the study due to a lack of follower data from those church organizations. One pastor was expecting to retire later in the year and chose not to provide follower contacts for their portion of the survey. Similarly, two other pastors (who were expected to remain with their organizations in the coming year) chose not to provide follower email contacts or distribute paper survey to followers in their organizations for unknown reasons. Three additional pastors were removed from the study due to a low response rate from followers, where ratings were received from only one person in each of those organizations, such that their reliability could not be determined.

Church size likely played a factor in one of these organizations' lack of response, with an average weekly attendance of only eight people. One of the pastors was experiencing unspecified difficult circumstances whereby the pastor was stepping down, and though the pastor provided follower contacts for online survey invitations, only one follower from that church chose to participate in the survey. The third organization received low response with specific reasons unknown; however, the pastor provided only

two follower email contacts (far less than the requested minimum of 10) and was sent six paper surveys to distribute in follow up communications, though it is unclear if the paper surveys ever reached their intended recipients. While the non-response for these six organizations appears to be for a variety of causes, none of which could be considered systemic, it is interesting to note that four of the six pastors of dropped organizations were females, a large percentage given the relatively low incidence of female pastors in the invited population as a whole (17.5%).

The final organizational sample contained 57 churches representing every geographical region of the denomination with the state. For insight into the representativeness of the sample to the invited population, several characteristics of the population of invited pastors and their organizations are compared to the respondent sample as shown in Table 8.

Table 8

Comparison of Responding Organizations to the Invited Organizations

	Responding Organizations (n = 57)	All Invited Organizations (N = 275)
Mean Church Size (Avg Wkly Attendance)	231.14	154.41
Organizations by District		
Central	8 (14.0%)	37 (13.5%)
N Central	9 (15.8%)	32 (11.6%)
North	7 (12.3%)	32 (11.6%)
Northeast	3 (5.3%)	28 (10.2%)
Northwest	6 (10.5%)	29 (10.6%)
S Central	8 (14.0%)	27 (9.8%)
Southeast	7 (12.3%)	31 (11.3%)
Southwest	4 (7.0%)	25 (9.1%)
West	5 (8.8%)	34 (12.4%)
Pastor Rank		
Full Time Elder	43 (75.4%)	171 (62.2%)
Part-Time Pastor	8 (14.0%)	55 (20.0%)
Other (Associate, Student, etc.)	6 (10.5%)	49 (17.8%)
Pastor Gender		
Male	50 (87.7%)	227 (82.6%)
Female	7 (12.3%)	48 (17.5%)
Mean Pastor Tenure (Yrs at Current Org)	3.39	4.26
Pastor Moving in 2009	11 (19.3%)	36 (13.1%)

In examining Table 8, it is clear that responding pastors represented organizations that were larger than the statewide average for church size among the invited population of church organizations. The sample included organizations representing all geographical districts in the state, with the largest discrepancy in response between the sample and population being 4.92% in the Northeast district and the smallest discrepancy at 0.58% for the Central district. A greater percentage of full time pastors and fewer part-time pastors participated in the survey than in the invited population, and a slightly larger percentage of males and correspondingly fewer females than in the invited population. The mean pastor tenure in the respondent sample (3.39 years) was less than the invited population (4.26 years) by slightly under one year. Finally, responding pastors were slightly more likely to be moving to a new church organization in the year this survey was conducted with 19% of the responding pastors experiencing an organizational transfer in 2009 as compared to 13% of the invited population of pastors.

Pastors completed their leadership surveys in February 2009 for participation in this study and may or may not have been aware of their actual moving status at the time of survey completion due to the nature of the annual evaluation process. In the United Methodist denomination in which this study was conducted, pastors and churches typically perform an annual review process in the month of January where pastors and the churches themselves (led by an internal committee that excludes the pastor) complete separate evaluations on their performance and expectations for the upcoming year. Pastors are given the opportunity to actively request a transfer to a leadership position at a new church organization, to specifically request to stay with their current church organization, or to indicate no preference either way. Simultaneously, independent

committees within each church organization may request that their leader be transferred out of their congregation, indicate that they wish to retain their current pastor, or express no specific preference. Over the next several months, a bishop at the state-level is responsible for assigning pastors to each church organization for a one-year appointment that begins in July and ends in June of the following year. Bishops work with the district superintendents, who are familiar with the individual pastors and in communication with the church committees, to determine the best-fitting organization for each pastor every year. This annual appointment process helps to ensure both that individual churches are not without a pastor and that pastors in ministry are not without a church to lead. Given the timing of the survey, it is unclear to what degree each individual pastor's future moving status may or may not have come into play in their decision to participate in this leadership and organizational survey.

Followers. In addition to the pastors, the other participants in the study were the individual followers within each church organization. Followers included both church staff and individuals who maintained a leadership role within the church, such as participating in the organization's board or heading up one or more key programs or functions. These groups of followers were identified as the desired respondents due to their ability to more accurately assess the leader and the church organization, given their frequent interaction with church leadership and greater involvement in the church than other followers who, for example, may participate in the church organization primarily via attendance at worship services without additional involvement or leadership responsibilities.

Email survey invitations were sent to 613 followers and an additional 193 paper surveys were mailed out to pastors for distribution to staff and congregational leadership. A total of 428 staff and congregational surveys were received through this process, yielding an overall follower participation rate of 53.1%. This individual response rate was consistent with the 52.7% overall average individual response rate for organizational surveys calculated by Baruch and Holtom (2008). Of the 428 surveys received for this study, 338 were completed online (52.4% online response rate) and 90 were completed in paper format (47% paper response rate). Broken down across the 63 participating organizations, the average per-organization response rate was 54.9%, representing an average of 6.1% of the followers in each church. Furthermore, the actual follower response rates for the online survey may be even higher as it was unclear what proportion of the email survey invitations that were never viewed (35.1%) truly reached their intended recipients in order for them to make an informed decision about participating or whether these invitations remained unread, caught by spam filters, or sent to an outdated or unused email address. Similarly, the majority of the paper surveys were sent to pastors directly for distribution to the qualifying followers within their organizations, and the exact number of surveys they actually distributed to followers is indeterminable.

Following revision of the organizational sample from the 63 responding pastors to 57 organizations with adequate follower participation of two or more respondents (min = 2; max = 27; mean = 7.5), three of the 428 responding follower surveys were removed from the sample, retaining 425 follower surveys for consideration in the analysis. Given the adequate response rates, there were no immediate concerns about representativeness of the follower sample. In addition, a detailed analysis of the responding followers in

comparison to the population of followers to verify this assumption was not possible as specific details on the characteristics of this population are not available. Nonetheless, the known characteristics of the responding follower sample were examined as described below.

A review of the demographic characteristics of the responding followers revealed that the majority of the 425 respondents were female (54%), with 42% reported as male and 4% choosing not to report their gender. Similar to the leader demographics, 94% of followers were Caucasian, and the average age was 57 years old (min = 19, max = 88). In line with current pastor tenures, the mean time period that followers reported knowing their leader was 3.9 years, while mean length of attendance at their current church organization was nearly 21 years, with 79% of respondents attending worship services one or more times per week. Staff members made up 28% of the respondents (12.5% part-time and 15.5% full-time), and 68% of respondents were church members with other roles, including: teachers (22%), volunteers (21%), ministry leaders (8%), and board members (8%), among others.

The educational background of staff/congregational respondents ranged from some high school to graduate studies at the doctoral level. The majority of followers reported their highest level of education as a graduate of either college or trade school (32%) or graduate studies at the master's level (25%). Most followers were married (73%) and reported having children (87%), though only 22% had children under 18 years of age in the home. Followers were also asked about their annual household income, via bracketed ranges, and their annual household giving to the church. Income ranges were fairly evenly distributed across all possible brackets, with 90% of followers responding to

this item, including families earning less than \$30,000 (9%), between \$30,000 and \$49,999 (16%), between \$50,000 and \$74,999 (22%), between \$75,000 and \$99,999 (16%), between \$100,000 and \$149,999 (16%), and over \$150,000 (11%) per year. Follower household giving to the church organization was reported by 86% of respondents, averaging \$7,192 per household and ranging from zero to \$100,000 in estimated contributions.

Sample Size. Going beyond the response rate ideals reported by Baruch and Holtom (2008), a review of the literature on power in multilevel analysis was also conducted. According to Maas and Hox (2005), the number of clusters (in this case, organizations) sampled is the key factor in accurate statistical estimation, more so than the number of individual participants. According to their work, samples of less than 50 clusters showed definite bias in estimated regression coefficients, variance components and standard errors. Samples greater than 50 demonstrated adequate power, and samples of greater than 100 clusters were ideal, yielding the most unbiased and accurate estimates (Maas & Hox, 2005). In terms of sample sizes within clusters, with 100 groups, a sampling of 10 individuals within each group was recommended to provide adequate power in detecting relationships among study variables (Hox, 2002). As such, a sample containing at least 100 clusters was highly desirable in the current study, requiring 36% response rate from pastors. Unfortunately, the study attained only a 23% organization-level response rate; however, given that complete data was obtained from 57 organizations, the sample does satisfy the 50 organization rule of thumb for adequate power in a multilevel analysis as identified by Hox (2002). The number of individual

responses per organization sampled also did not reach the ideal of 10 per cluster; rather, the final sample ($n = 425$) yielded an average of 7.5 responses per organization.

An a-priori power analysis was also conducted using G*Power software to confirm the sample size needed to identify moderate effects on the variables measured using standard regressions and correlational analyses (Faul, Erdfelder, $n = 210$ to detect an effect size of $f = .25$ to a sample of $n = 580$ to detect an effect size of $f = .15$ at $\alpha = .05$. For correlations, a sample size of $n = 111$ is needed to detect a medium effect ($r = .3$). The sample size increased to over 250 participants to detect a moderate effect for goodness of fit indices conducted on individual instruments. With 425 individual participants in 57 organizations, the current study met minimum power requirements for moderate to large effect sizes, but did not reach the desired number of respondents ($n = 580$) to detect smaller effect sizes in the regression analyses.

Procedures

Prior to the start of data collection, permission to conduct this study was obtained from key leaders at the state headquarters of the United Methodist denomination. A letter of support from the head of the denomination's leadership development program in the state was included in initial communications to pastors and followers about the survey. Additional support for the study was also sought from regional district superintendents across the state, who were provided a brief overview of the study's purpose and the leadership insights that might be gained through the participation of the leaders and churches in their districts. While superintendents were not directly involved in the data collection process, their support was expected to help increase survey interest and

response among pastors. Approval for this study was also obtained through George Washington University's Institutional Review Board in January of 2009.

Data collection occurred in two phases beginning in February 2009. In phase one, a written invitation packet was sent to each eligible pastor ($n = 275$) requesting their participation in the forthcoming online survey. At this time, pastors were provided an overview of the survey study and were asked to provide the email addresses of all staff members and individuals in leadership roles in their church who would be contacted to complete a survey in the second phase of data collection. One week later, an official email invitation to the online survey (administered using SurveyGizmo.com) was sent to each of the 236 pastors who had email addresses on record as provided by the denomination's state headquarters office. Follow up phone calls were made to the remaining 39 individuals whose email addresses were unknown, requesting their participation either via paper or via the online survey method. Sample copies of all leader invitation letters and emails are provided in Appendix A.

In phase two of data collection (between February and April 2009), 613 email invitations were sent to church staff and individuals identified as church leaders using the contact emails provided by participating pastors. An additional 193 paper surveys were mailed out to pastors who requested paper surveys for distribution to the eligible participants in their congregations and to individual church staff and congregational leaders who were either unable or preferred not to complete the online survey. Sample copies of invitations to church staff and pastor-identified congregational leaders are also provided in Appendix A.

Confidentiality. Communications with requested participants reinforced the confidentiality of the information that was being requested in the survey process. The researcher was the sole contact for survey distribution and data collection and was the only individual to have access to any identifying information about both leader and follower respondents. Each participating leader was assigned a number that represented their organization and to which follower responses were matched as data was collected. A separate key file contained the leader and organization names associated with each leader number to allow for appropriate distribution of their personal and confidential feedback reports following data collection. The only identifying information that was collected about follower respondents was their email address, provided by leaders, so that survey invitations and reminders could be sent electronically; individual follower names or other identifying information was not documented. In addition, follower email addresses were not retained in the survey response data file, where follower responses were connected to the appropriate leader via the leader's assigned code number.

Online survey. An online survey method was chosen for a number of reasons including its practical benefits in benefits in survey turnaround times and cost savings on administration as well as for the increased reliability of the data due to the reduction in possible errors due to automatic population of the information database for analysis. Additional benefits to the respondent included the ability to save their data and complete the survey in more than one sitting should a single block of time be unavailable or should they become fatigued in the process of responding, reducing concerns over the reliability and validity of the data collected. Additional benefits to the researcher, such as instantly tracking the number of respondents and providing a fast and easy way for survey

completion reminders to be sent via email, provided even more support for the online survey as the primary method, as opposed to the traditional paper-and-pencil method, in order to maximize survey response rates.

The SurveyGizmo online survey company (www.surveygizmo.com) was selected for the web-based creation, dissemination, and data collection of the survey information for this study. SurveyGizmo supports the privacy and confidentiality of survey data by refusing to access client data stores or grant access to client data to outside parties. Data collected via SurveyGizmo is stored indefinitely and will not expire even if the paid subscription to the online service has ended. However, the researcher may request the permanent destruction of online survey data stores should this be required. SurveyGizmo is also Section 508 compliant with regards to online accessibility for persons with disabilities (McDaniel, 2007, June) and has self-certified with the U.S. Department of Commerce's Safe Harbor Framework, which outlines seven guidelines for protecting the privacy of personal data (McDaniel, 2007, May). The leader and follower paper surveys were transferred to the online survey tool with no changes to item content or ordering. Instructions for survey completion were also retained, with minor changes reflecting the correct method for selecting item responses using either the online or the paper survey. Please reference Appendix B for a paper form of the leaders' self-completed survey and Appendix C for the paper version of the follower leadership survey.

Feedback. Following compilation of survey data, feedback reports were written and delivered to each participating pastor in May and June 2009 describing their leadership style(s) and their congregation's organizational feedback in summary form using both leader self-report data and aggregated follower responses. These reports were

an important aspect of the survey process, providing leaders with an informative and relevant leadership and organizational development tool reflecting the results of both the leader and follower surveys. Pastors were given individual discretion on the use of their confidential survey feedback, though they were encouraged to share the findings with the followers in their organization in an open dialogue for leader and organizational enlightenment and improvement. In addition, an overall summary of the leadership and organizational data for the entire state was provided to the United Methodist church's state headquarters and made available for review by all pastors and district superintendents. Responses were averaged across all participating organizations for this summary report to ensure the confidentiality of individual leader participants.

Summary of Questionnaire

The study questionnaire contained measures of leadership styles, leader effectiveness, church health, individual follower outcomes (trust, satisfaction, commitment, and faith maturity), and demographics. To account for possible order effects, half of the questionnaires assessed servant leadership first and half assessed transformational leadership first. Outcome measures were assessed in same order for all questionnaires.

The leader questionnaire contained a total of 146 items and the follower questionnaire totaled 194 items. Based on the number of items and existing completion time estimates for some of the individual measures contained in the survey, completion time for the leader questionnaire was originally estimated at approximately 45 minutes, and completion time for the follower questionnaire was estimated at approximately 60

minutes. Actual completion times were noticeably less at 35 minutes, on average, for leaders and 51 minutes, on average, for followers completing the online surveys.

An outline of all measurement instruments that were included in the current study is provided in Table 9, including the variable, instrument, number of items and who responded to each measure.

Table 9

Variables and Instruments Used in Leader and Follower Questionnaires

Variable, Instrument, and Source	No. of Items	Respondents
Servant leadership Servant Leadership Questionnaire (SLQ) Barbuto and Wheeler (2006)	23	Leaders & Followers
Transformational leadership Multifactor Leadership Questionnaire (MLQ) Bass and Avolio (2004)	20	Leaders & Followers
Distinctions between leader styles Researcher created likert-type scale Adapted Parolini's (2007) semantic differential scale	10	Leaders & Followers
Leader effectiveness (ministerial) Ministerial Effectiveness Inventory (MEI) Majovski (1982)	32	Leaders & Followers
Leader effectiveness (general) Multifactor Leadership Questionnaire (MLQ) Bass and Avolio (2004)	4	Leaders & Followers

Table 9, cont'd

Variable, Instrument, and Source	No. of Items	Respondents
Church health perceptions Beeson Church Health Questionnaire (BCHQ) Kinder (2002), Law (2002), McKee (2003), & Taylor (2003)	26	Followers
Church health statistics Church Transformation Survey (CTS) Nations (2008)	7	Leaders
Faith maturity Faith Maturity Scale (FMS) Benson, Donahue, and Erickson (1993)	12	Leaders & Followers
Trust Organizational Trust Inventory (OTI) Nyhan and Marlowe (1997)	12	Followers
Commitment Affective Commitment Scale (ACS) Continuance Commitment Scale (CCS), and Normative Commitment Scale (NCS) Meyer, Allen and Smith (1993)	12 (total)	Leaders & Followers
Satisfaction Ministerial Satisfaction Scale (MSS) Bivins (2005)	14	Leaders & Followers
Additional MLQ Outcomes (Satisfaction & Extra Effort) Multifactor Leadership Questionnaire (MLQ) Bass and Avolio (2004)	2 & 3 Items, respectively	Followers
Demographic and Organizational Data Researcher created items	12 (Leaders) 24 (Followers)	Leaders & Followers

Independent Measures

Servant leadership. Participating pastors and their followers assessed the servant leadership behaviors exhibited by the pastor using a self and a rater version of Barbuto and Wheeler's (2006) Servant Leadership Questionnaire (SLQ), which was designed to measure individual servant leadership. This questionnaire measures five factors based on Greenleaf's 10 key characteristics of servant leaders as identified by Spears (1995) (See Table 2). The SLQ was chosen over other possible servant leadership measures due to its specific focus on individual leaders as opposed to assuming an organizational climate perspective, as in the OLA (Laub, 2005), and for its theoretical grounding in Greenleaf's (1977) original servant leadership model rather than some of the more recently proposed, and less widely accepted, alternative models, such as Patterson's (2003) moral-ethical servant leadership framework.

The 23-item SLQ is rated on a five-point Likert scale ranging from 0 (Not at all) to 4 (Frequently, if not always). Permission was obtained directly from the survey authors for use of the SLQ in this research study. For the current administration, item stem format was changed in the follower version to match the MLQ, removing the phrase "This person" from the beginning of each item and replacing it with a page-by-page reference to "The person I am rating..." For item number 22 on both leader and follower questionnaires, the word "workplace" was replaced with the sample-appropriate term, "organization" with no change to the meaning of the item.

Given the recent development of this instrument, an in-depth look at its initial reliability and validity data is warranted prior to use in the current study. In its development, the SLQ was first established as face valid using two separate expert

panels, prior to administration and further testing. Following initial administration to 30 leaders and 388 followers, a factor analysis on the rater sample revealed five factors measured by 23 items, reduced from the original 56 items measuring 11 proposed factors. These five factors are labeled as follows: altruistic calling, emotional healing, wisdom, persuasive mapping, and organizational stewardship. A previous confirmatory factor analysis (CFA) using the leader sample tested the five factor model with excellent fit (NFI = .96, CFI = .96, RFI = .95; Barbuto & Wheeler, 2006). Generally speaking, NFI and CFI indices above .90 reflect a good fitting model, as is also true for RFI (Garson, 2009). Reliability based on Barbuto & Wheeler's (2006) initial study also falls within an acceptable range, with leader-version reliabilities on subscales ranging from an α of .68 (emotional healing) to .87 (wisdom) and rater-version reliabilities from an α of .82 (altruistic calling) to .92 (wisdom). Subsequent uses of this measure in follow-up studies reveal similar or greater reliabilities (Daubert, 2007; Ostrem, 2006).

In the development of the SLQ by Barbuto and Wheeler (2006), convergent and divergent validity were tested using both the MLQ and a measure of leadership member exchange (LMX; Graen & Uhl-Bien, 1995). The MLQ and SLQ were correlated, but with low effect sizes, indicating a degree of differentiation. In addition, LMX shared variance with both MLQ and SLQ, but stronger relationships were exhibited with SLQ scales over MLQ scales, providing further support for divergent validity between SLQ and MLQ given the differing patterns of relationship with LMX. Predictive validity was also assessed using the outcome measures of extra effort, satisfaction, and effectiveness as measured by the MLQ. Positive and significant relationships were found for all SLQ subscales in both leader and rater reports on the outcome measures. Incidentally,

transformational leadership showed the highest correlations with outcome measures; however, this may have been affected by a mono-source, mono-method bias as each of the outcomes measured in the study were components of the MLQ measurement instrument (Barbuto & Wheeler, 2006).

In the current study, coefficient alpha reliabilities for the SLQ were measured at both the item level (using all 23 items; $\alpha = .97$) and the scale level (using the five SLQ subscale scores; $\alpha = .91$) with excellent results in both instances. The reliability of the individual subscales in the current sample were also calculated as follows: organizational stewardship ($\alpha = .88$), persuasive mapping ($\alpha = .89$), altruistic calling ($\alpha = .91$), emotional healing ($\alpha = .93$), and wisdom ($\alpha = .93$). A confirmatory factor analysis of the five-scale correlated factor structure was conducted showing a good fit for the data ($\chi^2 = 702.20$, $df = 220$, NFI = .92, CFI = .94, RMSEA = .07, SRMR = .05). The five-factor solution was then compared to a one-factor alternative ($\chi^2 = 2217.70$, $df = 230$, NFI = .75, CFI = .77, RMSEA = .14, SRMR = .07), with results supporting the superiority of the five-factor model.

Transformational leadership. Participating pastors and their followers also assessed the use of transformational leadership behaviors by the pastor in their organization. Bass and Avolio's (1995) Multifactor Leadership Questionnaire (MLQ) was employed to measure transformational leadership as it has demonstrated reliability and validity among numerous populations and related to a wide range of effectiveness criteria. The complete MLQ measures the full-range leadership model, including: a) the "Four I's" of transformational leadership (idealized influence, both attributed and behavioral, inspirational motivation, intellectual stimulation, and individualized

consideration), b) transactional leadership (contingent reward and active management-by-exception), and c) passive-avoidant leadership (passive management-by-exception and laissez-faire behaviors). Also included in the MLQ instrument are several outcome questions assessing follower's extra effort, the leader's effectiveness, and satisfaction with the rated leader (Avolio & Bass, 2004). Two forms, one for the leader and one for followers, allow for leadership assessment from multiple perspectives.

The MLQ 5x Short was used for this assessment due to its reduced size and improved reliability over the original instrument (Avolio et al., 1999). However, because of the focus in this study on transformational leadership as opposed to the other full-range leadership model components (transactional and passive-avoidant leadership), only the transformational leadership items were retained in the survey questionnaire. In addition, leaders were not asked to self-assess their expectations of followers' satisfaction and extra effort as part of the MLQ's built-in outcome variables, further reducing the original 45-item MLQ to 24 items for leaders and 29 items for followers. Completion of the revised MLQ was expected to take 10 minutes or less, with items rated on a five-point Likert scale between 0 and 4, with 0 representing *Not at all* and 4 representing *Frequently, if not always* (Avolio & Bass, 2004).

Reliability estimates of internal consistency for the MLQ in existing research are generally above an alpha-level of .70 and go as high as .92 (Avolio & Bass, 2004). Results from the use of the MLQ among a wide range of raters and leader populations reveal consistency of the instrument in psychometric properties and findings of transformational leadership effectiveness, supporting the use of this instrument in the current study. However, to make this measure fully applicable in the current population,

item number 37 on both the leader and follower questionnaire, was reworded to change the term “job-related needs” to say, “needs related to their work in the organization” for leaders and “needs related to my work in the church” for followers.

In the current study, coefficient alpha reliabilities for the MLQ were measured at both the item level (using all 20 items; $\alpha = .95$) and the scale level (using the five MLQ subscale scores; $\alpha = .93$) with excellent results in both instances. The reliability of the individual subscales in the current sample were also calculated as follows: behavioral idealized influence ($\alpha = .77$), individualized consideration ($\alpha = .79$), attributed idealized influence ($\alpha = .81$), intellectual stimulation ($\alpha = .84$), and inspirational motivation ($\alpha = .89$). A confirmatory factor analysis of the five-scale, second-order factor structure was conducted, showing good fit for the data ($\chi^2 = 683.11$, $df = 165$, NFI = .88, CFI = .91, RMSEA = .09, SRMR = .05) similar to the historical fit data provided by Avolio and Bass (2004) in their MLQ manual (NFI = .91, GFI = .91, RMSR = .04). The five-factor solution was then compared to a one-factor alternative using the current dataset ($\chi^2 = 897.61$, $df = 170$, NFI = .85, CFI = .87, RMSEA = .10, SRMR = .05), with results supporting five factors as better-fitting for the data ($p = .00$).

The CFA results were also reviewed to examine the individual item contributions to the five MLQ factors. Two MLQ items revealed relatively weak relationships ($\beta s < .50$) with their corresponding factors. “Talks about his/her most important values and beliefs” was weaker ($\beta = .45$) than the other items in the idealized influence (behavioral) subscale (βs ranging from .74 to .76), and the “Displays a sense of power and confidence” item ($\beta = .43$) had a considerably lower relation to the idealized influence (attributed) subscale than the other three items (βs ranging from .81 to .86). The content

of the second item on displaying power and confidence, in particular, is understandable for its weak relationship as several follower comments were received by the researcher during data collection on this item. Respondents were confused about the word, “power”, and whether that was something that should be considered a positive or negative trait in the pastors that they were rating. Possible deletion of these two items was explored for subsequent impact on scale reliability and fit indices. Very small, but significant improvements (based on the difference in chi-squared; $p < .01$) were noted in subscale reliabilities and overall model fit when removing these two items ($\chi^2 = 551.94$, $df = 130$, NFI = .90, CFI = .92, RMSEA = .09, SRMR = .05) as compared to the original five-factor solution ($p = .00$); however, the actual increases in fit (.02 increase in NFI and .01 increase in CFI) were not large enough for the researcher to justify elimination of these items from the scale in the statistical analysis. Retaining these items is consistent with MLQ theory and previous use of the leadership instrument and was not expected to adversely affect the analysis given the relatively small improvements noted by their removal.

Also included in the MLQ instrument are outcome measures of leader effectiveness, follower satisfaction with the leader, and followers’ extra effort as result of the leader’s influence. These items are measured in the follower questionnaires; however, they are not used in the hypothesis testing for this study. Separate instruments were chosen to measure ministerial leader effectiveness (the Ministerial Effectiveness Inventory) and follower satisfaction (the Ministerial Satisfaction Scale) as outlined below under Dependent Measures, and follower extra effort is not a hypothesized outcome in this research study.

Dependent Measures

In the current study, a variety of outcome measures have been chosen to provide a thorough assessment of the effects of leadership style on the organization and its followers, examining a more complete array of possible outcomes in church organizations than has been examined in any single study in the past. Outcomes assessed include: follower perceptions of leader effectiveness, follower perceptions of church health, church health statistics, follower trust in the leader and the organization, follower satisfaction, follower commitment to the organization, and follower faith maturity.

