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THE EFFECTS OF SERVANT LEADERSHIP ON THE SOCIO-MORAL
CLIMATE OF CATHOLIC PARISHES AND THE SPIRITUAL WELL-BEING OF
FOLLOWERS

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DEDICATION

To Christ, the Model Servant Leader, and Mary, the Model Follower!

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Abstract

This study investigated the effects of followers' perceived servant leadership (SL) orientation of their leaders on the socio-moral climate (SMC) of organizations and the spiritual well-being (SWB) of followers in a non-profit/religious setting. Data were collected from 354 parish staff and volunteers of 53 Catholic parishes in the dioceses of Oklahoma City and Tulsa. Structural equation modeling showed good fit indices for the hypothesized model. Results showed a strong relationship between SL and SMC, as well as a direct positive relationship between SL and SWB. Socio-moral climate was positively related to spiritual well-being. The effect of SL on followers' SWB was partially mediated by SMC. In addition, SMC moderated the relationship between SL and SWB, indicating that the effect of SL on SWB was higher when SMC was evaluated positively. This study contributes to a better understanding of how leadership can affect, directly and indirectly, followers' well-being, and demonstrates the importance of the organizational context as a means to shape followers' behavior and organizational outcomes.

CHAPTER I

THE EFFECTS OF SERVANT LEADERSHIP ON THE SOCIO-MORAL CLIMATE OF CATHOLIC PARISHES AND THE SPIRITUAL WELL-BEING OF FOLLOWERS

Leadership in the Catholic Church is geared toward the service of God and the promotion of the spiritual and temporal well-being of members and the society at large (Fiteau, 2011; Griffin, 1987). Studies show that spiritual well-being is the overarching goal of most people who attend any form of organized religion (Duchon & Plowman, 2005; Elm, 2003; Fry, 2005). Seen primarily as a spiritual organization, the Catholic Church nonetheless seeks ways to harmonize the social, physical, moral, spiritual and intellectual order for the goal of achieving the spiritual well-being of members (Catechism of the Catholic Church, 2000). Spiritual well-being is defined as the outcome of a life lived in harmony with oneself, other people, the natural environment and a transcendent other, such as the experience of God (Fisher, 2010). This study tested a model of leadership through which the leadership of the Catholic Church can promote the spiritual well-being of its members. Yet, because the relationship between leaders and followers is often mitigated by extraneous factors, the study also examined how leaders can influence the climate of their organization in order to facilitate followers' well-being (Spisak, Homan, Grabo, & Vugt, 2012).

Consequently, there were two objectives for this research. The first objective was to examine whether perceptions of servant leadership behavior in pastors will positively affect the spiritual health and well-being of followers. Data were collected from employees and volunteers in the Catholic Church who assessed the extent to

which the leadership of priests is perceived by followers as reflecting the servant leadership model. This is based upon the duty of priests to serve the members of their parish and to promote their spiritual good (Anderson, 2010; John Paul II, 1999). The second objective was to examine the possible mediating role of a socio-moral climate on the relationship between servant leadership and spiritual well-being within the Church. Socio-moral climate refers to the extent an organization is perceived as morally and socially adept (Weber, Unterrainer, & Schmid, 2009). Weber and colleagues drew attention to the importance of addressing the moral climate of an organization as it pertains to approaches to communication, cooperation and conflict resolution. Developing a socio-moral climate is considered paramount in religious organizations, especially the Catholic Church, following recent allegations of sexual misconduct among church leaders that have gravely strained the relationship of trust between leaders and followers and raised questions about the ethical and moral climate in the organization (Koch, 2004).

While this study focused on whether perceived servant leadership of priests will affect the climate of their parish and the spiritual well-being of followers, surveying only employees and volunteers does limit generalizability of the results. A random sampling of parishioners would have given a better indication of the perception of servant leadership of priests and the socio-moral climate of parishes, but that was beyond the scope of the present study. Employees and volunteers were, however, judged to be better able to objectively assess priests' servant leadership behavior given that they have more interactions with the priests.

Organization of the Catholic Church

The Catholic Church is an international religious organization formed by the society of the faithful who follow the teachings of its founder Jesus Christ, and is governed by the successors of Christ's apostles (Broderick, 1987). The term *faithful* refers to individuals who, through a rite of initiation called baptism, become members of the Catholic Church. The successors of Christ's apostles are bishops who govern a given unit of Catholics living in a territory that is called a diocese. Parishes emerge as further territorial divisions of a diocese and are governed by pastors or parish priests appointed by the bishop. The primary duty of pastors is to foster and promote the spiritual health and well-being of individual members of the Catholic Church or other people who work with them and to form a genuine community of charity (Flannery, 1980). Pastors and church leaders perform their roles as servants by leading communities in the pursuit of their highest spiritual benefit and fostering a climate of moral and social integration through collaborative effort with other members of the community (Cozzens, 2000). However, the challenge for the leaders centers on how to make service relevant to the needs of the members and the universal community.

The present study conceptualized servant leadership as ambient behavior directed toward the leader's entire organizational unit, specifically the Catholic parish, with significant positive effect on followers (Ehrhart, 2004; Walumbwa, Hartnell, & Oke, 2010). The literature on servant leadership addresses the construct as both a trait and a behavior that can be learned (Sendjaya & Cooper, 2011). Hence, selecting candidates who have servant leadership traits and who can improve this

behavior through learning is important. Spiritual well-being, as an outcome of such leadership behavior, will manifest in followers' greater appreciation of their calling and membership in the organization where the highest form of moral probity is both the norm and the atmosphere that enable growth and well-being to thrive (Schneider & Snyder, 1975).

Statement of Problem

While leaders in the Catholic Church are trained to bear the responsibility of service after their founder Jesus Christ, they are often left with no specifically defined and validated behaviors for making service relevant to their followers. Faced with the often vastly changing circumstances, both in Church life and the society in general, leaders sometimes get confused as to which general principle would work best for a given situation. Instead, Church leaders often rally to solve problems after a crisis has festered and grown out of proportion. In addition, leaders often assume that leadership is based on individual charisma and personality traits. Effective guidelines drawn from validated research findings could help pastors to lead followers in their pursuit of well-being, and in the promotion of a favorable climate for growth. The purpose of this research was to investigate the extent to which servant leaders, namely pastors, can influence the climate of their organizations, which in turn affects the spiritual well-being of followers. This research hypothesizes that leaders partially influence followers through the climate they create in their organizations.

CHAPTER II

REVIEW OF THE LITERATURE AND CONCEPTUAL FRAMEWORK

Servant Leadership: Origin and Conceptualization

The term “servant leadership” was originated by Robert Greenleaf (1977). Servant leadership has, however, been practiced for centuries across cultures (Joseph & Winston, 2005; Sendjaya & Sarros, 2002). The concept of servant leadership is echoed in the messages of Moses, Jesus, Black Elk, Dietrich Bonhoeffer, Mother Teresa, Harriet Tubman, Lao-tzu, Gandhi, Confucius, Martin Luther King Jr., and most recently Pope Francis. For example, the words of Jesus in scripture (Matthew 23:11) that “the greatest among you should be your servant” point to a new way of leading that he commanded his followers to embrace (The Jerusalem Bible). A fifth century Church leader, Gregory the Great (590), took the title “servant of the servants of the people of God” to affirm the primacy of service over power in leadership (Demacopoulos, 2009).

After reflecting on the true nature and role of leaders, Greenleaf (1970) concluded that a great leader would have to first be experienced as a servant to others. It is through one’s service that a person is recognized as a leader. Greenleaf (1970) expressed this idea in one of his essays:

The Servant-Leader is servant first. It begins with the natural feeling that one wants to serve. Then conscious choice brings one to aspire to lead. That person is sharply different from one who is leader first, perhaps because of the need to assuage an unusual power drive or to acquire material possessions (p.7)

Greenleaf’s (1970) seminal essay conceptualized the servant leader as one who is first a servant. This conceptualization is not only new to leadership studies but equally runs counter to common sense perception of leadership as “influence”

(Northouse, 2013). Despite this seeming contradiction, Greenleaf pointed to the poetic character, Leo, in Hesse's (1956) short story *Journey to the East* as paradigmatic of this new conceptualization of leadership as service. The servant identity of the leader is his or her mark and starting point of influence. The extent to which being a servant is central to a person's sense of self defines the core ingredient of this conceptualization of leadership (Sun, 2013). According to Greenleaf (1977), leadership was bestowed upon Leo because he was a servant by nature. Greenleaf (1977) used the servant nature of Leo to suggest that the primary motivation to serve, self-construction as a servant, and the conscious choice to "do" service and "be" a servant as a way to lead distinguishes servant leadership from all other leadership styles (Sendjaya & Sarros, 2002). Hence, Greenleaf suggested a redefinition of leadership in order to emphasize the paradigm of service.

Greenleaf's idea of leadership has slowly permeated the leadership literature and shifted the focus away from transformational leadership, which emphasizes profitability and sees employees and followers as means to a follower-centric view (Van Dierendonk, 2011). A stream of recent research is drawing from Greenleaf's foundational essays – *The Servant as Leader* (1970), *The Institution as Servant* (1972a), and *Trustees as Servants* (1972b) – to construct an organizational framework focused on servant leadership (Parris & Peachey, 2013). Consequently, in the business field, many of Fortune magazine's "100 Best Companies to Work for in America" are adopting servant leadership as a principal organizational value (Hunter et al., 2013; Ruschman, 2002). Scholars point to the distinctiveness of servant leadership, its impressionable ideals, and the need to find adequate response to the

unethical business practices of various companies, like Enron and WorldCom in the 2000s, as possible explanations for this new development (Giacolone & Promislo, 2010; McDonald & Svensson, 2010). For example, studies show that servant leadership has a morality-centered approach to leadership and promotes collaboration and creativity among employees (Giampetro-Meyer, Brown, Brown, & Kubasek, 1998; Mayer, Bardes, & Piccolo, 2008; Neubert, Kacmar, Carlson, Chonko, & Roberts, 2008). In fact, results from the study by Giampetro-Meyer and colleagues (1998) comparing servant leadership, transactional leadership and transformational leadership suggest that servant leadership promotes behaviors that have moral content to a much larger degree than the latter leadership styles.

Recently, Van Dierendonck and Patterson (2014) integrated previous theorizing and research on servant leadership and identified compassionate love as the cornerstone of the servant leadership model of leadership. Drawing from Emmons' (2000) and Emmons and McCullough's (2003) characteristics of spiritual intelligence and Dale Thompson, Grahek, Phillips, and Fay's (2008) model of worthy leadership, they selected four traits and four behaviors that flow from the compassionate love of servant leaders. The four traits include: humility, gratitude, forgiveness and altruism. These traits are drawn from compassionate love and encourage moral emotions and strengthen virtuous attitudes (Van Dierendonck & Patterson, 2014). Equally, behaviors like empowerment, authenticity, stewardship, and providing direction also flow from the compassionate love into which servant leadership is embedded.

According to Van Dierendonck and Patterson (2014), these traits and behaviors enhance the flourishing of followers' well-being and enable them to experience

optimal human functioning, sense of community, and meaningfulness. Yet, conceptualizing servant leadership as a viable leadership theory would call for similar challenges and rigor that other theories underwent within the meticulous culture of academia (Shannon, 1999).

Defining and Operationalizing Servant Leadership

Most scholars agree that servant leadership is difficult to define. Anderson (2009) and Van Dierendonck (2011) pointed to a lack of unanimity on both its definition and theoretical framework. A number of authors and researchers on the construct of servant leadership reference Greenleaf's (1977) description of the servant leader that was further elaborated in the works of Larry Spears (1995, 1998, 2004). Recently, Parris and Peachey (2013) conducted an extensive systematic literature review on servant leadership in organizational contexts delineating the three authorities that are most cited in attempts to define servant leadership. These are Greenleaf (1977), Larry Spears (1995, 1996, 1998, 2004), and Laub (1999) who developed the first servant leadership instrument. While Greenleaf (1977) generally described the servant leader, Spears (1998) listed ten characteristics of servant leaders that he drew from Greenleaf's writings, namely: listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people, and building community.

Laub (1999) was the first scholar to define servant leadership, and many definitions of servant leadership that have been suggested in the literature appear to draw from his. Laub (1999) captured the essential points in understanding the servant leadership model when he defined it as “an understanding and practice of leadership

that places the good of those led over the self-interest of the leader” (p. 3). Yet, this definition still appears more descriptive and presents challenges with operationalizing the construct based on Greenleaf’s ideas. Greenleaf’s theorizing of the construct of servant leadership favors an understanding of servant leaders by their character and demonstration of complete commitment to serve others (Parris & Peachey, 2013). Following Laub’s (1999) definition, a servant leader may, on the surface-level operate as a servant leader, but not be so deep within (Prosser, 2010). Laub (1999) employed six key variables in his Organizational Leadership Assessment (OLA), namely: developing people, sharing leadership, displaying authenticity, valuing people, providing leadership, and building community, which point to ways of practicing servant leadership that may not necessarily make one a servant leader. To buttress this fact, the OLA mainly measures the health of organizations based on the perceptions of top leaders, managers, supervisors, and the workforce, but fails to include in the assessment the servant nature and service potential of leaders themselves (OLA Group, 2011; Parris & Peachey, 2013). Hence, while scholars seek a unanimous operationalization, framework, meaning, implications and applications of the construct of servant leadership, the underlying problem of understanding the more ubiquitous core principles and concepts of a servant as a leader as portrayed by Greenleaf remains (Keith, 2008; Parris & Peachey, 2013; Prosser, 2010).

Subsequent to Laub’s definition and his OLA measure, six other major validated instruments have been developed which will be briefly described. The Servant Leadership Scale developed by Ehrhart (1998; 2004), predates Laub’s OLA

measure and comprises 14 items. These items describe seven major categories of servant leadership behavior. The behaviors include: forming relationships with subordinates, empowering subordinates, helping subordinates grow and succeed, behaving ethically, having conceptual skills, putting subordinates first, and creating value for those outside the organization (Ehrhart, 1998). These seven categories were derived from two key aspects of servant leadership, namely, ethical behavior and prioritization of followers' concerns, which he delineated from the servant leadership literature. A substantial number of empirical studies have employed Ehrhart's (2004) Servant Leadership Scale primarily because of the lesser number of items (14) in the scale compared to other scales (Parris & Peachey, 2013).

Following Patterson's (2003) theory of servant leadership, Dennis and Bocarnea (2005) developed a five factor instrument with 42 items. These factors are based on Patterson's (2003) seven dimensions of servant leadership which include agapao love, acting with humility, altruism, perceptiveness, trust, service, and empowering followers. Content validity assessment by a jury of experts, item deletion, and factor analysis resulted in the retention of five factors – empowerment, trust, humility, agapao love, and vision. The Servant Leadership Assessment Instrument of Dennis and Bocarnea (2005) is the first instrument to measure five factors of servant leadership. However, a reliability study of the instrument confirmed only three of the scales: agapao love, empowerment, and vision, thereby limiting a full representation of the characteristics of servant leadership found in the literature (Van Dierendonck, 2011).

Barbuto and Wheeler (2006) developed the Servant Leadership Questionnaire (SLQ) using the 10 characteristics of servant leadership enumerated by Spears to which they added “calling” as an 11th characteristic. Their instrument, like Dennis and Bocarnea’s (2005), is a five-dimensional instrument with 56 items (Van Dierendonck, 2011). The five dimensions include altruistic calling, emotional healing, wisdom, persuasive mapping, and organizational stewardship. In a recent study, Barbuto, Gottfredson, and Searle (2014) added emotional intelligence as an antecedent of the different dimensions of servant leadership. The SLQ has provided needed support in operationalizing the construct of servant leadership despite the difficulties that scholars report in their attempt to replicate the measure (Dannhauser & Boshoff, 2007; Van Dierendonck, 2011).

Among the instruments that used a five-dimensional scale, Wong and Davey’s (2007) Servant Leadership Profile (SLP) stands out. The SLP was developed from an earlier eight-dimensional instrument by Page and Wong (2000) with 99 items divided over 12 categories (Van Dierendonck, 2011). The five dimensions of servant leadership behavior that were retained after item deletion were serving and developing others, consulting and involving others, humility and selflessness, modeling integrity and authenticity, and inspiring and influencing others. These dimensions describe the character of servant leaders and, though some scholars have concerns about their factorial validity, constitute a major advancement in the servant leadership literature and scale development.

