

**Parish Organizational Culture, Commitment, Motivation, and Engagement:**

**The Moderating Effects of Servant Leadership**

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Abstract

Catholic parishes have both common and varied cultures. Commitment and engagement levels of parishioners have decreased. A shortage of priests has contributed to the limited presence of pastors and merging or closure of parishes. This study examined the correlations among measured attributes of parish organizational culture (parish culture), motivation, commitment, engagement, and the moderating role of servant leadership. Through a sequential explanatory mixed method, quantitative data were obtained by surveying 175 parishioners and following up with interviews by 34 purposefully selected parishioners in a Midwestern Diocese to explain the quantitative results. The initial quantitative analysis revealed that parish culture was marginally related to engagement ( $\beta = .15, p = .054$ ) and positively related to commitment ( $\beta = .33, p < .001$ ), which in turn contributed to engagement ( $\beta = .45, p < .001$ ). Motivation had a positive influence on commitment ( $\beta = .19, p < .05$ ) but did not moderate the relationship between parish culture and engagement. Servant leadership had main effects on parish culture, commitment, and engagement, but did not have any significant interactive effects. The revised analysis revealed that parish culture positively contributed to engagement ( $\beta = .16, p < .05$ ). The qualitative analysis revealed four major themes: (a) characters of parish life; (b) parish leadership; (c) attachment to a particular parish; (d) involvement in ministry; and (e) motivation in ministry. The study has implications for pastoral leaders and scholars.

Key words: Parish community, organizational culture, servant leadership, commitment, motivation, engagement

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Dedication

To my mom (Felicia Owusu Asante), late dad (R. Y. Owusu), siblings (Selina Owusu Pokuah,  
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**Parish Organizational Culture, Commitment, Motivation, and Engagement:**

**The Moderating Effects of Servant Leadership**

**Chapter I: Introduction**

Culture is one of the important tenets that Pope John Paul II (1993) saw as central to parish vitality and formation. In his 1982 letter instituting the Pontifical Council for Culture, the Pope expressed his belief in the importance of the relationship between culture and the life of the Church when he said that faith is fully accepted and faithfully lived when it becomes a culture (Pontifical Council for Culture, 1999). The Pope advanced a vision for how culture is the “priority” of the “New evangelization,” the preaching of the message of the Gospel to Catholics who have lost their faith or left the Church (Staudt, 2014, p. 53). Moreover, in his February 1997 address to the French bishops, the Pope declared that culture is important to cherish, preserve, and protect in the midst of changes in and growth of communities. Because of the central importance of parish culture, the Pope called for the preservation of what is the core to parish life (the traditional identity with the Eucharist, the Sacraments, and parishioner devotions and values) in any moves or changes in parish life, structure, and ministry (Pope John Paul II, 1997). A parish culture supports the living of the faith, liberates human life, promotes unity among the community members, and guides the faithful to God (Staudt, 2014).

Similarly, the US Conference of Catholic Bishops (2001) articulated the centrality of culture to worship in the life of the parish when they declared that the Church seeks to incorporate and utilize the strengths of each culture. The rich interchange between “the Church’s liturgy, as a singular expression of divine revelation, and a local culture is an essential ingredient in the evangelization of peoples and the celebration of the Roman Catholic liturgy in a given time and place.” As such, the liturgy is “proclaimed, celebrated, and lived in all cultures in such

a way that they themselves are not abolished by it, but redeemed and fulfilled” (pp. 5-6). Thus, the parish church building, art, and architecture, for example, become the joint work of the Holy Spirit and the local community in preparing the community to full communion, participation, commitment, and engagement.

The Catechism of the Catholic Church underscores the cultural element of parishes and how the culture signifies and makes visible the life of the Church in a particular place (Catechism of Catholic Church, #1180). Just as each local community is different, the styles and forms of parish churches and ministry also vary. Parishes have their unique cultural units and the failure to recognize the unique cultural aspects affects the practical ways that enable motivation, commitment, and engagement in parish life. The way a parish operates in worship, governance, and community life reflects its culture of faith - the way faith and its expression give meaning to life. The restructuring and development of parish artifacts, symbols, relationships, worship, leadership, and ministry require leaders’ awareness and refocusing of parish self-understanding of its unique culture as well. As such, leadership and culture are key factors in fostering parish motivation, commitment, and engagement. Thus, this research studied both the understanding and characteristics of parish culture and its relationship to parish commitment, motivation, and engagement, and how servant leadership attributes of the pastor moderate that relationship.