Leader effectiveness. One of the most important aspects of assessing ministerial effectiveness in general is the assessment of the individual pastor and his/her fulfillment of role expectations in the form of expected leadership characteristics and the effective performance of ministerial job functions. This specific form of leader effectiveness was measured in the current study using the Ministerial Effectiveness Inventory (MEI; Majovski, 1982). The MEI was developed and validated with pastors in the United Methodist Church to assess the most important criteria of ministerial leader effectiveness as determined by the Readiness for Ministry project (Schuller et al., 1980). The MEI contains 59 items measuring nine components of ministry effectiveness and a 10th scale assessing undesirable or disqualifying personal and behavioral characteristics (Malony & Majovski, 1986). The nine components of ministerial effectiveness measured by the MEI include: 1) open, affirming style, 2) caring for others, 3) cooperative congregation-focused leadership, 4) theologian in life and thought, 5) observable personal commitment to faith, 6) development of fellowship, worship, and preaching, 7) denominational awareness, 8) ministry to the community and the world, and 9) an emphasis on a priestly-

sacramental approach to ministry (Majovski, 1982; Malony & Majovski, 1986; Schuller et al., 1980).

The MEI items are rated on a six-point Likert-type scale ranging from 1 (Never) to 6 (Always). The reliability of the MEI in previous research is acceptable for self-ratings ($\alpha = .82$) and excellent for other ratings ($\alpha = .96$ to $\alpha = .99$). In addition, the MEI assessments of others were valid in predicting the organizational measures of church membership and attendance ($r = .26$ to $r = .41$, $p < .01$; Malony & Majovski, 1986). In a follow-up study, Butler and Herman (1994) confirmed both the reliability and validity of the MEI for ministerial leaders in the Nazarene denomination. Scores on the MEI reflected the differences between leaders considered both effective and ineffective. In addition, ministers rated high on the MEI received superior ratings in separate managerial practices and leadership behavior assessments (Butler & Herman, 1994).

Permission to use the MEI was received via correspondence with its original author, Dr. Majovski. Due to the expected length of the combined set of instruments in this study, however, the MEI was reduced in size from 59 to 32 items. Previous item analyses and confirmatory factor analyses were unavailable for review in making specific decisions on which items to retain or remove for this study, so content analysis by subscale was used to make item-reduction decisions. Additionally, seven items were modified either for clarity or to eliminate negative wording, and two items were added to the measure in order to incorporate all of the highly rated denomination-specific items for the United Methodist church as reported in the original Readiness for Ministry survey project, upon which the MEI is based (Schuller et al., 1980). Finally, for consistency and flow, the wording of item stems in the follower version were modified to match the

format of the MLQ leadership measure, such that the “This minister...” stem was removed from the beginning of each statement and replaced with a page-by-page prompt for response that states, “The person I am rating...”, with each subsequent item following from this introductory line.

The coefficient alpha reliability of the 32-item MEI in the current study was $\alpha = .96$ with a very slight improvement in reliability (to $\alpha = .97$) noted by the removal of one of two original MEI items, “Shows indications of professional immaturity in ministry” or “Entertains ambitions that are not consistent with a ministerial calling.” These items represent two of the three reverse-scored items in the MEI that were included to address leader traits that are detrimental to leader effectiveness. A confirmatory factor analysis using a one-factor MEI structure ($\chi^2 = 1487.54$, $df = 461$, $NFI = .84$, $CFI = .89$, $RMSEA = .07$, $SRMR = .05$) was conducted in AMOS to determine the factorial contribution of these two items to the total scale to help gauge whether their removal from the scale would be desirable. While standardized betas in the factor analysis results were notably weaker for the two items in question ($\beta = .34$ and $\beta = .33$, respectively) than for the other items in the scale, removal of these items represented only a very small improvement in fit over the complete one-factor model ($\chi^2 = 1327.74$, $df = 405$, $NFI = .86$, $CFI = .90$, $RMSEA = .07$, $SRMR = .05$, $p < .01$). Thus, the decision was made to retain the MEI scale as originally hypothesized and run statistical tests using all 32 items in one factor.

Church health perceptions. The measurement of church health provides a more complete view of what comprises a thriving church organization as opposed the traditionally narrow focus on church growth via numbers as the gauge of effectiveness, especially given that growth in numbers within the organization

frequently follow from organizational health and vice versa (Percy, 2003; Wagner, 1987). This was confirmed in McKenna and Eckard's (2009) interview study, where 26% of responding pastors indicated that church health and the spiritual, emotional and mental health of the church's staff were important indicators of their personal effectiveness as pastors.

Developed in response to this shift in focus from church growth to church health as an appropriate organizational outcome for church organizations, the Beeson Church Health Questionnaire (BCHQ) was developed and tested by Kinder (2002), Law (2002), McKee (2003) and Taylor (2003) after reviewing existing research and writings on church growth and effectiveness and incorporating the ideas of well-known names in the field including Macchia (1999), McGavran and Hunter (1980), Schwarz (1996), Wagner (1987), and Warren (1995), among others. The complete BCHQ contains 54 items examining eight theoretical components of church health, including: authentic community, empowering leadership, engaging worship, functional structures, intentional evangelism, mobilized laity, passionate spirituality, and transforming discipleship (refer back to Table 7).

The BCHQ was field tested prior to its original implementation for reliability and validity and has been used in several dissertation research projects since its original development, revealing relationships between church health and church growth in several different Christian denominations, including Baptist (Kinder, 2002), United Methodist (Law, 2002), Presbyterian (McKee, 2003), and Christian and Missionary Alliance churches (Taylor, 2003). While reported by its developers as reliable using split-half testing in its development, specific reliability information

on the BCHQ was not available.

Permission to use the BCHQ has been received via communication with Asbury Theological Seminary and the instrument's authors. In the current study, only followers are asked to complete this assessment of church health as the nature of the questions address the specific experiences of the congregation's members. Each item in the BCHQ is evaluated on a five-point Likert scale response format ranging from strongly disagree (1) to strongly agree (5). In an effort to reduce the length of the overall study survey, the BCHQ has been modified for this study, reducing the number of items from 54 to 26. Item reductions were made on the basis of a content analysis by subscale. In addition, three of the retained items were modified for clarity and to eliminate the need for reverse scoring.

Both the coefficient-alpha reliability and the proposed model fit were examined for the BCHQ due to its limited use in research studies to date. An overall coefficient-alpha reliability of $\alpha = .92$ was obtained for the complete 26-item scale in the current sample. Subscale reliabilities did not fare as well, ranging from $\alpha = .54$ for the three items in the intentional evangelism subscale to the highest value of $\alpha = .80$ for the four items in the functional structures subscale. Confirmatory factor analyses were conducted to assess whether the theoretical eight-factor solution was supported with this data, given the less-than-desirable alphas reliabilities of the subscales, or whether a one-factor solution would be a better fit. Refer to Table 10 for a summary of the CFA results in AMOS using the BCHQ instrument.

Table 10

Confirmatory Factor Analyses for the Beeson Church Health Questionnaire

Model	$\chi^2(df)$	$\Delta\chi^2(\Delta df)$	NFI	CFI	RMSEA	SRMR
Eight Factors						
2 nd Order ^b	1134.74(291)	--	.77	.82	.083	.069
Correlated Factors ^a	1004.57(271)	130.17**(20)	.80	.84	.080	.066
Correlated (Delete 3 Items – 13, 27, 45) ^a	815.88(202)	318.85**(89)	.82	.86	.085	.063
Correlated (Delete 4 Items - 13, 27, 45, 47) ^a	695.42(181)	439.31**(110)	.84	.88	.082	.057
One Factor						
All 26 Items	1265.10(299)	130.37**(8)	.75	.79	.087	.070
Delete 4 Items – 13, 27, 45 & 47	930.46(209)	204.28**(82)	.79	.83	.090	.061
Delete 4 Items – 13, 27, 45, 47 & Add 3 Correlated Errors	747.18(206)	387.56**(85)	.83	.86	.079	.056

^a Model is Not Positive Definite

^b Negative Residuals in Model

** $p < .01$

Initial CFA findings, as shown in Table 10, indicated that an eight-factor model using either a second order structure or a correlated factor structure was not reliable due to model complications with negative residuals and/or the model not being positive definite. A one-factor solution eliminated the model inadmissibility issues, but still resulted in less-than-desirable fit statistics. By deleting four poorly fitting items from the scale and accounting for two correlated errors terms, the fit of the model improved, though still did not reach above .90 for NFI or CFI using either the eight-factor or the one-factor solution. Thus, the one-factor solution is preferred

given that it was the most parsimonious model.

The four items with the weakest fit, which were removed from the final BCHQ scale in the current study, were as follows: “Tithing is a priority in my life” ($\beta = .25$), “I experience deep, honest relationships with a few other people in my church” ($\beta = .37$), “I share my faith with non-believing family and friends” ($\beta = .32$), and “I study the Bible and pray regularly, depending on God for answers to life’s issues” ($\beta = .29$). All of these items related to the individual respondent’s personal spiritual life and enactment of their faith. While it might make sense that churches with individuals having strong spiritual health or growth would contribute to the health of the church organization as a whole, these items did not fit with the content of the rest of the instrument which was more general and organizationally focused as opposed to dealing with personal, or individual, faith characteristics. Removing these items also reduces redundancy as these types of personal faith indicators are measured separately in the assessment of faith maturity.

Church health statistics. The Church Transformation Survey (CTS; Nations, 2008) measures 10 characteristics that, when taken together, provide an alternative, objectively-based indicator of church health and well-being. The 10 components that comprise the CTS score for each church organization include the following: worship attendance, professions of faith, apportionments paid, small groups, advertising and outreach, training and leadership development, rotation of leadership, hospitality, guest follow-up, and first-time guests (refer back to Table 6 for detailed descriptions). Point values are assigned within each scoring category based on the questionnaire responses, and these point totals indicate whether the organization may

be classified as “dying” (10 - 20 points), “maintaining” (21 - 39 points), or “transforming” (40 - 50 points). These score categories identify where the potential exists for churches to make changes in order to develop into a more desirable, vital and healthy organization. Permission to use the CTS measure in this study was obtained via direct communications with the instrument’s author.

Additional reinforcement on the use of the CTS instrument in the current study was garnered upon learning that this same instrument was used for several years previously in the same United Methodist conference in which the current study was taking place. The data needed to calculate current CTS scores for the participating church organizations was obtained via two sources: 1) annual statistical tables published by the denomination’s state headquarters, and 2) seven supplemental questions included in the individual and organizational demographics section of the leaders’ online survey.

Because the CTS is a nonstandard instrument, compiling a set of statistical indicators at the organizational level that may point to the health of a church organization, the same levels of statistical reliability that would be found with a traditional individual-level survey questionnaire are not expected. Rather, examining the CTS data in relation to the other measures in this study provides a greater understanding of how this measure fits into the church health evaluation domain. With that in mind, however, coefficient-alpha reliability of the 10 CTS component scores assessed as a single scale was still calculated, resulting in a reliability score of $\alpha = .49$ across the 57 churches in the organizational sample.

Trust. Follower trust was measured in the current study using Nyhan and Marlowe's (1997) Organizational Trust Inventory (OTI). This 12-item scale measures both follower trust in leadership (eight items) and follower trust in the organization (four items). Respondents were asked to rate their confidence level in their leaders or the organization using a scale that ranges from "Nearly Zero" (1) to "Near 100%" (7). The OTI has been used in existing research on servant leadership (Joseph & Winston, 2005), with international samples (Erturk, 2008), and in the public sector (Nyhan, 2000), yielding coefficient alpha reliabilities of $\alpha = .92$ to $\alpha = .96$ when used in its entirety (Erturk, 2008; Joseph & Winston, 2005; Nyhan & Marlowe, 1997).

In the current study, coefficient-alpha reliabilities were calculated separately for the eight-item trust in leader scale ($\alpha = .97$) and the four-item trust in organization scale ($\alpha = .97$). The model fit for a two-factor correlated model of trust was also calculated using CFA ($\chi^2 = 253.99$, $df = 53$, NFI = .95, CFI = .96, RMSEA = .10, SRMR = .04) and verified as superior ($p = .00$) to a unidimensional model of trust comprised of all 12 items in a single factor ($\chi^2 = 860.00$, $df = 54$, NFI = .84, CFI = .85, RMSEA = .19, SRMR = .10). CFA findings in the current study actually outperform those of Nyhan and Marlowe's (1997) original research where a 2-factor solution was also found to be the better-fitting model among all three study groups examined (CFI = .94, GFI = .83 to .88, RMSR = .12 to .08) (p. 624).

Satisfaction. Bivins (2005) developed a short 12-item Ministerial Satisfaction Scale (MSS) for pastors to assess their job satisfaction with their current position, including working conditions, relationships, responsibilities and recognition. Respondents were asked to rate their satisfaction on a six-point Likert scale ranging from

(1) “very dissatisfied” to (6) “very satisfied”. To assess follower satisfaction in this study, the Ministerial Satisfaction Scale was modified for followers to mirror the leader’s survey, addressing their satisfaction with their work in the church. Two additional items have also been included in both the leader and follower surveys for a global assessment of satisfaction with the church organization and with the effectiveness of the pastor’s current leadership style.

In addition to the MSS instrument, follower satisfaction with the leader was also assessed by two items in the MLQ portion of the follower questionnaire; however, these items were also not incorporated into the MSS results for hypothesis testing in this study following factor analyses indicating no significant improvement in model fit when the two additional MLQ satisfaction items were included with the 14 original MSS items to get an overall follower satisfaction score.

Coefficient-alpha reliability of the MSS using all 14 items in this study was $\alpha = .88$. A confirmatory factor analysis was also conducted to examine the model fit for this scale due to its limited use in previous research. A one-factor solution incorporating all 14 items resulted in a relatively poor fitting model ($\chi^2 = 554.63$, $df = 77$, $NFI = .76$, $CFI = .78$, $RMSEA = .12$, $SRMR = .08$) with NFI and CFI values well below the generally accepted conventions of .90, and RMSEA and SRMR values above the conventional .05 value (Garson, 2009). One possible explanation for this relatively poor fit was the comprehensive nature of the items included in the satisfaction scale, addressing a variety of areas of possible satisfaction and dissatisfaction that are not necessarily highly correlated with one another at the item level. To achieve a significantly stronger model fit ($p < .01$) with no change in scale

reliability ($\alpha = .88$), two correlated error terms were included in the CFA model and three of the poorest fitting items were deleted ($\chi^2 = 261.93$, $df = 42$, $NFI = .86$, $CFI = .88$, $RMSEA = .11$, $SRMR = .06$).

The three deleted items assessed follower satisfaction with “the facilities of the church organization” ($\beta = .43$), “the amount of hours I work for the church each week” ($\beta = .41$), and “my compensation for work performed for the church” ($\beta = .45$). In essence, the church facilities were not a strong contribution to followers’ assessments of satisfaction, and given that many of the respondents were not paid employees of the church organization, inconsistent responses to questions concerning work performed for the church and compensation for that work was understandable.

Commitment. To examine the three-component model of commitment in church organizations, Meyer et al.’s (1993) assessment of affective, continuance, and normative commitment in organizations was completed by both leaders and followers in the current study. Each commitment item is measured on a seven-point scale ranging from strongly disagree (1) to strongly agree (7). Median reliabilities of the Affective Commitment Scale (ACS), Continuance Commitment Scale (CCS), and Normative Commitment Scale (NCS) are $\alpha = .85$, $\alpha = .79$, and $\alpha = .73$, respectively (Allen & Meyer, 1996). Originally an 18-item scale, with six items for each subscale, only 12 items will be retained for the current study. Based on the factor analysis and item loading data available in Meyer et al. (1993), the two items with the lowest parameter estimates were removed from each of the three subscales prior to survey administration.

Coefficient-alpha reliabilities of each of the three commitment scales were calculated on the basis of follower responses to the survey for affective commitment ($\alpha =$

.80), continuance commitment ($\alpha = .45$), and normative commitment ($\alpha = .62$). Removing one item from each of the continuance and normative commitment scales slightly increased their reliability score (to $\alpha = .48$ and $\alpha = .66$, respectively), but not by enough to justify actual removal of these items from the scale for analysis. Confirmatory factor analyses on each commitment scale were also conducted to examine the factor contributions of each item and the model fit for these items with the data. The model fit statistics on the basis of the CFA results indicated stronger fit for the four-item Affective Commitment Scale ($\chi^2 = 5.56$, $df = 2$, NFI = .99, CFI = .99, RMSEA = .07, SRMR = .02), than for the Continuance Commitment Scale ($\chi^2 = 14.24$, $df = 2$, NFI = .86, CFI = .87, RMSEA = .12, SRMR = .05) and Normative Commitment Scale ($\chi^2 = 40.85$, $df = 2$, NFI = .86, CFI = .87, RMSEA = .21, SRMR = .08), which was in accordance with the results of the reliability analysis on these scales. The possibility of an overall commitment scale made up of the three component parts was also considered, though as confirmed by previous research (Allen & Meyer, 1996), the three commitment components performed better both theoretically and empirically as separate scales than as a single scale made up of three correlated factors ($\chi^2 = 436.40$, $df = 51$, NFI = .72, CFI = .74, RMSEA = .13, SRMR = .12; $p < .01$).

Faith maturity. Faith maturity was measured using Benson et al.'s (1993) Faith Maturity Scale (FMS). This instrument was originally designed with 38 items assessing eight dimensions of faith, including: belief in God, personally experiencing "fruits of faith", integrating one's faith and life, seeking continued spiritual growth, participating in and encouraging a community of faith, maintaining "life-affirming" values, advocating social change, and acting on personal values through service (p. 7). Respondents are

asked to rate how true each statement is for them with responses on a seven-point scale ranging from “Never true” (1) to “Always true” (7). Past reliability estimates from a national sample of over 3000 adults in mainline denominations that completed this instrument reflected a .88 coefficient alpha reliability. A shortened, 12-item version of this scale has been identified through factor analysis to have the same reliability ($\alpha = .88$) among a sample of adults in mainline Protestant churches. This shortened version was correlated at $r = .94$ with the full 38-item version of the scale and shows similar, including some higher, relationships with criterion variables (Benson et al., 1993).

The Faith Maturity Scale was designed to incorporate items assessing both a vertical relationship with God and horizontal relationships with others (i.e. moral or spiritual values, service to others, etc.) in the practice of one’s faith. Previous validation of the scale as described above used a unidimensional framework. In the current study, reliability and model fit were assessed for both a unidimensional and a two-factor model separating the horizontal and vertical components of faith maturity to determine which approach provided a better fit for the data. Overall scale reliability for the 12-item FMS used in this study was calculated at $\alpha = .88$ with the Horizontal Faith Maturity and Vertical Faith Maturity subscales at $\alpha = .78$ and $\alpha = .85$, respectively. Model fit was assessed via confirmatory factor analyses using AMOS with the two-factor faith maturity model ($\chi^2 = 235.69$, $df = 51$, NFI = .89, CFI = .91, RMSEA = .09, SRMR = .06), faring noticeably better across all fit statistics examined than the unidimensional model ($\chi^2 = 455.26$, $df = 54$, NFI = .79, CFI = .81, RMSEA = .13, SRMR = .08). However, in the faith maturity model with two correlated factors, horizontal and vertical faith maturity were still correlated at $r =$

.88, providing continued reinforcement for the use of a single faith maturity score while testing the study hypotheses.

Demographic and Organizational Data

The final 12 items on the leader survey and 24 items on the follower survey contained demographic questions and other pertinent items about the church organization and the followers' participation and involvement in their church. Both leaders and followers were asked to provide responses on their gender, age, ethnicity, family status, and education level. Church leaders were also asked how many years they have been employed in a ministerial career and the age of the church organization that they are currently leading as a possible contributing factor to the organizational outcomes of the current study. Actual pastor's salary and information about their current tenure was gathered via the published statistics from the state denomination's headquarters. Followers were additionally asked about their role in the church (including whether they were a member of the paid staff and whether they were a pastor or ministry leader), their attendance and participation in church activities, their annual household income (via the use of bracketed ranges), and their estimated annual monetary contributions to the church they were attending.

Follower data on estimated household monetary contributions to the church and their reported household income were used to determine each follower's approximate percentage of income given to the church, titled "follower giving." At the individual level, follower giving (as a percentage of estimated household income) is examined as a potential objective measure of organizational "success" or well-being, as is commonly done in the examination of church effectiveness (McKenna & Eckard, 2009). This giving

outcome was likely a result of a number of contributing factors, including possibly the individual's response to the leadership of their pastor, their individual commitment to the organization, trust in the leader and organization, satisfaction, or even their faith maturity. For example, one would expect individuals with greater levels of faith maturity to have an increased commitment to the principal of tithing, which supports donating 10 percent or more of one's income to their local church organization each year.

Possible control variables at the individual level that were examined in this study included: survey scale order, follower staff status, follower pastoral role, follower age, and follower gender. "Survey scale order" is a dichotomous indicator reflecting the order in which the leadership style surveys were administered. A zero value indicates that the MLQ items came prior the SLQ items in the survey and a value of "1" indicates that the SLQ items came before the MLQ items. "Follower staff status" indicates whether an individual was a paid member of the church staff (1 = Yes) or a volunteer acting in any number of leadership roles in the church (0 = No). "Follower pastoral role" is another dichotomous indicator with a value of "1" assigned to respondents who identified themselves as members of the pastoral staff or as lay ministry leaders and a value of "0" assigned to all other staff and follower respondents.

Several items in the demographic and organizational data section of the leaders' survey were used to calculate the Church Transformation Survey (CTS) scores as discussed in a previous section of this paper. Organizational data used to calculate CTS scores was also collected using the statistical reports that are available through the denomination's annual conference journal, including data on church size and organizational financial data. One of the 10 components of the CTS score, percent change

in church attendance over a five-year period (2005 – 2009), is also being examined as a stand-alone objective dependent variable, “change in church size.”

Published financial reports publicly available in the denomination’s annual journals were used to obtain data on church receipts from charitable giving and total expenses paid by each church organization. Net financial positions (receipts minus expenses) for 2006 and 2009 were adjusted to per-person values to account for organizational differences in church size. A single objective dependent variable was then calculated to reflect the net financial position of each church organization over a four-year period of time (2006 – 2009), called “change in church finances.” A five-year timespan was not used for this variable due to missing data in the 2005 journal on financial receipts from giving. “Change in church finances” provides a traditional measure of church financial success as is commonly used among churches in general practice (McKenna & Eckard, 2009).

Possible control variables considered at the organizational level included church size, pastor tenure, total years in a pastoral career, pastor education, pastor gender, and a pastor moving indicator. Church size is differentiated from the “change in church size” variable as church size reflects a static assessment of the average weekly worship attendance in the prior year, as opposed to considering a trend over time. Pastor tenure reflects the number of years that the pastor has been with the current church organization. Pastor education indicates the highest level of education achieved by pastors participating in the survey study. A zero-value on the variable equates to “some college or trade school”, a “1” corresponds with “college or trade school graduate”, a “2” reflects Masters level graduate studies, and a “3” reflects Doctoral level graduate studies.

The pastor moving indicator, “Pastor moving in 2009” is a unique dichotomous indicator variable reflecting whether the pastor who participated in the study was slated to transfer to a new church organization within the same calendar year that the survey study was conducted (1 = Yes) or whether they would remain with their current church organization (0 = No). This variable is included as a control in the study to account for the possibility of lower ratings on survey measures (i.e. leader effectiveness, church health, trust, satisfaction, etc.) among followers in organizations where pastors are designated for reassignment.

Summary of Study Variables

In review, the independent variables in the current study are the leadership styles of participating pastors as evaluated by their staff and followers in their organization who are involved in volunteer or elected leadership roles. The two leadership styles measured in this study are servant leadership (measured with the SLQ) and transformational leadership (measured with the MLQ). A wide range of dependent variables were selected for measurement in order to assess outcomes at various levels of the organization, including follower perceptions of leader effectiveness (MEI), follower perceptions of church health (BCHQ), follower trust in the leader and the organization (OTI), and follower satisfaction (MSS), commitment (ACS, CCS, & NCS), and faith maturity (FMS). At the individual level, follower giving (as a percentage of estimated household income) is examined as an objective measure of organizational “success” or well-being. Possible control variables at the individual level included: survey scale order, follower staff status, follower age, and follower gender.

The organization-level component of the individual follower ratings on independent and dependent variables measured via the study questionnaire were incorporated in the analysis via the use of Hierarchical Linear Modeling, which accounts for the nesting of followers within organizations evaluating the same leader. In addition, the church health statistics scores (CTS) were measured directly at the organization level, with only a single CTS score per organization. The other objective measures of organizational “success” or well-being that are examined in this study are percentage change in church size over time (2005 – 2009) and a measure of change in church finances over time (2006 – 2009). Possible control variables at the organizational level included: a static assessment of church size (based on average weekly worship attendance), the pastor moving indicator, pastor tenure at the current organization, pastor education level, and pastor gender.

Analysis

With a thorough understanding of the study variables in place, including their measurement and use, the appropriate analytical methods are outlined below. One of the first things to consider in deciding what type of analyses to use in testing of the study’s hypotheses is the multilevel nature of the data being collected. In the first level, there are the individual responses of the followers within each organization on leadership measures, the church health assessment and individual outcomes such as trust, satisfaction, commitment, and faith maturity. The second level reflects the impact of the organization itself (or the leader, as the case may be) on the constructs assessed in the follower questionnaire.

Hierarchical Linear Modeling (HLM) is a form of regression that examines the variance at two levels of analysis, both within groups and between groups (in this case, the church organizations), accounting for specific individual-level variations in data within the analysis rather than averaging individual responses on each variable to a single value for each group. In this way, the fullness of the data collected is retained throughout the statistical analysis. Using HLM for nested data as opposed to standard linear regression also allows a greater degree of accuracy in estimating test statistics and parameter estimates by taking into account the clustering of individuals into higher-level groups (the organizations) and the accompanying loss of independence between the individual responses of participants within the same organization, evaluating the same leader, creating an intraclass correlation (Garson, 2008; Raudenbush & Bryk, 2002).

In examining the assumptions of HLM, one of the key strengths of this method is that independent observations are not required. As previously noted, it was expected that individuals within the same groups would have an intraclass correlation associating their responses. However, other key assumptions for HLM, such as linearity and normality, were also examined in the context of the current dataset. As is often the case with survey data in organizations, most of the variables were negatively skewed in their distributions (ratings tended to be more favorable). A number of possible transformations were explored to remedy this issue. In the end, all survey-assessed variables were transformed via z-scores to standardize the distribution (Hair, Anderson, Tatham, & Black, 1998).

Standardizing the study variables using z-scores, such that each variable had a mean of “0” and a standard deviation of “1” also resulted in grand mean centering of those variables. Grand-mean centering was appropriate for several reasons. First, by

grand-mean centering the predictor variables, interpretation of statistical results is more meaningful, particularly in an organizational setting. For example, in regression, the estimated intercept typically represents the expected value of the dependent variable when the predictor is equal to zero. If a zero value on the predictor variable (in this case servant or transformational leadership) is not meaningful or non-existent, interpretation of statistical results may be confusing. Centering a variable on the grand mean transforms interpretation of the intercept estimate to coincide with when the predictor variable is at the mean for that variable, providing an interpretation that is more meaningful in real-world applications (Hofmann & Gavin, 1998). Furthermore, in HLM, grand mean centering continues to account for the individual level (level 1) predictor by representing the variance in the intercept term as the between group variance in the outcome measure adjusted for the level 1 predictor(s). In contrast, group mean centering would result in a very different statistical outcome as the group level relationship between the group or organization-level (level 2) predictor and the outcome variable would be considered at the exclusion of the level 1 predictor. Finally, grand mean centering also helps reduce the possible effects of multicollinearity in the data by reducing the correlation between the intercept and slope estimates across groups (Hofmann & Gavin, 1998; Raudenbush & Bryk, 2002).