Especially significant for this study is the Servant Leadership Behavioral Scale (SLBS), which was developed by Sendjaya (2003) and Sendjaya, Sarros, and

Santora (2008). The SLBS consists of 35 items representing 22 characteristics that are divided over six core dimensions, namely, transforming influence, voluntary subordination, authentic self, transcendental spirituality, covenantal relationship, and responsible morality. The different dimensions of servant leadership enumerated in Sendjaya et al.'s (2008) subscales require some explanation. Voluntary subordination means the willingness to serve whenever the need arises regardless of who is served, the manner of service, and the disposition of the servant leader. Questions about convenience or benefits of service are ruled out when there is voluntary subordination. Servant leaders do not merely do acts of service, they serve because it is natural to them to serve.

Servant leaders use the authentic self to reveal themselves as unpretentious and vulnerable, and to maintain personal integrity in their relationship with others. Servant leaders are able to stand back and let others take the credit for laudable outcomes, have a secure sense of self, and are not defensive in the face of oppositions (Sendjaya et al., 2008).

Covenantal relationship is the unqualified acceptance of others because of “who they are, not how they make servant leaders feel” (Sendjaya et al., 2008, p. 407). Servant leaders treat other people, especially followers, with consummate equality, inclusiveness, and as partners in the organization. A sense of mutuality and concern for the well-being of the other party is intrinsic to servant leadership.

Responsible morality is the quality in servant leaders which ensures that both the ends they desire and the means they use to achieve them are morally legitimized, thoughtfully reasoned, and ethically justified (Sendjaya, 2005). Ethical

predispositions of servant leaders lay the ground for a post-conventional moral reasoning that does not focus mainly on reward and punishment but is based on internalized ideals of equity and uprightness. Therefore, servant leaders use relational influence and facilitate mature moral interchange between authorities and subordinates (Graham, 1995).

Transcendental spirituality primarily draws from the earlier mentioned categories and brings together the cherished ideals of “service and meaning” (Fry, 2003, p. 708). Servant leaders promote meaningful and holistic service rather than slavish, compartmentalized, or disoriented service behaviors and outcomes (Fairholm, 1997). The spiritual aspect of service brings leaders to view it as a calling directed toward making a difference in other people’s lives and achieving meaning and purposefulness in their own lives (Fry, 2003).

Finally, transforming influence refers to the essential goal of servant leadership. Sendjaya et al. (2008), following Greenleaf’s ideas, interpret this goal to mean that “those served by servant leaders are positively transformed in multiple dimensions (e.g. emotionally, intellectually, socially, and spiritually) into servant leaders themselves” (p. 408). Servant leadership, in this sense, is contagious stimulating positive change among followers, in particular, and organizations, in general (Fairholm, 1997). These dimensions of the SLBS, in my opinion, come closest to delineating, not just the character of the servant leader, but the servant leader’s self-construction as a servant. Scholars, however, have expressed concern about the factorial validity of the SLBS and the six dimensional model citing high correlations between the dimensions (Van Dierendonck, 2011).

Other instruments that have been cited in the literature and employed in a few studies include the Liden, Wayne, Zhao, and Henderson (2008) instrument and a recent 7-item short version (Liden, Wayne, Meuser, Hu, & Junfeng, 2015); the Hammermeister et al. (2008) instrument, which was an adaptation of the Wong and Davey (2007) instrument; and the Lytle, Hom, and Mokwa (1998) service orientation (SERV_OR) measure. In their review of the literature, Parris and Peachey (2013) identified additional servant leadership instruments developed for specific studies. These include studies by Fridell, Belcher, and Messner (2009), Reinke (2004), and McCuddy and Cavin (2008, 2009).

The latest addition to the flurry of emerging servant leadership measures is the Servant Leadership Survey (SLS) by Van Dierendonck and Nuijten (2011). An extensive literature review led the authors to formulate 99 items representing the following eight dimensions: empowerment, humility, standing back, authenticity, forgiveness, courage, accountability, and stewardship. Further exploratory and confirmatory factor analyses established the factorial structure and construct validity of the eight-dimensional measure with 30 items (Van Dierendonck, 2011). However, being a much later instrument, not many studies have used the SLS measure. A literature search to date reveals three peer-reviewed studies which employed the SLS instrument (Bobbio, Van Dierendonck, & Manganelli, 2012; Rodriguez-Carvajal, de Rivas, Herrero, Moreno-Jimenez, & Van Dierendonck, 2014; Van Dierendonck, Stam, Boersma, de Windt, & Alkema, 2013). Rodriguez-Carvajal et al. (2014) conducted a cross-cultural validation of the SLS instrument with samples from three Spanish-speaking countries. The results of the study indicate cultural differences

between the Spanish-speaking sample and earlier samples and call for more validation studies of the SLS using samples from other cultures. Expectations are high that, with the growing popularity of the servant leadership model among organizations, scholars will become more interested in using servant leadership measures. As a result, Greenleaf's (1977) vision of entrenching the behavior and practice of servant leadership in organizations will gradually come to fruition.

Outcomes of Servant Leadership

Over the years servant leadership as a theory, a philosophy and a practice of leadership has been studied by many leadership and management authors including Autry (2001), Blanchard (2003), Covey (1992), Block (1993), Wheatley (2002), Senge (1990), Barbuto and Wheeler (2002), and Spears (1995, 1996, 1998, 2004). Greenleaf (1970) understood the goal of servant leadership as ensuring that followers themselves become servant leaders and grow as persons, becoming healthier, growing wiser, and being freer and increasingly autonomous. Through the embrace of certain individual characteristics that Van Dierendonck (2011) listed, namely, self-determination, moral cognitive development, and cognitive complexity, the servant leader acquires the capacity to be self-actualized, positively affective, and follower-centric in dealing with him/herself and others. Van Dierendonck (2011) further argued that the literature on servant leadership reveals three dimensions of follower outcomes to which Greenleaf's earlier exposé of the personality and behavior of the servant leader gives credence. Personal growth of both the servant leader and servant follower is rated as self-actualization; becoming healthier, wiser, freer, and more autonomous is assessed in terms of positive job attitudes and

affectivity; and becoming servants themselves is measured in terms of organizational citizenship behavior (OCB) and collaborative team work (Van Dierendonck, 2011). These dimensions have individual, group, and organizational implications that extend to a wider societal influence.

Levels of Outcome

Individual level. At the individual level, attentiveness to the well-being of followers is a significant outcome of the practice of servant leadership and distinguishes servant leadership from other models of leadership including the charismatic, transformational, ethical, authentic, and spiritual leadership models that emphasize the following behaviors that are also found in servant leaders: altruism, role modeling, and inspirational communication (Van Dierendonck et al., 2013). Hence, studies in the field of servant leadership found follower outcomes such as psychological well-being, psychological ownership, trust, positive affectivity and job attitudes, performance, engagement, civic attitudes, and participation (De Clercq, Bouckenooghe, Raja, & Matsyborska, 2014; Ehrhart, 2004; Grant & Mayer, 2009; Hoffman, Blair, Meriac, & Woehr, 2007; Hu & Liden, 2011; Pircher Verdorfer, Steinheider, & Burkus, 2013; Walumbwa et al., 2010). Specifically, Mayer, Bardes, and Piccolo (2008) emphasized the relevance of servant leadership to the fulfillment of the psychological needs of followers that included a sense of wholeness and purposefulness. Consistent with the findings of this study, Neubert and colleagues (2008) found that servant leadership promotes opportunities to articulate, pursue and achieve one's aspirations, and determination to continuously grow oneself.

Group level. Extending the influence of servant leadership to the group level, a study by Yoshida, Sendjaya, Hirst, and Cooper (2013) showed that servant leadership is positively correlated with innovativeness and prototypicality at the individual and team levels. Innovativeness entails the ability of an individual to devise novel and useful ideas, as well as bond with others to implement the ideas (Yoshida et al., 2013). Prototypicality refers to “the extent to which followers define themselves in terms of their relationship with the leader” (Yoshida et al., 2013, p. 2). Servant leaders are perceived as prototypical leaders who embody the values of the group or team rather than the leaders’ personal goals (Yoshida et al., 2013). The group in question may be one’s family, church or work group. In light of the servant leaders’ embodiment of positive values and bonding to achieve desired goals, Zhang, Kwan, Everett, and Jian (2012) argued that followers’ perceptions of servant leadership in their leader increase the followers’ individual enrichment and positive attitudes in three ways. Followers’ perceptions, firstly, influence their personal well-being, secondly, transfer into the work domain and affect their organizational identification and, thirdly, export to the family domain to enhance work-to-family enrichment (Zhang et al., 2012). Organizational identification mediated the relationship between servant leadership and work-to-family enrichment in this study, while a work climate for sharing family concerns moderated the relationship between servant leadership and work-to-family enrichment (Zhang et al., 2012).

A recent study by Tang, Kwan, Zhang, and Zhu (2015) found negative correlations between servant leadership and work-to-family conflict mediated by emotional exhaustion. In the same study, reduced emotional exhaustion and

enhanced personal learning mediated the relationship between servant leadership and positive work-to-family spillover. These findings are consistent with work-family enrichment theory, which asserts that psychological resources are transferrable from the work domain to the family domain and vice versa (Greenhaus & Powell, 2006). Evidence is already emerging on the relevance of servant leadership in predicting work-related behaviors and climates that enhance such behaviors. Two work behaviors that are generally discussed in the literature will be presented further to show their correlations with servant leadership.

Organizational level. Work-related behaviors focus on performance and job attitudes (Van Dierendonck, 2011). Studies reporting strong correlations have examined work performance outcomes associated with servant leadership, as well as the influence of servant leadership on positive job attitudes (Earnhardt, 2008; Ehrhart, 2004; Herbert, 2003; Ng, Koh, & Goh, 2008). Job performance is often assessed in the literature through the occupational variables, organizational citizenship behavior (OCB) and team effectiveness (Van Dierendonck, 2011). Organizational citizenship behavior describes employees who contribute to an organization beyond their formal job requirements (Walumbwa et al., 2010). Team effectiveness, in turn, is reflected in objective measures, such as the number of customers served or sales revenue accrued. Although team effectiveness does not depend on a single individual, it can be influenced to a large degree by a member of the team (Landy & Conte, 2008). The servant leaders' positive influences on OCB were first indicated by Graham (1995) who argued that leadership styles focusing on interpersonal relationships and social networks are associated with followers' moral

development and work group collaboration. Following this suggestion, Ehrhart (2004) conducted a multilevel study that found evidence for the relationship between servant leadership and some follower outcomes, including OCB. Furthermore, Neubert and colleagues (2008) conducted a correlational study on the effect of servant leadership on self-reported helping behavior and found high correlations. Ng and colleagues (2008) further confirmed the relationship between servant leadership and OCB. Likewise, Jaramillo, Grisaffe, Chonko, and Roberts (2009b) found moderate to strong correlations between servant leadership and OCB. In a similar study, Bobbio and colleagues (2012) confirmed positive associations between servant leadership and followers' organizational commitment and citizenship behavior using samples from Italy.

Recent studies have focused on the service culture of organizations as an indirect effect of servant leadership. Servant leadership is posited as a key variable in promoting service among employees which, in turn, results in customer satisfaction. Liden et al. (2015) studied how servant leadership improves service culture and influence individual and unit performance. The aim of the study was to investigate whether followers would emulate the servant leadership behavior of their leaders, resulting in prioritizing the needs of others above their own. Using a sample of 961 employees in a restaurant chain, Liden and colleagues (2015) concluded from the results of their study that employees learned servant leadership through their leaders. In addition, both the business and the employees benefited from the service culture that prevailed in the organization. Employees' job performance increased over time, resulting in a service climate that doubled the number of customers who visited the

chain. The organization gained not only from increased profit but also from reduced employee turnover intentions. Carter and Baghurst (2014) used similar samples from the restaurant business corroborating these findings.

In a study using samples from the Chinese public sector, servant leadership was also found to predict affective commitment, mediated by organizational support in the public sector (Zhou & Miao, 2014). A recent multilevel study by Chen, Zhu, and Zhou (2015) investigated how servant leadership can help to “fuel the service fire” (p. 511) in organizations. Building on a social identity framework among managers, frontline employees and customers in the salon business, the researchers surveyed 238 hairstylists and 470 customers in 30 salons, finding that servant leadership promoted individual self-identity, prosocial behavior, customer service performance, and customer-focused citizenship behavior. By drawing samples from multiple sources to study servant leadership as a predictor of job performance, job attitudes and customer satisfaction, these studies ensured the robustness of their findings while controlling for common methods bias.

With regard to job attitudes, Bobbio and colleagues (2012) reported a negative correlation between servant leadership and organizational cynicism. Other studies confirmed that servant leadership is negatively correlated with organizational cynicism and other negative organizational outcomes (Danhauser, 2007; Horsman, 2001; Pircher-Verdorfer, Steinheider, & Burkus, 2014). Hunter and colleagues (2013) reported positive correlations between both servant leadership and work performance and task-focused and person-focused OCB along with adverse relationships between servant leadership and turnover intentions and disengagement

mediated by service climates. Their study employed a multilevel, multi-source model by surveying 224 stores of a retail chain in the US that included employees, store managers and regional managers. Using a large sample, Jaramillo and colleagues (2009a) found negative correlations between servant leadership and turnover intentions. Extending the literature on servant leadership and job attitudes, Pircher-Verdorfer et al. (2014) found adverse relationships between servant leadership and employee workplace deviance, while replicating the findings of previous studies on organizational cynicism and turnover intentions. Workplace deviance, disengagement and turnover intentions are organizational-level negative outcomes that run counter to positive job attitudes such as satisfaction, organizational commitment, and engagement (Danhauser & Boshoff, 2007; Horsman, 2001; Van Dierendonck, 2011; West & Bocarnea, 2008).

Results from the above studies indicate that servant leadership is a leadership model that significantly predicts positive organizational outcomes, such as job performance and job attitudes, and impacts followers' well-being. Through their altruistic mindset, servant leaders have the potential to influence followers by building trusting relationships, which is necessary for changing job attitudes (Beck, 2014). Yet, the interrelatedness between servant leadership and job attitudes does not only yield organizational-level outcomes, but enhances individual-level outcomes such as life satisfaction (Reinke, 2004), hardiness (McClellan, 2007), and well-being (Mayer et al., 2008).

Societal level. At an organizational level, servant leadership has been studied as a model for promoting team performance, a safe organizational culture and

climate, and improving competitive advantage (Neubert et al., 2008; Van Dierendonck, 2011; Walubwa et al., 2010). Van Dierendonck (2011) further suggests that the impact of servant leadership could be extended beyond individual and organizational outcomes to incorporate societal outcomes such as environmental sustainability and corporate social responsibility (CSR). Future studies should investigate the extent to which servant leadership could influence broader societal issues like community relations, international peace, intercultural relations and diversity.

Servant Leadership and Followers' Well-being

The literature review thus far, has focused on the definition, conceptualization, development of measures, and general overview of servant leadership outcomes. The goal being to establish the impact of servant leadership on a wide range of individual, organizational and societal outcomes. Servant leadership is intrinsically follower-centric. The proceeding section will review how servant leadership can enhance the well-being of followers.

In their review of the literature on servant leadership in organizational contexts, Parris and Peachey (2013) reported 15 empirical studies that support the notion that servant leadership enhances the well-being of followers in organizations. The studies included in the literature review showed that, conceptually and empirically, servant leadership influenced the well-being of followers through the creation of a positive work climate (Parris & Peachey, 2013). However, scholars do not agree in defining followers' well-being. Well-being could imply an individual and purely subjective state of mental or physical health or a social, economic,

psychological and global attribution of the living standards or quality of life of individuals or groups (Carlisle, Henderson, & Hanlon, 2009; Kasser & Ryan, 1999; Ryan & Deci, 2001; Ryff & Keyes, 1995). Ryan and Deci (2001) differentiated between hedonic and eudemonic well-being. Hedonic well-being is associated with happiness, while eudemonic well-being addresses human potential (Ryan & Deci, 2001). Hedonic well-being is defined as the subjective emotional feeling, evaluation and meaning that an individual attaches to events in life (Ryan & Deci, 2001). Psychologists operationalize it as positive affectivity and life satisfaction (Diener, 1984). A person is considered to experience hedonic well-being if he or she has high positive affect, low negative predispositions, and high life satisfaction (Diener, 1984). Eudemonic well-being comprises an individual's existential functioning and interaction with other people; a sense of purposefulness in conducting ordinary affairs of life (Diener, 1984; Keyes, Shmotkin, & Ryff, 2002; Ryan & Deci, 2001).