### **Purpose of the Study**

The main purpose of this study was to investigate and measure the relationships among parish organizational culture, commitment, motivation, and engagement, and to analyze how servant leadership attributes of the pastor moderate these relationships. The results from this study may be used to gain a greater understanding of the constructs in order to improve parish

culture in enhancing parish life or changing organizations especially in the effort of increasing commitment and engagement. Organizational leaders realize the critical role that culture has on the attitude and behavior of individuals for the survival and continued development of organizations. Organizations nurture and facilitate culture as a key item on their agenda to enhance employees' commitment, motivation, and engagement. Particularly, the results drawn from the current study may be a reference point for other public enterprises and religious organizations interested in exploring and implementing organizational culture development and change. As leadership is a key component of parish life, this research may help parishes see how espoused and active servant leadership attributes affect the life of the community.

This study also may contribute to research in organizational culture and leadership by identifying how servant leadership attributes may affect the relationship between organizational culture, motivation, and commitment within the religious and nonprofit settings. A comprehensive study of these constructs may help determine which factor (or factors) can better allow parishes to develop, change, and strengthen their organizational culture and servant leadership processes in their effort to sustain commitment and engagement levels of parishioners. In short, this study may contribute to scholarship and help parishes and non-profit organizations in their effort at the development of organizational culture, and also ensuring servant leadership attributes, organizational commitment, motivation, and engagement. In an attempt to increase loyalty and involvement in the life of the parish, this study may contribute to functional ways to motivate individuals of the parish community as a way of ensuring greater commitment and engagement in parish ministry.



## Background

Every organization has a culture that shapes and directs interaction between individuals. Even though culture can be seen as “abstraction,” the forces created in the social and organizational settings by culture are powerful (Schein, 2010, p. 7). Though the concept of culture has been the domain of anthropology and folklore studies over the centuries (Raza Naqvi, Ishtiaq, Nousheen, & Ali, 2013), scholars and practitioners in management studies have researched and produced a massive body of literature in recent years (Cameron & Quinn, 2011; Mehr, Emadi, Cheraghian, Roshani, & Behzadi, 2012). Their studies indicate that an organization’s culture has a potential to affect a wide range of organizational, personal, and societal outcomes at different levels (Mehr et al., 2012).

Organizational culture consists of commonly shared views, norms, values, symbols, and artifacts evolved in history and the socioeconomic systems of a group (Jakonis, 2009; Cameron & Quinn, 2011). According to Schein (2004), a social theorist, organizational culture involves a set of expectations, espoused values, and assumptions that an organization learns as it engages itself in dealing with its problems. As such, organizational culture can be an outcome of historical and group experiences (Ogbonna & Harris, 2000; Cameron & Quinn, 2011). Organizational culture is seen as a means of human thinking, feeling, and reacting that helps differentiate members of one group from another (Willcoxson & Millett, 2000). According to Jakonis (2009), a functional organizational culture is one of the essential determinants of progress and prospects in management because it forms the foundation of an organization’s identity and shows the manner in which an organization operates in the society.

Organizational culture has direct and indirect effects on employees. Organizational culture influences many organizational outcomes such as employee attitude, productivity,

effectiveness, job satisfaction, commitment, innovativeness, engagement, and leadership, and decision-making (Emery & Oertel, 2006; Mathew & Ogbonna, 2009; Schein, 2010; Cameron & Quinn, 2011; Mehr et al., 2012). Organizational culture is a major determinant of employee motivation and commitment that improve an organization's performance (Sabir, Sohail, & Khan, 2011). Organizational culture helps balance organizational structures by filling in the gaps that exist in very formal organizational structures (James, 2000), and in doing so, it significantly affects employees and their behaviors and motivations, as well as the organization and its financial performance (Mehr et al., 2012). Organizational culture can enhance employee motivation, commitment, job-involvement, and (more importantly) engagement (Howard, 2007; Sarangi & Srivastava, 2012).