To complete the examination of the dataset distributions and appropriateness for use in HLM, an analysis of possible outliers was also conducted. Possible outliers in the context of individual, bivariate, and multivariate regression were thoroughly reviewed, and no records were eliminated as influential outliers since no individual respondent or organization were flagged as an outlier across multiple contexts. Also, prior to

conducting the HLM analyses, both descriptive statistics and correlational analysis were calculated on all study variables at both the individual and organizational level (individual level data aggregated by organization). These analyses provided a basic understanding of the data and the variables' relationships to one another and are presented in the results section. Any scale modifications chosen following the reliability and confirmatory factor analyses, as described previously in the Methodology chapter, were implemented prior to this and all other statistical analyses.

Hierarchical Linear Modeling Steps

Using Raudenbush and Bryk (2002) and Peugh and Enders (2005) as guides in the analysis process, the first step in HLM is to run a null, intercept-only model for each dependent variable. This baseline model shows the level and significance of variance for each dependent variable both within organizations and between organizations. The HLM equation for the null model is presented in Equation 1 below.

$$Y_{ij} = \gamma_{00} + \mu_{0j} + r_{ij} \quad (1)$$

In Equation 1, Y_{ij} is the outcome variable of interest, γ_{00} is the grand-mean outcome in the population, and μ_{0j} is the random effect associated with unit j which is assumed to have a mean of zero and variance of τ_{00} (the population variance among the group means). The null model is also referred to as the intercept-only model in that no predictor variables are included in this analysis (Peugh & Enders, 2005).

The results of the null HLM model provide the information necessary to calculate the intra-class correlation coefficients (ICCs), reflecting the ratio of the within-group

variance divided by the total variance (made up of both within and between groups variance). ICCs can range in value from 0 to 1, with a value of “0” reflecting no within-group variation and a value of “1” reflecting no variation between groups. In a multilevel model, level 2 variables (variables at the group or organization level) can then be used to explain the variance that exists between groups. If no significant variance is present between groups, then there is no inherent need to incorporate level 2 variables into the data analysis and traditional regression may be used in lieu of HLM, if so desired (Garson, 2008; Peugh & Enders, 2005). A summary of ICC calculations is provided in the Results section, including support for the use of HLM regressions in the subsequent analyses.

Tests of Hypotheses

Hypothesis 1 stated that the use of servant leadership by pastors would relate positively to leader, organizational, and follower outcomes including leader effectiveness, church health perceptions, church health statistics, follower trust, follower satisfaction, follower commitment, and follower faith maturity. Hypothesis 2 mirrored Hypothesis 1, stating that the use of transformational leadership by pastors would relate positively to the same set of leader, organizational, and follower outcomes. To test these hypotheses, separate HLM regressions were run for each expected outcome to determine the magnitude and significance of the relationship with leader style (servant leadership and transformational leadership, respectively, for Hypotheses 1 and 2). The majority of the hypothesized outcomes were modeled at level 1, reflecting the individual responses from followers in each church organization, including: follower perceptions of leader effectiveness (MEI), follower perceptions of church health (BCHQ), follower trust in the

leader and the organization (OTI), and follower satisfaction (MSS), commitment (ACS, CCS, & NCS), and faith maturity (FMS). For the level 2 outcome variables under consideration in this study, standard regressions were utilized in lieu of HLM. CTS scores were collected at the organization level and do not vary based on individual responses, thus standard regressions were used to test the relationship between leader style (aggregated from follower responses with adequate levels of agreement) and church health statistics.

In addition, several objective measures of organizational effectiveness were examined beyond those hypothesized in order to examine outcomes similar to those examined in previous church effectiveness research. Of these additional variables, follower giving was examined using HLM as it is an individual variable, while percent change in church size over time and change in church finances over time were examined using standard regressions as they represent organization-level variables similar to the CTS scores.

The HLM equations that were used to test both Hypothesis 1 (for SLQ) and 2 (for MLQ) are shown in Equations 2 through 4, using SLQ as the predictor in this example.

$$\text{Level 1: } Y_{ij} = \beta_{0j} + \beta_{1j}(\text{SLQ}_{ij}) + r_{ij} \quad (2)$$

$$\text{Level 2: } \beta_{0j} = \gamma_{00} + \mu_{0j} \quad \text{and} \quad \beta_{1j} = \gamma_{10} + \mu_{1j} \quad (3)$$

$$\text{Combined: } Y_{ij} = \gamma_{00} + \gamma_{10}(\text{SLQ}_{ij}) + \mu_{0j} + \mu_{1j}(\text{SLQ}_{ij}) + r_{ij}. \quad (4)$$

Equation 4 represents a combination of the level 1 (Equation 2) and level 2 (Equation 3) equations, where Y_{ij} is the outcome variable of interest, γ_{00} is the average intercept across

organizations, γ_{10} is the average regression slope across organizations, μ_{0j} is the random effect of unique increment to the intercept associated with organization j , μ_{1j} is the unique increment to the slope associated with organization j , and r_{ij} is the random error, which is made up of three components: 1) μ_{0j} – the random effect of organization j on the mean (given that the intercept represents the grand mean); 2) μ_{1j} – the random effect of organization j on the slope; and 3) the level-1 residual variance (Peugh and Enders, 2005; Raudenbush & Bryk, 2002). To test Hypothesis 1, SLQ was used as the predictor variable as shown in Equation 4. To test Hypothesis 2, MLQ was substituted as the predictor variable in Equation 4 in place of SLQ. Initial tests of Hypothesis 1 and 2 were conducted separately for each dependent variable and without the use of control variables. Possible controls were analyzed via correlational analyses and presented later as a way to better understand study findings via post-hoc analyses.

Hypothesis 3 proposed that servant leadership and transformational leadership would independently relate positively to leader, organizational, and follower outcomes including leader effectiveness, church health perceptions, church health statistics, follower trust, follower satisfaction, follower commitment, and follower faith maturity. The crux of Hypothesis 3 was the proposed independent, significant prediction expected when both servant and transformational leadership were included in the model, reinforcing the value of servant leadership and transformational leadership as separate and independent leadership models for use in organizations. Mirroring the analyses conducted to test Hypotheses 1 and 2, HLM regressions were used for level 1 outcome variables, and standard regressions were used for level 2 outcomes.

To test Hypothesis 3, both SLQ and MLQ were included as predictors in the model as represented in Equations 5, 6, and 7.

$$\text{Level 1: } Y_{ij} = \beta_{0j} + \beta_{1j}(\text{SLQ}_{ij}) + \beta_{2j}(\text{MLQ}_{ij}) + r_{ij} \quad (5)$$

$$\text{Level 2: } \beta_{0j} = \gamma_{00} + \mu_{0j} \quad \text{and} \quad \beta_{1j} = \gamma_{10} + \mu_{1j} \quad \text{and} \quad \beta_{2j} = \gamma_{20} + \mu_{2j} \quad (6)$$

$$\text{Combined: } Y_{ij} = \gamma_{00} + \gamma_{10}(\text{SLQ}_{ij}) + \gamma_{20}(\text{MLQ}_{ij}) + \mu_{0j} + \mu_{1j}(\text{SLQ}_{ij}) + \mu_{2j}(\text{MLQ}_{ij}) + r_{ij}. \quad (7)$$

In the combined equation above, Y_{ij} is the outcome variable of interest, γ_{00} is the average intercept across organizations, γ_{10} is the average regression slope for SLQ across organizations, γ_{20} is the average regression slope for MLQ across organizations, μ_{0j} is the unique increment to the intercept associated with organization j , μ_{1j} is the unique increment to the slope for SLQ associated with organization j , μ_{2j} is the unique increment to the slope for MLQ associated with organization j , and r_{ij} is the random error, which is made up of four components: 1) μ_{0j} – the random effect of organization j on the mean; 2) μ_{1j} – the random effect of organization j on the slope for SLQ; 3) μ_{2j} – the random effect of organization j on the slope for MLQ; and 4) the level-1 error, r_{ij} . Significant coefficients for both SLQ and MLQ in combined HLMs and regressions would provide confirmation for Hypothesis 3 (Peugh and Enders, 2005; Raudenbush & Bryk, 2002).

When conducting the HLM analyses, the SLQ and MLQ predictor(s) were modeled as random coefficients except in the specific instances in which the model would not converge (even after making adjustments to the convergence criteria) or if the output was flagged as not positive definite. Non-convergent models and non-positive definite models may not provide accurate estimates in the resulting output. To remedy

this problem, the specific predictor-criterion analyses with these issues were re-analyzed as random intercept models and run with predictors as fixed variables prior to examination of HLM results as noted in the Results section (Peugh and Enders, 2005; Raudenbush & Bryk, 2002).

Hypothesis 4 proposes that the unique predictive power offered by transformational leadership on the leader, organizational, and follower outcomes measured in this study will be greater than the unique predictive power offered by servant leadership on measured outcomes, including: leader effectiveness, church health perceptions, church health statistics, and follower trust, satisfaction, commitment, and faith maturity. A basic initial test of Hypothesis 4 involves a review of the regression coefficients used to test Hypothesis 3 in terms of their magnitude and significance. A more in-depth examination of Hypothesis 4 calls for an empirical look at each predictor's relative importance. Relative importance is defined by Johnson and LeBreton (2004) as "the proportionate contribution each predictor makes to R^2 , considering both its direct effect (i.e., its correlation with the criterion) and its effect when combined with the other variables in the regression equation" (p. 240).

A number of methods have been used to assess the relative importance of predictors in research about which Johnson and LeBreton (2004) provide an excellent overview and explanation. In one method, partial coefficients of determination (partial r^2) measure the unique relationship between two variables when the other variable(s) in the model are held constant. Partial r^2 estimates the proportion of variation in the dependent variable that becomes explained by the addition of the predictor variable of interest, thus providing an estimate of unique predictive power (Borcard, 2002). An alternative

approach is presented by Johnson and LeBreton (2004) to better account for the correlated SLQ and MLQ predictors—that is, calculating the relative weights of the predictors reflecting their contribution to the model R^2 . For reference, the model R^2 represents the total proportion of variation in the dependent variable that is explained by the set of predictors (in this case, both SLQ and MLQ combined). To obtain the relative weights, first the original predictors are transformed into a set of orthogonal (non-correlated) variables and related to the criterion, then the orthogonal variables are related back to the original predictors and the resulting data is combined to form the relative weights, represented by the Greek letter, ϵ (Johnson, 2001). The relative weights for each predictor are calculated by multiplying the proportion of variance in each orthogonal variable that is accounted for by the predictor by the proportion of variance in the dependent variable that is accounted for by the orthogonally-transformed variable and summing these products to obtain an estimate of the total proportion of variance in the criterion that is explained by the predictor, incorporating both its direct and shared effects (Johnson & LeBreton, 2004; LeBreton & Tonidandel, 2008).

Chapter 4 – Results

Descriptive Statistics

Prior to conducting the hypothesis tests, a basic descriptive analysis was conducted on the study variables as shown in Table 11, including all independent variables (lines 1 and 2), dependent variables (lines 3-12 and 18-21), and possible control variables (lines 13-17 and 22-26). First, descriptive statistics examining the sample size, mean, and standard deviation of all level-1 individual variables were calculated (refer to lines 1-17 in Table 11). Individual-level variables were also aggregated to the organization level and sample sizes, means, and standard deviations of these aggregated organization-level variables were calculated (refer to lines 1-17 in Table 11). Finally, level-2 organizational variables and leader characteristics that were collected directly at the organization level were analyzed for their samples sizes, means, and standard deviations, as shown in lines 18 through 26 in Table 11.

Table 11

Individual-Level and Organization-Level Descriptive Statistics for All Study Variables

Variables	Individual-Level			Organization-Level		
	<i>n</i>	Mean	SD	<i>N</i>	Mean	SD
1. Servant Leadership (SLQ)	423	3.15	.72	57	3.11	.46
2. Transformational Ldrship (MLQ)	422	3.24	.63	57	3.21	.39
3. Leader Effectiveness (MEI)	417	5.30	.67	57	5.26	.40
4. Church Health Perceptions (BCHQ)	416	4.14	.50	57	4.11	.33
5. Trust in Leader (LOTI)	413	6.19	.91	57	6.10	.58
6. Trust in Organization (OOTI)	413	5.95	.88	57	5.90	.58
7. Satisfaction (MSS)	414	5.27	.59	57	5.22	.39
8. Affective Commitment (ACS)	411	6.21	1.04	57	6.15	.58
9. Continuance Commitment (CCS)	409	4.20	1.22	57	4.27	.53
10. Normative Commitment (NCS)	410	5.77	.99	57	5.80	.48
11. Faith Maturity (FMS)	411	5.65	.72	57	5.62	.31
12. Follower Giving (% of Income)	356	7.96	7.95	57	7.61	4.75
13. Survey Scale Order (0 = MLQ 1 st ; 1 = SLQ 1 st)	425	.55	.50	57	.57	.24
14. Follower Staff Status (0 = N)	408	.29	.46	57	.28	.27
15. Foll. Pastoral Role (0 = N)	409	.15	.35	57	.12	.15
16. Follower Age (Yrs)	401	57.00	13.49	57	57.58	6.80
17. Follower Gender (0 = Male)	408	.57	.50	57	.61	.24
18. Church Health Statistics (CTS)				57	28.81	5.24
19. Change in Church Size (%)				57	-.01	.25
20. Change in Church Finances (\$)				54	107.29	877.64
21. Church Size (Avg Wkly Attendance)				57	231.14	235.82
22. Pastor Moving in 2009 (0 = N; 1 = Y)				57	.19	.40
23. Pastor Current Tenure (Yrs)				57	3.47	1.88
24. Pastor Total Career (Yrs)				57	19.93	10.58
25. Pastor Education (0 = Some College; 1 = Bachelors; 2 = Masters; 3 = Doctoral)				57	1.88	.78
26. Pastor Gender (0 = Male)				57	.14	.35

Note. Italicized aggregated organization-level statistics on lines 13 through 17 are for information purposes only; they were not used in this form for any study analyses.

A review of the descriptive statistics for individual-level and organization-level variables in Table 11 revealed consistent similarity between individual-level means and aggregated organization-level means for the variables in lines 1 through 12. Very small differences are noted in that individual-level means averaged slightly higher than organization-level means in all but two variables, continuance and normative commitment, where the individual-level means were slightly lower than the aggregated organization-level means.

While detailed characteristics of the sample (such as follower staff status, age, and gender and the leader characteristics) were previously described in the Methodology chapter, a review of the other possible control variables outlined in Table 11 revealed that 55% of individuals responding completed the SLQ leadership style survey first, followed by the MLQ, while 45% completed the MLQ first. From an organizational standpoint, statistics showed a mean decrease in church size over the last five years of 1%, while a net increase in church financial status occurred over the last four years.

Correlations

Prior to examining the complete HLM findings, an overall summary of all relevant study variables is provided in correlation table format, indicating the interrelationships among the variables in the study and offering insight into both hypothesized and non-hypothesized potential findings. Correlation tables were calculated on all independent and dependent variables considered in this study, first at the individual level, as shown in Table 12.

Table 12

Reliabilities and Correlations of Individual-Level Variables Assessed by Followers' Responses to the Study Questionnaire

Variables	1	2	3	4	5	6	7	8	9	10	11
1 Servant Leadership (SLQ)	.97										
2 Transformational Ldrship (MLQ)	.89**	.95									
3 Leader Effectiveness (MEI)	.85**	.83**	.96								
4 Church Health Perception (BCHQ)	.61**	.63**	.64**	.93							
5 Trust in Leader (LOTI)	.78**	.76**	.85**	.62**	.97						
6 Trust in Organization (OOTI)	.56**	.57**	.58**	.70**	.65**	.90					
7 Follower Satisfaction (MSS)	.60**	.63**	.64**	.76**	.64**	.74**	.77				
8 Affective Commitment (ACS)	.34**	.33**	.30**	.51**	.33**	.50**	.48**	.80			
9 Continuance Commitment (CCS)	.04	.02	.03	.02	.01	-.03	-.07	-.01	.45		
10 Normative Commitment (NCS)	.20**	.17**	.17**	.35**	.16**	.30**	.26**	.37**	.44**	.62	
11 Faith Maturity (FMS)	.13**	.17**	.11*	.39**	.13**	.17**	.29**	.23**	.12*	.22**	.88
12 Follower Giving (% of Income)	.08	.09 [†]	.08	.08	.07	.06	.08	.18**	-.00	.13*	.11*

Note. Significance tests are *two-tailed*. Coefficient-alpha reliabilities for each assessed scale are located on the diagonal.

** $p < .01$ * $p < .05$ † $p < .10$

A general examination of the individual-level correlations in Table 12 revealed a number of significant relationships between the variables. In particular the strongest relationships between variables, at correlations above $r = .80$, included the predicted correlation between servant leadership and transformational leadership ($r = .89, p < .01$), the correlations between servant leadership and transformational leadership and leader effectiveness ($r = .85$ and $r = .83$, respectively; $p < .01$), and the correlation between trust in leader and leader effectiveness ($r = .85, p < .01$). Both church health perceptions and trust in organization at the individual level were most strongly correlated with follower satisfaction scores ($r = .76$ and $r = .74$, respectively; $p < .01$). The strongest correlations with affective commitment were with trust in organization ($r = .50, p < .01$) and follower satisfaction ($r = .48, p < .01$). Very few significant correlations were observed for continuance commitment, but two of note include that with normative commitment ($r = .44, p < .01$) and follower faith maturity ($r = .12, p < .05$). The strongest correlations for normative commitment were appropriately found with continuance and affective commitment ($r = .44, p < .01$ and $r = .37, p < .01$, respectively) followed by the correlation with church health perceptions ($r = .35, p < .01$). The strongest interrelationship for faith maturity was found with church health perceptions ($r = .39, p < .01$). Finally, follower giving as a percentage of income was most strongly correlated with follower affective commitment to the organization ($r = .18, p < .01$), though it was also related to follower faith maturity ($r = .11, p < .05$).

Correlation tables were also calculated on all independent and dependent variables considered in this study at the organization-level, as seen in Table 13.

Table 13

Correlations of Organization-Level Variables Based on Aggregated Follower Questionnaire Responses and Organizational Statistics

Variables	1	2	3	4	5	6	7	8	9	10	11	12	13
1 Servant Leadership (SLQ)	--												
2 Transformational Ldrshp (MLQ)	.92**	--											
3 Leader Effectiveness (MEI)	.88**	.85**	--										
4 Church Health Perception (BCHQ)	.68**	.72**	.75**	--									
5 Trust in Leader (OTI)	.80**	.75**	.89**	.67**	--								
6 Trust in Organization (OTI)	.60**	.58**	.68**	.78**	.72**	--							
7 Satisfaction (MSS)	.66**	.70**	.76**	.86**	.72**	.78**	--						
8 Affective Commitment (ACS)	.48**	.48**	.44**	.66**	.47**	.63**	.57**	--					
9 Continuance Commitment (CCS)	-.28*	-.22	-.21	-.16	-.26*	-.07	-.10	-.12	--				
10 Normative Commitment (NCS)	.16	.17	.19	.39**	.14	.43**	.39**	.41**	.50**	--			
11 Faith Maturity (FMS)	.16	.24 [†]	.12	.38**	.10	.12	.35**	.34*	.07	.12	--		
12 Church Health Stats (CTS)	.15	.18	.09	.23 [†]	.17	.12	.22 [†]	.20	-.36**	-.18	.25 [†]	--	
13 Change in Church Size	.26*	.31*	.32*	.45**	.30*	.35**	.40**	.28*	-.13	.05	.41**	.59**	--
14 Change in Church Finances	.16	.15	.20	.08	.20 [†]	.17	.23 [†]	.17	.19	.15	.13	-.01	.03

Note. Significance tests are *two-tailed*.

** $p < .01$ * $p \leq .05$ [†] $p \leq .10$

A general examination of the organization-level correlations in Table 13 revealed a number of significant relationships, which, as expected, resembled the individual-level relationships, though with some differences in magnitude observed. Lines 1 through 11 in Table 13 represent individual-level variables aggregated by organization and lines 12 through 14 reflect variables assessed directly at the organization level.

As seen at the individual level, the strongest relationships between variables at the organization-level, with correlations above $r = .80$, included the predicted correlation between servant leadership and transformational leadership ($r = .92, p < .01$), the correlations between servant leadership and transformational leadership and leader effectiveness ($r = .88$ and $r = .85$, respectively; $p < .01$), and the correlation between trust in leader and leader effectiveness ($r = .89, p < .01$). Additionally, the correlation between church health perceptions and follower satisfaction was also very high at $r = .86 (p < .01)$. The strongest correlations for trust in organization at the organization-level (representing aggregated individual-level ratings) were with both church health perceptions and satisfaction (both at $r = .78, p < .01$). The strongest correlations with affective commitment were with church health perceptions ($r = .66, p < .01$), followed by trust in organization ($r = .63, p < .01$).

The correlations with organization-level continuance commitment showed some notable differences over the individual-level findings. While the correlation between continuance commitment and normative commitment was still the strongest ($r = .50, p < .01$), continuance commitment was also significantly correlated with servant leadership and trust in leader at the organization-level, albeit in a negative direction ($r = -.28, p < .05$ and $r = -.26, p < .05$, respectively). No significant finding was observed for the

relationship between continuance commitment and follower faith maturity at the organization-level. The strongest interrelationships for normative commitment were appropriately found with continuance commitment ($r = .50, p < .01$), followed by the correlation with trust in organization ($r = .43, p < .01$) and affective commitment ($r = .41, p < .01$). The strongest correlation for faith maturity at the organization-level was found with the organization-level statistic, change in church size ($r = .41, p < .01$), followed by church health perceptions ($r = .38, p < .01$), which was the strongest individual-level interrelationship for faith maturity. Organization-level church health statistics were most strongly related to change in church size ($r = .59, p < .01$), one of the ten component scores of the CTS, followed by a significant negative relationship with continuance commitment ($r = -.36, p < .01$). After church health statistics, change in church size was next most strongly correlated with church health perceptions ($r = .45, p < .01$), followed by follower faith maturity ($r = .41, p < .01$), and follower satisfaction ($r = .40, p < .01$). The final organizational-level outcome variable, change in church finances, showed very few interrelationships with the study variables, with only marginally significant correlations with follower satisfaction ($r = .23, p \leq .10$) and trust in leader ($r = .20, p \leq .10$).

Examination of the correlations between study variables is important to gaining an understanding of the relationships that are present in the data; however, correlations only present a partial picture of what is taking place. A more detailed and accurate examination of the predictive relationships between the independent and dependent variables in the study was obtained by conducting regression analyses as described in detail in the Analysis section of the Methodology chapter.

Null Hierarchical Linear Models

The first step in an HLM analysis is to run a null, intercept-only model for each dependent variable which serves as a baseline model revealing the level and significance of variance for each dependent variable both within organizations and between organizations. These initial results are used to calculate the intra-class correlation coefficient (ICC) for each variable, reflecting the ratio of the within-group variance divided by the total variance (made up of both within and between groups variance). Table 14 summarizes the variances and calculated ICCs for both the independent and dependent variables in the current study.

Table 14

Variances and ICCs of Independent and Dependent Variables

Variable	<i>N</i>	Within-Group Variance	Between-Group Variance	ICC
Leader Effectiveness (MEI)	417	.81**	.18**	.82
Church Health Perceptions (BCHQ)	416	.78**	.24**	.76
Satisfaction (MSS)	414	.80**	.22**	.78
Trust in Leader (LOTI)	413	.74**	.24**	.75
Trust in Organization (OOTI)	413	.75**	.27**	.74
Affective Commitment (ACS)	411	.92**	.08 [†]	.92
Continuance Commitment (CCS)	409	.99**	.01	.99
Normative Commitment (NCS)	410	.96**	.04	.96
Faith Maturity (FMS)	411	1.00**	----- ^a	----- ^a
Follower Giving	356	.77**	.23**	.77
Servant Leadership (SLQ)	423	.77**	.23**	.77
Transformational Leadership (MLQ)	422	.80**	.20**	.80

^a Cannot be computed.

** $p < .01$ * $p < .05$ † $p < .10$

Table 14 revealed that the majority of the variation in the study variables occurred at the individual level and not at the group level. Given this information, individual-level (or level-1) variables were used for HLM analysis of the hypothesized regressions as opposed to testing the hypotheses with aggregated organization-level (or level-2) variables. HLM analysis was used in hypothesis testing to provide the greatest accuracy

in estimating test statistics and parameter estimates due to HLM's ability to account for the loss of independence between the individual responses of participants within the same organization, who were evaluating the same leader. HLM was also used to test results for the individual-level dependent variables that showed insignificant between group variation (i.e. commitment and faith maturity) to retain consistency in analysis methods, with the understanding that the HLM regression findings would mirror a standard regression analysis on these variables.

Regressions

For presentation purposes, study findings are presented in tabular form sequentially by dependent variable. Tables 15 through 24 provide the HLM results for the individual-level dependent variables. Tables 25 through 27 provide the regression results for the organization-level dependent variables using aggregated mean SLQ and mean MLQ as predictors. A single table was created for each dependent variable examined with results presented first for models with SLQ as the only predictor (Hypothesis 1), then with MLQ as the only predictor (Hypothesis 2), and finally for SLQ and MLQ in a combined predictive model (Hypothesis 3). Following presentation of the regression findings below, the results of each hypothesis test are then discussed in terms of both the correlations and the regression results that either support or fail to support the hypothesized relationships.

Table 15

Effects of SLQ and MLQ on Leader Effectiveness (MEI)

	Null Model: Intercept-Only		Hypothesis 1: SLQ Random- Coeff. Model		Hypothesis 2: MLQ Random- Coeff. Model		Hypothesis 3 & 4: Combined Random- Coeff. Model		Post-Hoc: Interaction Model	
	Coeff.	SE	Coeff.	SE	Coeff.	SE	Coeff.	SE	Coeff.	SE
<i>Fixed Effects</i>										
SLQ (γ_{10})			.81**	.04			.51**	.06	.49**	.05
MLQ (γ_{10} or γ_{20})					.78**	.05	.34**	.06	.29**	.05
SLQxMLQ (γ_{30})									-.08*	.03
<i>Random Effects</i>										
Intercept Var. (τ_{00})	.18**	.06	.04 [†]	.02	.04*	.02	.04*	.02	.03*	.02
Slope 1 Var. (τ_{11})			.05*	.02	.06*	.02	.02	.03	.02	.03
Slope 2 Var. (τ_{22})							.05 [†]	.03	.04	.03
Residual (σ^2 or r_{ij})	.81**	.06	.21**	.02	.24**	.02	.17**	.01	.19**	.02

Note. *p*-value estimates are two-tailed.

** $p < .01$ * $p < .05$ [†] $p \leq .10$

Table 16

Effects of SLQ and MLQ on Church Health Perceptions (BCHQ)

	Null Model: Intercept-Only		Hypothesis 1: SLQ Random- Coeff. Model		Hypothesis 2: MLQ Random- Coeff. Model		Hypothesis 3 & 4: Combined Random- Coeff. Model		Post-Hoc: Interaction Model ^a	
	Coeff.	SE	Coeff.	SE	Coeff.	SE	Coeff.	SE	Coeff.	SE
<i>Fixed Effects</i>										
SLQ (γ_{10})			.61**	.05			.22*	.09	.25**	.08
MLQ (γ_{10} or γ_{20})					.63**	.05	.45**	.09	.58**	.08
SLQxMLQ (γ_{30})									.16**	.03
<i>Random Effects</i>										
Intercept Var. (τ_{00})	.24**	.07	.09*	.04	.08*	.03	.08*	.03	.08*	.03
Slope 1 Var. (τ_{11})			.03	.02	.03	.02	.10	.08		
Slope 2 Var. (τ_{22})							.05	.06		
Residual (σ^2 or r_{ij})	.78**	.06	.52**	.04	.50**	.04	.47**	.01	.47**	.04

Note. *p*-value estimates are two-tailed.