Hedonic and eudemonic well-being have conceptual similarities with psychological well-being, especially in the servant leadership literature (Herman, 2010). In addition, this study posits that well-being is a spiritual construct. Interest in spirituality and individual spiritual experiences has been growing in organizational life and among leadership scholars (Fry, 2005; Fry et al., 2007; Giacalone & Jurkiewicz, 2003; Gibbons, 2000). For example, Herman (2010) found a positive connection between servant leadership and workplace spirituality in a diverse group of adults working in different organizations. Chen and colleagues (2013) referred to servant leadership as a "spiritual value" (p. 418) and argued that the spiritual value of

servant leadership will promote followers' motivational autonomy and eudemonic well-being.

Two studies explored servant leadership within religious and spiritual institutions and found moderate to strong correlations with spiritual well-being (Ebener & O'Connel, 2010; Winston, 2004). Instruments developed to measure servant leadership have consistently included spiritual constructs like integrity, inspiration, humility, servant-hood, forgiveness, authenticity, stewardship, morality, covenantal relationship, indicating a relationship between servant leadership and spirituality. Given that servant leadership emphasizes the flourishing of human potential, high sense of autonomy, meaningfulness, and intrinsic motivation through trust and empowerment of followers, this study will expand the research by investigating the extent to which servant leadership enhances individual spiritual well-being among followers in religious organizations.

Spiritual Well-being

Research on well-being at the spiritual level began with the development of the Spiritual Well-Being (SWB) instrument by Paloutzian and Ellison (1991). This instrument measures two dimensions of spiritual well-being: Existential Well-being (EWB) and Religious Well-being (RWB). A substantial number of peer-reviewed articles on spiritual well-being have emerged following the SWB scale (Duggleby, Cooper, & Penz, 2009; Ellison, 1983; Gomez & Fisher, 2003; Kim, Hayward, & Kang, 2012; Song & Hanson, 2008). The majority of studies on spiritual well-being, however, are limited to clinical and palliative care, especially among patients with chronic life-threatening illnesses like cancer, AIDS, suicidal and acute mental health.

For example, Khanna and Greyson (2014) used the SWB scale to study the spirituality of people with near-death experiences. Participants in the study with near-death experiences reported greater spiritual well-being than those whose health conditions were not life-threatening. Similar studies have found correlations between spiritual well-being and a decrease in anxiety among teens with cancer, breast and colon cancer survivors, HIV-infected adolescents, patients with acute coronary syndromes, depressive elderly persons, and female suicide attempters (Hall & Beatty, 2014; Hirsch, Nsamenang, Chang Hirsch, & Kaslow, 2014; Hsu, 2014; Lyon, et al., 2014; McCollum, Wood, & Auriemma, 2014; McSherry, 2014; Sterba et al., 2014). Other studies found correlations between spiritual well-being and reduced parenting stress among African-American women, self-efficacy in veterans with posttraumatic stress disorder (PSTD), and enhanced quality of life of patients with schizophrenia (Lamis, Wilson, Tarantino, Lansford, & Kaslow, 2014; Lanfredi et al., 2014; Oman & Bormann, 2015).

Within the behavioral research field, spiritual well-being was found to have strong effects on job satisfaction among employees experiencing adverse work conditions (Tejeda, 2014). The positive effects of spiritual well-being spilled over even when respondents reported adverse workplace conditions of job frustration, work tension and victimization. The results of this study indicate that spiritual well-being enhances employee resilience in difficult moments and job situations.

Furthermore, two studies of the effect of spiritual well-being on the perceptions of calling to the religious life or the counseling fields found significant relationships between spiritual well-being (religious and existential) and a strong

sense of calling. The first study by Hall, Burkholder, and Sterner (2014) found that spiritual well-being was strongly related to a sense of calling to the counselling profession. The second study reported correlations between spiritual well-being and calling to the clergy role among 1,513 clergy of the United Methodist Church (Proeschold-Bell, Yang, Toth, Rivers, & Carder, 2014). In the later study, spiritual well-being was found to be strongly related to closeness with God among the ministers surveyed.

On the basis of the existing literature, multiple conceptualizations and operationalizations of the construct of spiritual well-being can be distinguished. While some authors describe spiritual well-being as having a sense of purpose and life satisfaction, without reference to a higher power, others have conceptualized spiritual well-being as a two-dimensional construct comprising religious and existential dimensions (Ledbetter, Smith, Vosler-Hunter, & Fischer, 1991; Unterrainer, Ladenhauf, Moazedi, & Fink, 2010). Two recent studies with Greek and Arab samples emphasized a three factor structure in conceptualizing spiritual well-being. In the first study, Darvyri et al. (2014) maintained an existential and religious structure of spiritual well-being but included affiliation with God, life satisfaction, and alienation from a meaningless life devoid of divine provenance in its operationalization. The second study comprised positive existential well-being, affiliation with a transcendent being and alienation (Musa & Pevalin, 2014).

The Spiritual Health and Life Orientation Measure (SHALOM). Fisher, Francis, and Johnson (2000) were the first to broaden the existential dimension to include other people (the community) and the natural environment, hence, adding a

fourth factor – environmental spiritual well-being (in their SHALOM instrument). Therefore, the Fisher model, on a vertical level, has religious well-being that addresses human relationship with God or a transcendent being. On a horizontal level, existential well-being assesses well-being in relation with oneself, other people, and the natural environment (Fisher, 2010; Unterrainer et al., 2010). The spiritual health and well-being of members is assessed through a combination of existential and transcendental domains in the SHALOM instrument.

Studies by Fleischman (1994), Giacalone and Jurkiewicz (2003) and Giacalone, Jurkiewicz and Fry (2005) corroborated the SHALOM scale and identified two factors that promote group spiritual well-being in organizational settings: a sense of transcendence, calling or being called and a need for social connectedness or membership. The existential and transcendental dimensions of spiritual well-being coincide with the Catholic Church's understanding of leadership as a two-dimensional construct. The two dimensions are comprised of a vertical relationship of service, expressed through acts of public or community worship of God, called liturgy and a horizontal relationship, which embraces service directed to other human beings performed within a community (Cozzens, 2000). This study, in effect, seeks to examine whether servant leadership, when combined with the virtues of religion, will engender spiritual well-being in the lives of followers.

Based on the findings in the literature, spiritual values and practices are related to effective leadership (Burack, 1999; Kanungo & Mendonca, 1994; Marcic, 1997; Mirtroff & Denton, 1999; Strack, Fottler, Wheatley, & Sodomka, 2002). Indeed, prior studies have provided evidence for strong relationships between

spirituality and social responsibility (Mirtroff & Denton, 1999), integrity (Gibbons, 2000), stability (Delbecq, 1999), sense of wholeness (Conger, 1994), and a holistic, integrated life (Fairholm, 1997). These outcomes of spiritual leadership are conceptually related to spiritual well-being.

On the basis of the preceding studies, Herman's (2010) found correlations between spirituality and servant leadership, which suggests that servant leadership possesses a strong spiritual base and will equally predict similar outcomes as found in spiritual leadership. Sendjaya and colleagues (2008) argued that spirituality is one of the attributes of a servant leader and included transcendental spirituality as a dimension of servant leadership in the development of their servant leadership behavioral scale (SLBS). Other spiritual concepts that Sendjaya and colleagues (2008) employed as subscales in the development of the SLBS instrument were voluntary subordination, covenantal relationship, and transforming influence. Some of the items of these subscales, presented in the methods section, show the conceptual similarities of spirituality and servant leadership. Fry, Matherly, Whittington, and Winston (2007) corroborated the idea that spiritual leadership is an integrating paradigm for servant leadership. Given the convergence between servant leadership and spiritual leadership in the servant leadership literature, this study suggests that spiritual well-being will be related to servant leadership.

Hypothesis 1: Perceived servant leadership orientations of leaders are positively related to the spiritual well-being experienced by followers.

Socio-moral climate

How organizations influence the moral choices and behaviors of individuals has been a recurring question for both management research and practice (Wyld & Jones, 2009). Attention has focused on climates that encourage the resolution of conflicts, promote greater safety awareness, and accentuate levels of job satisfaction and role performance (Downey, Hellriegel, & Slocum, 1975; Renwick, 1975; Zohar, 1980). Schneider and Snyder (1975) defined organizational climate as “perceptions that are psychologically meaningful molar descriptions that people can agree characterize a system’s practices and procedures” (p. 475). An ethical work climate results when organizational procedures and practices have moral content that influence the behaviors of individuals within the system (Victor & Cullen, 1988). Kohlberg (1985) saw the moral atmosphere of an organization as a significant factor in the ethical decision making of individuals.

Kohlberg (1985) developed the theory of cognitive moral development which has the underlying tenets of John Dewey’s (1916) experiential learning theory. Dewey theorized that most learning occurs through direct experience with the object of knowledge which the learner can easily relate to. Consistent with the empiricist philosophical position, Dewey (1916) argued that “all genuine education comes about through experience” (p. 13). Kohlberg built on this line of thought to develop his theory of cognitive moral development and just community. Kohlberg’s theory emphasized the progressive development of moral reasoning through participation in democratic dialogue over rules, values, goals, and aspirations of a functional society (Power, Higgins, & Kohlberg, 1989). Ideas of community, democracy, social order,

and fairness are bolstered through moral reasoning resulting in gradual emergence of a just community (Power et al., 1989). Kohlberg's (1985) theory was tested in schools and the results were astonishing as exposed students manifested signs of moral development in their ability to organize focus groups, promote dialogue, resolve conflicts, and formulate policies together. Researchers used Kohlberg's perspective to study institutional moral atmosphere in a variety of contexts (Gielen & Markoulis, 2001).

Moral atmosphere reflects conditions constitutive of just communities, which influence the individuals living in the communities, moving them to integrate positive moral values in their everyday behavior. Higgins (1995) and Power et al. (1989) suggest four particular group behaviors that are generally perceived in just communities. They include:

1. Openly discussing relevant issues regarding fairness, community aspirations and moral living.
2. Preference for higher reasoning resulting from exposure to varied viewpoints and tolerance of cognitive conflict.
3. Involving the public or the community when rules are considered and empowering them through shared responsibility.
4. A high stage of group solidarity aimed at community development.

Organizational contexts. Borrowing from these ideas of group moral behavior, Lempert (1994) studied the occupational experiences that relate to ethics and morality. Lempert's (1994) 10 year longitudinal study posited a combination of "socio-biographical conditions" (p. 452) that commonly engender moral

development among groups. The ethics-related experiences that emanated from Lempert's (1994) study formed the theoretical foundation for the construct of socio-moral climate (Pircher Verdorfer et al., 2014; Weber, Unterrainer, & Höge, 2008). Socio-moral climate specifically addresses the leadership principles of organizations, as well as approaches to communication, cooperation and conflict resolution (Weber et al., 2009). The same social practices in Kohlberg's theory, contributing to the development of moral competencies among school students, could be found in the climate of other organizations, producing positive outcomes for the organizations and individuals who are employed by or form part of the organizations (Pircher Verdorfer et al., 2014).

An SMC study of the socio-moral climate in democratic and hierarchical organizations in German-speaking European countries by Weber et al. (2008) suggests that broad-based participation in decision-making on the strategic, operational and tactical levels impacts the development of moral standards and competencies among organizational members, resulting in more pro-social behaviors. They distinguished five major areas relevant to a socio-moral climate in an organizational setting: (1) involving organizational members when formulating rules, norms, values, and when addressing conflicts and problems that arise; (2) showing appreciation, care and support to followers, especially by organizational leaders; (3) openness and free communication of organizational norms, values and principles, especially when change is contemplated; (4) participative cooperation in decision-making involving organizational norms, values and principles; and (5)

assignment and allocation of responsibility based on fair-minded and just considerations of individuals' skills and competencies (Weber et al., 2009).

Studies have found that SMC correlates with pro-social work behaviors, solidarity, organizational commitment, civic attitudes, and employee engagement (Pircher Verdorfer, Weber, Unterrainer, & Seyr, 2013; Wuestewald, 2012). Indeed, Pircher Verdorfer (2010) reported strong positive correlations between SMC and affective and normative commitment, as well as pro-social and community-related behavioral orientations. Separate analyses for democratic and hierarchical organizations, however, showed that memories of supportive and democratic rearing will affect pro-social and community-related behavioral orientations positively but only in hierarchical companies with a weaker link between SMC and pro-social behavior. Similarly, Wuestewald (2012) studied police organizations and reported correlations between SMC, engagement and civic attitudes. Consistent with the framework of this study, the literature on servant leadership indicates that servant leaders possess problem-solving skills, concern for the well-being of followers, openness, cooperative commitment and fair-minded decision making (Scuderi, 2011; Spears, 2010; Winston, 2004). Hence, this study investigated the extent to which servant leaders will promote a socio-moral climate in their organizations.

Empirical studies by Pircher Verdorfer and colleagues (2013, 2014) extended the research on socio-moral climate linking it with engagement, psychological ownership of employees, knowledge sharing behavior, perceived organizational participation and democracy. Additionally, Pircher Verdorfer et al. (2014) found correlations between servant leadership and SMC and identified SMC as a mediator

variable in the negative relationship between servant leadership and workplace deviance, organizational cynicism, and turnover intentions. The two studies mentioned above used English-speaking samples to adapt and test a measure of SMC that first appeared in German. Though SMC is still a new construct in organizational research, especially in English-speaking countries, the results of the above studies highlight the importance of a positive socio-moral climate and its relevance for effective organizational performance. In line with preceding research, the current study examined the extent to which servant leadership skills and behaviors will facilitate the flourishing of a socio-moral climate in organizations, predicting that pastors who are servant leaders will facilitate a climate that enhances moral reasoning and social cohesion in their parishes and institutions (Graham, 1995). The following hypothesis is, therefore, suggested:

Hypothesis 2: Servant leadership is positively associated with the perceived socio-moral climate of the organization.

Multilevel Mediation of Socio-moral Climate

Multilevel mediation is used in research to study varied relationships of variables, and levels and circumstances of the relationships in clustered data (Heck & Thomas, 2000; Hox, 2002; Klein & Kozlowski, 2000; Krull & MacKinnon, 2001). In his servant leadership review and synthesis, Van Dierendonck (2011) suggested the use of multilevel studies to disentangle possible confounding effects of servant leadership. Multilevel modeling has been demonstrated to be the most valuable tool in empirically testing challenging questions about several mediation procedures that often defy easy solutions using conventional statistical methods (Mathieu, DeShon,

& Bergh, 2008). The current study seeks to assess whether the relationship between servant leadership and the spiritual well-being of followers is a direct effect or mediated by the SMC in the organization. A typical mediational framework comprises a three variable system, whereby a predictor variable affects another variable designated as mediator, which, in turn, affects the outcome variable (Baron & Kenny, 1986). Mediational analysis is used in research to determine whether the relationship between the predictor and the outcome variables is due, wholly or in part, to the effect of the mediator variable (Krull & MacKinnon, 2001).

This study predicts a direct effect, as well as a mediated effect of servant leadership on the spiritual well-being of followers. In this study, both servant leadership and SMC are group level constructs while spiritual well-being is an individual level construct because it is personal and involves convictions that are relative to the individual. The design of this study is based on the assumption that individual level variables have a tendency to be more psychological in nature than group aggregates, which often tend to reflect norms of organizations or environmental factors (Krull & MacKinnon, 2001). In line with the literature on servant leadership, this study assessed whether priests who are perceived as servant leaders would influence their followers' spiritual well-being through the climate of their parishes.

Hunter et al. (2013) argue that servant leaders foster a climate of service by modeling other-oriented service behaviors and morally adept social behaviors like personal integrity, trust, and interest in the growth and well-being of others, especially followers. An earlier study by Ehrhart (2004) indicated that servant

leadership is associated with perceptions of fair treatment, which indirectly enhances a supportive climate in organizations where employees feel motivated to help one another and deliver quality customer service. These climate outcomes of servant leadership are similar to the indicators for moral atmosphere and socio-moral climate found in Weber et al. (2009), and Pircher Verdorfer and colleagues (2013). For example, personal integrity is related to open discussion focusing on fairness, community, and morality; perception of fair treatment is related to assignment and allocation of responsibility based on just considerations of individuals' skills and competencies; trust is related to participative cooperation in decision making involving organizational norms, values and principles; interest in the growth of others is related to exposure to different points of view and higher stage of reasoning. These findings support the notion that the relationship between servant leadership and socio-moral climate is well-founded (Pircher Verdorfer et al., 2014). Given that both servant leadership and SMC are group level constructs, resulting outcomes from these organizational level variables at the individual level remain to be established.