According to Saks (2006), organizations struggling to enhance engagement levels of their employees ought to capture the perceptions of employees about support and encouragement through appropriate and suitable cultural practices in the organization. Equally, parishes strive to evangelize and encourage their parishioners to become more committed and engaged in parish ministry. Thus, parish engagement denotes involvement, "passion, enthusiasm, focused effort, and energy, so it has both attitudinal and behavioral components" in ministry (Macey & Schneider, 2008, p. 4). Religious organizations and their leaders aim to recruit, engage, and retain members of their organization and to assist members in internalizing the faith and values of the organization. Branding the experience of the parishioners involves integrating the religious programs with the culture and strategies of the organization and developing parishioners' loyalty or commitment in the same way that customer loyalty is built in business organizations (Saks, 2006). Thus, parishioners may think, act, and behave in ways that are heavily influenced by the parish organizational culture (Sarangi & Srivastava, 2012).

In its Pastoral Constitution on the Church in the Modern World (Gaudium Et Spes, 1965, # II), Vatican II (1965) portrayed that culture, in its general sense, indicates everything whereby humans develop and perfect through their many bodily and spiritual qualities. Human beings strive, by their knowledge and labor, to bring the world under their control. They render social life more human, both in the family and in the community through improvement of customs and institutions. Throughout the course of time, humans express, communicate, and converse in their work with great spiritual experiences and desire in order that they may be of service to the progress of many, even the whole family and community (Gaudium Et Spes, 1965, # II). As such, individuals in the parish become the catalysts and actors of culture. For instance, pastors and lay ministers lead by making adjustments that can reinvigorate the cultural elements of the community while parishioners may sustain the culture by making daily decisions to do things in ways that can reinforce the shared norms and values of the community (Piderit & Morey, 2008).

Organizational culture has been perceived to be relevant in a variety of social contexts (Mehr et al., 2012) like a parish community. A parish has its own culture that shapes and guides the interaction, decision-making, and overall life of the parish. As a community of faith, the cultural life of a parish also affects the life of employees and parishioners in a profound fashion. The culture of a parish is a product of individuals over the years who share a common bond of faith and assumptions, building and encouraging a more fully developed ethos that can define that parish relationship and purpose (Raza Naqvi et al., 2013). According to Vatican II, the parish culture is hierarchical and family oriented (Gaudium Et Spes, 1965, #II) and rooted in a long history that shapes the life of parishioners (Disalvo, 2008). Activities, meanings, practices, governance, and lay activities emphasized in a parish can affect the level of participation at the life and ministry of the community (Disalvo, 2008). Within a parish community, parishioners

know that they are expected to provide service; to be cognitively and emotionally committed to parish ministry; to believe in the parish mission and goals; to put their time, talent, and treasure into the parish development; and to become fully engaged in ministry (Howard, 2007).

Within the pastoral processes, leaders and parishioners interact and communicate to galvanize the unique culture of an organization (Chih-Chung & Baiyin, 2013). Parish leaders who encourage and strive after greater participation and involvement of parishioners create a culture that motivates people and develops the engagement of individuals within the parish. When pastors develop relationships with their parishioners that are built on trust and create a cultural atmosphere that is open, collaborative, supportive, and encouraging, parishioners may support the parish ministry (Chow & Shan, 2007). Hence, the leadership process may have interactive effects on cultural development and the level of people's motivation, commitment, and engagement. Therefore, culture may have limited positive effects unless people identify with the cultural concept of pastoral leaders (Chih-Chung & Baiyin, 2013). Hence, servant leadership fits into the dynamics of parish life because pastors and pastoral leaders strive to be like Jesus who "did not come to be served but to serve and to give his life as a ransom for many" (Mark 10:45, New American Bible). This service-orientation of servant leadership can influence the relationship between culture, motivation, commitment, and engagement of the parish.