^a Converted to Random Intercept Model after the Random Coefficients model was not positive definite.

** *p* < .01 * *p* < .05

Table 17

Effects of SLQ and MLQ on Trust in Leader (LOTI)

	Null Model: Intercept-Only		Hypothesis 1: SLQ Random- Coeff. Model		Hypothesis 2: MLQ Random- Coeff. Model		Hypothesis 3 & 4: Combined Random- Coeff. Model ^a		Post-Hoc: Interaction Model ^a	
	Coeff.	SE	Coeff.	SE	Coeff.	SE	Coeff.	SE	Coeff.	SE
<i>Fixed Effects</i>										
SLQ (γ_{10})			.70**	.05			.44**	.06	.43**	.06
MLQ (γ_{10} or γ_{20})					.70**	.05	.35**	.06	.30**	.07
SLQxMLQ (γ_{30})									-.05*	.02
<i>Random Effects</i>										
Intercept Var. (τ_{00})	.24**	.07	.11**	.04	.12**	.03	.07**	.02	.07*	.02
Slope 1 Var. (τ_{11})			.07*	.03	.07*	.03				
Residual (σ^2 or r_{ij})	.74**	.06	.26**	.02	.28**	.02	.29**	.02	.29**	.02

Note. *p*-value estimates are two-tailed.

^a Converted to Random Intercept Model after the Random Coefficients model was not positive definite.

** $p < .01$ * $p < .05$

Table 18

Effects of SLQ and MLQ on Trust in Organization (OOTI)

	Null Model: Intercept-Only		Hypothesis 1: SLQ Random- Coeff. Model		Hypothesis 2: MLQ Random- Coeff. Model		Hypothesis 3 & 4: Combined Random- Coeff. Model ^a		Post-Hoc: Interaction Model ^a	
	Coeff.	SE	Coeff.	SE	Coeff.	SE	Coeff.	SE	Coeff.	SE
<i>Fixed Effects</i>										
SLQ (γ_{10})			.51**	.06			.17*	.09	.17*	.09
MLQ (γ_{10} or γ_{20})					.54**	.05	.39**	.08	.41**	.09
SLQxMLQ (γ_{30})									.02	.03
<i>Random Effects</i>										
Intercept Var. (τ_{00})	.27**	.07	.14**	.05	.15**	.05	.14**	.05	.14**	.05
Slope 1 Var. (τ_{11})			.06*	.03	.05	.03				
Residual (σ^2 or τ_{ij})	.75**	.06	.52**	.04	.50**	.04	.54**	.04	.54**	.04

Note. p -value estimates are two-tailed.

^a Converted to Random Intercept Model after the Random Coefficients model was not positive definite.

** $p < .01$ * $p \leq .05$

Table 19

Effects of SLQ and MLQ on Follower Satisfaction (MSS)

	Null Model: Intercept-Only		Hypothesis 1: SLQ Random- Coeff. Model		Hypothesis 2: MLQ Random- Coeff. Model		Hypothesis 3 & 4: Combined Random- Coeff. Model ^a		Post-Hoc: Interaction Model ^a	
	Coeff.	SE	Coeff.	SE	Coeff.	SE	Coeff.	SE	Coeff.	SE
<i>Fixed Effects</i>										
SLQ (γ_{10})			.62**	.06			.17*	.08	.18*	.08
MLQ (γ_{10} or γ_{20})					.63**	.05	.47**	.08	.53**	.09
SLQxMLQ (γ_{30})									.06*	.03
<i>Random Effects</i>										
Intercept Var. (τ_{00})	.22**	.07	.07*	.03	.08*	.03	.07*	.03	.07*	.03
Slope 1 Var. (τ_{11})			.07 [†]	.04	.04	.03				
Residual (σ^2 or r_{ij})	.80**	.06	.52**	.04	.50**	.04	.53**	.04	.52**	.04

Note. *p*-value estimates are two-tailed.

^a Converted to Random Intercept Model after the Random Coefficients model was not positive definite.

** $p < .01$ * $p < .05$ [†] $p \leq .10$

Table 20

Effects of SLQ and MLQ on Affective Commitment (ACS)

	Null Model: Intercept-Only		Hypothesis 1: SLQ Random- Coeff. Model		Hypothesis 2: MLQ Random- Coeff. Model		Hypothesis 3 & 4: Combined Random- Coeff. Model ^a		Post-Hoc: Interaction Model ^a	
	Coeff.	SE	Coeff.	SE	Coeff.	SE	Coeff.	SE	Coeff.	SE
<i>Fixed Effects</i>										
SLQ (γ_{10})			.36**	.07			.17 ^{††}	.11	.19 [†]	.10
MLQ (γ_{10} or γ_{20})					.35**	.07	.20 ^{††}	.13	.16 ^{††}	.11
SLQxMLQ (γ_{30})									-.01	.04
<i>Random Effects</i>										
Intercept Var. (τ_{00})	.08 [†]	.05	.06	.04	.06	.04	.06 ^{††}	.04	.03	.03
Slope 1 Var. (τ_{11})			.08 [†]	.04	.10*	.05	.07	.11		
Slope 2 Var. (τ_{22})							.25 ^{††}	.16		
Residual (σ^2 or r_{ij})	.92**	.07	.77**	.06	.75**	.06	.73**	.06	.85**	.06

Note. *p*-value estimates are two-tailed.

^a Converted to Random Intercept Model after the Random Coefficients model was not positive definite.

** $p < .01$ * $p < .05$ [†] $p \leq .10$ ^{††} $p < .10$, only after dividing by 2 for a directional hypothesis.

Table 21

Effects of SLQ and MLQ on Continuance Commitment (CCS)

	Null Model: Intercept-Only		Hypothesis 1: SLQ Random- Coeff. Model		Hypothesis 2: MLQ Random- Coeff. Model ^a		Hypothesis 3 & 4: Combined Random- Coeff. Model ^b		Post-Hoc: Interaction Model ^b	
	Coeff.	SE	Coeff.	SE	Coeff.	SE	Coeff.	SE	Coeff.	SE
<i>Fixed Effects</i>										
SLQ (γ_{10})			.04	.06			.09	.11	.09	.11
MLQ (γ_{10} or γ_{20})					.02	.05	-.06	.11	-.05	.12
SLQxMLQ (γ_{30})									.01	.04
<i>Random Effects</i>										
Intercept Var. (τ_{00})	.01	.02	.01	.02	.01	.02	.01	.02	.01	.02
Slope 1 Var. (τ_{11})			.03	.03						
Residual (σ^2 or r_{ij})	.99**	.07	.97**	.07	.99**	.07	.99**	.07	.99**	.07

Note. *p*-value estimates are two-tailed.

^a Converted to Random Intercept Model after the Random Coefficients model would not converge.

^b Converted to Random Intercept Model after the Random Coefficients model was not positive definite.

** $p < .01$ * $p < .05$

Table 22

Effects of SLQ and MLQ on Normative Commitment (NCS)

	Null Model: Intercept-Only		Hypothesis 1: SLQ Random- Coeff. Model		Hypothesis 2: MLQ Random- Coeff. Model		Hypothesis 3 & 4: Combined Random- Coeff. Model ^a		Post-Hoc: Interaction Model ^a	
	Coeff.	SE	Coeff.	SE	Coeff.	SE	Coeff.	SE	Coeff.	SE
<i>Fixed Effects</i>										
SLQ (γ_{10})			.23**	.06			.25*	.11	.26*	.11
MLQ (γ_{10} or γ_{20})					.18**	.05	-.04	.11	-.01	.12
SLQxMLQ (γ_{30})									.03	.04
<i>Random Effects</i>										
Intercept Var. (τ_{00})	.04	.03	.03	.03	.04	.03	.04	.03	.04	.03
Slope 1 Var. (τ_{11})			.06	.04	.01	.02				
Residual (σ^2 or τ_{ij})	.96**	.07	.88**	.07	.92**	.07	.92**	.07	.92**	.07

Note. p -value estimates are two-tailed.

^a Converted to Random Intercept Model after the Random Coefficients model was not positive definite.

** $p < .01$ * $p < .05$

Table 23

Effects of SLQ and MLQ on Faith Maturity (FMS)

	Null Model: Intercept-Only		Hypothesis 1: SLQ Random- Coeff. Model ^a		Hypothesis 2: MLQ Random- Coeff. Model ^a		Hypothesis 3 & 4: Combined Random- Coeff. Model ^a		Post-Hoc: Interaction Model ^a	
	Coeff.	SE	Coeff.	SE	Coeff.	SE	Coeff.	SE	Coeff.	SE
<i>Fixed Effects</i>										
SLQ (γ_{10})			.13**	.05			-.11	.11	-.06	.10
MLQ (γ_{10} or γ_{20})					.17**	.05	.27*	.11	.48**	.11
SLQxMLQ (γ_{30})									.20**	.04
<i>Random Effects</i>										
Intercept Var. (τ_{00})	.00 ^b	.00	.00 ^b	.00	.00 ^b	.00	.01	.02	.01	.02
Residual (σ^2 or r_{ij})	1.00**	.07	.98**	.07	.97**	.07	.96**	.07	.90**	.07

Note. p -value estimates are two-tailed.

^a Converted to Random Intercept Model after the Random Coefficients model was not positive definite.

^b Current model still not positive definite due to intercept variance that approaches zero.

** $p < .01$ * $p < .05$

Table 24

Effects of SLQ and MLQ on Follower Giving

	Null Model: Intercept-Only		Hypothesis 1: SLQ Random- Coeff. Model ^a		Hypothesis 2: MLQ Random- Coeff. Model ^a		Hypothesis 3 & 4: Combined Random- Coeff. Model ^a		Post-Hoc: Interaction Model ^a	
	Coeff.	SE	Coeff.	SE	Coeff.	SE	Coeff.	SE	Coeff.	SE
<i>Fixed Effects</i>										
SLQ (γ_{10})			.08 ^{††}	.05			.02	.11	.02	.11
MLQ (γ_{10} or γ_{20})					.08 ^{††}	.05	.07	.11	.08	.11
SLQxMLQ (γ_{30})									.01	.04
<i>Random Effects</i>										
Intercept Var. (τ_{00})	.23**	.07	.23**	.07	.22**	.07	.22**	.07	.22**	.07
Residual (σ^2 or r_{ij})	.77**	.06	.77**	.06	.77**	.06	.77**	.06	.77**	.06

Note. p -value estimates are two-tailed.

^a Converted to Random Intercept Model after the Random Coefficients model was not positive definite.

** $p < .01$ * $p < .05$ † $p \leq .10$ †† $p < .10$, only after dividing by 2 for a directional hypothesis.

Table 25

Effects of SLQ and MLQ on Church Health Statistics (CTS)

	Hypothesis 1: SLQ- Only Model			Hypothesis 2: MLQ- Only Model			Hypothesis 3 & 4: Combined SLQ & MLQ Model			Post-Hoc: Interaction Model		
	B	SE	β	B	SE	β	B	SE	β	B	SE	β
Mean SLQ	1.25	1.10	.15 ^{††}				-.58	2.76	-.07	-1.51	2.78	-.18
Mean MLQ				1.53	1.14	.18	2.07	2.86	.24	1.33	2.86	.16
Interaction										-2.15	1.35	-.29 ^{††}

Note. p -value estimates are two-tailed.

** $p < .01$ * $p < .05$ † $p \leq .10$ †† $p < .10$, only after dividing by 2 for a directional hypothesis.

Table 26

Effects of SLQ and MLQ on Change in Church Size (5 yrs: 2005 - 2009)

	Hypothesis 1: SLQ- Only Model			Hypothesis 2: MLQ- Only Model			Hypothesis 3 & 4: Combined SLQ & MLQ Model			Post-Hoc: Interaction Model		
	B	SE	β	B	SE	β	B	SE	β	B	SE	B
Mean SLQ	.11	.05	.26*				-.05	.13	-.11	-.03	.13	-.06
Mean MLQ				.13	.05	.31*	.17	.13	.41	.19	.14	.45 ^{††}
Interaction										.05	.06	.13

Note. p -value estimates are two-tailed.

** $p < .01$ * $p < .05$ † $p \leq .10$ †† $p < .10$, only after dividing by 2 for a directional hypothesis.

Table 27

Effects of SLQ and MLQ on Change in Church Finances (4 yrs: 2006 – 2009)

	Hypothesis 1: SLQ-Only Model			Hypothesis 2: MLQ-Only Model			Hypothesis 3 & 4: Combined SLQ & MLQ Model			Post-Hoc: Interaction Model		
	B	SE	β	B	SE	β	B	SE	β	B	SE	β
Mean SLQ	221.15	185.24	.16				254.49	469.33	.19	261.65	484.67	.19
Mean MLQ				204.64	192.91	.15	-37.75	487.38	-.03	- 31.74	499.51	-.02
Interaction										16.69	236.18	-.01

Note. No significant relationships were identified in this analysis.

Results for Hypothesis 1

Hypothesis 1 proposed that the use of servant leadership by pastors would relate positively to leader, organizational, and follower outcomes including leader effectiveness, church health perceptions, church health statistics, and follower trust, satisfaction, commitment, and faith maturity.

Correlations. A review of the correlational findings in Table 12, revealed support for Hypotheses 1 at the individual level for nearly all of the outcome variables, with the exception of continuance commitment and follower giving. Servant leadership did significantly predict leader effectiveness ($r = .85, p < .01$), church health perceptions ($r = .61, p < .01$), trust in leader ($r = .78, p < .01$), trust in organization ($r = .56, p < .01$), follower satisfaction ($r = .60, p < .01$), affective commitment ($r = .34, p < .01$), normative commitment ($r = .20, p < .01$), and faith maturity ($r = .13, p < .01$), supporting Hypothesis 1. However, no significant correlational findings were observed for servant leadership's prediction of continuance commitment or follower giving at the individual level.

At the organizational level, seen in Table 13, correlational support for Hypotheses 1 was also found for the majority of outcome variables including: leader effectiveness ($r = .88, p < .01$), church health perceptions ($r = .68, p < .01$), trust in leader ($r = .80, p < .01$), trust in organization ($r = .60, p < .01$), follower satisfaction ($r = .66, p < .01$), affective commitment ($r = .48, p < .01$), and change in church size over time ($r = .26, p < .05$). However, the significant negative correlation between servant leadership and continuance commitment at the organization-level actually contradicts the original directional hypothesis ($r = -.26, p < .05$), and there is no significant correlation between

servant leadership and follower faith maturity at the organization-level. In addition, no significant correlations were observed between servant leadership and normative commitment, church health statistics, or the measure of change in church finances over time at the organization level, failing to support Hypothesis 1 for these outcome variables.

Regressions. As seen in Tables 15 through 27, support for the predictive value of servant leadership (SLQ) as proposed in Hypothesis 1 is found for a number of the outcomes predicted, including: leader effectiveness ($\gamma = .81, p < .01$, Table 15), church health perceptions ($\gamma = .61, p < .01$, Table 16), trust in leader ($\gamma = .70, p < .01$, Table 17), trust in organization ($\gamma = .51, p < .01$, Table 18), follower satisfaction ($\gamma = .62, p < .01$, Table 19), affective commitment ($\gamma = .36, p < .01$, Table 20), normative commitment ($\gamma = .23, p < .01$, Table 21), and faith maturity ($\gamma = .13, p < .01$, Table 23). Mean SLQ (individual follower responses aggregated by organization) was also found to significantly predict organization-level change in church size over time ($\beta = .26, p < .05$, Table 26), supporting Hypothesis 1 at level-2 for servant leadership's prediction of change in church size.

Failing to support Hypothesis 1, servant leadership only weakly related to follower giving at the individual-level ($\gamma = .08$, Table 24) and church health statistics at the organization level ($\beta = .15$, Table 25), achieving marginal significance ($p < .10$) only after dividing the p -values by two to account for the directional hypothesis. Servant leadership also failed to predict follower continuance commitment at the individual-level ($\gamma = .04, n.s.$, Table 21) and the additionally examined organization-level variable, change in church finances over time ($\beta = .16, n.s.$, Table 27).

Results for Hypothesis 2

Hypothesis 2 proposed that the use of transformational leadership by pastors would relate positively to leader, organizational, and follower outcomes including leader effectiveness, church health perceptions, church health statistics, and follower trust, satisfaction, commitment, and faith maturity.

Correlations. A review of the correlational findings in Table 12, revealed support for Hypotheses 2 at the individual level for nearly all of the outcome variables, with the exception of continuance commitment. Transformational leadership did significantly predict leader effectiveness ($r = .83, p < .01$), church health perceptions ($r = .63, p < .01$), trust in leader ($r = .76, p < .01$), trust in organization ($r = .57, p < .01$), follower satisfaction ($r = .63, p < .01$), affective commitment ($r = .33, p < .01$), normative commitment ($r = .17, p < .01$), and faith maturity ($r = .17, p < .01$), supporting Hypothesis 2. In addition, transformational leadership showed a marginally significant correlation with follower giving in the expected direction ($r = .09, p < .10$), supporting Hypothesis 2. However, no significant correlational findings were observed for transformational leadership's prediction of continuance commitment at the individual level, failing to support Hypothesis 2 for this outcome variable.

At the organizational level, seen in Table 13, correlational support for Hypotheses 2 was also found for the majority of outcome variables including: leader effectiveness ($r = .85, p < .01$), church health perceptions ($r = .72, p < .01$), trust in leader ($r = .75, p < .01$), trust in organization ($r = .58, p < .01$), follower satisfaction ($r = .70, p < .01$), affective commitment ($r = .48, p < .01$), and change in church size over time ($r = .31, p < .05$). In addition, transformational leadership showed a marginally significant correlation

with follower faith maturity in the expected direction ($r = .24, p < .10$), supporting Hypothesis 2. No significant correlational findings were observed for continuance commitment, normative commitment, church health statistics, and change in church finances as outcomes of transformational leadership at the organizational-level, failing to support Hypothesis 2 for these outcome variables.

Regressions. As seen in Tables 15 through 27, support for the predictive value of transformational leadership (MLQ) as proposed in Hypothesis 2 was found for leader effectiveness ($\gamma = .78, p < .01$, Table 15), church health perceptions ($\gamma = .63, p < .01$, Table 16), trust in leader ($\gamma = .70, p < .01$, Table 17), trust in organization ($\gamma = .54, p < .01$, Table 18), follower satisfaction ($\gamma = .63, p < .01$, Table 19), affective commitment ($\gamma = .35, p < .01$, Table 20), normative commitment ($\gamma = .18, p < .01$, Table 22), and faith maturity ($\gamma = .17, p < .01$, Table 23). Only two of the ten individual-level outcome variables failed to support Hypothesis 2. Virtually no relationship between MLQ and continuance commitment was found ($\gamma = .02, n.s.$, Table 21), and only a very weak relationship was identified between transformational leadership and follower giving at the individual level ($\gamma = .08, p < .10$, Table 24), which was marginally significant only after dividing the p -value by two in order to account for the directional hypothesis.

At the organization-level, mean MLQ (individual follower responses aggregated by organization) was also found to significantly predict organization-level change in church size over time ($\beta = .31, p < .05$, Table 26), supporting Hypothesis 2 at level-2 for transformational leadership's prediction of change in church size. However, no significant relationships were identified between MLQ and organization-level church

health statistics ($\beta = .18$, *n.s.*, Table 25) or change in church finances over time ($\beta = .15$, *n.s.*, Table 27), failing to support Hypothesis 2 for these variables.

Results for Hypothesis 3

Hypothesis 3 proposed that servant leadership and transformational leadership would both independently relate positively to the leader, follower, and organizational outcomes measured in this study, including: leader effectiveness, church health perceptions, church health statistics, and follower trust, satisfaction, commitment, and faith maturity.

Correlations. As was discussed in response to Hypotheses 1 and 2, the individual-level and organizational-level correlations provided in Tables 12 and 13 revealed significant relationships for both servant and transformational leadership with a majority of the outcome variables examined in this study. However, in order to address the question of whether the observed relationships with servant and transformational leadership for each outcome are independent of one another required a review of the regression results where both servant leadership and transformational leadership are included in a combined regression model for each outcome.

Regressions. As seen in Tables 15 through 27, support for Hypothesis 3 is evidenced by the presence of significant, independent relationships for both SLQ and MLQ with several outcome variables, including: leader effectiveness ($\gamma_{SLQ} = .51$ and $\gamma_{MLQ} = .34$, $p < .01$, Table 15), church health perceptions ($\gamma_{SLQ} = .22$, $p < .05$ and $\gamma_{MLQ} = .45$, $p < .01$, Table 16), trust in leader ($\gamma_{SLQ} = .44$ and $\gamma_{MLQ} = .35$, $p < .01$, Table 17), trust in organization ($\gamma_{SLQ} = .17$, $p < .05$ and $\gamma_{MLQ} = .39$, $p < .01$, Table 18), and follower satisfaction ($\gamma_{SLQ} = .17$, $p < .05$ and $\gamma_{MLQ} = .47$, $p < .01$, Table 19). In addition, after

taking into account a positive directional hypothesis, marginally significant relationships were noted for both SLQ and MLQ in predicting affective commitment ($\gamma_{SLQ} = .17, p < .10$ and $\gamma_{MLQ} = .20, p < .10$, Table 20).

Failing to fully support Hypothesis 3, only SLQ yielded a significant relationship with normative commitment in the combined model ($\gamma_{SLQ} = .25, p < .05$ and $\gamma_{MLQ} = -.04, n.s.$, Table 22), and only MLQ yielded a significant relationship with faith maturity ($\gamma_{SLQ} = -.11, n.s.$ and $\gamma_{MLQ} = .27, p < .05$, Table 23). Furthermore, no significant findings were identified for either SLQ or MLQ variable on continuance commitment (Table 21), follower giving (Table 24), church health statistics (Table 25), change in church size over time (Table 26), and change in church finances over time (Table 27).

Results for Hypothesis 4

Hypothesis 4 proposed that the unique predictive power offered by transformational leadership on the leader, organizational, and follower outcomes measured in this study would be greater than the unique predictive power offered by servant leadership on measured outcomes, including: leader effectiveness, church health perceptions, church health statistics, follower faith maturity, follower trust, commitment and satisfaction.

Regressions. A first step in testing Hypothesis 4 involved a review of the regressions used to test Hypothesis 3, examining both the magnitude and significance of the regression coefficients. Based on the standardized regression coefficients in the combined models as seen in Tables 15 through 27, support for Hypothesis 4 was found for a number of variables, including: church health perceptions ($\gamma_{SLQ} = .22, p < .05$ and $\gamma_{MLQ} = .45, p < .01$, Table 16), trust in organization ($\gamma_{SLQ} = .17, p < .05$ and $\gamma_{MLQ} = .39, p$

< .01, Table 18), follower satisfaction ($\gamma_{SLQ} = .17, p < .05$ and $\gamma_{MLQ} = .47, p < .01$, Table 19), faith maturity ($\gamma_{SLQ} = -.11, n.s.$ and $\gamma_{MLQ} = .27, p < .05$, Table 23), and marginally for affective commitment, where the regression weight for MLQ is slightly higher than the weight for SLQ ($\gamma_{SLQ} = .17, p < .10$ and $\gamma_{MLQ} = .20, p < .10$, Table 20), though marginal significance was only achieved in the prediction of affective commitment for both SLQ and MLQ after taking into account a positive directional hypothesis.

Contrary to Hypothesis 4, an opposite relationship was found for several variables where servant leadership showed greater predictive power on the basis of regression coefficients than was identified for transformational leadership. The strength of prediction for servant leadership was most noticeable for leader effectiveness ($\gamma_{SLQ} = .51$ and $\gamma_{MLQ} = .34, p < .01$, Table 15), followed by trust in leader ($\gamma_{SLQ} = .44$ and $\gamma_{MLQ} = .35, p < .01$, Table 17), and normative commitment ($\gamma_{SLQ} = .25, p < .05$ and $\gamma_{MLQ} = -.04, n.s.$, Table 22). As noted in response to Hypothesis 3, no significant findings were identified for either SLQ or MLQ variable on continuance commitment (Table 21), follower giving (Table 24), church health statistics (Table 25), change in church size over time (Table 26), and change in church finances over time (Table 27), failing to support Hypothesis 4 for these outcome variables.

Relative importance. A more in-depth examination of Hypothesis 4 required an empirical look at each predictor's relative importance. Relative importance is defined as "the proportionate contribution each predictor makes to R^2 , considering both its direct effect (i.e., its correlation with the criterion) and its effect when combined with the other variables in the regression equation" (Johnson and LeBreton, 2004, p. 240). Table 28 outlines the detailed findings of the relative importance analysis for the current study.

In reviewing Table 28, note that the model R^2 for each regression model that was used to calculate the relative importance weights (ϵ) was included in the table for greater understanding of the ϵ_j (%) column which depicts the percentage of the model R^2 that is accounted for by each predictor. Also included in this table are the standardized regression coefficients obtained from the combined HLM and regression models used to test Hypothesis 3 in Tables 15 through 27. Partial r^2 was also included for comparison purposes, as this was the original statistical method that was historically used to examine unique prediction and as a way to see the superiority of the relative weight approach in determining the proportional contribution of each predictor relative to the other predictor (Johnson and LeBreton, 2004).

Table 28

Relative Importance Weights of SLQ and MLQ on Criterion Variables

Criterion / Predictors	Model R^2	Coeffs	Partial r^2	ϵ_j	ϵ_j (%)
<i>Ldr Effectiveness (MEI)</i>	.75				
SLQ		.51**	.19**	.39	52.1
MLQ		.34**	.10**	.36	47.9
<i>Church Health (BCHQ)</i>	.41				
SLQ		.22*	.02**	.19	46.9
MLQ		.45**	.06**	.22	53.1
<i>Trust in Leader (LOTI)</i>	.63				
SLQ		.44**	.12**	.33	52.2
MLQ		.35**	.06**	.30	47.8
<i>Trust in Org (OOTI)</i>	.34				
SLQ		.17*	.02**	.16	48.0
MLQ		.39**	.04**	.18	52.0

Table 28, cont'd

Criterion / Predictors	Model R ²	Coeffs	Partial r ²	ε _j	ε _j (%)
<i>Satisfaction (MSS)</i>	.40				
SLQ		.17*	.01*	.18	45.6
MLQ		.47**	.07**	.22	54.4
<i>Affective Commitment</i>	.12				
SLQ		.17 ^{††}	.01 [†]	.06	51.2
MLQ		.20 ^{††}	.01	.06	48.8
<i>Continuance Commitment</i>	.00				
SLQ		.09	.00	.00	72.2
MLQ		-.06	.00	.00	27.8
<i>Normative Commitment</i>	.04				
SLQ		.25*	.01*	.03	64.7
MLQ		-.04	.00	.02	35.3
<i>Faith Maturity (FMS)</i>	.03				
SLQ		-.11	.00	.01	30.7
MLQ		.27*	.01*	.02	69.3
<i>Follower Giving</i>	.01				
SLQ		.02	.00	.00	40.7
MLQ		.07	.00	.00	59.3
<i>Church Health Stats (CTS)</i>	.03				
Mean SLQ		-.07	.00	.01	36.8
Mean MLQ		.24	.01	.02	63.2
<i>Change in Church Size</i>	.10				
Mean SLQ		-.11	.00	.04	37.0
Mean MLQ		.41	.03	.06	63.0
<i>Change in Church Finances</i>	.03				
Mean SLQ		.19	.01	.02	60.3
Mean MLQ		-.03	.00	.01	39.7

Note. *p*-value estimates are two-tailed.