Greenleaf's (1977) idea that servant leaders "make sure that other people's highest priority needs are being served" (p.27) coincides with the earlier prediction in this study that perceived servant leadership behavior of leaders, especially in a religious organization, will be positively related to the spiritual well-being of the follower, with spiritual well-being posited as the overarching goal of members of a religious organization. However, followers are not always affected directly by their leaders, especially in large structured organizations. In fact, in less structured organizations with fewer members, followers often have limited contact with their

leaders on a day to day basis. Most communication and other forms of contact occur through line managers and supervisors who do not necessarily see themselves as leaders. Consequently, Greenleaf's (1977) goal that both supervisors and followers view themselves as servants is rarely achieved if organization members do not perceive themselves as equal participants in realizing organizational goals. This calls for greater fluidity between the roles of leadership and followership and a sense of partnering whereby, according to Chaleff (2003), organizations are seen as a triad which consists of leaders and followers held by a common purpose. The common purpose is the definitive goal to which the service of both leader and follower is directed and which gives meaning to their activities. According to Riggio, Chaleff, and Lipman-Blumen (2008), the purpose is the "atomic glue that binds the organization together" (p. 175). Meeting and serving the common purpose generates, in both leader and follower, a sense of fulfilment and enhances their well-being. To realize this goal, conditions need to be created that will make it favorable for followers to commit to a common purpose, coexist as equals in the organization sharing equitably in organizational duties and responsibilities, experience power balance, have buy-in with the shared values of the organization, and develop trust toward the organization (Riggio et al., 2008). These components are already found in socio-moral climate. For example, to coexist as equals and equitably share the duties and responsibilities of the organization overlaps with trust-based allocation of responsibilities in the SMC scale. Hence, SMC is suggested as a pathway to both follower well-being and spiritual well-being in religious organizations.

A path process in which SMC mediates the relationship between servant leadership and spiritual well-being is supported by the literature. A mediated relationship can be inferred from studies by Black (2010), Jaramillo et al. (2009a, 2009b), and Neubert et al. (2008) which found that servant leadership influences followers' well-being through the creation of a positive work climate. Similarly, Reike, Hammermeister, and Chase (2008) and Babakus, Yavas, and Ashill (2011) found that servant leaders create positive outcomes for their followers by first developing a climate of trust through which followers are nurtured. The above five studies give support to the argument that the organizational work climate mediates the relationship between servant leadership and follower outcomes.

In particular, research on the outcomes of SMC have correlated SMC to pro-social work behaviors, engagement, solidarity, knowledge sharing behaviors, psychological ownership and participation (Pircher Verdorfer et al., 2012; Pircher Verdorfer et al., 2014; Weber et al., 2009; Wuestewald, 2012). These outcomes of SMC not only provide social benefits and psychological well-being, but can be relevant for the flourishing of spiritual life. Studies on spiritual leadership show that spirituality has social and psychological orientations, and that the values of spiritual leaders have prosocial and moral orientations (Argyris & Schön, 1996; Eysenck & Eysenck, 1975; Huang & Shih, 2011). Hence, outcomes of SMC, such as empathetic feelings, altruism, justice, affective and normative commitment found in Weber et al. (2009), have spiritual undertones and effects. This idea is consistent with the findings of Kanya (2000) that established an overlap between psychological (existential) well-being and spiritual well-being. Existential, psychological and

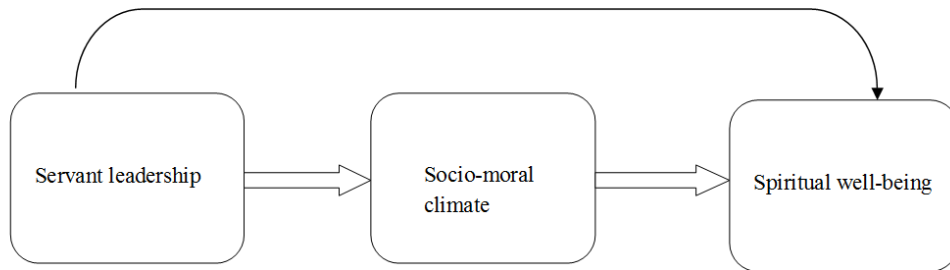
spiritual well-being are benefits that people hope to draw through the practice of religion. Within the context of a parish, this study suggests that priests who practice servant leadership will positively affect the SMC of their parishes and, through the climate, will influence followers to experience spiritual well-being. Hence, this study further suggests:

Hypothesis 3: SMC is positively related to spiritual well-being

Hypothesis 4: The positive relationship between servant leadership and spiritual well-being is partially mediated by followers' perceptions of the SMC

Figure 1 depicts the hypothesized model.

Figure 1: *The hypothesized model*



CHAPTER III
RESEARCH DESIGN AND METHODS

Research Design

The study employed a cross-sectional design, assessing servant leadership as the independent variable, spiritual well-being as the dependent variable, and socio-moral climate as the mediator variable. Data were collected from a cross-section of parish employees and volunteers in 53 parishes of the dioceses of Oklahoma City and Tulsa. Data collection involved a consideration of two levels of responses, namely, individual level responses and group level responses. Respondents were nested within parishes and the data were aggregated. Interrater (rwg) agreement and intra-class correlations (ICC) were calculated. Hierarchical Linear Modeling (HLM) was employed to partition the variability in the dependent variable, namely spiritual well-being. With no significant variability in the spiritual well-being of followers, Structural Equation Modeling (SEM) was employed to analyze the results at the individual level. Finally, mediation and moderation tests were conducted to assess the effects of SMC on the hypothesized relationships.

Participants

Pastoral workers, namely, parish staff, volunteers, and members of different church councils in 201 parishes of the dioceses of Tulsa and Oklahoma City, were surveyed. Permissions (see Appendixes I-K) to conduct an online or paper/pencil survey among parish employees and volunteers were obtained from the bishops of Tulsa, Oklahoma City and Little Rock. However, before the surveys were advertised (See: Appendixes E-G) and sent out, the diocese of Little Rock opted out of the

research because the further requirement to have the survey administered in both English and Spanish could not be met, leaving only 201 parishes as compared to the originally anticipated 311 parishes. A link to the online survey tool “Qualtrics” was emailed to participants who preferred the online to the paper/pencil format (see Appendix H). Collection of data took place from August through November of 2014 after IRB approval (See: Appendix L).

Participants came from various functional areas including: office managers, secretaries, janitors, lay apostolate leaders, parish council, finance council, religious education instructors, and other volunteers. They had varying levels of exposure to their leader and varying degrees of experience in religious ministry. They represent the followers for this research.

IRB required participants to contact the researcher to request the surveys, either electronically or through mail. Consequently, 252 participants requested the surveys in electronic format while 183 requested surveys by mail. A total of 401 survey responses were received, 241 online and 160 paper/pencil surveys, with a response rate of 92%. The individual response rate was higher than the 52.7% overall average individual response rate for organizational surveys calculated by Baruch and Holtom (2008). However, only 53 out of 201 parishes participated in the research, which amounts to a response rate of 26.4% at the organizational level. This number falls below the benchmark response rate of 35 - 40% recommended by Baruch and Holtom (2008) but falls within one standard deviation ($SD = 18.8$) of calculated average organizational response rate (35.7%), hence remaining within the average range of response at the organizational level. Respondents with more than 30% of

missing values were excluded from further analysis, resulting in a deletion of 41 responses. Multiple imputation procedure left 354 follower surveys for consideration in the analysis.

The majority of the 354 respondents were female (61.5%). Almost all respondents (99.7%) were Catholic, and 88.7% were Caucasian. With regard to age, 5% of the respondents were between the ages of 18 and 24 years, 3% reported their age to be between 25 and 34 years, 27% were between 35 and 54 years, 8% between 55 and 64 years old, and 57% of respondents were above 65 years old. Followers have worked or volunteered in their parish an average of 17 years. Staff or paid employees of parishes made up 17% of respondents while 83% of respondents were volunteers in different areas of parish life, including pastoral associates, council or committee members, religious educators, lectors, Extraordinary Ministers of Holy Communion, and parishioners who did not indicate particular volunteer areas.

The educational background of staff/volunteer respondents ranged from elementary school to graduate level. Respondents with masters or doctorate degrees amounted to 49.6%. Those with bachelor's degree made up 25% of respondents. Respondents with associates or some college experience and those with high school diplomas were 12.5% and 12.7% respectively. A negligible percentage of respondents (.8%) had only elementary education.

With regard to response rate, the study attained 26% at the organizational level. Complete data for multilevel analysis with at least five participants were obtained from only 30 parishes. Table 1 (see Appendix M) describes the parishes

that participated in the study, including their size, the dioceses they were drawn from and the number of participants from each parish.

Measures

Three measures were employed in this study: the Servant Leadership Behavioral Scale (SLBS), the Spiritual Health and Life-orientation Measure (SHALOM), and the Socio-moral Climate scale (SMC; See: Appendixes B-D). All items were administered on a 5-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). In addition, demographic data were collected as covariates (See: Appendix A). Based on the number of items contained in the survey, the estimated time for completion was 15 to 20 minutes. Actual completion time on average for online participants was 18 minutes.

Independent Measure

Servant leadership of leaders. The Servant Leadership Behavioral Scale (SLBS) developed by Sendjaya and colleagues (2008) was adapted to assess followers' perceptions of their leader's servant leadership (Sendjaya et al., 2008; Sendjaya & Cooper, 2011). The survey asked respondents to evaluate perceived leadership behaviors of their current pastor.

The 35-item instrument assesses 6 behavioral dimensions, 1. Voluntary subordination (7 items, e.g., *My pastor considers others' needs and interests above his own*); 2. Authentic self (6 items, e.g., *My pastor is not defensive when confronted*); 3. Covenantal relationship (6 items, e.g., *My pastor accepts me as I am, irrespective of my failures*); 4. Transcendental spirituality (4 items, e.g., *My pastor helps me to find clarity of purpose and direction*); 5. Responsible morality (5

items, e.g., *My pastor emphasizes doing what is right rather than looking good*); and 6. Transforming influence (7 items, e.g., *My pastor inspires me to lead others by serving*). Permission was sought and obtained directly from the survey authors for use of the SLBS in this research study. Item 24, “Allows me to experiment and be creative without fear,” was deleted due to organizational concerns.

Prior validation studies have established the psychometric validities of the SLBS and provide numerous tests for the measure with regard to internal consistency, reliability, factor structures, content validity, and discriminant validity (Pekerti & Sendjaya, 2010; Sendjaya et al., 2008). The six factor model has good internal consistency with Cronbach’s alpha values ranging from .80 to .95 (Pekerti & Sendjaya, 2010). Confirmatory factor analysis indicated good fit indices for the correlated six-factor model (Sendjaya et al., 2008).

Dependent Measure

Spiritual well-being. Spiritual well-being was assessed with the 20-item SHALOM instrument with four subscales developed by Fisher and colleagues (2000). The instrument assesses four domains of spiritual well-being: personal spiritual well-being (e.g., *I feel a sense of identity*), relation with others (e.g., *I have kindness toward other people*), environmental spiritual well-being (e.g., *I experience harmony with the environment*), and transcendental spiritual well-being (e.g., *I maintain a prayer life*). Items are rated on a 5- point scale ranging from 1 = very low to 5 = very high (Fisher et al., 2000). The scale in the current questionnaire was changed to 1 = strongly disagree to 5 = strongly agree. Furthermore, respondents in this study assessed only their perceived spiritual well-being. The original scale asks

respondents to report their ideal spiritual well-being, their actual feeling, and help from others to nurture their spiritual well-being. A validation study established validity and reliability of the SHALOM instrument with Cronbach's α values ranging from .74 to .92 (Fisher, 1998; Fisher et al., 2000; Fisher, 2010). Permission to use the SHALOM was requested and received via correspondence with the original author, Dr. John W. Fisher.

Mediator Variable

Socio-moral climate. Participants rated the SMC of their parish using an adaptation of the English version of the SMC scale developed by Pircher Verdorfer et al. (2014). The SMC scale has 21 items on 5 factors, assessing open confrontation of the employees with conflicts (4 items; e.g., *In our organization, we deal openly with conflicts and disagreements*); reliable and constant appreciation, care and support (4 items; e.g., *Mutual respect is a central value in our organization*); open communication and participative cooperation (5 items; e.g., *Parishioners' suggestions and concerns are taken seriously in our parish*); trust-based assignment and allocation of responsibility (4 items; e.g., *Here, leaders trust people to act responsibly*); and organizational concern for the individual (4 items; e.g., *Complaints about the well-being of parishioners are not taken seriously*). The German version of the instrument showed good validity and reliability (Pircher Verdorfer, 2010; Pircher Verdorfer et al., 2012), as did a first validation study with the English version that reported Cronbach's α between .78 and .90 and good validity and reliability (Pircher Verdorfer et al., 2014).

Demographic and organizational data. The final nine items contained demographic questions and assessed respondent participation and involvement in their parishes. Participants were asked to provide responses on their gender, ethnicity, age, and level of education. Furthermore, respondents reported the name of the parish in which they are employed or they volunteer, their religious affiliation, their role in the parish, duration of employment or volunteer service, and the specific function(s) they perform in their parish. Follower/staff status indicated whether an individual was a paid employee of the parish or a volunteer acting in a number of leadership roles in the parish. Other demographic indicators like size of parish and total number of employees/volunteers were collected using archival data obtained through the websites of the dioceses or parishes represented.

CHAPTER IV
ANALYSIS AND RESULTS

Confirmatory Factor Analysis

Confirmatory factor analyses (CFA) were conducted to determine the factorial structure of the three latent variables using Lisrel 8.72. The tested models are summarized in Table 2.2. Coefficient alpha reliability for the SLBS was $\alpha = .98$, using all 34 retained items. The reliabilities of the subscales were as follows: voluntary subordination ($\alpha = .92$), authentic self ($\alpha = .89$), covenantal relationship ($\alpha = .89$), transcendental spirituality ($\alpha = .83$), responsible morality ($\alpha = .85$), and transforming influence ($\alpha = .91$). A CFA of the second-order factor model showed acceptable fit indices.

The coefficient alpha reliability for the SMC scale using all 21 items of the scale resulted in $\alpha = .95$. The reliabilities of the individual subscales were: open confrontation with conflicts ($\alpha = .88$), reliable and constant appreciation, care and support ($\alpha = .91$), open communication and participative cooperation ($\alpha = .86$), trust-based assignment and allocation of responsibility ($\alpha = .71$), and organizational concern for the individual ($\alpha = .77$). A CFA of the five-scale, second-order factor model showed good fit indices.

The coefficient alpha reliability of the 20 items SHALOM instrument in the current study was $\alpha = .92$. Reliabilities of individual subscales were: personal spiritual well-being ($\alpha = .79$), communal spiritual well-being ($\alpha = .81$), environmental spiritual well-being ($\alpha = .84$), and transcendental spiritual well-being ($\alpha = .83$). The second-order factor model showed satisfactory fit indices.

Table 2.2. *Confirmatory factor analyses of servant leadership, socio-moral climate, and spiritual well-being*

Latent variable	Number of indicator scales	Number of items	χ^2	<i>df</i>	NFI	CFI	RMSEA
SL	6	34	1969.82	521	.97	.98	.10
SMC	5	21	504.92	184	.97	.98	.07
SWB	4	20	577.28	166	.94	.96	.08

χ^2 = Chi-square; *df* = degrees of freedom; NFI = normed fit index; CFI = comparative fit index; RMSEA = root mean square error of approximation; SL = Servant leadership; SMC = socio-moral climate; SWB = spiritual well-being. It was necessary to add on residual correlations to reach adequate model fits.

Data Analysis

The multilevel nature of the data collected required a test of interrater agreement and intraclass correlations. Test of interrater agreement (*rwg*) showed good agreement (*rwg* > .70) for the majority of the parishes (SL: 76.3% and SMC: 75.0%). A summary of *rwg* calculations is presented in Table 2.1 (see Appendix N). Hierarchical Linear Modeling (HLM) was the intended method of data analysis. This would include three levels of analysis: Random Effects ANOVA, Random Effects ANCOVA, and Random Intercepts Regression Model. Intraclass correlations were calculated to determine if HLM would be necessary for analyzing the data.

Raudenbush and Bryk (2002) developed a guideline for the process of HLM analysis that was followed. The initial model building process for decomposing the variance in the dependent variable involves a calculation of the level and significance of variance for the dependent variable both within and between the organizations. The model examined the variability of followers' perception of the servant leadership of priests and the SMC of parishes at the individual and parish levels. The HLM

equation for the unconditional null model or the Random Effects ANOVA is as follows:

$$\text{Level I: } \text{Servant Leadership} = \gamma_{00} + \beta_{0j} + r_{ij}$$

$$\text{Level II: } \beta_{0j} = \gamma_0 + u_0$$

The results of the null HLM model provides information necessary to calculate the intra-class correlation coefficients (ICCs), and reflects the ratio of the within-group variance by the total variance. ICCs can range in value from 0 to 1, with the value of “0” reflecting within-group variation and the value of “1” reflecting no variation between groups. In multilevel models, level-2 variables (variables at the group or organizational level) are used to explain the variance that exists between groups. The result showed 2% variance existing across organizations (parishes) as indicated in Table 3.1. This was not statistically significant implying that no parish level variance was found. Without significant group variance there was no inherent need to incorporate level-2 variables into the data analysis (Peugh & Enders, 2005). Consequently, data analyses were conducted at the individual level using Structural Equation Modeling (SEM).

Table 3.1. *HLM final estimation of variance components*

Random Effect	SD	Variance Component	<i>d.f</i>	χ^2	<i>p</i> -value
INTRCPT 1, u_0	0.15175	0.02303	52	58.66935	0.244
Level-1, r	0.98863	0.97740			

Notes: ICC (intraclass correlation) = .02 of the variance exist across parishes. *p* = .24, ns

Descriptive statistics. Table 3.2 shows the mean values and standard deviations for servant leadership, SMC, and spiritual well-being. All latent variables of study had high mean values and low standard deviations, which reflects positively on the parishes surveyed. Descriptive statistics were also calculated for the demographic variables. These are included in the correlations matrix shown in Table 3.3.

Table 3.2: *Descriptive Statistics*

VARIABLE NAME	N	MEAN	SD	Minimum	Maximum
Servant Leadership	354	4.14	0.68	2.09	5.00
Socio-moral Climate	354	3.71	0.68	1.57	4.95
Spiritual Well-being	354	4.35	0.44	3.17	5.00

Correlations. A general examination of the correlations showed a strong correlation between servant leadership and SMC ($r = .80, p < .01$). Furthermore, the data showed significant positive correlations between servant leadership and spiritual well-being ($r = .45, p < .01$), and between SMC and spiritual well-being ($r = .41, p < .01$). With regard to the control variables, a significant negative correlation was found between servant leadership and tenure ($r = -.18, p < .01$) showing that longer-serving respondents rated their leaders less positively. All the other covariates failed to show significant relationships with servant leadership. Race and tenure were negatively correlated to SMC (Race: 1 = white, 0 = non-white; $r = -.11, p < .05$; tenure: $r = -.17, p < .05$) showing that longer-serving respondents reported lower SMC and non-whites experienced better SMC than white. Gender was positively correlated with spiritual well-being. Female respondents reported higher spiritual well-being than male respondents (Gender: 1 = female, 0 = male; $r = .14, p < .01$). The data also showed that women had more proximity to the leader (Function: 1 =

more proximity, 0 = less proximity; $r = .22, p < .01$) and served longer than men as employees or volunteers. With regard to age, the data showed that age was significantly correlated with function ($r = .21, p < .01$) and tenure ($r = .34, p < .01$) indicating that older employees and volunteers had more proximity to their leader and served longer. No significant correlations were found with education. Race was negatively correlated with spiritual well-being ($r = -.12, p < .05$) showing that non-whites reported higher spiritual well-being than white respondents. Hence, non-white respondents reported higher SMC as well as spiritual well-being than whites. A negative correlation was likewise found between spiritual well-being and paper response (Paper: 1 = paper, 0 = online; $r = -.12, p < .05$) showing that those who responded online evaluated their spiritual well-being better than paper respondents. The data also indicated that older whites were more likely to respond to the survey by paper, and more women responded by paper than men.

Table 3.3: *Correlation matrix*

Variable	M	SD	1	2	3	4	5	6	7	8	9
1. SL	4.14	0.68	(.98)								
2. SMC	3.71	0.68	.80**	(.95)							
3. SWB	4.35	0.44	.45**	.41**	(.92)						
4. Gender	0.62	0.50	.07	.02	.14**						
5. Function	0.83	0.38	-.05	.01	-.04	-.22**					
6. Tenure	3.47	1.30	-.18**	-.17**	.04	.13*	.07				
7. Age	2.53	0.78	-.09	-.06	.08	.05	.21**	.34**			
8. Education	4.11	1.11	.02	-.01	.09	-.09	-.05	-.01	-.01		
9. Race	0.89	0.32	-.10	-.11*	-.12*	-.10	.01	.10	.18**	-.02	
10. Paper	0.37	0.48	-.04	.01	-.12*	.11*	-.02	.06	-.08	-.40**	-.07

Notes: n=354; M = means; SD = standard deviations; SL = servant leadership; SMC = socio-moral climate; SWB = spiritual well-being;

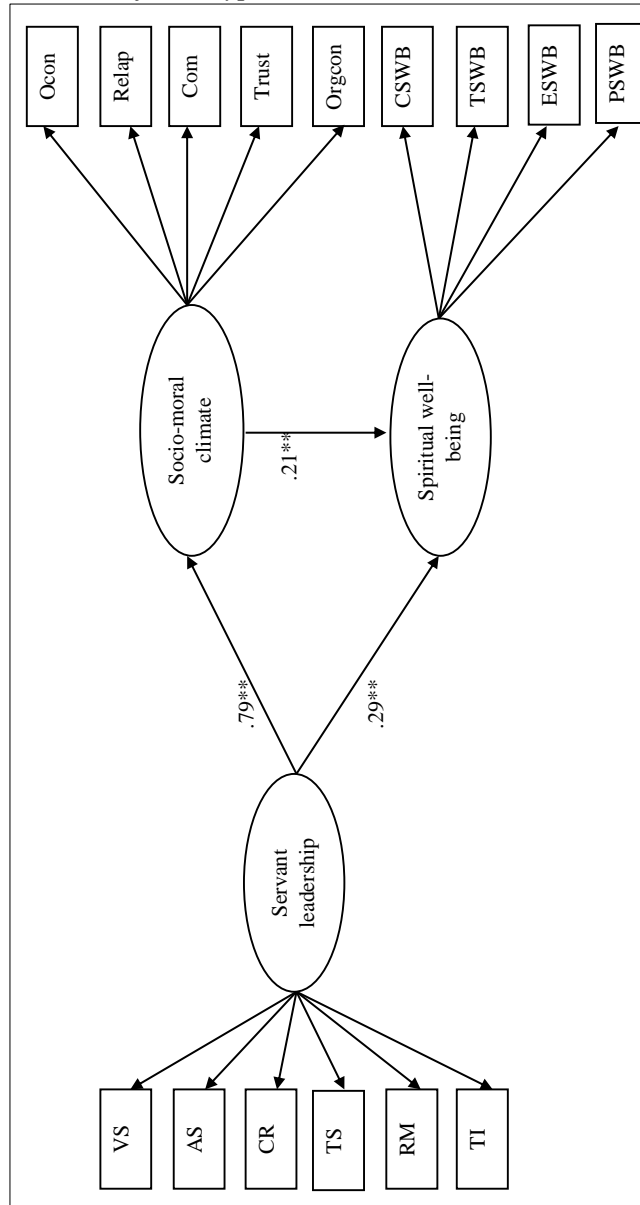
Cronbach's alpha coefficients appear in parentheses; **p<.01; *p<.05

Structural Equation Modeling

Figure 2 summarizes the results of the tested SEM model for the hypothetical framework of this study. The hypothesized model ($N = 354$) fits the empirical data with a χ^2 value of 366.31 and with $df = 87$, resulting in a reasonably good χ^2/df ratio of 4.21 ($p < .000$).

All hypothesized relationships between the three latent variables were confirmed. A path coefficient of $\beta_{std.} = 0.29$ ($p < 0.000$) indicates a positive relationship between servant leadership and spiritual well-being, showing support for Hypothesis 1. Hypothesis 2, predicted a positive relationship between servant leadership and SMC. A path coefficient of $\beta_{std.} = 0.79$ ($p < 0.000$) supports Hypothesis 2. SMC was also moderately correlated with spiritual well-being ($\beta_{std.} = 0.21$, $p < 0.000$), supporting Hypothesis 3. With respect to Hypothesis 4, a mediation test was conducted to examine whether SMC fully or partially mediated the effect of servant leadership on spiritual well-being.

Figure 2: *Test of the Hypothesized Model*



N = 354; VS = voluntary subordination; AS = authentic self; CR = covenantal relationship; TS = transcendental spirituality; RM = responsible morality; TI = transforming influence; Ocon = open confrontation with conflicts; Relap = respect; Com = open communication and participative cooperation; Trust = trust-based allocation of responsibility; Orgcon = organizational concern; CSWB = communal spiritual well-being; TSWB = transcendental spiritual well-being; ESWB = environmental spiritual well-being; PSWB = personal spiritual well-being.

Mediation analyses. To test for the mediation of SMC between servant leadership and spiritual well-being, Baron and Kenny's (1986) four-step mediation test was conducted. The aim of the mediation test was to determine a full or a partial mediation. To achieve this result, the total effect of the mediation model was first calculated, followed by the indirect effect and the significance of mediation.

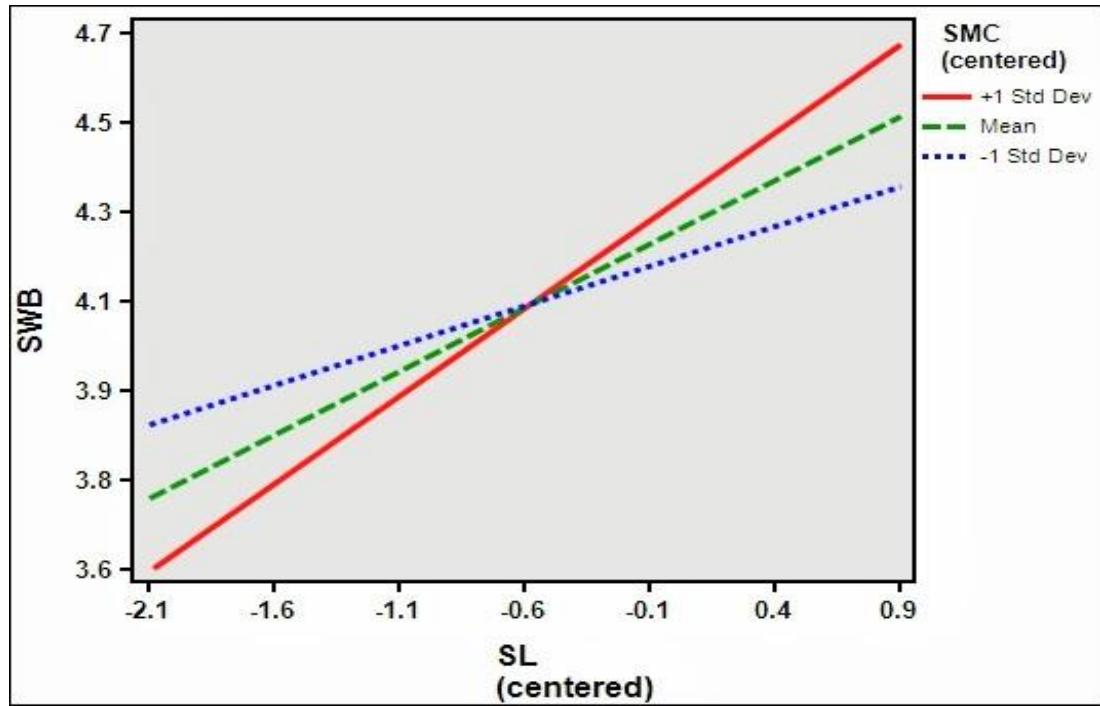
Servant leadership positively predicted spiritual well-being ($\beta = .28, p < .05$) in the first step. The second step showed that servant leadership positively predicted SMC ($\beta = .79, p < .05$). The third step showed that SMC is positively related to spiritual well-being ($\beta = .26, p < .05$). The fourth step of the mediation tested the significance of the mediation of SMC on the positive relation of servant leadership and spiritual well-being. The total effect increased ($\beta = .46, p < .05$) while servant leadership maintained an indirect effect ($\beta = .20, p < .05$) on spiritual well-being. In summary, Baron and Kenny's tests showed a total effect of .46, an indirect effect of .20 and a significant effect of 7.89 ($z = 7.89, p < .000$, two-tailed) demonstrating a partial mediation of SMC, and support for Hypothesis 4.

Interaction: moderation analyses. Further exploratory data analyses were conducted to determine the possible interaction or buffering effect of SMC on spiritual well-being. Multiple regression analysis with servant leadership, SMC and the interaction between servant leadership and SMC as predictor variables and spiritual well-being as the dependent variable revealed that SMC moderated the relationship between servant leadership and spiritual well-being (Interaction $SL_{centered} \times SMC_{centered}$: $\beta = .15, p < .001$). This result indicates that the effect of servant

leadership on spiritual well-being was higher when SMC was evaluated positively. Figure 3 shows the results of the moderation analyses.

An additional test of the hypothesized model's validity was conducted by including gender, tenure, status, age, educational level, paper response, and race as potential covariates and controlling their effect on spiritual well-being as the dependent variable. Results of the multiple regression analysis showed that no significant changes of the hypothesized relationships occurred after the inclusion of most control variables (Gender: $\beta = .08, p < .112$; volunteer: $\beta = -.023, p < .712$; tenure: $\beta = .030, p < .095$; function: $\beta = .014, p < .492$; race: $\beta = -.003, p = .943$). Paper responses, however, were significantly correlated to spiritual well-being ($\beta = -.12, p = .05$).

Figure 3: *Test of moderation*



SMC moderated the relationship between SL and SWB (Interaction $SL_{centered} \times SMC_{centered}$: $\beta = .15$, $p < .001$). The effect of SL on SWB was higher when SMC was evaluated positively

CHAPTER V

DISCUSSION

This study has three main purposes: first, to test the effect servant leadership has on the spiritual well-being of followers in Catholic parishes; second, to test the effect of servant leadership on the SMC of parishes; and third, to examine the mediator role of SMC in the relationship between servant leadership and spiritual well-being. The study assumed both direct and indirect relationships between servant leadership and spiritual well-being. An indirect effect through the mediation of SMC was anticipated. A model building process for testing the hypothesized relationships started with Hierarchical Linear Modeling (HLM).

HLM accounts for specific individual-level variations in clustered data within the analysis rather than averaging individual responses on each variable to a single value for each group (Raudenbush & Bryk, 2002). HLM analysis was also desired for this study because it allows for greater accuracy in estimating test statistics and parameter estimates. Individuals clustered in groups are less independent in their individual responses of participants within the same organization who evaluate the same leader, thus generating an intraclass correlation (Hofmann & Gavin, 1998; Raudenbush & Bryk, 2002). The first step of the HLM process, which is the partitioning of variance, determined whether HLM would be a viable analysis tool for the data of this research. Intraclass correlations (ICC) conducted showed that the data lacked significant parish-level variance. The possible explanation for the lack of variance between parishes was the number of parishes that actually participated in the study, 53 out of 311 envisaged. Without significant parish-level variance, HLM was dropped as an analysis tool. In turn, the HLM-based test of multilevel mediation

was also dropped. The specific advantages that would have been derived from using HLM in this study include: (1) individual level interpretation of behavioral data aggregated to the organizational level, and (2) using individual data for making inferences about groups (Luke, 2004). Consequently, individual level analyses were conducted using Structural Equation Modeling.

On the basis of both Structural Equation Modeling and regression analysis, the findings of this study show that perceived servant leadership behaviors in leaders (pastors and administrations of parishes and institutions) are correlated with spiritual well-being among volunteers and employees in the parishes surveyed, thus supporting Hypothesis 1. This outcome was expected due in part to the central role of priests in the Catholic Church as models whose behaviors largely impact the spiritual life of their followers and empirical evidence from research showing that servant leadership is correlated with positive affect and well-being among organizational members (Cerit, 2009; Neubert et al., 2008; Pircher-Verdorfer et al., 2014; Walumbwa et al., 2010). Though a number of research studies support the idea that servant leadership models positive affect, the current study is the first, to the best of the researcher's knowledge, to identify and study the positive influence of servant leadership on spiritual well-being among followers in any organization, hence, making a significant contribution to the literature on servant leadership and organizational studies.