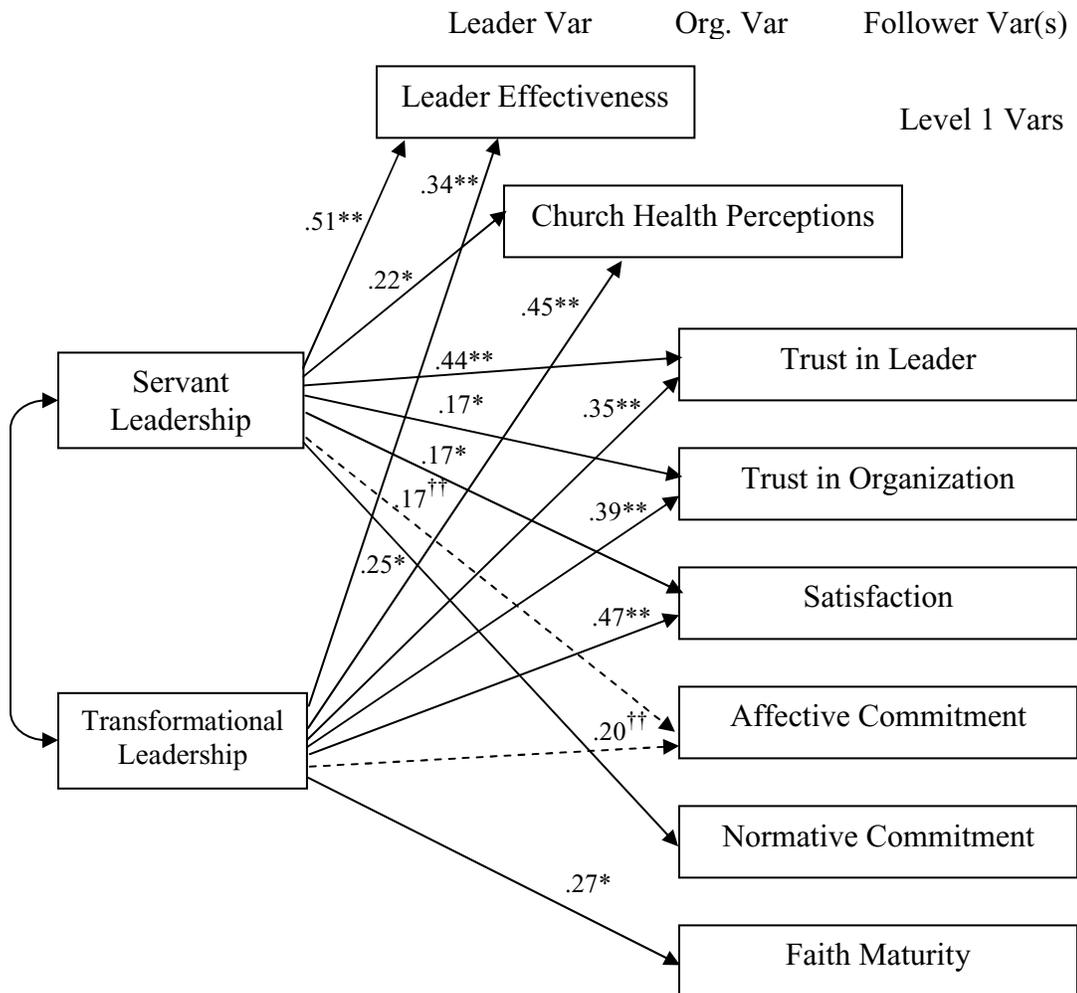
** *p* < .01 * *p* < .05 † *p* ≤ .10 †† *p* < .10, after divide by 2 for directional hypothesis.

The results of the relative importance analysis outlined in Table 28, revealed support for Hypothesis 4, that the unique predictive power of transformational leadership is greater than that of servant leadership, for the following outcomes: church health perceptions ($\epsilon_{SLQ} = .19$, $\epsilon_{MLQ} = .22$), trust in organization ($\epsilon_{SLQ} = .16$, $\epsilon_{MLQ} = .18$), follower satisfaction ($\epsilon_{SLQ} = .22$, $\epsilon_{MLQ} = .18$), and faith maturity ($\epsilon_{SLQ} = .01$, $\epsilon_{MLQ} = .02$), mirroring the findings of the regression analysis. The relative importance analysis also verified the previous regression findings that were contrary to Hypothesis 4, where servant leadership offered greater unique predictive power than transformational leadership for leader effectiveness ($\epsilon_{SLQ} = .39$, $\epsilon_{MLQ} = .36$), trust in leader ($\epsilon_{SLQ} = .33$, $\epsilon_{MLQ} = .30$), and normative commitment ($\epsilon_{SLQ} = .03$, $\epsilon_{MLQ} = .02$), failing to support Hypothesis 4 for these variables.

Graphical Summary of Findings

Figure 2 provides a graphic representation of the significant findings observed in this study relating the use of both servant leadership and transformational leadership by pastors to specific outcomes in church organizations. The strength of the relationships as determined by the HLM regressions conducted to test Hypothesis 3 for each measured outcome, as shown in Tables 15 through 27, were provided on the path arrows in the diagram. Regression coefficients for servant leadership's relationship to outcomes are displayed on the inner portion of the figure and those for transformational leadership are displayed on the outer portion.

Figure 2 - Graphical Summary of Findings for Servant and Transformational Leadership



Note. *p*-value estimates are two-tailed. Significant standardized regression coefficients reported are based on the regression findings presented in Tables 15 through 27 under “Hypothesis 3 & 4.” The inner loop values represent servant leadership regression coefficients. The outer loop values represent transformational leadership regression coefficients.

** $p < .01$ * $p < .05$ † $p \leq .10$ †† $p < .10$, after divide by 2 for a directional hypothesis.

Post-Hoc Interaction Analysis

Though not predicted via formal hypotheses, after examining the regression models with both SLQ and MLQ included as predictors in the analysis, a final model was calculated for each dependent variable to examine the possibility of an interaction between servant and transformational leadership. On the basis of these post-hoc analyses, significant interaction effects were identified for servant and transformational leadership on a number of outcome variables, including: leader effectiveness ($\gamma_{\text{SLQ*MLQ}} = -.08, p < .05$, Table 15), church health perceptions ($\gamma_{\text{SLQ*MLQ}} = .16, p < .01$, Table 16), trust in leader ($\gamma_{\text{SLQ*MLQ}} = -.05, p < .05$, Table 17), follower satisfaction ($\gamma_{\text{SLQ*MLQ}} = .06, p < .05$, Table 19), and follower faith maturity ($\gamma_{\text{SLQ*MLQ}} = .20, p < .01$, Table 23). An interaction effect for servant and transformational leadership on church health statistics approached significance, with a p -value $< .10$ after dividing by 2 for a directional hypothesis ($\beta = -.29$, Table 25). No significant interaction effects were observed on trust in organization (Table 18), affective commitment (Table 20), continuance commitment (Table 21), normative commitment (Table 22), follower giving (Table 24), change in church size (Table 26), or change in church finances (Table 27).

Analysis of Possible Control Variables

In order to more fully understand the relationships among the variables in this study and to explain additional variance in the models, including other possible contributors to the measured outcomes, examination of a set of possible control variables at both the individual and the organizational level was conducted. Possible control variables at the individual level that were examined in this study included: survey scale order, follower staff status, follower pastoral role, follower age, and follower gender.

Possible control variables at the organizational level included: a static assessment of church size (based on average weekly worship attendance), a pastor moving indicator, pastor tenure at the current organization, total years in a pastoral career, pastor education level, and pastor gender.

Refer back to Table 11 at the beginning of the Results section for the descriptive statistics on both individual and organization-level possible controls including sample sizes, means, and standard deviations. The correlations provided in Table 29, below, extend the individual level correlations found in Table 12 to incorporate all individual-level possible control variables. Examining these correlations provides a first look at the potential contributions of the possible control variables by demonstrating their interrelationships with key study variables and with each other.

Table 29

Correlations of Follower Individual Ratings and Possible Follower Control Variables

Variables	13	14	15	16	17
1 Servant Leadership (SLQ)	.17**	-.11*	-.03	.12*	.04
2 Transformational Ldrship (MLQ)	.08	-.07	-.07	.09 [†]	.05
3 Leader Effectiveness (MEI)	.06	-.08	-.03	.17**	.04
4 Church Health Perceptions (BCHQ)	.09 [†]	-.10*	-.02	.13**	-.01
5 Trust in Leader (LOTI)	.07	-.03	-.01	.09 [†]	-.04
6 Trust in Organization (OOTI)	.02	-.12*	-.05	.06	-.17**
7 Satisfaction (MSS)	.07	.00	-.03	.10*	-.00
8 Affective Commitment (ACS)	.03	-.12*	.04	-.01	-.01
9 Continuance Commitment (CCS)	.01	-.03	.10*	.10 [†]	.08 [†]
10 Normative Commitment (NCS)	.01	-.19**	-.03	.13**	-.10*
11 Faith Maturity (FMS)	-.04	.01	.14**	.19**	.06
12 Follower Giving (% of Income)	-.08	-.11*	-.04	.18**	-.12*
13 Survey Scale Order (0 = MLQ 1 st ; 1 = SLQ 1 st)	--	.06	-.02	-.03	.03
14 Follower Staff Status (0 = N; 1 = Y)		--	.11*	-.27**	.17**
15 Foll. Pastoral Role (0 = N; 1 = Y)			--	-.11*	.03
16 Follower Age (Yrs)				--	-.03
17 Follower Gender (0 = Male)					--

Note. Significance tests are two-tailed.

** $p < .01$ * $p \leq .05$ [†] $p < .10$

The individual-level correlation results in Table 29 revealed stronger interrelationships between servant leadership scores and possible control variables than was observed for transformational leadership scores. Significant correlations were noted between servant leadership and survey scale order ($r = .17, p < .01$), follower staff status ($r = -.11, p < .05$), and follower age ($r = .12, p < .05$). Thus, followers who completed the SLQ portion of the survey first did tend to provide higher SLQ scores than those who completed the MLQ portion of the survey first. In contrast, no scale order effect was found for MLQ scores. The other significant correlational findings from examination of the possible controls include that staff members working for the church were likely to report slightly lower servant leadership scores for their pastors than non-staff members, and older followers were more likely to report higher servant leadership scores for their pastors than younger followers.

Also observed on the basis of the correlations in Table 29 was a consistent negative relationship between follower staff status and the other study variables, as seen in column 14. Individuals who were on the paid staff for the church provided significantly lower ratings on a number of variables, including: lower evaluations of pastor's servant leadership ($r = -.11, p < .05$), lower perceptions of church health ($r = -.10, p < .05$), lower trust in the organization ($r = -.12, p < .05$), lower levels of both affective ($r = -.12, p < .05$) and normative commitment ($r = -.19, p < .01$), and lower levels of individual giving to the church organization ($r = -.11, p < .05$). On the other hand, older respondents tended to portray a more positive outlook, providing significantly higher ratings on a number of study variables, as seen in column 16. Older followers (who were also significantly less likely to be staff members; $r = -.27, p < .01$) provided

significantly higher ratings on their pastor's servant leadership ($r = .12, p < .05$), leader effectiveness ($r = .17, p < .01$), church health perceptions ($r = .13, p < .01$), satisfaction ($r = .10, p < .05$), normative commitment ($r = .13, p < .01$), faith maturity ($r = .19, p < .01$), and follower giving as a percentage of household income ($r = .18, p < .01$).

In other findings at the individual level, as already indicated, faith maturity was higher for older followers ($r = .19, p < .01$ between FMS and follower age) and for those who were in a pastoral role in their church ($r = .14, p < .01$ between FMS and follower pastoral role), whether it be serving on the pastoral staff or volunteering as a ministry leader. Finally, there were also several effects for follower gender on study outcomes as seen in column 17. Namely, women rated trust in organization significantly lower than men ($r = -.17, p < .01$), had lower normative commitment ($r = -.10, p < .05$), and lower levels of giving as a percentage of income ($r = -.12, p < .05$). Women were also more likely to be on staff with the church organization ($r = .17, p < .01$), which was also associated with more negative responses across measured variables (see column 14).

Possible controls were also included at the organizational level to account for characteristics of the leaders or organizations that may affect the interrelationships among study variables. Table 30 extends the organization level correlations found in Table 13 to include all the leader and organization-level possible control variables.

Table 30

Correlations of Follower Aggregated Ratings and Organization and Possible Leader Control Variables

Variables	16	17	18	19	20	21
1 Servant Leadership (SLQ)	.05	-.16	.08	-.12	-.13	-.21
2 Transformational Ldrship (MLQ)	.10	-.21	.00	-.16	-.08	-.24 [†]
3 Leader Effectiveness (MEI)	.03	-.26 [†]	-.06	-.09	-.10	-.12
4 Church Health Perceptions (BCHQ)	.19	-.21	.15	-.08	-.14	-.08
5 Trust in Leader (LOTI)	.10	-.19	.06	.04	-.06	-.21
6 Trust in Organization (OOTI)	.04	-.19	.16	.01	-.27*	-.15
7 Satisfaction (MSS)	.17	-.28*	.01	-.01	-.14	-.11
8 Affective Commitment (ACS)	.25 [†]	-.01	.13	.03	-.03	-.13
9 Continuance Commitment (CCS)	-.18	.09	-.18	.04	-.13	.00
10 Normative Commitment (NCS)	.07	-.17	-.03	.04	-.20 [†]	-.20
11 Faith Maturity (FMS)	.21	.07	.03	-.01	.33**	-.21
12 Follower Giving (% of Income)	.46**	.02	.12	.05	.06	-.06
13 Church Health Stats (CTS)	.36**	-.04	.34**	.09	.38**	-.13
14 Change in Church Size	.09	-.01	.22	-.20	.21 [†]	.20
15 Change in Church Finances	-.03	.04	-.24 [†]	.13	-.02	-.09
16 Church Size (Avg Wkly Attendance)	--	-.16	.25 [†]	.45**	.37**	-.26*
17 Pastor Moving 2009 ^a (0 = N; 1 = Y)	--	--	.21	.02	.02	-.07
18 Pastor Current Tenure (Yrs)	--	--	--	.03	.02	.09
19 Pastor Total Career (Yrs)	--	--	--	--	.40**	-.37**
20 Pastor Education (0 = Some College; 1 = Bachelors; 2 = Masters; 3 = Doctoral)	--	--	--	--	--	-.33**
21 Pastor Gender (0 = Male)	--	--	--	--	--	--

Note. Significance tests are two-tailed.

^a Pastors completed their leadership surveys in February 2009. Pastors moving to new organizations transferred in July 2009. Pastors and/or followers may or may not have been aware of the impending move at the time they completed their leadership surveys.

** $p < .01$ * $p \leq .05$ [†] $p < .10$

A review of the correlational findings in Table 30 for possible control variables at organization level revealed far fewer significant relationships than were observed for individual-level possible control variables. The first organization-level variable examined was church size. Larger churches tended to have higher CTS scores ($r = .36, p < .01$), in spite of the lack of significant prediction of CTS by pastor leadership style as was originally hypothesized. Table 30 also revealed that pastor tenure and pastor education level both correlated positively with church health statistics ($r = .34, p < .01$ and $r = .38, p < .01$, respectively). Pastor tenure also showed a marginally significant, but negative relationship, with change in church finances over time ($r = -.24, p < .10$), in contrast with a marginally significant, positive relationship with church size ($r = .25, p < .10$). Other significant correlates of church size included the total length of the pastor's career ($r = .45, p < .01$), pastor education ($r = .37, p < .01$), and pastor gender ($r = -.26, p < .05$), with female pastors in this sample typically leading smaller church organizations than males.

In regards to pastor gender, female pastors tended to garner lower evaluations of transformational leadership from their followers ($r = -.24, p < .10$), in addition to leading smaller churches ($r = -.26, p < .05$), and having lower levels of education ($r = -.33, p < .01$) and a shorter ministry career ($r = -.37, p < .01$) than their male counterparts. The final variable of interest was the pastor moving indicator, which identified whether a pastor was scheduled to be transferred to a new leadership position at a different church organization during the year that this study took place. Few relationships with this possible control variable were found; however, follower satisfaction was significantly negatively related to the pastor moving ($r = -.28, p < .05$) as was leader effectiveness ($r =$

-26, $p < .10$), though only marginally. Pastor leadership style, levels of follower trust, and neither follower perceptions nor statistical measures of organizational health showed relationships with the moving status of the pastors included in this study.

Chapter 5 – Discussion

Beginning with the identification and assessment of servant leadership and transformational leadership by followers in church organizations, this study examined the unique contributions and relative effectiveness of the servant and transformational leadership approaches toward leader, organizational, and follower outcomes. On the basis of both correlations and regression analyses, servant leadership behaviors were found to predict leader effectiveness, church health perceptions, trust in leader, trust in organization, follower satisfaction, affective commitment, normative commitment, follower faith maturity, and change in church size over time, in support of Hypothesis 1. Servant leadership failed to predict follower continuance commitment or change in church finances over time and showed only weak relationships to follower giving and church health statistics.

Similarly, transformational leadership behaviors were found to predict leader effectiveness, church health perceptions, trust in leader, trust in organization, follower satisfaction, affective commitment, normative commitment, follower faith maturity, and change in church size over time, supporting Hypothesis 2. However, transformational leadership failed to predict follower continuance commitment, church health statistics, or change in church finances over time, and showed only a weak relationship to follower giving. The relevance of both servant and transformational leadership has been supported in this research for leaders of church organizations, suggesting the usefulness of an expanded view of what encompasses desirable and effective pastoral leadership. A full range of potential leader, follower, and organization outcomes were examined, going beyond the scope of any prior individual research study, and allowing the participating

church organizations to engage in a valuable 360 degree feedback process among the leaders and key followers, including staff members and individuals in both volunteer and elected leadership roles in the church organizations. The initial results of this research have confirmed a number of previous findings indicating positive leader, organizational, and follower outcomes for both servant leadership and transformational leadership styles on variables such as leader effectiveness, trust in leader and organization, follower satisfaction, and affective commitment. New relationships have also been identified between both servant and transformational leadership and the outcomes of church health perceptions and follower faith maturity.

Among the findings of non-significance, the failure to observe a relationship between leader style and continuance commitment was not entirely unexpected given previous research on commitment which suggested the possibility of negative relationships between continuance commitment and work-related variables such as satisfaction and performance (Allen & Meyer, 1996; Mathieu & Zajac, 1990; Riketta, 2002). In addition, the reliability of the continuance commitment scale in this study ($\alpha = .45$) was much lower than that of both affective ($\alpha = .80$) and normative commitment ($\alpha = .62$), as well as all the other measured variables ($\alpha = .77$ to $\alpha = .97$). The religious nature of the organizations being studied did not contribute to a greater self-assessed need to remain committed to the church organization. Rather, the commitment findings observed in this study were more similar to those in other types of organizations, where affective commitment (a desire to remain) and normative commitment (an obligation to remain) were more strongly related to leadership style and other study variables than continuance commitment.

The other measures failing to support Hypotheses 1 and 2 were all objective numerical statistics. The measure of church health statistics (CTS), for example, failed to relate significantly to either leadership style measure, while the church health perceptions measure (BCHQ) did reveal significant findings. On one hand, it is possible that a pastor's leadership style just does not have a significant impact on objective measures or financial indicators in church organizations. On the other hand, it is possible that the lack of significance may be due, at least in part, to the measurement bias associated with examination of objective measures of effectiveness in relation to subjective evaluations of leader style. Other possible explanations include the small range of measured values for outcomes such as follower giving and change in church finances or even the lower power of the organization-level regressions with a sample size of 57 instead of 400 or more as was used in the individual-level HLM analyses. In any case, the lack of significant findings for the relationships between leadership style and objective measures of organizational effectiveness and performance is not unique to this study (Judge & Piccolo, 2004; Ross & Offermann, 2007; Wolfram & Mohr, 2009), and further examination of what factors contribute to this lack of significance in some leadership and organizational contexts is needed.

The current study is unique in its simultaneous empirical examination of both servant and transformational leadership models, enabling examination of relative effectiveness and unique contributions. Hypothesis 3 proposed that both servant leadership and transformational leadership would demonstrate independent, positive relationships with the leader, follower, and organizational outcomes examined in this study. In support of Hypothesis 3, combined regression models including both servant

and transformational leadership as predictors confirmed positive, independent relationships for servant leadership and transformational leadership on leader effectiveness, church health perceptions, trust in leader, trust in organization, and follower satisfaction. To a lesser degree, support was also provided for positive, independent relationships with affective commitment, which were marginally significant ($p < .10$). Failing to support Hypothesis 3, only servant leadership maintained significant prediction of normative commitment in the combined model, and only transformational leadership maintained significant prediction of follower faith maturity in the combined model. Consistent with the results from the examination of Hypotheses 1 and 2, no significant findings were observed for either servant or transformational leadership in the combined models on continuance commitment, follower giving, church health statistics, change in church size over time or change in church finances over time.

Hypothesis 4 proposed that the unique predictive power offered by transformational leadership would be greater than that of servant leadership on measured leader, organizational, and follower outcomes. Table 28 provided the results of the relative importance analyses on the variables in this study. Figure 2 provided a graphical summary of the significant relationships identified in this study, including the magnitudes of the regression coefficients for each relationship. In support of Hypothesis 4, transformational leadership did indeed provide greater predictive power and greater relative importance in the prediction of church health perceptions, trust in organization, follower satisfaction, and follower faith maturity. In contrast, several outcome variables, including leader effectiveness, trust in leader, and normative commitment, were more strongly predicted by servant leadership, failing to support Hypothesis 4.

Hypothesis 4 was proposed based on the overwhelming empirical evidence in support of transformational leadership and associated outcomes in a variety of organizational settings. While support for many positive outcomes of servant leadership was also observed in the literature, much less empirical research had been done looking at servant leadership and its outcomes. Specifically, transformational leadership, with both an individual and organizational focus, was previously found to relate to a number of variables in the current study, including leader and organizational effectiveness, trust, satisfaction, and commitment (Lowe et al., 1996; Dumdum et al., 2002; Judge & Piccolo, 2004). Servant leadership has also been tied, though less extensively, to the study outcomes of leader effectiveness, trust, and satisfaction (Barbuto & Wheeler, 2006; Joseph & Winston, 2005; Hebert, 2003), but in the interests of parsimony, transformational leadership was given deference in Hypothesis 4.

Though Hypothesis 4 was not supported across the board, the balanced results of this study in light of the contributions of both servant and transformational leadership are a welcome outcome. While a first glance at the correlations in Table 12 and 13 might raise cautions given the high correlations that were observed between servant leadership and transformational leadership ($r = .89$ and $r = .92$ at individual and organization levels, respectively), indicating that both the SLQ and MLQ have provided measurements of so-called, “good leadership,” with questions remaining about the unique contributions and distinctiveness of these two measures. However, their distinctiveness was evidenced via differential findings in the regression analyses between servant and transformational leadership and a number of outcomes measured in this study.

Furthermore, the differential findings represented via the magnitudes of the regression coefficients and the relative importance analyses, support the earlier discussion on theoretical distinctions between servant and transformational leadership, as outlined in Table 5. Servant leadership tends to place greater emphasis on the individual (resulting in stronger relationships with follower-rated leader effectiveness and trust in leader), while transformational leadership tends to place greater emphasis on the organization (resulting in stronger relationships with organization-focused outcomes such as church health perceptions and trust in organization).

Though in agreement with Hypothesis 4, the results for follower satisfaction were seemingly contrary to this individual/organizational rule of thumb. However, upon closer examination of the items used to measure follower satisfaction in this study, the scope of the MSS measure goes beyond the typical measure of individual-focused job satisfaction, including a number of other factors contributing to satisfaction including a range of leader, organizational, and follower components. Though contrary to Hypothesis 4, the significant prediction of normative commitment by servant leadership, as opposed to transformational leadership, might be explained by the impact of servant leadership on individuals' felt obligation to stay in the organization, possibly influenced by feelings of reciprocity induced via a servant leadership increased individual-level focus and attention, a possible area of future examination in servant leadership and normative commitment research.

On the basis of Hypotheses 3 and 4, evidence was found for independent, positive relationships for servant and transformational leadership on the outcomes examined. In addition, their differential contributions to the various outcomes provide evidence of the

distinctions that may be drawn between servant and transformational leadership. Thus, two related leadership theories that were developed independently and assessed with different survey instruments, have demonstrated both simultaneously high correlations with one another, at least at the global level, and yet have distinctively different relationships with outcome variables.

In reference to the tests for Hypothesis 4 in Table 28, it should be noted that the results for affective commitment differed depending on the method of analysis such that an examination of the regression coefficients showed a larger contribution of transformational leadership whereas the other methods showed greater effects for servant leadership. Given the small model R^2 and the close estimates for both SLQ and MLQ, it is likely that the difference in contribution and importance of the two predictors was not significantly different. Furthermore, caution is warranted in drawing any definitive conclusions from examination of the variables with very small model R^2 s, including everything from affective commitment through change in church finances, which were not significant in this study. In these models, the prediction of variance afforded by SLQ and MLQ is extremely small and thus not very informative as to what actually drives changes in those variables. This is also evidenced in the HLM and regression results (Tables 15 through 24) where the residual variances are noted for each model and are found to be quite high, ranging from $r_{ij} = .73$ to $r_{ij} = .99$ for the three commitment outcomes, faith maturity, and follower giving. Essentially, there are other predictors that would be more informative in explaining the variance in these outcomes than just SLQ and MLQ alone.

Despite the fact that the relative importance statistics in Table 28 mirrored those of the regression analyses in terms of evaluating which predictor provided a greater contribution to the outcome variables, the relative importance statistics add value via the perspectives gained on the proportional contribution of the predictor variables to each criterion examined. When examining the proportional contribution of SLQ and MLQ using the regression coefficients and the partial r^2 results, one might conclude that one predictor is twice as strong as the other. However, the relative importance weights (ϵ_j) actually reveal a much more similar contribution for the two predictor variables, the differences of which are relatively small. For a detailed explanation of this skewing phenomenon, refer to Johnson and LeBreton (2004).

For a greater understanding of the drivers behind the differentiation between servant and transformational leadership, a detailed analysis of the subscale scores for each leadership style instrument and the individual subscales' relationships with outcome variables would be most informative. Transformational leadership, as measured by the MLQ, is made up of idealized influence (behavioral and attributed), inspirational motivation, intellectual stimulation, and individualized consideration. Servant leadership, as measured by the SLQ, is comprised of altruistic calling, emotional healing, wisdom, persuasive mapping, and organizational stewardship. Each of these subscales may differentially contribute to the relationships with each of the outcome variables measured, providing greater insight into and explanation of the significant findings identified in this study.

Another interesting follow-up to the regression analyses used to test Hypotheses 3 and 4 were the post-hoc regressions that included an interaction between servant and

transformational leadership in the predictive model. The findings of significant positive interactions between servant and transformational leadership for church health perceptions, follower satisfaction, and follower faith maturity suggest possible benefits of incorporating both leadership styles in leader-follower interactions based on their shared contribution to these outcomes above and beyond what is achieved via the use of one leadership style alone. However, several significant negative interaction effects on the outcomes of leader effectiveness, trust in leader, and marginally so, church health statistics, indicate possible drawbacks to either the actual or perceived use of multiple styles of leadership.

Possible control variables were examined in detail via correlational analyses as seen in Tables 29 and 30. On the basis of these analyses, it appears that servant leadership scores were affected in a positive direction by the order of scales in survey administration where SLQ was assessed first and by the increasing age of the responding follower. Servant leadership scores were more negative for respondents who were working as a staff member for the church organization. However, in spite of these effects, the SLQ instrument demonstrated high reliability ($\alpha = .97$) and was a valid predictor of a number of measured outcomes. Transformational leadership scores, on the other hand, were not affected by outside follower or leader characteristics, providing further support for the robustness of the MLQ as a measure of transformational leadership.

In terms of the other measures used in this study, empirical support for the reliability and validity of the Ministerial Effectiveness Inventory (MEI), the Beeson Church Health Questionnaire (BCHQ), and the Faith Maturity Scale (FMS), offered valuable contributions to the literature. Each of these instruments have seen limited use in

published literature to date, particularly in regards to the impact of leadership on these outcomes. To further strengthen support for the reliability and validity of these instruments, however, additional analyses and research are needed. For example, additional examination of the MEI in light of typical leader effectiveness measures, such as the built-in effectiveness items on the MLQ, would further support its relevance in measuring the global leader effectiveness construct.

For the BCHQ, while overall reliability was high ($\alpha = .97$), individual factor score reliabilities were not as favorable (ranging from $\alpha = .54$ to $\alpha = .80$), and while confirmatory factor analyses of the 8-factor solution were moderate in fit (NFIs = .77 to .84), room for improvement was evident, even after removing four items from the scale as described in Chapter 3 on Methodology. Additional research on the theoretical factor structure of the BCHQ and further testing in additional samples of church organizations would be useful for greater understanding of the applicability and validity of this instrument toward the measurement of church health as a construct. Also, while important to the construct and measurement of church health overall, the inclusion of the empowering leadership subscale in the measurement of church health in this study may have served to inflate the relationships observed between servant and/or transformational leadership and the church health perceptions as rated by followers. Detailed examination of the subscale level relationships between servant and transformational leadership and BCHQ subscales, which were beyond the scope of this study, may provide insight into this possible relationship.

Finally, the inclusion of faith maturity as an outcome in this study is significant in the ability to tie specific leader actions to follower faith outcomes, considered an ultimate

goal of pastoral ministry and central to the existence and growth of church organizations (McGavran & Hunter, 1980; Percy, 2003). Furthermore, if one assumes a perspective on religious conversion and spiritual growth as a representation of internal transformation within an individual, the measure of follower faith maturity in organizations, may very well reflect one of the first outcomes of transformational leadership in empirical research that reflects an actual transformation taking place within the follower in response to the influence of the leader. Future research using faith maturity as an outcome representing transformation and leader influence over time would be strengthened by examining faith maturity as a longitudinal variable with observed changes over time.

Practical Applications

In addition to this study's contributions with respect to criterion measurement in church organizations and the 360 degree feedback assessment that was provided to the individual pastors who participated in this research study, a number of other practical applications may be drawn via further examination of the study findings. In regards to pastoral leadership, a broader view of effective leadership styles may be encouraged as both servant leadership and transformational leadership yielded significant positive effects on leader, organizational and follower outcomes measured. Pastors who are interested in facilitating a climate of greater individual trust and personal leader effectiveness should consider further development of servant leadership behaviors, while pastors who are interested in improvement in organizational health, organization-level trust, follower satisfaction, and greater individual-level faith maturity of their followers should consider focusing on the development of transformational leadership behaviors. Furthermore, while follower giving was not significantly related to perceptions of

leadership style, it was significantly correlated with affective commitment ($r = .18, p < .01$, Table 12), which was most strongly correlated with church health perceptions, trust in organization, and follower satisfaction, indicating a transformational leadership focus might eventually result in improved organizational finances more so than a servant leadership focus.

Among the criterion measures examined in this study, the MEI measure of leadership effectiveness and the BCHQ measure of church health both performed very strongly in relation to the leadership style measures and other outcome variables. In real-world applications, church organizations should consider the increased use of empirically-supported measures of leader and organizational outcomes to aid in leader and organizational development efforts and to guide decision-making on leader retention and selection. One particularly interesting finding in the current dataset is that the only measured variable that was significantly correlated the pastor moving indicator (identifying the 19% of pastors who participated in this study that were leaving their leadership position later in the year) was that of follower satisfaction ($r = -.28, p < .05$, Table 30) followed by a marginally significant correlation with leader effectiveness ($r = -.26, p < .10$). No other leader, organizational, or follower criterion measure was significantly correlated with the moving indicator. While relational harmony in the form of follower satisfaction is an important factor in the success of a pastor's leadership, one would hope that decisions to remove a pastor from a specific leadership position would be based on more than just general follower dissatisfaction and include other contributing leader, follower, and organizational factors. Implementation of regular assessment and feedback opportunities within individual church organizations would not only afford

pastors and their followers the opportunity to evaluate and assess the strengths and weaknesses of their organizations in the name of leader, follower, and organizational development and improvement, but it would also aid in the process of making informed decisions about whether the church's pastor is operating effectively in their organizational environment, and allow decisions on whether to retain or move pastors to be made using accurate and specific leader, follower and organizational data as opposed to relying on simply the felt satisfaction of the followers in the organization.

Limitations

Considering the limitations that could impact the quality of the findings in the current research, possible methodological areas of concern include the sample and sampling issues, response and method biases, survey length, and instrumentation. Beginning with the sample, a possible limitation was introduced as requested participants included pastors in church organizations from only one protestant Christian denomination in one American state. In support of this decision, holding denomination constant resulted in a marked decrease in possible statistical complexities resulting from denominational differences in leaders, organizations, and followers as well as facilitating a smooth survey administration and detailed feedback process. Additionally, existing leader development programs within the United Methodist denomination exemplified a fundamental understanding of the importance of leadership for the church organization, which was expected to increase support for the survey and participation among invited pastors. Administration of the survey, including denominational approvals and information dissemination was also simplified using this approach. However, the ability to generalize the results to other Christian denominations, other religions, or even to secular

organizations may be limited as a result, particularly with respect to the leadership and organizational effectiveness criteria. Expansion of this study into other denominations representing a more diverse population is desirable for future research endeavors to increase the significance and generalizability of the findings.

Another possible limitation of the sample is the sampling method where in this study, only followers with contact information provided by the leaders were invited to participate. In addition, only current followers with roles as staff members or those involved in church leadership activities were included in the sample. A random sample of all followers within each church organization was considered, though the logistics of data collection would have been much more challenging. In order to maximize the number of organizations included in the study and to provide a simple and straightforward mode of survey completion via an online survey, pastors were asked to provide follower email contact information of staff and followers involved in leadership activities. This approach was deemed the quickest and most straight-forward method of obtaining an accessible and knowledgeable sample of followers who could most accurately address questions about the pastor's leadership style and organizational conditions.

The final sampling issue relates to the achieved response rate for this study. Given the original invited population of 275 qualifying organizations within the state, a response rate of 36% was needed to reach the desired 100-organization sample size as recommended by Maas and Hox (2005). Unfortunately, the actual organization response rate of 23% ($n = 63$) fell short of this mark and was also below the benchmark response rates of 35 to 40% recommended by Baruch and Holtom (2008) for organizational research, though it does fall within one standard deviation ($SD = 18.8$) of the average

organizational response rate (35.7%), remaining within the average range of response at the organizational level. Even so, a larger population of organizations to sample from would have been desirable in achieving the organizational response goal of 100 organizations participating.

Response bias is a common problem in survey research that occurs when a group invited participants with certain characteristics are more or less likely to participate in the research study or when participants are more likely to respond to the survey in a certain way due to the nature of the questions and/or the topic of study. A comparison of the leader demographic characteristics and organizational health statistics for both participating and non-participating leaders and organizations was conducted to determine the representativeness of the sample in the study as shown in Table 8.

Due to the voluntary nature of this study, it was possible that effective leaders within church organizations that were already experiencing positive outcomes were more likely to participate in this study than leaders who perceived themselves as less effective or who were not experiencing positive outcomes in their church organization. One possible test of this phenomenon would be to examine the pastor moving indicator to determine if a lower percentage of participating pastors (with presumably less desirable leader and organizational outcomes) were moving in the study year versus the percentage of pastors within the sampled population that were scheduled to move to a new organization that year. A comparison of the pastor moving indicator variable in Table 8 actually revealed that a higher percentage of pastors in the study sample were scheduled to move to a new organization in the coming year (19.3%) than in the general population of leaders (13.1%), alleviating initial concerns for an effectiveness bias in the study

sample. In fact, it is possible that these leaders chose to participate in the study (in February 2009) prior to learning of their impending move, in which case it may show a heightened awareness among this subset of pastors of the need for greater understanding and improvement in their leadership and their organizations.

Other observed differences between the sample and invited leader population as shown in Table 8 include a larger church size among the participating sample of church organizations, larger participation from full-time pastors, and lower tenures for participating pastors when compared to the sampled population. In particular, it is logical that pastors with larger churches, on average, would be more likely to benefit from a follower survey of leadership and organizational health than leaders of smaller church organizations, given the greater degree of social distance and increased complexity of organizational operations. Furthermore, larger organizations contain a larger pool of potential follower respondents, increasing the likelihood of sufficient and reliable participation from the followers in the organization. Likewise, the lower tenures of responding pastors is an interesting statistic and, if non-random, may indicate a greater interest in and/or need for leadership and congregational development for leaders early in their tenure with a particular organization given that pastors with longer tenures may already be achieving some level of leader and organizational effectiveness even without such intervention.

Another common bias that may be a factor in the relationships observed in this study is the method bias associated with measuring the vast majority of the study variables during a single survey administration. Method bias can cause inflated or spurious relationships, particularly for items of similar format and wording such as was

used in the administration of the servant leadership and transformational leadership portions of this survey (Podsakoff, MacKenzie, Podsakoff, & Lee, 2003; Schwab, 1999). Though some of the objective outcome variables were collected via existing statistics rather than leader and follower responses, these objective variables also exhibited limited or non-existent relationships with the other survey-measured variables. Multiple data collection time points may have helped to reduce the effects of method bias, though would have increased the complexity and time commitment for the study, and likely have further reduced the leader and follower response rates. Another way to account for the possibility of a method bias is to conduct a statistical analysis of common method variance (CMV) as demonstrated by Neubert et al. (2008) and Sendjaya, Sarros, and Santora (2008) in their studies using servant leadership measures.

Survey findings may also be inflated by the tendency of some to respond in socially desirable ways. Social desirability responding is a form of faking, where an individual presents themselves via their survey responses in a more positive light, in spite of their true feelings (Moorman & Podsakoff, 1992). The Marlowe-Crowne Social Desirability Scale (SDS; Crowne & Marlowe, 1960) has been used in research to demonstrate that specific organizational measures such as locus of control, job satisfaction, role conflict, role ambiguity, and organizational commitment may be affected by socially desirable responding (Moorman & Podsakoff, 1992). SDS scores are commonly used as a control variable to estimate the extent to which social desirability bias is affecting self-report survey data (ex. Sarros & Cooper, 2006; Ostrem, 2006). While potentially useful, social desirability was not measured in this study due to the length of the questionnaire and the large number of variables already under consideration.

Future research examining leadership style would benefit from continued examination of social desirability as a control variable.

Furthermore, the length of the survey instrument was itself a significant concern in both the design and implementation of this study, as an overly lengthy instrument could possibly impact both the willingness of participants to take part in the research and the quality of their responses as they completed the questionnaire. In an effort to choose pre-existing, reliable and valid measures and to accomplish a comprehensive assessment of expected outcome variables, the original draft of both the leader and follower survey contained well over 200 questions and was expected to take well over an hour to complete. Concerns over response rate and issues of fatigue led to a reduction in the number of items assessed in the revised questionnaire. Items measuring some unneeded subscales were removed from the transformational leadership survey, and potentially extraneous items were removed from the leadership effectiveness and church health surveys in an effort to reduce the item load of the research questionnaire as described in Chapter 3 on Methodology. The sustained reliabilities and validities of the revised measures were demonstrated in the analysis of the data. In addition, respondents were given the option via the features of the online survey to save their work and return to complete their survey at a later time should they experience any interruptions or need to take a break during survey completion.

Finally, on the issue of instrumentation, the choice of questionnaires for this study was based on a detailed review of available measures that have shown reliability and validity in previous research. However, not every measure was designed specifically for non-profit organizations or for religious organizations. In addition, minor changes in

wording were made to some of the questions on the existing questionnaires in an attempt to improve their relevance for the current population without changing the intended meaning of the items. Specific changes to survey questions were outlined in the Methodology chapter. With the exception of poor reliability for continuance commitment and normative commitment, the vast majority of the instruments used in this study were shown to be both reliable and valid in this population. At the same time, areas of improvement in fit with the theoretical models, such as with the BCHQ, were noted.

Future Research

Several recommendations for future research have already been presented in the course of the discussion on study findings. To review, additional research was suggested on the relationships between leader style and objective performance indicators, subscale level examinations of the interrelationships between servant and transformational leadership and outcomes, additional cross-validation of the MEI, and longitudinal examination of faith maturity as an outcome. Other recommendations included expanding the sample into other Christian denominations or religious organizations, seeking a more demographically diverse sample of participants, consider modifying survey procedures to help account for method bias, conducting a common method variance statistical analysis, and including additional control variables in the study such as social desirability.

In addition to these suggestions, which stemmed directly from the results of this study, a number of other areas of future research would provide valuable additions to the current literature. Specific recommendations that are discussed below include: continued empirical validation of the SLQ in light of several other servant leadership measures that have been recently introduced, analysis of self-other agreement between leaders and

followers on measures of leader style and leader effectiveness, examination of possible mediator variables between leader style and other follower and organization outcomes, such as leader effectiveness or trust, as well as mediating processes and development of leadership style, and examination of possible moderators between leadership style and outcomes. Future research is also suggested on additional relevant outcomes tied to leader style, antecedents of particular leadership styles, application of findings to other organizational contexts, and consideration of additional leader styles beyond servant and transformational leadership.

Given the continuing development of measurement tools for servant leadership, the future use of the Barbuto and Wheeler (2006) Servant Leadership Questionnaire (SLQ) will need to be examined in light of several other recently developed servant leadership measures. In particular, Ehrhart (2004) designed a 14-item servant leadership assessment that was used in his study on servant leadership and procedural justice climate, demonstrating a relationship between servant leadership and outcomes such as follower satisfaction, perceived supervisor support, trust in leader, organizational commitment, and procedural justice. Initial examination of the Ehrhart instrument for possible inclusion in this study yielded concerns about its development process, which was not clearly specified in Ehrhart's (2004) article. However, subsequent use of this instrument in the research of Neubert et al. (2008) and Mayer, Bardes, and Piccolo (2008) suggests further consideration of the merits of this measure in future research.

In 2008, Liden, Wayne, Zhao, and Henderson published a 28-item servant leadership scale based on a review of the literature and examination of several other existing servant leadership measures, including Ehrhart's (2004) and Barbuto and

Wheeler's (2006). Validation of their instrument using a relatively small sample of 17 supervisors and 145 subordinates in HLM analysis provided some support for the relationship between servant leadership and outcomes of community citizenship behaviors, in-role performance, and organizational commitment, though only for specific servant leadership subscales. Also in 2008, Sendjaya, Sarros, and Santora (2008) published their 35-item Servant Leadership Behaviour Scale based on an extensive review of the servant leadership literature and identification of 20 key themes categorized into six dimensions that incorporate a service orientation and a moral-spiritual emphasis, which is argued as the key characteristic setting servant leadership apart from transformational leadership.

Future research is needed to examine the similarities and differences between these measures as well as their reliability and validity in a variety of populations in order to determine whether one of these existing measures of servant leadership may become generally accepted and recognized for use in continuing research on servant leadership in the years to come. While improving on the measure of servant leadership is paramount to the health and well-being of this discipline, narrowing the field of servant leadership measures may also provide increased opportunity for applications of servant leadership in research settings. With more research comes a greater understanding of the servant leadership construct and its place in leadership research and practice.

Another important perspective to consider in future research is the possibility of differences in perception between leaders and followers and what effect high or low self-other agreement on variables such as leader style and leader effectiveness may have on leader, follower, and organizational outcomes. Varying levels of self-other agreement

may have moderating effects on the relationships between the study variables (Atwater & Yammarino, 1992; Sosik & Megerian, 1999). In addition, information on self-other agreement may offer insight into the self-awareness of the leaders in the sample. Self-awareness is incorporated into Sendjaya et al.'s (2008) conceptualization of servant leadership, through their authentic self dimension, as well as being a central component in the definition of a newly developed leadership style that is currently undergoing research and investigation, called authentic leadership (Walumbwa, Avolio, Gardner, Wernsing, & Peterson, 2008).

Moving beyond direct effects, further examination of possible mediator and moderator variables is needed. One variable that may benefit from this perspective in the context of the current research is that of leader effectiveness. While currently modeled as a dependent variable and related to the independent variables of servant leadership and transformational leadership, it is entirely possible that given the high correlations between leader effectiveness and leader style, leader effectiveness may be a mediator variable between leadership style and the other outcomes assessed in this research, if not a useful independent measure apart from leadership style. The MEI measure of leader effectiveness is unique in that it provides a thorough follower assessment of a pastor's role fulfillment including some key elements of style as well as expected perceptions of outcomes within the church organization, as opposed to the global few-item leader effectiveness measures that are typically used in organizational research. If MEI can be empirically tied as a predictor to other key outcome measures that are important and relevant in church organizations, it may become a relatively quick and easy tool to assess pastoral leadership in a way that does not require adoption of any one particular

leadership style. Of course, the strength of the MEI in this study may be related to its development context and validation in United Methodist churches. It would be interesting to test the MEI in other Christian denominations to determine its applicability and generalizability in the larger population of pastors.

Examination of trust as a mediator between leader style and the study outcomes would also prove valuable as a replication of past findings on the relationship between leader style, trust, and outcomes. A mediated model of trust in leadership was tested by Simon (1994), who looked at both the predictors and outcomes of trust in leadership. Both transformational leadership style and procedural justice significantly predicted trust in leadership. In addition, several employee outcomes were significantly related to trust in leadership, namely: job satisfaction and both normative commitment and continuance commitment (Simon, 1994). Additional support for the trust-job satisfaction connection is found in the work of researchers such as Teas (1981) and Thacker and Yost (2002). Similarly, trust as a mediator between transformational leadership and outcomes such as procedural justice and OCBs is supported by the work of Podsakoff, MacKenzie, Moorman and Fetter (1990), Konovsky and Pugh (1994), and Cho (1998), among others. Jung and Avolio (2000) demonstrate the mediating role of trust in the relationship between transformational leadership and performance measures, which is supported in a comprehensive model of trust outlined by Burke et al. (2004). Previous research examining trust and servant leadership, while noticeably less extensive, have seen mixed results with evidence of both a positive (Dannhauser & Boshoff, 2006) and an inverse relationship (Drury, 2004) between the two variables. The current study supports an overwhelming positive relationship between servant leadership and trust, but

demonstration of the mediation effect of trust between servant leadership and leader, organizational, and follower outcomes has not yet been addressed in the literature.

Additional work via future research is also needed to identify and understand the mediating psychological processes that help explain the connections between leader style and outcomes. Several studies have begun to address some of these processes, including need satisfaction and justice perceptions (Mayer et al., 2008), and social learning (Brown, Trevino, & Harrison, 2005), though additional work is needed. Also, from a development perspective, how do leaders choose and develop their leadership styles and how can that development be directed in such a way as to benefit both leaders and organizations?

Possible moderators for consideration in additional data analyses of the current data as well as future research on leadership and outcomes include a number of demographic variables. Among those measured in the current study, relationships may vary in magnitude based on the position of the follower respondent (staff v. lay leader v. attendee), the age or gender of the followers responding, the experience and/or current tenure of the pastor being rated, and the education level or even the gender of the pastor being rated in the study. Descriptive statistics and correlations were examined for these variables in the current study in Tables 11, 29, and 30; however, they were not incorporated into the regression analyses in the current study as these relationships were not hypothesized and would have further complicated the data analysis, results and discussion.

Another set of outcomes that may be useful in future research, particularly in the context of church organizations, is psychological capital, which encompasses facets such as hope, resilience, optimism and efficacy. Previous research has demonstrated a link

between positive psychological capital and outcomes such as performance and satisfaction (Luthans, Avolio, Avey, & Norman, 2007). Additional relationships for psychological capital in a positive direction with OCBs and negatively with cynicism, intentions to quit and counterproductive workplace behaviors have also been identified (Avey, Luthans, & Youssef, 2010). Positive psychological capital has also been linked to authentic leadership (Jensen & Luthans, 2006) as a possible antecedent.

A number of other antecedents of leadership style are in need of additional future research, particularly in reference to servant leadership, and in reference to the population of pastors as leaders. Possible antecedents of leader style that require further examination include, though may not be limited to, the following examples: personality (the five-factor model; Judge et al., 2002), core self-evaluations (Judge, Erez, Bono, & Thoresen, 2003; Hiller & Hambrick, 2005), empathy and self-awareness (components of self-monitoring and emotional intelligence; Bedeian & Day, 2004; Kellett, Humphrey & Sleeth, 2006), psychological capital (a measure of optimism, resiliency and hope; Luthans et al., 2007), and motivation to lead (MTL; Chan & Drasgow, 2001).

Finally, while examining both servant and transformational leadership simultaneously in this empirical study provided a significant contribution to the literature, continuing research is needed to gain additional illumination as to how servant leadership and transformational leadership fit into the general framework of leadership research. Application of study findings to other organizational contexts, particularly nonprofit organizations, public organizations, and even traditional business organizations via similar research endeavors is both needed and encouraged. Also, examination of servant

and transformational leadership models is needed in light of a myriad of other newly proposed models of leadership.

Avolio et al. (2009) offer an overview of current leadership theories including authentic leadership, complexity leadership, shared leadership, and spiritual leadership, in addition to offering suggestions for research. Other examples of recently developed leadership models besides servant and transformational leadership that are not addressed in the Avolio et al. review include ethical leadership (Brown & Trevino, 2006) and relational leadership (Uhl-Bien, 2006). Key questions about the relationships among and between these leadership theories remain unanswered. What is the unique contribution of each of these leadership styles? Are they each separate and distinct constructs or does the use of one style supercede the need or use of the other style(s)? Are newly proposed leadership styles really newly observed or newly defined models of leadership or are they reflections of past research findings or observations that have been renamed or redefined to look like something new?

Conclusions

Beginning with the identification and assessment of servant leadership and transformational leadership by followers in church organizations, this research examined the unique contributions and relative effectiveness of the servant and transformational leadership approaches toward leader, organizational, and follower outcomes. Evidence supported the reliability and validity of both servant and transformational leadership models and the associated measurement instruments in this population of leaders of church organizations. The comprehensive range of dependent variables measured included both subjective and objective outcomes at individual and organizational levels

to determine the full degree of leadership style's impact on outcomes for the leader, the followers, and the organization.

When examined individually, both servant and transformational leadership related positively to the vast majority of measured outcomes as predicted in Hyptheses 1 and 2. When examined simultaneously in a combined model for Hypothesis 3, both servant and transformational leadership also demonstrated independent, positive relationships with most of the outcomes examined, including: leader effectiveness, church health perceptions, trust in leader, trust in organization, and follower satisfaction, with marginal support for affective commitment. Additionally, servant leadership independently predicted normative commitment and transformational leadership independently predicted faith maturity in the combined models. No significant findings were observed for either predictor on continuance commitment, follower giving, church health statistics, change in church size over time or change in church finances over time. An examination of the relative contribution of each leader style for Hypothesis 4 revealed greater predictive power for transformational leadership on church health perceptions, trust in organization, follower satisfaction, and follower faith maturity, as expected. In contrast, greater predictive power was observed for servant leadership on leader effectiveness, trust in leader, and normative commitment in the combined model.

On the basis of these findings, continued use of both servant and transformational leadership models is supported. While both styles are highly correlated with one another, they offer differential prediction of a variety of outcome measures, with leaders receiving higher marks on effectiveness and trust when using a servant style and organizational measures (church health and trust in organization) receiving higher ratings when

transformational leadership was practiced. Furthermore, when interactions were incorporated into the combined models, leaders perceived as using both a transformational and a servant leadership style obtained even higher follower ratings on church health, satisfaction and faith maturity, while simultaneously receiving lower ratings on leader effectiveness and trust in leader, suggesting a combination of both servant and transformational leadership behaviors as potentially beneficial for pastors in church organizations, particularly for organizational and follower outcomes, but with some detriment to final leader-focused evaluations.

Future research is needed to apply study findings to other organizational contexts, beginning with other Christian denominations and religious organizations and continuing with nonprofit organizations, public organizations, and even traditional business organizations. Examination of servant and transformational leadership models is also needed within the context of other newly developed leadership models, including: authentic leadership, complexity leadership, shared leadership, spiritual leadership, ethical leadership and relational leadership, as discussed previously. Do any of these new models effectively combine the strengths of servant and transformational leadership models in such a way as to supercede their individual usage in favor of a single all-encompassing leadership model? Or will both servant and transformational leadership continue to present themselves as reliable, valid, and informative models for leaders in a variety of organizational contexts for years to come, as they have in the current research study?

Given the growing body of research on leadership in organizations and the ever-expanding list of theoretical leadership models, the need for critical examination,

differentiation, comparison and even integration of leadership models in future research is of utmost importance. The current study provides a starting point for the evaluation of multiple leadership models simultaneously in an empirical setting. A large number of recommendations for future research that improve and expand on the specific findings of the current study were also presented as well as recommendations for additional research to address areas of inquiry that were not covered in the current research.

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Appendix A

Letters and Information Sent to Leaders and Followers

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Pastor's Mailed Invitation Letter

February 2, 2009

Dear Reverend _____:

With the support of the Cabinet of the _____ Conference of the United Methodist Church and endorsement from _____, you are cordially invited to take part in an independent research study under the direction of Noelle Scuderi, a doctoral candidate in the Department of Organizational Sciences at George Washington University. The purpose of this study is to increase our knowledge and understanding of leadership in churches, including the leadership methods that are used by pastors and the congregational response to leadership styles. As the daughter of a minister, I have a sincere interest in the leadership and vitality of church organizations. I have designed this survey as a positive exercise for pastors and churches to learn more about themselves and their congregations.

Your completion of an online pastor's leadership survey is the first phase of this survey study. The second phase of this study involves sending email invitations to a similar online survey to knowledgeable members of your congregation including staff members, board members and other individuals with leadership roles in your church. They will be asked to answer questions about their perceptions of your leadership style and about the church organization as a whole. Their input will help provide a broad perspective on the most effective leadership methods used in churches across the state.

Your email invitation to this survey will be sent in the next few days to the following address: _____. If you need to change or correct your email address, please contact the researcher directly or provide your update when you submit the Congregational Contact Sheet form. Once all leader and congregational responses have been collected and summarized, you will receive a report providing feedback on your individual leadership style and on your church organization as a whole. In addition, your responses will be combined with those of other participating pastors and churches surveyed across the state of _____ in order to determine the most effective and desirable leadership characteristics of ministerial leaders.

If you would like to contribute to a broad understanding of pastoral leadership methods across the state and learn more about your individual leadership style, then I invite you to respond to the email survey invitation that you will receive in the next few days. Please also take some time to read the enclosed letter of support for this research from _____ of _____. You may also review the enclosed Information Sheet providing further details and instructions about the survey as well as a Congregational Contact Sheet for you (or your designee) to complete identifying possible congregational participants.

I am personally grateful for your participation in this research, and I am excited to contribute to a better understanding of pastoral leadership through your involvement. I

also know that your time is valuable. To show my appreciation to you for joining in this study, I have pledged to donate \$2 per completed leader survey to the _____ . While I know that this donation will not compensate you for your time, I hope that you will see the importance of this study and my appreciation for your efforts through this gift. Thank you for your consideration.

Sincerely,

Noelle Scuderi, Doctoral Candidate
George Washington University

Pastor's Information Sheet – Online Leadership Survey

PURPOSE:

The purpose of this leadership study is to increase our knowledge and understanding of leadership in churches, including the leadership methods that are used by pastors and the congregational response to varying leadership styles. The study is being conducted independently by Noelle Scuderi, a doctoral candidate in the Department of Organizational Sciences at George Washington University. The study is supported by the Cabinet of the _____ Conference of the United Methodist Church and endorsed by _____ of _____.