The study provides evidence of the dimensionality of the servant leadership construct, showing that the six factors of the SLBS (voluntary subordination, authentic self, covenantal relationship, responsible morality, transcendental

spirituality, and transforming influence) employed in the study are in agreement with Sendjaya and Cooper's (2011) indicators of a single, higher-order construct. The high correlations among the factors in the subscales suggest that the SLBS is a holistic measure of servant leadership and show that servant leadership is a multifaceted construct embodying multiple dimensions of a leadership principle that demonstrates selfless as opposed to self-absorbed life and leadership (Sendjaya & Cooper, 2011). For example, the subscale factors of "covenantal relationship" and "transcendental spirituality" appear to be conceptually unique to leaders in religious settings, yet their relevance in the public and business sectors was evident in the Sendjaya and Cooper's (2001) study that sampled employees from both for-profit and not-for-profit organizations. Hence, the SLBS manifests all-inclusive rather than divergent servant leadership behaviors in support of Bass' (2000) view that servant leadership is an all-embracing philosophy of leadership.

In addition to covenantal relationship and transcendental spirituality, the subscales "voluntary subordination" and "transforming influence" capture Greenleaf's perception of servant leadership as streaming from the leader's self-construction as a servant, rather than one who merely exerts influence; supported in this study by the subscales voluntary subordination and transforming influence loading higher than the other subscales of the SLBS (voluntary subordination = .95; transforming influence = .94; covenantal relationship = .92; transcendental spirituality = .90; authentic self = .89; responsible morality = .88). Voluntary subordination would engender in a leader the desire and freedom to submit to the servant role of Leo in *Herman Hesse's* short story (1956), be seen by others as a

servant, and, through that, achieve a transforming influence among followers. Greenleaf's idea was that followers would seek to become servants themselves through both admiration of the leader's humble status and in answer to the leader's challenge, consistent with the study showing that servant leaders are prototypical leaders (Yoshida et al., 2013). The relevance of servant leadership is, therefore, supported in this research for leaders of church organizations, suggesting that desirable and effective pastoral leadership can be affected through this model. The array of follower and organizational outcomes found in this study confirm the results of previous research on the impact of servant leadership on major organizational variables. For example, servant leadership has been correlated with variables such as leader effectiveness, trust in leader and organization, follower satisfaction, and affective commitment (Anderson, 2005; Scuderi, 2011; West & Bocârnea, 2008). The outcome of spiritual well-being, as found in this study, is a significant contribution to the literature and research on servant leadership.

Furthermore, this study replicated the findings of a previous study which identified servant leadership as a strong predictor of SMC (Pircher Verdorfer et al., 2014). Although different scales were used, namely Sendjaya et al.'s (2008) SLBS and Ehrhart's (2004) GMSL, and with different organizational contexts, the two studies found similar results. The current study reported a beta coefficient of .79, while Pircher Verdorfer et al.'s (2014) study reported .77 beta coefficient, indicating that servant leadership would significantly predict SMC in multiple contexts. The current study found that, as the perception of servant leadership of priests increases, the more positively followers perceived the features of their parish's SMC, in full

support of Hypothesis 2. Higher levels of voluntary subordination, authentic self, responsible morality, covenantal relationship, transcendental spirituality, and transforming influence in leaders are associated with positive SMC, supporting the notion that leadership is an important antecedent to work climate (Dragoni, 2005; Graham, 1995; Ostrem, 2006; Renwick, 1975; Schneider, 2012; Victor & Cullen, 1988; Zohar, 1980). Leadership patterns and their interpretations inform the shared perceptions of organizational members through which specific work climates emerge. Organizational leaders are likely to promote climates of social and moral flourishing when they place the good of followers over their self-interests and emphasize the development of the followers rather than their own interests (Hale & Fields, 2007). The practice of servant leadership stimulates moral behaviors that transform leaders inwardly and enable them to build authentic relationships with followers which translate into positive SMC.

Additionally, priests who are perceived as servant leaders are more inclined to be involved in resolving conflicts among individuals and groups in their parishes, which is an important aspect of the priest's vocation. Servant-leader priests also show reliable appreciation and support to their members, hence motivating them to freely donate their time, talent and treasure toward the enhancement of their own spiritual lives and the development of their parishes. Such priests are also more inclined to become involved in the free participative communication of the norms, values and principles of their parishes. Effective communication of the norms, principles and practices of church life is one of the areas that mark pastoral progress or the lack of it. Finally, priests who are perceived as servant leaders are more likely

to allocate responsibilities according to the abilities of followers. Knowing the abilities of followers and accommodating their strengths and weaknesses when allocating responsibilities bring about a higher degree of efficiency in the running of an organization, and is one of the key principles of shared leadership (Pircher Verdorfer et al., 2012).

The findings of this research also indicate a significant relationship between SMC and spiritual well-being ($\beta_{std.} = .21, p < .001$), supporting Hypothesis 3. Both mediator and moderator effects of SMC on the relationship between servant leadership and the spiritual well-being of followers were found. The mediation analysis supported Hypothesis 4 with significant effect ($\beta_{std.} = .46, p < .001$). This study is one of the most recent to use the SMC instrument to predict highly relevant outcomes. In line with the study by Pircher Verdorfer and colleagues (2012) which predicted employee engagement, psychological ownership, and knowledge sharing behavior using the SMC scale, this study shows that the socio-moral climate of organizations is relevant for the flourishing of individual spiritual well-being. By employing the SHALOM scale, which is considered more comprehensive compared to the other spiritual well-being instruments in measuring spiritual well-being due to the inclusion of personal, communal, environmental and transcendental dimensions, this study unwraps the religious as well as the social meaning of the spiritual well-being construct. In religious organizations like the Catholic Church, spiritual well-being is generally thought to have a mostly transcendental thrust; however, it is evident from the results of this study that individuals' sense of spiritual well-being has both a transcendental and an existential dimension, in support of Fisher and

colleagues' (2000) SHALOM scale. Hence, how people relate to the natural environment, the self and other people are likewise constitutive elements of their spiritual well-being.

The partial mediation of SMC indicates that the effect of servant leadership on spiritual well-being remained significant ($\beta_{std.} = .28, p < .001$) after controlling for SMC. Therefore, servant leadership as well as a positive climate are important antecedents of spiritual well-being. The consistently strong relationship between servant leadership and SMC highlights the importance of the two organizational constructs for research and practice. The notion that leaders have the responsibility to provide support and foster followers' development by creating a safe climate based on mutual respect and trust is supported by research in organizational studies (Van Dierendonk, 2011). Leaders should pay attention to the impact of the climate of their organization on the well-being of followers and this study has shown that servant leadership is a strong antecedent for such a climate. This research, as a result, contributes to a broader understanding of how servant leadership can directly and indirectly affect followers' well-being, and demonstrates the importance of the organizational context.

Further evidence of the impact of SMC was found in a post-hoc moderation analysis. Even though this study did not hypothesize the moderating role of SMC on the relationship between servant leadership and spiritual well-being, the moderation analysis conducted showed that SMC directly mitigates the triggers of spiritual well-being among followers in the parishes surveyed. The effect of servant leadership on spiritual well-being was higher when followers evaluated the SMC of their parish

positively indicating that SMC enhances the relationship between perceived servant leadership and positive follower and organizational outcomes. Indeed, an organizational climate that prioritizes such servant leadership and SMC behaviors, like responding positively and timely to individual needs of followers, provides the conditions that are conducive to growth, and in turn becomes the most potent means to enhance varied levels of well-being. Given that both servant leadership and SMC are conceptualized as behavior-based constructs, leaders can employ this model to facilitate a good climate. Inclusion of gender, educational level, tenure, status, age and race did not change the relationship among variables highlighting how critical this approach could be in engendering organizational and follower outcomes.

High mean values of the latent variables (SL = 4.14; SMC = 3.71; and SWB = 4.35) reflect positively on the parishes, as further reflected by the small standard deviations (SL = 0.68; SMC = 0.68; and SWB = 0.44). However, high mean values with little variability may also be indicative of a selection bias. The response rate to the study failed to reach the desired goal, hampered by the withdrawal of one third of the proposed study population (one diocese) and stringent IRB requirements. Surveying a cross-section of entire parishioners could result in more variability. Nonetheless, Sendjaya and Cooper (2000) also reported high means and small standard deviations in their hierarchical model study of servant leadership, as was the case with the validation study of SMC by Pircher Verdorfer et al. (2014). Similarly, Gomez and Fisher (2005) found only moderate discrimination parameters for the items of their spiritual well-being scale (SHALOM).

With regard to the control variables, significant negative correlations were found between servant leadership and tenure, implying that respondents who have had the longest tenure as staff or volunteers for the parishes assessed their leaders more negatively. Negative correlations were also found for staff members, older parishioners (age), those who responded by paper, and respondents who identified themselves as white. This result was expected given that older parishioners have had more interactions with several priests in their parishes and often assess the leadership behaviors of their current priest based on that of a supposedly ‘model priest’ they have encountered in the past. Their long history in the parishes affords them better insight into the leadership behaviors of the priests they have encountered. Older parishioners, too, were more inclined to volunteer in their parishes, used the paper version of the survey, and were mostly white. Similar findings were also noted for SMC in this study. Significant negative correlations were found for tenure and race, meaning that parishioners who have worked or volunteered for the longest length of time and are white viewed the SMC of their parishes less favorably. These findings suggest the need for the Catholic Church to thoroughly examine the moral atmosphere of the parishes, especially following the breach in the relationship of trust between parishioners and their priests which resulted from the recent sexual abuse crisis. Negative correlations were also found between SMC and age as well as race. Equally significant were the negative correlations found between race, paper respondents and spiritual well-being. Staff of parishes reported more negative spiritual well-being than volunteers; suggesting that both the SMC at their work places and the managerial competences of their leaders needed improvement. The

result reinforces the idea that both servant leadership and SMC have significant and appreciable effects on the spiritual well-being of followers. The proximity of the follower to the leader is indicative of the level of effect that both leadership and climate exert on well-being.

This study did not control for the tenure of the priests assessed. In fact, a few respondents commented in their responses and in personal communications with the researcher that their priests have only been in their parishes for a short period of time preventing them to fairly assess their leadership behaviors. Future studies assessing the effects of servant leadership on follower outcomes should include tenure of leader.

Practical Implications

In addition to this study's contribution to organizational research, a number of practical implications may be drawn from its findings. This study assumed that pastors, through their training and the mode of life they choose for themselves, are *ipso facto* servant leaders. Results from the assessment of priests by their followers and the very high mean values for servant leadership largely supported this view. Formal leadership training for pastors does not currently exist, and could become part of the education of priests. While training in philosophy and theology equips them to think critically and interpret natural and supernatural realities, training in leadership can help improve their behavioral approach in the management of people and organizations.

This study further tested the validity of the claim that priests are servant leaders and that servant leadership has implications for organizational life and

follower well-being. With regard to the prediction that servant leadership will affect the SMC of parishes, schools and communities, the findings of this study have obvious implications for the organizational context. The strong correlation found between servant leadership and SMC ($\beta_{std.} = .79, p < .001$) suggests that pastors who are interested in facilitating a climate of greater individual trust and leader effectiveness should consider further development of their servant leadership behaviors. In addition, results on the significant effect of servant leadership in promoting a service climate (Liden et al., 2014) and “collective prototypicality with the leader” (Yoshida et al., 2013, p. 2) highlight the necessity for Church authorities to employ empirically supported measures of leader and organizational outcomes to assist in organizational developmental efforts, training for future priests and ongoing training of priests. Given that both servant leadership and SMC are partly behavior-based constructs, they can be used for training. Priests interested in furthering their education should be encouraged to embrace the social sciences, especially those that pertain to organizational sciences and leadership behaviors.

Finally, this study’s prediction that spiritual well-being will result from followers’ perceived servant leadership of priests mediated by SMC is significant for evaluating the immediate impact of servant leadership on follower outcomes. Many employees and volunteers in parishes believe that their interaction with priests and the religious environment they choose to work in would facilitate their psychological and spiritual health. Pastors perceived as servant leaders are better able to establish a positive SMC in parishes, and the extent to which they are able to exercise servant leadership will facilitate or hinder the growth in the spiritual well-being of followers.

The results of this study indicate that servant leadership and SMC have both additive and synergistic effects on followers' well-being. Given that the Catholic Church, in its Vatican II Council, already called for the use of methodical scientific research from different disciplines to advance the good of the human person and generate a more humane social environment, this study offers priests and other religious leaders the tools they could use to accomplish these goals in a predictable manner (Flannery, 1980). Both the bishops of the Catholic Church and the institutions responsible for the training of future priests should be more attentive to the recommendations of Vatican II Council with regard to the use of the scientific method in the behavioral training of future priests. Seminary curriculum of studies should include courses on leadership and organizational behavior for the benefit of future priests. Ongoing formation and education for leaders already serving in the parishes should include studies, seminars and colloquiums that would promote the development of the skills needed to assess individual leadership behaviors and the organizational health of parishes. The results of this study suggest greater need to focus on the climate of parishes; hence, SMC is presented as a viable means for improving spiritual well-being among followers. The positive effect of servant leadership and SMC may not be limited to the spiritual well-being of members, but could impact other areas, such as leader effectiveness, affective and normative commitment, and faith maturity.

Limitations

Limitations that could impact the quality of the findings in this research include methodological factors such as study design, sampling structure, responses and method biases. Beginning with design, the cross-sectional design of this study did not permit the inference of causality. Instead, experimental and longitudinal designs are required to make causal inferences. Exploring the effects of other socialization factors outside the organizational framework of the Catholic Church on the behavioral orientations of parishioners, which might include their close relationships, friendships, and even other work relationships, especially for the volunteers, would result in less biased results.

The sampling structure of this study threatens the generalizability of the results. Contact with prospective participants was provided by parish leaders rather than direct contact with followers, creating the possibility of selection bias. In addition, several followers could not be reached given the limitation imposed by IRB with regard to the method of contact. The researcher, following IRB requirements, could not contact participants directly; rather those who received information about the research and were willing to participate contacted the researcher to request survey materials. The implication is a limitation in the sample size and representativeness of the sample. Presumably, the situation also created the chance for the leaders to give the information about the research only to followers of their choosing. In addition, several leaders ignored the request to assist in recruiting participants or refused to disseminate any information about the research. A more representative sample through random sampling of all followers within the

organization, though presenting more logistical challenges with data collection, might change the results.

An additional sampling problem relates to the response rate of the study. The intended sampling population of participants from 311 parishes in three dioceses of the Catholic Church that formed a province could not be attained. With only 53 parishes providing respondents, the study could not attain a response rate of 36% needed to reach the desired 100-organization sample size as recommended by Maas and Hox (2005). The low organizational sample size might have contributed to the lack of significant organizational level variability which negatively impacted the analyses of the study at the organizational level, and left only the possibility of individual level analyses.

Another common limitation observed in self-reported measures which this study employed is response bias. Response bias 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 in a certain way to survey questions due to the nature of the questions and the issue being studied (Podsakoff et al., 2003). Hence, the use of self-reported measures to assess all dimensions of the models raised the potential for common methods bias. Likewise, measuring the vast majority of study variables during a single survey administration can cause method bias. Researchers note that method bias can cause inflated or spurious relationships, especially when items of similar format and wording are used in administering a survey, as was the case in the SLBS and the SHALOM instruments employed in this study (Podsakoff et al., 2003; Schwab, 1999). Multiple

data collection time points may have helped to reduce the effects of this bias. For example, administering the surveys on servant leadership and SMC at the same time, and the dependent variable (SWB) afterwards would be a better procedure; however, the sample size would have decreased. In order to reduce attrition, the survey was administered once.