DETAILS:

In the next few days, you will receive an email invitation to complete an online pastor's leadership survey. The survey will take about 45 minutes to an hour to complete. This is the first phase of the survey study. Please know that your involvement in this study is voluntary, and neither your professional standing nor your employment will in any way be affected whether or not you choose to participate. By agreeing to participate, you are providing your consent for the researcher to collect information about your leadership style and related factors using an online leader survey that you complete. You also may be contacted with requests to participate in follow up questions or surveys in the future.

Please know that your individual responses to this survey will remain confidential in the care of the researcher, and all research records will be stored securely. Participating in this study poses no risks to you that are not ordinarily encountered in daily life. In addition, if the results of this research study are reported in journals or at scientific meetings, the people who participated in this study will not be named or identified in any way. If for any reason, should you be concerned about confidentiality issues or experience any stress as a result of participating in this survey, feel free to discuss your concerns with the researcher. You may withdraw from the study at any time after completing the survey by contacting the researcher. Finally, if you choose not to complete your online pastor's leadership survey, then no additional surveys will be sent out to members of your congregation, and your church organization will not be included in the study.

In the second phase of this leadership survey study, the researcher will send email invitations to a similar online survey to knowledgeable members of your congregation including staff members, board members and other individuals with leadership roles in your church. They will be asked to answer questions about their perceptions of your leadership style and about the church organization as a whole. I need your help in identifying who these eligible individuals are so that I can invite them to participate in the survey process.

CONGREGATIONAL CONTACT EMAILS:

At this time, I ask that either you or a designated assistant please provide the contact emails for all paid staff that you directly supervise and for all congregation members that hold leadership positions in your church. Eligible persons include board members, committee chairpersons, elected lay leaders, and ministry leaders, such as the

head of the Sunday School or the youth director, just to name a few. Once you have completed your leadership survey and the researcher has received the contact emails for your congregation, the researcher will forward congregational invitations to the online leadership survey. Without this contact information, the researcher will be unable to include you or your church in the leadership study.

To provide contact emails for staff and congregational leaders online, please go to the following website -- <http://www.surveygizmo.com/s/97145/contact-sheet-intro> and click on the link at the bottom of the page to advance to the Contact Sheet form. Log into this form using the Password: **Emails**. You will be asked to input the name of the church, the name of the pastor, and the pastor's current email address as well. Alternatively, you may complete the enclosed contact sheet in paper form and return it directly to the researcher via U.S. Mail by Monday, February 23, 2009. Address all correspondence to Noelle Scuderi, 1316 Jennifer Drive, Little Rock, AR 72212. The use of online surveys provides for greater accuracy and security in data collection in addition to speeding the survey process. However, should current email addresses be unavailable for one or more eligible individuals as you complete the Contact Sheet, please indicate in the space provided the number of paper surveys that are requested. If an insufficient number of responses are received from the online leadership survey, the researcher will mail the requested number of paper surveys directly to the church office for distribution to eligible individuals.

FEEDBACK:

Upon completion of this study you will receive a report providing feedback on your individual leadership style and on your church organization as a whole. Overall summaries of leadership and congregational data by district and state, removed of all identifying information, will be shared with District Superintendents, _____ and the _____ Cabinet. You may request to receive a copy of the district and statewide summaries as well when you go online to complete your leadership survey.

CONTACT:

You may contact the researcher, Noelle Scuderi, any time, via phone at 501-224-5577, or via email at noelles@gwmail.gwu.edu. I am available to answer any questions about the study, including questions about your rights, concerns, complaints, or if you think you have been harmed in any way. If you would like to speak with someone else, you may contact _____ at _____ or via e-mail at _____, with your questions or concerns.

INVITATION:

If you would like to contribute to a broad understanding of pastoral leadership methods across the state and/or learn more about your individual leadership style, then I encourage you to respond to the email survey invitation that you will receive in the next few days. Your completion of the online survey will signify your consent to participate in this research study. If you choose not to participate, you may disregard the forthcoming email invitation, and neither you nor your congregation members will be included in this research.

Thank you for taking the time to read and understand more about this leadership survey. I do hope that you choose to participate as I expect that you could benefit both personally and professionally from increased knowledge in the area of leadership. If you have any questions or if I can be of further assistance, please do not hesitate to contact me.

Sincerely,

Noelle Scuderi, Doctoral Candidate
George Washington University

Congregational Contact Sheet Instructions - Online Leadership Survey

Please provide a list of email addresses of *all paid staff members* in your church that are under the direct supervision of the pastor. In addition, please also provide a complete list email addresses of *all congregational leaders* in the church, including board members, committee chairpersons, lay leaders, and ministry leaders. Examples include individuals in positions such as the head of the Sunday School, the youth director, and the President of the UMW, just to name a few. Without this contact information, the researcher will be unable to include either the pastor or the church organization in the leadership study. Each person listed will be sent an email link to an online leadership survey similar to the pastor's leadership survey, answering questions about the pastor's leadership style and the church organization as a whole. Their input will provide a broad perspective on the most effective leadership methods used within church organizations across the state.

To provide contact emails for staff and congregational leaders online, please go to the following website -- <http://www.surveygizmo.com/s/97145/contact-sheet-intro> and click on the link at the bottom of the page to advance to the Contact Sheet form. Log into this form using the Password: **Emails**. You will be asked to input the name of the church, the name of the pastor, and the pastor's current email address as well. The use of online surveys provides for greater accuracy and security in data collection in addition to speeding the survey process. However, should current email addresses be unavailable for one or more eligible individuals, please indicate in the space provided the number of paper surveys that are requested. If an insufficient number of responses are received from the online leadership survey, the researcher will mail the requested number of paper surveys directly to the church office for distribution to eligible individuals.

Alternatively, you may complete the enclosed contact sheet in paper form and return it directly to the researcher via U.S. Mail by Friday, February 23, 2009. Please make additional copies of the last page if needed to include all eligible staff members and congregational leaders. Address all correspondence to:

Noelle Scuderi, 1316 Jennifer Drive, Little Rock, AR 72212
noelles@gwmail.gwu.edu 501-224-5577 (h)

Churches of all sizes should provide a minimum of 12 contacts, if at all possible. Larger churches may limit their contact list to 36 individuals if desired, placing priority on staff, board members and elected leaders, followed by other congregational leaders. However, the researcher will gladly include any and all eligible congregational leaders in the data collection process with no limitation in order to provide the highest quality leader and organizational feedback.

Please continue to the next page to complete the paper version of the Congregational Contact Sheet or proceed to the website using the instructions above to provide this information online. Thank you.

Email Invitation Letter to Pastors

February 6, 2009

Dear Reverend _____;

This email is a follow-up invitation to the letter that you received requesting your participation in an independent research study on pastoral leadership.

You may now access the online leadership survey by clicking on the following link, or by copying and pasting it into your internet browser: [%%Survey Link%%]

The survey will take about 45 minutes to an hour to complete. If at any time after accessing the survey you need to stop and save your responses to be resumed later, you may do so. The survey link provided in this email is unique to you and should not be forwarded to anyone else. This link will act in conjunction with a save and continue feature of the survey so that if you should save your survey and then click on this link again the future, it should take you back to the point where you have left off.

Once you click on the link to the online survey, an introductory page will allow you to review all of the details about the survey study. You may begin completion of the leadership survey at any time and by doing so, you are signifying your consent to participate in this research study. Please be assured that your individual responses to this survey will remain confidential in the care of the researcher and that all research records will be stored securely.

Should you choose to take part in this leadership study, please fill out the online survey at your convenience by clicking on the survey link or retying it in your web browser before Monday, February 23, 2009. If you have chosen not to participate in this survey, then you may disregard this email invitation.

I am personally grateful for your participation and am excited to contribute to a better understanding of pastoral leadership through your involvement in this study. To show my appreciation for your response to the leadership survey, I have pledged to donate \$2 per completed leader survey to the _____.

If you have any questions or concerns about the study, please contact the researcher, Noelle Scuderi, at 501-224-5577, or via e-mail at noelles@gwmail.gwu.edu. Paper versions of this survey are available upon request.

Thank you for your time and consideration.

Sincerely,

Noelle Scuderi, Doctoral Candidate
George Washington University

Email Invitation Letter to Followers

On behalf of Reverend _____, you are cordially invited to take part in the Church Leadership Survey. Your pastor has already completed the leader's portion of the survey and has chosen you to participate in this independent research study designed to increase our knowledge and understanding of leadership in churches. Your participation is requested as a representative of _____ who is familiar with the pastor's leadership style and the church organization as a whole.

You may access the online Church Leadership Survey by clicking on the following link, or by copying and pasting this link into your internet browser. : [%%Survey Link%%] Please complete your survey to the best of your ability within the next two weeks, or no later than Monday, March 9, 2009.

Once you click on the link to the online survey, an introductory page will allow you to review all of the details about the survey study. To assure the confidentiality of your survey, you will not be asked to provide your name at any point in the survey process. In addition, the information that you provide on the survey will not be used to identify you. The survey link provided in this email is unique to you and should not be forwarded to anyone else. This link will act in conjunction with a save and continue feature of the survey so that if you need to leave your survey before it is completed, you can return to the survey by clicking on this link again. The link will take you to the beginning of the survey for you to review your previously entered responses before continuing with the remainder of the survey.

This online Church Leadership Survey is comprehensive and should take between 1 and 1.5 hours to complete in its entirety. While I understand this is a significant investment of your time, I believe that the responses that you provide on behalf of your pastor and your church are extremely valuable. Your pastor has already invested their time by completing a pastor's leadership survey. However, the most accurate and comprehensive assessment of pastoral leadership cannot be attained without the input of church leaders and staff members, like yourself, who work with the pastor regularly and are knowledgeable about your church and its leadership.

I am personally grateful for your participation in this research endeavor and am excited to contribute to a better understanding of pastoral leadership through your involvement in this study. Your pastor, your church, and the churches across the state will also have the opportunity to benefit from increased knowledge in the area of leadership. If you have any questions or concerns about the study, please contact the researcher, Noelle Scuderi, at 501-224-5577, or via e-mail at noelles@gwmail.gwu.edu. Paper versions of this survey are available upon request. Thank you for your time and consideration.

Sincerely,

Noelle Scuderi, Doctoral Candidate
George Washington University

Online Follower Information Sheet

The purpose of this leadership study is to increase our knowledge and understanding of leadership in churches, including the leadership methods that are used by pastors and the congregational response to varying leadership styles. The study is being conducted independently by Noelle Scuderi, a doctoral candidate in the Department of Organizational Sciences at George Washington University. The study is supported and endorsed by the Cabinet of the _____ Conference of the United Methodist Church.

This survey was designed as a positive exercise for increased knowledge and understanding of pastoral leadership. When your responses are combined and summarized with those of other participants in your church, we will gain a better understanding of your pastor's leadership style and the response to that leadership. Through greater understanding, both strengths and areas of improvement can be identified to increase the health and vitality of your church. Responses from churches across the state will also be combined to determine the most effective and desirable leadership characteristics of church leaders in general.

Your individual responses to this survey will remain confidential in the care of the researcher. In addition, all research records will be stored securely and research reports on this study will not identify or name participants in any way. Participating in this study poses no risks to you that are not ordinarily encountered in daily life. Should you be concerned about confidentiality issues or experience any stress as a result of participating in this survey, feel free to discuss your concerns with the researcher. For participants, your involvement in this study is voluntary, and your standing in the church will not in any way be affected whether or not you choose to participate. You may also withdraw from the study at any time after completing the survey by contacting the researcher as indicated above.

As the daughter of a minister, I have a sincere interest in the leadership and vitality of churches, and am personally grateful for your participation in this research project. If you would like to contribute to a broad understanding of pastoral leadership methods across the state and help your pastor learn more about his/her individual leadership style, then I invite and encourage you to take part in this leadership survey. Please make every effort to complete your survey no later than **Monday, March 9, 2009**.

Feel free to ask any questions that you may have prior to agreeing to be in the study. You may contact the researcher, Noelle Scuderi, at 501-224-5577, or via e-mail at noelles@gwmail.gwu.edu. I am available to answer any questions, including questions about your rights, concerns, complaints, or if you think you have been harmed in any way. If you would like to speak with someone else, you may contact _____ with your questions or concerns. Thank you again for your time and your input!

Sincerely,
Noelle Scuderi, Doctoral Candidate
George Washington University

Appendix B
Leader Questionnaire

Today's Date: _____

Your Name: _____

Your Church's Name: _____

The first two sections of this questionnaire are designed to describe your leadership style as you perceive it. Please answer all 57 descriptive statements below by judging how frequently each item fits you as a leader. Please attempt to complete all items; however, if an item is irrelevant, or if you do not know the answer, you may leave that item blank.

Use the following rating scale to rate the frequency with which each item is true.

Not at all	Once in a while	Sometimes	Fairly often	Frequently, if not always
0	1	2	3	4

0 1 2 3 4 I focus primarily on meeting the needs of the organization rather than individuals within the organization. (1D)

0 1 2 3 4 I am motivated by a desire to serve. (4D)

0 1 2 3 4 I influence others through more customary means. (7D)

0 1 2 3 4 I believe I am giving others freedom when I attempt to influence or persuade them. (10D)

0 1 2 3 4 *MLQ Item #2 Protected by Copyright*

0 1 2 3 4 *MLQ Item #6 Protected by Copyright*

0 1 2 3 4 I seek differing perspectives when solving problems. (8A)

0 1 2 3 4 *MLQ Item #9 Protected by Copyright*

0 1 2 3 4 *MLQ Item #10 Protected by Copyright*

0 1 2 3 4 *MLQ Item #13 Protected by Copyright*

0 1 2 3 4 I specify the importance of having a strong sense of purpose. (14A)

0 1 2 3 4 *MLQ Item #15 Protected by Copyright*

0 1 2 3 4 *MLQ Item #18 Protected by Copyright*

0 1 2 3 4 *MLQ Item #19 Protected by Copyright*

0 1 2 3 4 I direct my allegiance and focus primarily toward the individual. (6D)

0 1 2 3 4 *MLQ Item #21 Protected by Copyright*

Not at all	Once in a while	Sometimes	Fairly often	Frequently, if not always
0	1	2	3	4

- 0 1 2 3 4 *MLQ Item #23 Protected by Copyright*
- 0 1 2 3 4 *MLQ Item #25 Protected by Copyright*
- 0 1 2 3 4 I articulate a compelling vision of the future. (26A)
- 0 1 2 3 4 I consider an individual as having different needs, abilities and aspirations from others. (29A)
- 0 1 2 3 4 *MLQ Item #30 Protected by Copyright*
- 0 1 2 3 4 *MLQ Item #31 Protected by Copyright*
- 0 1 2 3 4 *MLQ Item #32 Protected by Copyright*
- 0 1 2 3 4 *MLQ Item #34 Protected by Copyright*
- 0 1 2 3 4 *MLQ Item #36 Protected by Copyright*
- 0 1 2 3 4 I direct my allegiance and focus primarily toward the organization. (5D)
- 0 1 2 3 4 *MLQ Item #37 Protected by Copyright*
- 0 1 2 3 4 *MLQ Item #40 Protected by Copyright*
- 0 1 2 3 4 I am effective in meeting organizational requirements. (43A)
- 0 1 2 3 4 *MLQ Item #45 Protected by Copyright*
- 0 1 2 3 4 I am motivated by a desire to lead. (3D)
- 0 1 2 3 4 I influence others through *unconventional* means. (8D)
- 0 1 2 3 4 I believe I am being controlling of others when I attempt to influence or persuade them. (9D)
- 0 1 2 3 4 I focus primarily on meeting the needs of the individual rather than the organization as a whole. (2D)
- 0 1 2 3 4 I put others' best interests ahead of my own. (1B)
- 0 1 2 3 4 I do everything I can to serve others. (2B)
- 0 1 2 3 4 I sacrifice my own interests to meet others' needs. (3B)
- 0 1 2 3 4 I go above and beyond the call of duty to meet others' needs. (4B)

Not at all	Once in a while	Sometimes	Fairly often	Frequently, if not always
0	1	2	3	4

- 0 1 2 3 4 I am someone that others turn to if they have a personal trauma. (5B)
- 0 1 2 3 4 I am good at helping others with their emotional issues. (6B)
- 0 1 2 3 4 I am talented at helping others to heal emotionally. (7B)
- 0 1 2 3 4 I am one that can help mend others' hard feelings. (8B)
- 0 1 2 3 4 I am alert to what's happening around me. (9B)
- 0 1 2 3 4 I am good at anticipating the consequences of decisions. (10B)
- 0 1 2 3 4 I have good awareness of what's going on around me. (11B)
- 0 1 2 3 4 I am in touch with what is happening around me. (12B)
- 0 1 2 3 4 I know what's going on in the organization. (13B)
- 0 1 2 3 4 I offer compelling reasons to get others to do things. (14B)
- 0 1 2 3 4 I encourage others to dream "big dreams" about the organization. (15B)
- 0 1 2 3 4 I am very persuasive. (16B)
- 0 1 2 3 4 I am good at convincing others to do things. (17B)
- 0 1 2 3 4 I am gifted when it comes to persuading others. (18B)
- 0 1 2 3 4 I believe that the organization needs to play a moral role in society. (19B)
- 0 1 2 3 4 I believe that our organization needs to function as a community. (20B)
- 0 1 2 3 4 I see the organization for its potential to contribute to society. (21B)
- 0 1 2 3 4 I encourage others to have a community spirit in the organization. (22B)
- 0 1 2 3 4 I am preparing the organization to make a positive difference in the future. (23B)

INSTRUCTIONS: This is part two of the leadership style questionnaire. Please read each of the following 32 statements and rate yourself, based on your impression, as to how frequently each statement is characteristic of you as a leader. Please circle your response for each statement, and without pondering, give the initial rating that comes to mind. Please attempt to provide an answer for every statement.

Response ratings range from "Never" to "Always".

Never	_____	Always			
1	2	3	4	5	6

- | | | | | | | |
|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | I promote a sense of mutuality in the entire worshipping community. (2C) |
| 1 | 2 | 3 | 4 | 5 | 6 | I use a style of leadership that is flexible and responsible. (5C) |
| 1 | 2 | 3 | 4 | 5 | 6 | I act in ways that suggest that my family life is a high priority and have a personal family style that is consistent with my ministry. (6Cc) |
| 1 | 2 | 3 | 4 | 5 | 6 | I demonstrate a style of life-long learning, through continued education, research, and study. (9C) |
| 1 | 2 | 3 | 4 | 5 | 6 | My approach to ministry emphasizes evangelistic and mission goals. (11C) |
| 1 | 2 | 3 | 4 | 5 | 6 | I preach with competence and sensitivity. (14C) |
| 1 | 2 | 3 | 4 | 5 | 6 | I have basic knowledge of the denomination's workings, including theological and moral positions. (15Cc) |
| 1 | 2 | 3 | 4 | 5 | 6 | I recognize my own commonality with spiritual problems of the congregation. (16C) |
| 1 | 2 | 3 | 4 | 5 | 6 | I am readily available to counsel persons experiencing stress. (17C) |
| 1 | 2 | 3 | 4 | 5 | 6 | I behave responsibly towards persons as well as tasks. (19C) |
| 1 | 2 | 3 | 4 | 5 | 6 | I show troublesome indications of professional immaturity in ministry. (25Cc) |
| 1 | 2 | 3 | 4 | 5 | 6 | I assume a patient, hopeful role in dealing with people. (26C) |
| 1 | 2 | 3 | 4 | 5 | 6 | I show evidence of personal growth and the use of theological resources in my counseling. (28Cc) |
| 1 | 2 | 3 | 4 | 5 | 6 | I gain financial support for the church while remaining sensitive to persons. (30C) |
| 1 | 2 | 3 | 4 | 5 | 6 | I speak about theological issues in understandable language. (32C) |
| 1 | 2 | 3 | 4 | 5 | 6 | I have an approach to ministry that is centered in strong biblical affirmation. (35C) |

Never					Always
1	2	3	4	5	6

1	2	3	4	5	6	I entertain ambitions that are not consistent with a ministerial calling. (37Cc)
1	2	3	4	5	6	I encourage relationships of trust between myself and the congregation. (40C)
1	2	3	4	5	6	I counsel with empathic understanding and involvement. (42C)
1	2	3	4	5	6	I indicate professional preparation in pastoral care. (44C)
1	2	3	4	5	6	I use a style of ministry that is open and flexible. (45C)
1	2	3	4	5	6	I seem far more concerned with myself than with others. (47C)
1	2	3	4	5	6	I show honesty with myself and the congregation. (48C)
1	2	3	4	5	6	I am sensitive to matters of ministerial protocol. (50C)
1	2	3	4	5	6	I encourage, recruit, and give meaningful tasks to persons in the congregation. (51C)
1	2	3	4	5	6	I act with openness, innovation, and eagerness to share in the life of the community as a private citizen. (52C)
1	2	3	4	5	6	I indicate that I know the members well. (53C)
1	2	3	4	5	6	I take seriously the sacramental life, stressing the sacramental and liturgical aspects of the faith in worship. (54Cc)
1	2	3	4	5	6	I accept denominational directives and understand the value of openness with other professionals in the denomination. (57Cc)
1	2	3	4	5	6	I enable the congregation to experience opportunities for personal growth and spiritual enrichment. (59C)
1	2	3	4	5	6	I actively involve lay leadership in establishing and executing the church's mission. (60Cc)
1	2	3	4	5	6	I work actively on behalf of minorities, the disadvantaged, or those with special needs in the community. (61Cc)

Please continue this survey on the following page.

INSTRUCTIONS: For each of the following 14 statements, indicate the number that best represents your level of satisfaction in your current ministry position during the past six months. Please circle your response for each statement and without pondering, give the initial rating that comes to mind. Please provide a response for every statement.

Use the following rating scale to assess your level of satisfaction with each item.

Very Dissatisfied	Moderately Dissatisfied	Slightly Dissatisfied	Slightly Satisfied	Moderately Satisfied	Very Satisfied
1	2	3	4	5	6

- 1 2 3 4 5 6 The facilities in which I work. (I1)
- 1 2 3 4 5 6 Cooperation among the members of the church. (I2)
- 1 2 3 4 5 6 The level of excitement I have for my job duties. (I3)
- 1 2 3 4 5 6 Recognition of my accomplishments by members. (I4)
- 1 2 3 4 5 6 Amount of hours I work each week. (I5)
- 1 2 3 4 5 6 Professional relationships with other pastors/leaders. (I6)
- 1 2 3 4 5 6 The general type of work I perform. (I7)
- 1 2 3 4 5 6 My salary compared to members within the church. (I8)
- 1 2 3 4 5 6 My current work environment. (I9)
- 1 2 3 4 5 6 Friendliness of parishioners within the congregation. (I10)
- 1 2 3 4 5 6 The authority I have to perform my ministry duties. (I11)
- 1 2 3 4 5 6 Actual achievement of ministry goals. (I12)
- 1 2 3 4 5 6 The overall health and functioning of my church. (I13)
- 1 2 3 4 5 6 The effectiveness of my leadership style and methods. (I14)

Please continue this survey on the following page.

INSTRUCTIONS: For the following 12 statements, circle the number that is closest to your opinion about your current church organization. Please be as honest as possible, and remember that all individual responses will be kept confidential.

Use the following response choices to rate your level of agreement with each statement.

Strongly Disagree	Disagree	Somewhat Disagree	Neither Agree Nor Disagree	Somewhat Agree	Agree	Strongly Agree
1	2	3	4	5	6	7

- 1 2 3 4 5 6 7 I do not feel a strong sense of “belonging” to my organization. (G3)
- 1 2 3 4 5 6 7 Right now, staying with my organization is a matter of necessity as much as desire. (G7)
- 1 2 3 4 5 6 7 I would feel guilty if I left my organization now. (G15)
- 1 2 3 4 5 6 7 I do not feel “emotionally attached” to this organization. (G4)
- 1 2 3 4 5 6 7 It would be very hard for me to leave my organization right now even if I wanted to. (G8)
- 1 2 3 4 5 6 7 This organization deserves my loyalty. (G16)
- 1 2 3 4 5 6 7 I do not feel like “part of the family” at my organization. (G5)
- 1 2 3 4 5 6 7 Too much of my life would be disrupted if I decided I wanted to leave my organization now. (G9)
- 1 2 3 4 5 6 7 I would not leave my organization right now because I have a sense of obligation to the people in it. (G17)
- 1 2 3 4 5 6 7 This organization has a great deal of personal meaning for me. (G6)
- 1 2 3 4 5 6 7 I feel that I have too few options to consider leaving this organization. (G10)
- 1 2 3 4 5 6 7 I owe a great deal to my organization. (G18)

Please continue this survey on the following page.

INSTRUCTIONS: For the following 12 statements about your personal faith, please indicate how true each statement is for you. Mark one answer for each statement. Please be as honest as possible, describing how true it really is and not how true you would like it to be. Keep in mind that all individual responses will be kept confidential.

Use the following response choices to rate the frequency with which each item is true.

Never True	Rarely True	True Once in a While	Sometimes True	Often True	Almost Always True	Always True
1	2	3	4	5	6	7

1 2 3 4 5 6 7 I help others with their religious questions and struggles. (E4)

1 2 3 4 5 6 7 I seek out opportunities to help me grow spiritually. (E14)

1 2 3 4 5 6 7 I feel a deep sense of responsibility for reducing pain and suffering in the world. (E18)

1 2 3 4 5 6 7 I give significant portions of time and money to help other people. (E21)

1 2 3 4 5 6 7 I feel God's presence in my relationships with other people. (E23)

1 2 3 4 5 6 7 My life is filled with meaning and purpose. (E24)

1 2 3 4 5 6 7 I care a great deal about reducing poverty in the United States and throughout the world. (E28)

1 2 3 4 5 6 7 I try to apply my faith to political and social issues. (E29)

1 2 3 4 5 6 7 My life is committed to Jesus Christ. (E30)

1 2 3 4 5 6 7 I talk with other people about my faith. (E31)

1 2 3 4 5 6 7 I have a real sense that God is guiding me. (E34)

1 2 3 4 5 6 7 I am spiritually moved by the beauty of God's creation. (E38)

Please continue this survey on the following page.

ID#: _____

INSTRUCTIONS: Please complete the following 19 questions about you and your church organization. Remember that all information you provide is confidential. Fill in the blanks as indicated or circle the numbers that correspond to the appropriate answers.

How many years has the church that you are pastoring been in existence? _____ Years

For how many years have you been working as a full-time pastor? _____ Years

How many paid staff members in your church report directly to you for supervision? _____

Approximately how many volunteers and ministry leaders in your church report directly to you for supervision? _____

When thinking about the elected leaders in your church organization, approximately what percentage (%) of those leaders have been actively participating in the life of your local church for fewer than five years? _____ %

What is your highest level of formal education?

- | | |
|---------------------------------|--------------------------------------|
| 1. Some high school | 4. College or trade school graduate |
| 2. High school graduate | 5. Graduate studies (master's level) |
| 3. Some college or trade school | 6. Graduate studies (doctoral level) |

Approximately how many hours of leadership training have you participated in within *the last year*? Relevant training would include leadership seminars, workshops and leader development programs offered both within and outside of the conference. _____ Hours

When thinking about the elected leaders in your church organization, please estimate the percentage (%) of those leaders that have participated in at least 4 hours of leadership training within *the last year*. Relevant training would include leadership seminars, workshops and leader development programs offered both within and outside of the conference. _____ %

Please estimate approximately how many persons and/or families you have personally invited to visit or attend your church in the past year? _____ Persons and/or Families

Please estimate approximately what percentage (%) of the church's total budget was spent on advertising, event publicity and evangelistic efforts *in the last year*. _____ %

Considering your worship attendance in the last year:

How many *first-time* guest families typically visit your church in an average month? _____

How many total *first-time* guest families have visited your church in the last year? _____

Please continue this survey on the following page.