Researchers have also noted the impact of social desirability in survey responses (Moorman & Podsakoff, 1992). Social desirability causes respondents to adapt their answers in order to view themselves and be viewed by others in a positive light, disregarding their true feelings (Moorman & Podsakoff, 1992). Crown and Marlowe (1960) developed the Social Desirability Scale (SDS) which demonstrates how specific organizational measures such as locus of control, job satisfaction, role conflict, role ambiguity, and organizational commitment may be exaggerated through socially desirable responses (Moorman & Podsakoff, 1992). The SDS scores have been employed as control variables in a number of studies to estimate the extent to which participants' responses to surveys are attenuated by socially desirable responses (Sarros & Cooper, 2006; Ostrem, 2006). A previous study by Sendjaya and Cooper (2011) has found no evidence of the confounding effects connected with social desirability in the SLBS; hence, this study did not control for social desirability. However, given the need for corroborating evidence in research, its lack is highlighted as a limitation in this study. A two-fold rationale could be given to explain this extra caution. First, unlike the Sendjaya and Cooper (2011) study in which social desirability was attenuated by the absence of self-report measures, respondents in this study rated themselves; thus, the inclination to present

themselves in socially acceptable terms cannot be ruled out. Second, the Sendjaya and Cooper (2011) study administered the survey through the organizations' internal email system, ensuring complete anonymity, while this study relied on leaders of the organizations surveyed to recruit participants.

Finally, a common concern in studies involving participants from highly structured organizations like the Catholic Church is that research participants may have evaluation apprehension. Even though the study relied on confidential and voluntary questionnaire data, respondents may not have felt comfortable honestly evaluating their pastors based on the notion that they should not be critical of their pastors.

Future Research

In the course of the discussion of this research study, several recommendations were made which will be reviewed in this section. Additional research was suggested using the SLBS scale to predict other organizational and follower outcomes in order to ensure the validity of the SLBS scale as a good measure of servant leadership behavior. A subscale level examination of the SLBS is especially required to more precisely delineate indicators of the trait approach of servant leadership suggested by Greenleaf in his original writings. The SLBS subscales of "voluntary subordination" and "transforming influence" are two possible scales to examine in relation to the trait approach of servant leadership because they refer to traits that seem inborn or connatural.

This study examined the perception of leaders by their followers in a single Christian denomination, namely, the Catholic Church. Expanding the sample to other

religious organizations with more diverse samples of participants will solidify the results of this study. In addition, examination of national and cultural differences will be needed to test for variability in response. The majority of research on servant leadership has been focused on business organizations and other non-profit organizations where leaders learn to practice servant leadership. Future research should emphasize servant leadership as a trait that should be sought after by both leaders and followers. The SLBS instrument contains subscale items that relate to the vocational aspect of servant leadership (e.g., voluntary subordination and covenantal relationship) and should be explored in further research using the scale.

Future research should also examine the similarities and differences between the SLBS and other measures such as the Barbuto and Wheeler (2006) SLQ, Ehrhart's (2004) servant leadership assessment, and the Liden and colleagues' (2008) servant leadership scale, as well as their reliability and validity in a variety of populations. Although the SLBS instrument used in this study has not been widely used in research, the CFA of the second-order factor model in this study showed acceptable fit indices for the data and addresses the concerns raised by scholars about its factorial validity (Van Dierendonk, 2011). However, given that the other scales, for example, Ehrhart's (2004) and Van Dierendonk's (2011), are more widely used and have better fit indices, future research should integrate the various scales and narrow the field of servant leadership measures.

Additionally, following extant research studies which suggest that servant leadership is a more significant predictor of crucial outcome variables vis-à-vis other leadership models (Yoshida et al., 2013), future studies should examine the effects of

other leadership models on the outcome variables of this study. For example, research by Schaubroeck, Lam, and Peng (2011) showed that, compared to transformational leadership, servant leadership explains 10% additional variance on team performance. Relative to transformational leadership, too, Schneider and George (2011) reported 11% additional variance on employee satisfaction, 7% on commitment, and 11% on turnover intentions. Similarly, Liden et al. (2008) reported in their study that servant leadership explained 19% additional variance on OCB and 5% on in-role performance. Paterson, Galvin, and Lang (2012) reported in a similar study 28% additional explained variance on firm performance. In order to determine the degree of variance above and beyond other leadership models, future studies should control for other leadership models (e.g., spiritual leadership, LMX, transformational leadership) particularly in relation to SMC and spiritual well-being.

Beyond direct effects of the servant leadership construct, further examination of possible mediator and moderator variables is suggested for future research. A study by Simon (1994) examined a mediated model of trust in leadership and analyzed the predictors and outcomes of trust. Similarly, a trust-job satisfaction interaction is found in studies by Teas (1981) and Thacker and Yost (2002). Trust was also a mediator variable between transformational leadership and performance measures in a study by Jung and Avolio (2000), and a recent study by Beck (2014) examined the extent to which servant leaders build altruistic mindsets. This study employed trust as one of the subscales in examining the mediator and moderator effects of SMC on the relationship between servant leadership and spiritual well-being. Corroborating evidence was found with research that employed SMC as a

mediator variable between servant leadership and many research outcomes (Pircher Verdorfer et al., 2014). Extended research with SMC as a mediator variable is suggested to further enhance the predictive validity of servant leadership in organizational life and among business organizations seeking to promote their moral atmosphere. More research on servant leadership and SMC in the Catholic Church is recommended to assess how best priests can facilitate other positive outcomes through the two behavior-based constructs. Drawing from research results, future training of priests should emphasize servant leadership and the importance of the organizational context. This research should also be replicated in other non-profit organizations to further validate its finding. Future studies with samples from public organizations such as schools, hospitals, law enforcement and correctional facilities are also recommended.

Conclusion

Over the last decade, servant leadership has become an important model for challenging the individualistic orientations of many leaders in organizations who promote individual welfare and personal advantage. In addition, less emphasis is being placed on charismatic and transformational leadership in favor of a more humane and ethical leadership orientation. In religious organizations like the Catholic Church, there is increasing demand for greater moral accountability on the part of leaders. Scholars have pointed to servant leadership as the model for building authentic relationships and a moral atmosphere that promotes the genuine interests of all stakeholders in an organization. The goal of this study was to assess these behaviors among priests in the Catholic Church as a means to facilitate the spiritual

health and well-being of followers. Results of the study supported the hypothesized relationships.

This study, therefore, supports the use of the servant leadership model and SMC in training and ongoing formation of priests and leaders in the Catholic Church. The practice of servant leadership by priests will facilitate a climate of trust and openness in parishes, opening the way for followers to experience greater spiritual well-being. This study also presents potentialities that extend beyond one organization. Thus, beyond the Catholic Church, the additive and synergistic effects of servant leadership and SMC can facilitate positive organizational outcomes in both nonprofit and for-profit organizations that seek to promote the well-being of members.

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Appendix A

Demographics

Please answer each question on this block by clicking on the correct answer or putting a "x" on the right response, if you are using a paper and pencil response.

Please type in the box the name of your parish (or the parish you are employed in)

What is your gender?

- Male
- Female

What is your religious affiliation?

- Christian (Catholic)
- Christian (Protestant)
- Other (Specify) _____
- No affiliation

Are you a paid employee or volunteer?

- Paid employee
- Volunteer

How long have you worked in this parish or been volunteering?

- 0 to 1 year
- 1 to 5 years
- 5 to 10 years
- 10 to 20 years
- 20 years plus

What function(s) do you perform in this parish? (check every option that applies to you)

- Pastoral Associate
- Office Manager/Secretary
- Council/Committee member
- Religious Education
- Other _____

What racial group do you identify yourself with?

- African American (or Black)
- Asian
- Caucasian
- Hispanic
- Indian/American Native

What age range in the distribution below do you fall into?

- 18 to 24
- 25 to 34
- 35 to 54
- 55 to 64
- 65 plus

What is the highest level of education you have attained?

- Elementary
- High school
- Associates/Some College
- Bachelors
- Post-graduate

Appendix B

Servant Leadership Behavioral Scale (SLBS)

Please evaluate your pastor/administrator (one you work directly under) with regard to his leadership behaviors by circling the most appropriate number in the following scale.

Response scale: 1 = Strongly Disagree 2 = Disagree
3 = Neither Agree nor Disagree 4 = Agree 5 = Strongly Agree

My pastor/administrator. . .

- | | | | | | |
|--|---|---|---|---|---|
| 1. Considers others' needs and interests above his own | 1 | 2 | 3 | 4 | 5 |
| 2. Is not defensive when confronted | 1 | 2 | 3 | 4 | 5 |
| 3. Affirms his trust in me | 1 | 2 | 3 | 4 | 5 |
| 4. Is driven by a sense of a higher calling | 1 | 2 | 3 | 4 | 5 |
| 5. Takes a resolute stand on moral principles | 1 | 2 | 3 | 4 | 5 |
| 6. Articulates a shared vision to give inspiration and meaning to work | 1 | 2 | 3 | 4 | 5 |
| 7. Uses power in service to others, not for his own ambition | 1 | 2 | 3 | 4 | 5 |
| 8. When criticized, he focuses on the message not the messenger | 1 | 2 | 3 | 4 | 5 |
| 9. Accepts me as I am, irrespective of my failures | 1 | 2 | 3 | 4 | 5 |
| 10. Helps me to find a clarity of purpose and direction | 1 | 2 | 3 | 4 | 5 |
| 11. Emphasizes on doing what is right rather than looking good | 1 | 2 | 3 | 4 | 5 |
| 12. Leads by personal example | 1 | 2 | 3 | 4 | 5 |
| 13. Is more conscious of his responsibilities than rights | 1 | 2 | 3 | 4 | 5 |
| 14. Practices what he preaches | 1 | 2 | 3 | 4 | 5 |
| 15. Respects me for who I am, not how I make him feel | 1 | 2 | 3 | 4 | 5 |
| 16. Promotes values that transcend self-interest and material success | 1 | 2 | 3 | 4 | 5 |
| 17. Employs morally justified means to achieve legitimate ends | 1 | 2 | 3 | 4 | 5 |
| 18. Inspires me to lead others by serving | 1 | 2 | 3 | 4 | 5 |
| 19. Serves people without regard to their backgrounds (gender, race, etc.) | 1 | 2 | 3 | 4 | 5 |
| 20. Is willing to say "I was wrong" to other people | 1 | 2 | 3 | 4 | 5 |
| 21. Has confidence in me, even when the risk seems great | 1 | 2 | 3 | 4 | 5 |
| 22. Helps me to generate a sense of meaning out of everyday life at work | 1 | 2 | 3 | 4 | 5 |
| 23. Encourages me to engage in moral reasoning | 1 | 2 | 3 | 4 | 5 |
| 24. Demonstrates his care through sincere, practical deeds | 1 | 2 | 3 | 4 | 5 |
| 25. Is willing to let me take control of situations when appropriate | 1 | 2 | 3 | 4 | 5 |
| 26. Treats people as equal partners in the organization | 1 | 2 | 3 | 4 | 5 |
| 27. Enhances my capacity for moral actions | 1 | 2 | 3 | 4 | 5 |
| 28. Draws the best out of me | 1 | 2 | 3 | 4 | 5 |
| 29. Listens to me with intent to understand | 1 | 2 | 3 | 4 | 5 |
| 30. Gives me the right to question his actions and decisions | 1 | 2 | 3 | 4 | 5 |
| 31. Is willing to spend time to build a professional relationship with me | 1 | 2 | 3 | 4 | 5 |
| 32. Minimizes barriers that inhibit my success | 1 | 2 | 3 | 4 | 5 |
| 33. Assists me without seeking acknowledgement or compensation | 1 | 2 | 3 | 4 | 5 |
| 34. Contributes to my personal and professional growth | 1 | 2 | 3 | 4 | 5 |

Adapted from: © Dr Sen Sendjaya (sen.sendjaya@buseco.monash.edu.au).

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Appendix C

Spiritual Health and Life-Orientation Measure (SHALOM) ©

The following statements describe a person's spiritual health and life-orientation. Please indicate the degree to which the statements apply to you.

Each response is graded:

1 = Strongly Disagree 2 = Disagree 3 = Neither Agree nor Disagree
4 = Agree 5 = Strongly Agree

Do not spend too much time on any one item. It is best to **record your first thoughts**.

In my personal life...

- | | | | | | |
|--|---|---|---|---|---|
| 1. I have love of other people | 1 | 2 | 3 | 4 | 5 |
| 2. I have personal relationship with God | 1 | 2 | 3 | 4 | 5 |
| 3. I practice forgiveness toward others | 1 | 2 | 3 | 4 | 5 |
| 4. I have connection with nature | 1 | 2 | 3 | 4 | 5 |
| 5. I have a sense of identity | 1 | 2 | 3 | 4 | 5 |
| 6. I am inclined toward worship of the Creator | 1 | 2 | 3 | 4 | 5 |
| 7. I feel a sense of awe at a breathtaking view | 1 | 2 | 3 | 4 | 5 |
| 8. I feel a sense of trust between individuals | 1 | 2 | 3 | 4 | 5 |
| 9. I have a sense of self-awareness | 1 | 2 | 3 | 4 | 5 |
| 10. I feel a sense of oneness with nature | 1 | 2 | 3 | 4 | 5 |
| 11. I have feeling of oneness with God | 1 | 2 | 3 | 4 | 5 |
| 12. I have feeling of harmony with the environment | 1 | 2 | 3 | 4 | 5 |
| 13. I feel I am at peace with God | 1 | 2 | 3 | 4 | 5 |
| 14. I have joy in life | 1 | 2 | 3 | 4 | 5 |
| 15. I have a prayer life | 1 | 2 | 3 | 4 | 5 |
| 16. I have inner peace | 1 | 2 | 3 | 4 | 5 |
| 17. I have respect for others | 1 | 2 | 3 | 4 | 5 |
| 18. I find meaning in life | 1 | 2 | 3 | 4 | 5 |
| 19. I have kindness towards other people | 1 | 2 | 3 | 4 | 5 |
| 20. I feel a sense of 'magic' in the environment | 1 | 2 | 3 | 4 | 5 |

Thank you for completing this survey.

Adapted from:

© Dr John W. Fisher, Ballarat, Australia (j.fisher@ballarat.edu.au)

Appendix D

Socio-Moral Climate Scale (Pastors)

The following statements describe the socio-moral climate of organizations. Please indicate the degree to which the statements apply to your parish.

Response scale: 1 = Strongly Disagree 2 = Somewhat Disagree
3 = Neither Agree nor Disagree 4 = Somewhat Agree 5 = Strongly Agree

1. In our parish office/meetings, we deal frankly with conflicts and disagreements.
2. Tensions between our pastor and employees/members are discussed openly in our meetings.
3. Here, differing views about important matters are handled openly.
4. If someone is treated unjustly we address this openly.
5. In our parish, people are treated with respect regardless of their qualifications or position.
6. There is mutual trust in our parish.
7. In our parish, honest mistakes can be forgiven.
8. In our organization, mutual respect is a central value.
9. In our parish, you can speak your mind without fear of negative consequences.
10. Parishioners/employees are asked whether they agree with parish projects and procedures.
11. Here, we can question principles and practices that are no longer useful.
12. In our parish, employees/members have a voice in significant organizational changes
13. Important decisions in our parish are made by just a few.
14. In our parish, we feel responsible for the welfare of the larger community.
15. Here, leaders don't have confidence in employees and members to act responsibly.
16. In our parish, people are encouraged to stand up for one another.
17. Here, everyone is tasked according to his or her skills.
18. Here, we try to meet the needs of every member.
19. There is little concern for personal needs in our parish.
20. Here, leaders consider the well-being of employees/members when making important decisions.
21. When dealing with personal problems employees/members can count on the understanding of others in our parish.

Adapted from: Pircher Verdorfer, A. P., Steinheider, B., & Burkus, D. (2014). Exploring the Socio-Moral Climate in Organizations: A Validation Study. In *Academy of Management Proceeding*.

Appendix E

Advertisement of Research Study

My name is Jovita Okonkwo. I am a catholic priest as well as a PhD student of the University of Oklahoma. I am interested in the leadership behaviors of priests in catholic parishes and institutions and I am collecting data on the subject for my dissertation. I would appreciate it if you would be a participant in my study. Participation is completely voluntary, and there is no penalty for declining to participate. Other than the personal benefit that may come as a result of answering survey questions regarding leadership behaviors, there is no anticipated direct benefit for participating. In a wider sense, though, the study will result in a greater understanding of how priests exercise their leadership in relation to the leadership model of Christ to whom they owe their service. There are no reasonably foreseeable risks or direct benefits to you as a result of your participation in this study.