ID#: _____

Please check each item that is currently a part of your church's demonstration of hospitality to guests visiting your church: Check all that apply.

- | | |
|---|---|
| <input type="checkbox"/> Greeters in the parking lot | <input type="checkbox"/> Greeters at the entry ways/doors |
| <input type="checkbox"/> A welcome or information station | <input type="checkbox"/> Area for refreshments and conversation |
| <input type="checkbox"/> Information flyers or brochures about the church and its ministries available in the lobby/narthex | <input type="checkbox"/> A committee charged with the task of evaluating and improving the hospitality ministry of the church |
| <input type="checkbox"/> A time for greeting guests and others during the worship service | <input type="checkbox"/> A non-threatening, non-embarrassing method of collecting contact information from guests |

Please check each item that is currently a part of your church's methods to follow up with guests and visitors. Check all that apply.

- | | |
|--|---|
| <input type="checkbox"/> Letter from the pastor sent within 3 days of the guest's visit | <input type="checkbox"/> A brief visit or phone call is made to the guest within 3 days of their visit |
| <input type="checkbox"/> Letter from another staff member sent within 3 weeks of their visit | <input type="checkbox"/> Letter from a non-staff leader sent within 3 weeks of the guest's visit |
| <input type="checkbox"/> A thank you card is sent to the guest | <input type="checkbox"/> The guest is added to the list of those who receive the church newsletter |
| <input type="checkbox"/> A feedback card is sent to the guest on which they can record their impressions of the church | <input type="checkbox"/> An email address is requested from the guest and is added to the email mailing list for church announcements |

Please estimate the number of small groups that are currently meeting in your church. A small group is a gathering of 5-15 people of any age that meets at least two times per month with a focus on intentional spiritual growth, including Sunday school classes, Bible study groups, prayer groups, etc. _____ Groups

What is your current family status?

1. Single 2. Married 3. Separated or Divorced 4. Widowed 5. Remarried

If married, is your spouse employed? If yes, is it full time or part time work?

1. No 2. Yes ___ Full time ___ Part time

Do you have any children? If yes, how many of each age?

1. No 2. Yes ___ 0 to 4 yrs ___ 5 to 12 yrs ___ 13 to 17 yrs ___ 18 +

How would you identify your race or ethnicity?

1. White 2. Black 3. Hispanic 4. Asian 5. American Indian 6. Other _____

Congratulations! You have successfully completed this survey!

Thank you for taking the time to complete this questionnaire in its entirety. The information that you have provided is greatly appreciated! Remember that your responses are confidential and will not be accessible to anyone but the researcher organizing this study.

This questionnaire is designed as a positive exercise for increased knowledge and understanding about pastoral leadership. When combined with the responses of other participants from your church organization, we will gain a better understanding of your leadership style and the response to your leadership. Through greater understanding, both strengths and areas of improvement can be identified to increase the health and vitality of your church organization.

As you may recall, feedback from knowledgeable members of your congregation including staff members, lay leaders, and board members, among others, will be required to accurately report on your leadership methods and congregational feedback. Before I can invite these individuals to take part in the leadership survey, I will need to obtain a list of contact email addresses from you or a designated assistant. Leadership reports will be created and returned to you as soon as possible following completion of the study.

If you (or your designated assistant) have not already completed the Congregational Contact Sheet, then please do so at this time. You may access the Contact Sheet and Instructions online by clicking on the following link or copying and pasting this link into your internet browser -- <http://www.surveymzmo.com/s/97145/contact-sheet-intro>.

If you have any questions or if I can be of further assistance, please do not hesitate to contact me via phone (501-224-5577) or email (noelles@gwmail.gwu.edu). Thank you again for your time and your thoughtful response to this survey!

Sincerely,

Noelle Scuderi
Doctoral Candidate
George Washington University

Appendix C
Follower Questionnaire

Today's Date: _____				
Your Pastor's Name: _____				
Your Church's Name: _____				
<p>The first two sections of this questionnaire are designed to describe the leadership style of the above-named pastor as you perceive it. To best describe this person, please attempt to answer all 62 descriptive statements below. If an item is irrelevant, or if you do not know the answer, you may leave the answer blank. Please judge how frequently each statement fits the pastor you are describing.</p> <p>Use the following rating scale to rate the frequency with which each item is true.</p>				
Not at all	Once in a while	Sometimes	Fairly often	Frequently, if not always
0	1	2	3	4

The Person I am Rating...

- 0 1 2 3 4 Focuses primarily on meeting the needs of the organization. (1D)
- 0 1 2 3 4 Is motivated by a desire to serve. (4D)
- 0 1 2 3 4 Influences me through more customary means. (7D)
- 0 1 2 3 4 Makes me feel like I am being given freedom when he/she attempts to influence or persuade me. (10D)
- 0 1 2 3 4 *MLQ Item #2 Protected by Copyright*
- 0 1 2 3 4 *MLQ Item #6 Protected by Copyright*
- 0 1 2 3 4 Seeks differing perspectives when solving problems. (8A)
- 0 1 2 3 4 *MLQ Item #9 Protected by Copyright*
- 0 1 2 3 4 *MLQ Item #10 Protected by Copyright*
- 0 1 2 3 4 *MLQ Item #13 Protected by Copyright*
- 0 1 2 3 4 Specifies the importance of having a strong sense of purpose. (14A)
- 0 1 2 3 4 *MLQ Item #15 Protected by Copyright*
- 0 1 2 3 4 *MLQ Item #18 Protected by Copyright*
- 0 1 2 3 4 *MLQ Item #19 Protected by Copyright*

ID#: _____

Not at all	Once in a while	Sometimes	Fairly often	Frequently, if not always
0	1	2	3	4

The Person I am Rating...

0 1 2 3 4 Directs his/her allegiance and focus primarily toward the individual. (6D)

0 1 2 3 4 *MLQ Item #21 Protected by Copyright*

0 1 2 3 4 *MLQ Item #23 Protected by Copyright*

0 1 2 3 4 *MLQ Item #25 Protected by Copyright*

0 1 2 3 4 Articulates a compelling vision of the future. (26A)

0 1 2 3 4 Considers me as having different needs, abilities and aspirations from others. (29A)

0 1 2 3 4 *MLQ Item #30 Protected by Copyright*

0 1 2 3 4 *MLQ Item #31 Protected by Copyright*

0 1 2 3 4 *MLQ Item #32 Protected by Copyright*

0 1 2 3 4 *MLQ Item #34 Protected by Copyright*

0 1 2 3 4 *MLQ Item #36 Protected by Copyright*

0 1 2 3 4 Directs his/her allegiance and focus primarily toward the organization. (5D)

0 1 2 3 4 *MLQ Item #37 Protected by Copyright*

0 1 2 3 4 *MLQ Item #38 Protected by Copyright*

0 1 2 3 4 *MLQ Item #39 Protected by Copyright*

0 1 2 3 4 *MLQ Item #40 Protected by Copyright*

0 1 2 3 4 *MLQ Item #41 Protected by Copyright*

0 1 2 3 4 *MLQ Item #42 Protected by Copyright*

0 1 2 3 4 Is effective in meeting organizational requirements. (43A)

0 1 2 3 4 *MLQ Item #44 Protected by Copyright*

0 1 2 3 4 *MLQ Item #45 Protected by Copyright*

0 1 2 3 4 Is motivated by a desire to lead. (3D)

ID#: _____

Not at all	Once in a while	Sometimes	Fairly often	Frequently, if not always
0	1	2	3	4

The Person I am Rating...

- 0 1 2 3 4 Influences me through *unconventional* means. (8D)
- 0 1 2 3 4 Makes me feel like I am being controlled when he/she attempts to influence or persuade me. (9D)
- 0 1 2 3 4 Focuses primarily on meeting the needs of the individual. (2D)
- 0 1 2 3 4 Puts my best interests ahead of his/her own. (1B)
- 0 1 2 3 4 Does everything he/she can to serve me. (2B)
- 0 1 2 3 4 Sacrifices his/her own interests to meet my needs. (3B)
- 0 1 2 3 4 Goes above and beyond the call of duty to meet my needs. (4B)
- 0 1 2 3 4 Is one I would turn to if I had a personal trauma. (5B)
- 0 1 2 3 4 Is good at helping me with my emotional issues. (6B)
- 0 1 2 3 4 Is talented at helping me to heal emotionally. (7B)
- 0 1 2 3 4 Is one that could help me mend my hard feelings. (8B)
- 0 1 2 3 4 Always seems to be alert to what's happening around him/her. (9B)
- 0 1 2 3 4 Is good at anticipating the consequences of decisions. (10B)
- 0 1 2 3 4 Has awareness of what's going on around him/her. (11B)
- 0 1 2 3 4 Seems very in touch with what is happening around him/her. (12B)
- 0 1 2 3 4 Seems to know what's going on around him/her. (13B)
- 0 1 2 3 4 Offers compelling reasons to get me to do things. (14B)
- 0 1 2 3 4 Encourages me to dream "big dreams" about the organization. (15B)
- 0 1 2 3 4 Is very persuasive. (16B)
- 0 1 2 3 4 Is good at convincing me to do things. (17B)
- 0 1 2 3 4 Is gifted when it comes to persuading me. (18B)

3

Not at all	Once in a while	Sometimes	Fairly often	Frequently, if not always
0	1	2	3	4

The Person I am Rating...

- 0 1 2 3 4 Believes that the organization needs to play a moral role in society. (19B)
- 0 1 2 3 4 Believes that our organization needs to function as a community. (20B)
- 0 1 2 3 4 Sees the organization for its potential to contribute to society. (21B)
- 0 1 2 3 4 Encourages me to have a community spirit. (22B)
- 0 1 2 3 4 Is preparing the organization to make a positive difference in the future. (23B)

INSTRUCTIONS: This is part two of the leadership style questionnaire. Read each of the following 32 statements and rate your minister, based on your impression, as to how frequently each statement is characteristic of him or her. Please circle your response for each statement and without pondering, give the initial rating that comes to mind. Please provide a response for every statement.

Response ratings range from "Never" to "Always".

Use the following rating scale to rate the frequency with which each item is true.

Never	_____				Always
1	2	3	4	5	6

The Person I am Rating...

- 1 2 3 4 5 6 Promotes a sense of mutuality in the entire worshipping community. (2C)
- 1 2 3 4 5 6 Uses a style of leadership that is flexible and responsible. (5C)
- 1 2 3 4 5 6 Sees family life as a high priority and has a personal family style that is consistent with ministry. (6Cc)
- 1 2 3 4 5 6 Demonstrates a style of life-long learning, through continued education, research, and study. (9C)

Never					Always
1	2	3	4	5	6

The Person I am Rating...

- 1 2 3 4 5 6 Has an approach to ministry that emphasizes evangelistic and mission goals. (11C)
- 1 2 3 4 5 6 Preaches with competence and sensitivity. (14C)
- 1 2 3 4 5 6 Has basic knowledge of the denomination's workings, including theological and moral positions. (15Cc)
- 1 2 3 4 5 6 Recognizes his/her own commonality with spiritual problems of the congregation. (16C)
- 1 2 3 4 5 6 Is readily available to counsel persons experiencing stress. (17C)
- 1 2 3 4 5 6 Behaves responsibly towards persons as well as tasks. (19C)
- 1 2 3 4 5 6 Shows troublesome indications of professional immaturity in ministry. (25Cc)
- 1 2 3 4 5 6 Assumes a patient, hopeful role in dealing with people. (26C)
- 1 2 3 4 5 6 Shows evidence of personal growth and theological resources in counseling. (28Cc)
- 1 2 3 4 5 6 Gains financial support for the church while remaining sensitive to persons. (30C)
- 1 2 3 4 5 6 Speaks about theological issues in understandable language. (32C)
- 1 2 3 4 5 6 Has an approach to ministry that is centered in strong biblical affirmation. (35C)
- 1 2 3 4 5 6 Entertains ambitions that are not consistent with a ministerial calling. (37Cd)
- 1 2 3 4 5 6 Encourages relationships of trust between himself/herself and the congregation. (40C)
- 1 2 3 4 5 6 Counsels with empathic understanding and involvement. (42C)
- 1 2 3 4 5 6 Indicates professional preparation in pastoral care. (44C)
- 1 2 3 4 5 6 Uses a style of ministry that is open and flexible. (45C)
- 1 2 3 4 5 6 Seems far more concerned with self than others. (47C)
- 1 2 3 4 5 6 Shows honesty with self and the congregation. (48C)
- 1 2 3 4 5 6 Is sensitive to matters of ministerial protocol. (50C)

Never	—————				Always
1	2	3	4	5	6

The Person I am Rating...

- 1 2 3 4 5 6 Encourages, recruits, and gives meaningful tasks to persons in the congregation. (51C)
- 1 2 3 4 5 6 Acts with openness, innovation, and eagerness to share in the life of the community as a private citizen. (52C)
- 1 2 3 4 5 6 Indicates that he/she knows the members well. (53C)
- 1 2 3 4 5 6 Takes seriously the sacramental life, stressing the sacramental and liturgical aspects of the faith in worship. (54Cc)
- 1 2 3 4 5 6 Accepts denominational directives and understands the value of openness with other professionals in the denomination. (57Cc)
- 1 2 3 4 5 6 Enables the congregation to experience opportunities for personal growth and spiritual enrichment. (59C)
- 1 2 3 4 5 6 Actively involves lay leadership in establishing and executing the church's mission. (60Cc)
- 1 2 3 4 5 6 Works actively on behalf of minorities, the disadvantaged, or those with special needs in the community. (61Cc)

INSTRUCTIONS: The following questionnaire lists 26 statements describing some characteristics of your church and your relationship to it. Please rate your perceptions of the strength of each characteristic by circling your response to each statement. Please provide a response for every statement. Your responses will be treated confidentially.

Use the following rating scale to rate your level of agreement with each statement.

Strongly Disagree	Disagree	Neither Agree Nor Disagree	Agree	Strongly Agree
1	2	3	4	5

- 1 2 3 4 5 I find the sermons convicting, challenging, and encouraging to my walk with God. (3H)
- 1 2 3 4 5 Our church has a very clear purpose and well-defined values that provide future direction for the organization. (4Hh)
- 1 2 3 4 5 My church affirms me in my ministry tasks. (6H)
- 1 2 3 4 5 Our church is led by individual(s) who articulate vision and achieve results. (9H)
- 1 2 3 4 5 Tithing is a priority in my life. (13H)
- 1 2 3 4 5 The lay people of our church receive frequent training. (28H)

Strongly Disagree	Disagree	Neither Agree Nor Disagree	Agree	Strongly Agree
1	2	3	4	5

- 1 2 3 4 5 Our church relies upon the power and presence of God to accomplish ministry. (18H)
- 1 2 3 4 5 Our church helps individuals identify and develop their spiritual gift(s). (26Hh)
- 1 2 3 4 5 I experience deep, honest relationships with a few other people in my church. (27H)
- 1 2 3 4 5 This church shows the love of Christ in practical ways. (30H)
- 1 2 3 4 5 I enjoy the tasks I do in the church. (31H)
- 1 2 3 4 5 I would describe my personal spiritual life as growing. (33H)
- 1 2 3 4 5 The love and acceptance I have experienced inspires me to invite others to my church. (34H)
- 1 2 3 4 5 I have confidence in the management and spending of our church's financial resources. (36H)
- 1 2 3 4 5 In our church the importance of sharing Christ is often discussed. (37H)
- 1 2 3 4 5 I feel that my role in the church is very important. (38H)
- 1 2 3 4 5 Our church emphasizes the person and presence of the Holy Spirit. (39H)
- 1 2 3 4 5 The leaders and members of our church enjoy and trust one another. (41H)
- 1 2 3 4 5 When I leave a worship service, I feel like I have "connected" with other worshippers. (42H)
- 1 2 3 4 5 My church is open to changes that would increase our ability to reach and disciple people. (43H)
- 1 2 3 4 5 I share my faith with non-believing family and friends. (45H)
- 1 2 3 4 5 I study the Bible and pray regularly, depending on God for answers to life's issues. (47Hh)
- 1 2 3 4 5 We have an effective and efficient decision-making process in my church. (49H)
- 1 2 3 4 5 When I leave a worship service, I feel I have had a meaningful experience with God. (50H)
- 1 2 3 4 5 I currently enjoy a greater intimacy with God than at any other time in my life. (53H)
- 1 2 3 4 5 I believe that interpersonal conflict or misconduct is dealt with appropriately and in a biblical manner. (54H)

INSTRUCTIONS: For each of the following 14 statements, indicate the number that best represents your level of satisfaction in your current church role during the past six months. Please circle your response for each statement, giving the initial rating that comes to mind. Please provide a response for every statement.

Use the following rating scale to assess your level of satisfaction with each item.

Very Dissatisfied	Moderately Dissatisfied	Slightly Dissatisfied	Slightly Satisfied	Moderately Satisfied	Very Satisfied
1	2	3	4	5	6

- 1 2 3 4 5 6 The facilities of the church organization. (I1)
- 1 2 3 4 5 6 Cooperation among the members of the church. (I2)
- 1 2 3 4 5 6 The level of excitement I have for the duties of my role. (I3)
- 1 2 3 4 5 6 Recognition of my accomplishments by the pastor. (I4)
- 1 2 3 4 5 6 Amount of hours I work for the church each week. (I5)
- 1 2 3 4 5 6 Professional relationships with other church leaders. (I6)
- 1 2 3 4 5 6 The general type of work I perform in my church duties. (I7)
- 1 2 3 4 5 6 My compensation for work performed for the church. (I8)
- 1 2 3 4 5 6 My current work environment. (I9)
- 1 2 3 4 5 6 Friendliness of parishioners within the congregation. (I10)
- 1 2 3 4 5 6 The authority I have to perform my duties. (I11)
- 1 2 3 4 5 6 Actual achievement of ministry goals in the church. (I12)
- 1 2 3 4 5 6 The overall health and functioning of my church. (I13)
- 1 2 3 4 5 6 The effectiveness of my pastor's leadership style and methods. (I14)

Please continue this survey on the following page.

INSTRUCTIONS: After reading each of the following 12 statements about your confidence in your pastor and the church organization, please circle the number from the scale below that is closest to your opinion. Mark one answer for each statement. Be as honest as possible.

Use the following response choices to rate your level of confidence for each statement.

Nearly Zero	Very Low	Low	50-50	High	Very High	Near 100%
1	2	3	4	5	6	7

- 1 2 3 4 5 6 7 My level of confidence that this minister is technically competent at the critical elements of his or her job is _____. (F1)
- 1 2 3 4 5 6 7 My level of confidence that this minister will make well thought out decisions about his or her job is _____. (F2)
- 1 2 3 4 5 6 7 My level of confidence that this minister will follow through on assignments is _____. (F3)
- 1 2 3 4 5 6 7 My level of confidence that this minister has an acceptable level of understanding of his/her job is _____. (F4)
- 1 2 3 4 5 6 7 My level of confidence that this minister will be able to do his or her job in an acceptable manner is _____. (F5)
- 1 2 3 4 5 6 7 When this minister tells me something, my level of confidence that I can rely on what they tell me is _____. (F6)
- 1 2 3 4 5 6 7 My confidence in this minister to do the job without causing other problems is _____. (F7)
- 1 2 3 4 5 6 7 My level of confidence that this minister will think through what he or she is doing on the job is _____. (F8)
- 1 2 3 4 5 6 7 My level of confidence that this organization will treat me fairly is _____. (F9)
- 1 2 3 4 5 6 7 The level of trust between leaders and workers in this organization is _____. (F10)
- 1 2 3 4 5 6 7 The level of trust among the people I work with on a regular basis is _____. (F11)
- 1 2 3 4 5 6 7 The degree to which we can depend on each other in this organization is _____. (F12)

Please continue this survey on the following page.

INSTRUCTIONS: After reading each of the following 12 statements, circle the number from the scale below that is closest to your opinion about your church. Mark one answer for each statement. Be as honest as possible. All individual responses will be kept confidential.

Use the following response choices to rate your level of agreement with each statement.

Strongly Disagree	Disagree	Somewhat Disagree	Neither Agree Nor Disagree	Somewhat Agree	Agree	Strongly Agree
1	2	3	4	5	6	7

- 1 2 3 4 5 6 7 I do not feel a strong sense of "belonging" to my organization. (G3)
- 1 2 3 4 5 6 7 Right now, staying with my organization is a matter of necessity as much as desire. (G7)
- 1 2 3 4 5 6 7 I would feel guilty if I left my organization now. (G15)
- 1 2 3 4 5 6 7 I do not feel "emotionally attached" to this organization. (G4)
- 1 2 3 4 5 6 7 It would be very hard for me to leave my organization right now even if I wanted to. (G8)
- 1 2 3 4 5 6 7 This organization deserves my loyalty. (G16)
- 1 2 3 4 5 6 7 I do not feel like "part of the family" at my organization. (G5)
- 1 2 3 4 5 6 7 Too much of my life would be disrupted if I decided I wanted to leave my organization now. (G9)
- 1 2 3 4 5 6 7 I would not leave my organization right now because I have a sense of obligation to the people in it. (G17)
- 1 2 3 4 5 6 7 This organization has a great deal of personal meaning for me. (G6)
- 1 2 3 4 5 6 7 I feel that I have too few options to consider leaving this organization. (G10)
- 1 2 3 4 5 6 7 I owe a great deal to my organization. (G18)

Please continue this survey on the following page.

INSTRUCTIONS: For each of the following 12 statements about your personal faith, please indicate how true the statement is for you. Mark one answer for each statement. Please be as honest as possible, describing how true it really is and not how true you would like it to be. Keep in mind that all individual responses will be kept confidential.

Use the following response choices to rate the frequency with which each item is true.

Never True	Rarely True	True Once in a While	Sometimes True	Often True	Almost Always True	Always True
1	2	3	4	5	6	7

- 1 2 3 4 5 6 7 I help others with their religious questions and struggles. (E4)
- 1 2 3 4 5 6 7 I seek out opportunities to help me grow spiritually. (E14)
- 1 2 3 4 5 6 7 I feel a deep sense of responsibility for reducing pain and suffering in the world. (E18)
- 1 2 3 4 5 6 7 I give significant portions of time and money to help other people. (E21)
- 1 2 3 4 5 6 7 I feel God's presence in my relationships with other people. (E23)
- 1 2 3 4 5 6 7 My life is filled with meaning and purpose. (E24)
- 1 2 3 4 5 6 7 I care a great deal about reducing poverty in the United States and throughout the world. (E28)
- 1 2 3 4 5 6 7 I try to apply my faith to political and social issues. (E29)
- 1 2 3 4 5 6 7 My life is committed to Jesus Christ. (E30)
- 1 2 3 4 5 6 7 I talk with other people about my faith. (E31)
- 1 2 3 4 5 6 7 I have a real sense that God is guiding me. (E34)
- 1 2 3 4 5 6 7 I am spiritually moved by the beauty of God's creation. (E38)

Please continue this survey on the following page.

ID#: _____

INSTRUCTIONS: Please complete the following 24 questions about yourself. Remember that all information you provide is both anonymous and confidential. Circle the numbers that correspond to the appropriate answers or fill in the blanks as indicated.

What is your gender? 1. Male 2. Female

What is your age? _____ years old

How would you identify your race or ethnicity?

1. White 2. Black 3. Hispanic 4. Asian 5. American Indian 6. Other _____

What is your current family status?

1. Single 2. Married 3. Separated or Divorced 4. Widowed 5. Remarried

Do you have any children? If yes, how many of each age?

1. No 2. Yes _____ 0 to 4 yrs _____ 5 to 12 yrs _____ 13 to 17 yrs _____ 18 +

What is your highest level of formal education?

1. Some high school 4. College or trade school graduate
2. High school graduate 5. Graduate studies (master's level)
3. Some college or trade school 6. Graduate studies (doctoral level)

For how many years have you been attending this congregation? _____ Years

How many times have you attended weekend worship services at this church in the last year?

1. None 5. Two or three times a month
2. About once or twice a year 6. About once a week
3. Once or twice every 3 months 7. More than once a week
4. About once a month

For how many years have you known the pastor evaluated in this questionnaire? _____ Years

Apart from worship services, about how many hours do you spend in an average month in committees, social events, and educational or outreach programs? _____ Hours per month

Are you a member of this church? 1. No 2. Yes

Has your involvement in the church increased, decreased, or remained the same in recent years? 1. Increased 2. Remained the same 3. Decreased

How long, in minutes, does it usually take you to travel from home to church? _____ Minutes

Please continue this survey on the following page.

ID#: _____

What is your employment status?

1. Employed full time 2. Employed part time 3. Homemaker 4. Student 5. Retired

If married, is your spouse employed? If yes, is it full time or part time work?

1. No 2. Yes ___ Full time ___ Part time

Please estimate your total annual household income.

1. Less than \$30,000 4. \$75,000 - 99,999
2. \$30,000 - 49,000 5. \$100,000 - 149,999
3. \$50,000 - 74,999 6. More than \$150,000

Which of the following best describes your primary role within the church organization?

1. Pastoral staff (paid) 5. Board or committee member
2. Other staff (paid) 6. Volunteer
3. Ministry leader 7. Attendee only
4. Teacher

If you are a paid member of the church staff, please indicate whether you work full or part-time for the church and if you are also employed elsewhere.

- ___ Full time ___ Part time ___ Also employed elsewhere

In your staff, elected, or volunteer role at the church, do you report directly to the pastor for leadership and supervision or to another person, directly?

1. Report directly to the pastor 2. Report to another person for supervision/leadership

Please estimate approximately how much money, in dollars, your family household has contributed to your church in the last year. \$ _____

Would you describe yourself as a Christian? 1. No 2. Yes 3. Not sure

If yes, for how many years? _____ Years

Have you ever belonged to a congregation of a different denomination?

1. No 2. Yes 3. If yes, which denomination(s)? _____

How would you describe the community within which your church is located?

1. Growing and thriving 2. Plateaued or Maintaining 3. Declining

Please estimate approximately how many persons and/or families you have personally invited to visit or attend your church in the past year? _____ Persons and/or Families

Congratulations! You have successfully completed this survey!

ID#: _____

Thank you!

You did it! Thank you for taking the time to complete this questionnaire in its entirety. The information that you have provided is greatly appreciated and highly valued. Remember that your responses will remain both anonymous and confidential, and the information that you have provided will *not* be used to identify you. When combined with the responses of other participants from your church, including your pastor, we will gain a better understanding of your pastor's leadership characteristics as well as your response to church leadership and the church organization as a whole. Through greater understanding, both strengths and areas of improvement can be identified to increase the health and vitality of your church.

After data collection and compilation is completed on this questionnaire, your pastor will receive personal feedback about his leadership style and a summary of the survey data that is collected from all participants. Be assured that all individual responses will remain anonymous and confidential in the care of the researcher. Your individual responses will not be identifiable in any way. The reporting process is expected to take several months, allowing time for all pastors to respond in phase one and church staff and other congregation members to respond in phase two. If you are interested in seeing the results of the survey, check with your pastor in a few months to review the leadership report for your church, your district, and/or the entire state.

If you have any questions or if I can be of further assistance, please do not hesitate to contact me via phone (501-551-4638) or email (noelles@gwu.edu).

Thank you again for your time and your thoughtful response to this survey!

May God bless you and your pastor as you work together in ministry!

Sincerely,

Noelle Scuderi
Doctoral Candidate
George Washington University