Your agreement indicates your willingness to answer survey question that will take you approximately 15 to 20 minutes. In the survey, you will answer questions regarding your perception of your priest's servant leadership behavior and what effect it might have on your personal spiritual well-being. You will also be asked about the socio-moral climate of your parish. The survey can be taken online or with paper and pencil. The online link will be provided for you to sign in and take the survey if you have internet access. If you prefer the paper and pencil format, I will mail you a copy of the survey so that you can answer it accordingly. You will have enough time to review your answers before submitting online or mailing back to me. You may end your participation in the survey at any time you feel you do not wish to continue answering the questions.

Strict confidentiality will be maintained throughout this study. No records of participant names will be kept. Moreover, no identifying information will be used in the reporting of this research. All personal identifying data will be removed or changed in order to maintain confidentiality for participants and any individuals they describe. No information gathered from you will be revealed to your priest or bishop or anyone whose knowledge of the content may in anyway jeopardize your interests.

If you have questions about this study, you can contact me at jovis@ou.edu (918-510-8989) or my faculty advisors at the University of Oklahoma - Dr. Brigitte Steinheider at bsteinheider@ou.edu (918-660-3476) and Dr. Curt Adams at Curt.Adams-1@ou.edu (918-671-9637). University of Oklahoma is an Equal Opportunity Institution. If you have questions or concerns regarding your rights as a research participant, you may also contact the chair of the University of Oklahoma Institutional Review Board (Email: irb@ou.edu or Telephone: 405-325-8110). Contact information is below. As a reminder, you may withdraw consent and discontinue participation at any time without penalty.

Appendix F

(Email to priests of the province: Initial contact from Archbishop Coakley)

From: Archbishop Coakley
To: Priests of the Province of Oklahoma City
Cc: Jovita Okonkwo
Subject: Dissertation Research Request

Dear Fr,

One of the priests serving in the diocese of Tulsa, Fr. Jovita Okonkwo, is a doctoral student at the University of Oklahoma. His dissertation research involves a quantitative study of the leadership behaviors of priests in the province of Oklahoma City (Oklahoma City, Tulsa and Little Rock Arkansas dioceses). Fr. Jovita is seeking to survey parish employees and volunteers on their perceptions of the servant leadership behavior of their priests, the socio-moral climate of their parishes and their individual spiritual well-being, as part of the study.

I have discussed with Fr. Jovita about the intricate nature of the research and the possible reactions of priests to the proposal and he assured me that given University policy, the data collected will be strictly for study. University of Oklahoma is an Equal Opportunity Institution. As your bishop, I will not be privy to any part of the research data. The research would by no means jeopardize either your interests or those of your staff. Fr. Jovita's overall goal after his study is to propose a leadership course that centers on the principles of servant leadership which may be part of the study curriculum for our seminaries. I believe the results of the study as he explained to me will provide value for our Church in the training of our seminarians and further education of priests.

This letter is meant to notify you about the study, though you will not be participants. However, I request that you permit your staff and volunteers to contact Fr. Jovita, if they wish and indicate whether or not they would like to be participants in the research. If you have further concerns and questions about the study, you may direct them to me or Fr. Jovita (jovis@ou.edu). I attach in this mail, Fr. Jovita's advertisement of the study.

Thank you!

Most Rev. Paul S. Coakley
(Archbishop and Metropolitan of Oklahoma City Province)

Appendix G

Email to Parish Staff/Volunteers: Invitation to nominate

From: Archbishop Coakley
To: Parish Staff/volunteers
Subject: Doctoral study nominations

Good morning!

One of the priests serving in the diocese of Tulsa, Fr. Jovita Okonkwo, is a doctoral student at the University of Oklahoma. His dissertation research involves a quantitative study of the leadership behaviors of priests in the province of Oklahoma City (Oklahoma City, Tulsa and Little Rock Arkansas dioceses). Fr. Jovita is seeking to survey parish employees and volunteers on their perceptions of the servant leadership behavior of their priests, the socio-moral climate of their parishes and their individual spiritual well-being, as part of the study.

Father Okonkwo is seeking the opinion of several parish staff members and volunteers in religious education, parish council and finance council who might be able to honestly assess the following behaviors in their priests: attitude of service, meeting the needs of others, promoting growth of employees/parishioners, encouraging others to develop an attitude of service, displaying a compassion for the less privileged, placing the needs of others above their own and seeking to create an atmosphere of awareness, empathy, and community.

Participants will also assess the climate of their parish in reference to how conflicts are handled; respect, care and appreciation of members; cooperation among members; trust and reaching out to others; and concern for all parishioners. In addition, participants will assess their own spiritual well-being and determine how good is their relationship with God, with self, other people and the natural environment.

If you are willing to participate in this study, I invite you to contact the researcher at 1777 E Grayson Ave, Sapulpa Oklahoma 74066; email jovis@ou.edu or by phone (918-512-6880) and indicate whether you will like to be surveyed. If you would like to take the survey electronically, kindly indicate by providing him your email address. If you would rather prefer a paper and pencil format of the survey, please provide him with your mailing address so he could send the survey to you. I attach in this mail, Fr. Jovita's advertisement of the study.

Thank you for your assistance with the dissertation study!

Sincerely,
Most Rev. Paul S. Coakley
(Archbishop and Metropolitan of Oklahoma City Province)

Appendix H

Information Sheet for Consent to Participate in a Research Study

As an employee or volunteer in your parish, you are being invited to participate in this research because your views and attitudes are very important for improving the training of priests. The purpose of this project is to collect information from parish employees or volunteers in religious education, parish and finance councils who work directly with priests that can be useful for structuring priestly service in the new circumstances that present themselves to the church. If you agree to participate, please select the "yes" option below. The survey will take approximately 15 minutes. If you choose not to participate, please indicate that intention by choosing the "no" option, and researchers will be notified of your intent.

Participation is voluntary. Your decision to participate or not to participate will not affect any benefits to which you are entitled. There are no reasonably foreseeable risks or direct benefits to you as a result of your participation in this study. You will not be compensated for your participation. If you would like a copy of this information sheet for your records, you should photocopy one now. The records of this study will be kept confidential, and no one except the principal researcher and his advisors will have access to the raw data. Once your completed or blank survey is received, all records of your participation will be destroyed; electronic surveys will be destroyed at the conclusion of the study. When reporting the results of the study, no information that will make it possible to identify you as a participant will be included.

If you have concerns or complaints about this research, please contact the primary researcher at jovis@ou.edu (918-512-6880) or his collaborators (advisors) at the email addresses listed above. If you have concerns, questions, or complaints about the research or about your rights and wish to speak to someone other than the principal researcher and his collaborators, please feel free to contact the University of Oklahoma Institutional Review Board at (405) 325-8110 or irb@ou.edu. Thank you for your time and consideration to participate in this study.

Please indicate below whether or not you choose to participate. "Yes" indicates that you choose to participate. "No" indicates that you choose not to participate.

- Yes**
- No**

To answer the survey questions, please click on the link below or cut/copy and paste the URL link into your internet browser and the survey will open for you.

Survey link is as follows:

https://outartsandsciences.co1.qualtrics.com/SE/?SID=SV_eFesfr0nrGnqVvL&Preview=Survey&_ =1

Appendix I

Archdiocese of Oklahoma City Approval to do Research



ARCHDIOCESE OF OKLAHOMA CITY
OFFICE OF THE ARCHBISHOP

July 16, 2014

Rev. Jovita Okonkwo
Sacred Heart Church Sapulpa
1777 E Grayson Avenue
Sapulpa, OK 74066

Dear Rev. Okonkwo:

Kindly accept my commitment and that of the Province of Oklahoma City to your research project: "The Effects of Servant Leadership on the Socio-moral Climate of Catholic Parishes and the Spiritual Well-being of Followers." In addition to the important aims of your research which you have discussed with me, you are building an interdisciplinary research that will certainly be useful for the training of future priests in the seminaries, ongoing formation of priests and other members of the Church who would be called to offer their service for the well-being of their fellow brethren. There is hope that the results of your research will enable us to partner with both local colleges and our seminaries to construct a leadership program suitable for the servants of the Church.

I have reviewed your research design and the means through which you plan to collect data. I am willing to assist you in participant recruitment from our archdiocese and surrounding dioceses in line with the requirements of the Institutional Review Board of the University of Oklahoma. I will solicit the cooperation of my brother bishops in the other dioceses in our province and will implore the priests and faithful serving our parishes and institutions to help you with participant recruitment and data collection.

I pray for progress in your research and grant you my blessing. I look forward to the successful completion of your research and the defense of your dissertation. With the assurance of my prayers and best wishes, I am

Sincerely yours in Christ,

Most Reverend Paul S. Coakley
Archbishop of Oklahoma City

Go Make Disciples

P.O. Box 32180, Oklahoma City, OK 73123 | (405) 709-2759 | www.archokc.org

Appendix J

Diocese of Tulsa Approval to do Research



July 16, 2014

OFFICE OF THE BISHOP

Rev. Jovita Okonkwo
Sacred Heart Church
1777 E. Grayson Avenue
Sapulpa, OK 74066

Dear Father Jovita,

Kindly accept my commitment to your research project: "The Effects of Servant Leadership on the Socio-moral Climate of Catholic Parishes and the Spiritual Well-being of Followers." In addition to the important aims of your research which you have discussed with me, you are building an interdisciplinary research that will certainly be useful for the training of future priests in the seminaries, ongoing formation of priests and other members of the Church who would be called to offer their service for the well-being of their fellow brethren. There is hope that the results of your research will enable us to partner with both local colleges and our seminaries to construct a leadership program suitable for the servants of the Church.

I have reviewed your research design and the means through which you plan to collect data. I am willing to assist you in participant recruitment from our diocese and surrounding dioceses in line with the requirements of the Institutional Review Board of the University of Oklahoma. I will solicit the cooperation of my brother bishops in the other dioceses in our province and will implore the priests and faithful serving our parishes and institutions to help you with participant recruitment and data collection.

I pray for progress in your research and grant you my blessing. I look forward to the successful completion of your research and the defense of your dissertation.

Sincerely yours in Christ,

A handwritten signature in black ink, appearing to read "Edward J. Slattery", is written over a small cross symbol.

Most Rev. Edward J. Slattery
Bishop of Tulsa

EJS:pmc

Appendix K

Diocese of Little Rock Approval to do Research



Office of the Bishop

DIOCESE OF LITTLE ROCK

2500 North Tyler Street • P.O. Box 7565 • Little Rock, Arkansas 72217 • (501) 664-0340 Fax (501) 664-6304

July 25, 2014

Rev. Jovita Okonkwo
Sacred Heart Church Sapulpa
1777 E Grayson Avenue
Sapulpa, OK 74066

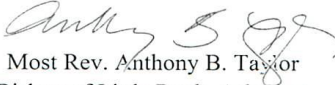
Dear Rev. Okonkwo:

I am pleased to offer my support and commitment to your research project: "The Effects of Servant Leadership on the Socio-moral Climate of Catholic Parishes and the Spiritual Well-being of Followers." In addition to the important aims of your research, you are building an interdisciplinary research that may be useful for the training of future priests in the seminaries, ongoing formation of priests and other members of the Church who would be called to offer their service for the well-being of their fellow brethren. There is hope that the results of your research will enable us to partner with both local colleges and our seminaries to construct a leadership program suitable for the servants of the Church.

I have reviewed your research design and the means through which you plan to collect data. I am willing to assist you in participant recruitment from our diocese in line with the requirements of the Institutional Review Board of the University of Oklahoma. I will consult with the Presbyteral Council of the Diocese of Little Rock regarding the best way to solicit the cooperation of the priests and faithful serving our parishes and institutions to help you with participant recruitment and data collection.

I pray for progress in your research and look forward to the successful completion of your research and the defense of your dissertation.

Sincerely,


Most Rev. Anthony B. Taylor
Bishop of Little Rock, Arkansas

Appendix L

IRB Approval



Approval of Study Modification – Expedited Review – AP0

Date: October 17, 2014 **IRB#:** 4530
Principal Investigator: Jovita Chukwudi Okonkwo **Reference No:** 632803

Study Title: The Effects of Servant Leadership on the Socio-moral Climate of Catholic Parishes and the Spiritual Well-being of Followers

Approval Date: 10/17/2014

Modification Description:

- 1) Revising recruitment posting to include researcher's contact information
- 2) Revising Dr. Curt Adams's role in section 3.0 of the application to note that he is the faculty sponsor.

The review and approval of this submission is based on the determination that the study, as amended, will continue to be conducted in a manner consistent with the requirements of 45 CFR 46.

To view the approved documents for this submission, open this study from the My Studies option, go to Submission History, go to Completed Submissions tab and then click the Details icon.

If the consent form(s) were revised as a part of this modification, discontinue use of all previous versions of the consent form.

If you have questions about this notification or using iRIS, contact the HRPP office at (405) 325-8110 or irb@ou.edu. The HRPP Administrator assigned for this submission: Sierra Smith.

Cordially,

A handwritten signature in blue ink that reads 'Fred Beard'.

Fred Beard, Ph.D.
Vice Chair, Institutional Review Board

Appendix M

Table 1.1. *Description of parishes that participated in the study*

Parish	Diocese	Size	Employees/Volunteers	Participants
1	TUL	481	6/11	7
2	OKC	280	3/7	5
3	OKC	787	9/18	11
4	OKC	425	3/12	1
5	OKC	270	7/30	7
6	OKC	1398	3/12	1
7	OKC	579	12/13	3
8	OKC	2997	27/41	1
9	TUL	1059	13/22	30
10	TUL	95	1/10	17
11	TUL	230	1/8	1
12	TUL	748	12/22	4
13	TUL	1290	17/41	4
14	TUL	1789	17/31	12
15	TUL	67	33/41	3
16	TUL	859	5/12	6
17	TUL	70	2/11	6
18	TUL	144	4/19	12
19	TUL	494	5/33	11
20	TUL	169	6/18	18
21	TUL	1357	11/31	5
22	TUL	280	4/15	2
23	TUL	168	5/43	43
24	TUL	52	3/10	1
25	OKC	425	5/11	3
26	TUL	149	2/19	18
27	TUL	878	6/17	12
28	TUL	88	3/8	7
29	TUL	1044	12/31	18
30	TUL	536	11/24	6
31	TUL	1462	15/22	4
32	TUL	-	4/13	10
33	TUL	153	2/10	4
34	TUL	121	4/11	6
35	TUL	32	0/4	1
36	OKC	-	0/7	2
37	OKC	139	2/9	6
38	OKC	1225	12/21	4
39	TUL	730	10/31	5
40	TUL	14	0/3	3
41	TUL	23	0/5	1

Table 1.1 (continued): *Description of parishes that participated in the studies*

42	TUL	218	7/17	9
43	OKC	-	3/6	3
44	TUL	247	2/9	1
45	TUL	481	6/14	1
46	TUL	130	4/17	2
47	OKC	974	10/22	1
48	TUL	301	9/13	1
49	OKC	-	4/21	1
50	TUL	857	12/32	1
51	OKC	1170	18/27	1
52	OKC	936	10/31	1
53	-	-	-	17

Notes: 1 – 53 = Number of parishes that participated in the study. TUL = Parishes within the diocese of Tulsa; OKC = Oklahoma City parishes. Size = number of registered parishioners. Employees/Volunteers = number of paid employees or volunteers in a given parish. Participants = number who participated in the study.

Appendix N

Table 2.1. *Interrater agreement, number of respondents, and parish code numbers*

Parish code number	Respondents	rwg1_ SL	rwg2_ SMC
1	6	.95	.94
2	5	.64	.48
3	10	.69	.79
5	7	.98	.90
7	3	.98	.99
9	30	.77	.78
10	17	.82	.89
12	4	.85	.96
13	4	.98	.97
14	11	.71	.78
15	3	.44	.50
16	6	.70	.60
17	6	.84	.88
18	12	.95	.95
19	11	.86	.87
20	18	.89	.93
21	5	.97	.93
22	2	.65	.90
23	42	.88	.80
25	3	.73	.71
26	18	.72	.79
27	12	.80	.84
28	7	.58	.50
29	18	.70	.69
30	6	.65	.62
31	4	.93	.62
32	10	.92	.93
33	4	.97	.89
34	6	.96	.96
36	2	.58	.59
37	6	.88	.78
38	4	.95	.97
39	5	.92	.87
40	3	.99	.97
42	9	.90	.89
43	3	.98	.99
45	2	.62	.73
52	16	.72	.63

Notes: 1-52 = parish code numbers; rwg = interrater agreement servant leadership (1) and SMC (2)