### **Statement of the Problem**

Given the fact that a number of American parishes are served by fewer priests, lay involvement in parish leadership ministry has increased. For instance, Froehle and Gautier (2002) reported that more than 59,000 active priests served the U.S. Catholic Church in 1970. By 1998, that figure had dwindled to just a bit over 46,000 and about 39,300 in 2013 (The Official Catholic Directory, 2013). Nearly as alarming is the priest-parishioner ratio. In 2013,

the ratio of priest to Catholics in the US was about 1:1760 compared to 1:1300 in 2000 and 1:900 in 1985 (The Official Catholic Directory, 2013). Consequently, the number of priests has a direct effect on the presence of the priest in the community and the way a parish operates in worship, services, governance, and community life. By virtue of their seminary formation, Catholic priests are trained in servant leadership attributes after the heart of Jesus (Pope John Paul II, 1995) and they animate the life, culture, people, and ministry of the parish. As such, the limited presence of priests may affect how active servant leadership attributes influence parish culture, motivation, commitment, and engagement of parishioners. Thus, the shortage of priests means that the overall life of the parish, culture, ministry, leadership, and participation founded on Eucharistic celebration may be affected.

Recent scholarship has found American Catholics to participate far less in parish life than members of other denominations (Disalvo, 2008). For instance, Kelly (2012) posited that about 7% of Catholics are highly engaged; he underscored the need to find the influential factors that affect the engagement of parishioners. Scholars seeking to understand these low rates of Catholic engagement in the parish have pointed to Catholic structures and denominational culture (Ammerman, 2005; Baggett, 2006). The parish's internal cultures significantly influence the amount and success of congregations' commitment and engagement. For instance, Ammerman (2005) posited that Catholics spend less time in parish activities because Catholic culture lacks the mechanisms of deep congregational interaction and extensive participation. Similarly, Cavendish (2000) showed that certain parish-level structures such as the incorporation of lay leaders and lay leadership training programs in parish governance have strong and positive relationships to congregational active participation.

Within the parish, the Eucharist (Celebration of Lord's Supper) is "the source and summit of the Christian life" (Vatican II, 1965, LG #11) and all the "other sacraments, and indeed all ecclesiastical ministries and works of the apostolate, are bound up with the Eucharist and are oriented toward it. For in the blessed Eucharist is contained the whole spiritual good of the Church, namely Christ himself, our Pasch" (Vatican II, 1965, PO #5). Because the Eucharist is the source and summit of liturgical celebration and the life of the parish, low mass attendance, commitment, and engagement are signs of either weakened or weakening parish culture that needs rejuvenation (Piderit & Morey, 2008).

A parish organizational culture crosses several dimensions of its mission, operations, and participation. The culture is defined by its content, symbols, and actors as well as Catholic doctrine and Sacraments. Because of its prevalence, parish culture does shape parishioners, staff, and volunteers. A Catholic culture is "comprised of the group of practices and behaviors, beliefs, and understandings that form the ever deepening context that nourishes the community of believers and energizes their commitment to Christ through the Church" (Piderit & Morey, 2006, p. 33). Even though Catholicism expresses oneness in culture, worship, and teachings, not all Catholic parishes and institutions are alike, and the type of Catholic culture varies among parishes (Piderit & Morey, 2008). As parishes seek to support the needs of their community, their approaches may vary according to the manifest and varied cultural mechanisms at each parish (Disalvo, 2008). For example, the culture of parishes with certain groups of parishioners or within certain geographical areas may necessarily differ from other parish communities (Morey & Piderit, 2006).

According to Schein (1997), five specific cultures operate within global organizations: (a) professional or functional cultures, (b) subcultures within organizations, (c) overall

organizational cultures, (d) cultures within industries, and (e) country-specific cultures. Global organizations such as the Catholic Church are faced with subcultures that are inherent to specific countries and incorporate national and ethnic influences. Specific factors come together to provide the organization (like a diocese) its distinct cultures, and within the organization itself subcultures emerge based on groupings, history, professions, and specific functions (Barger, 2007). In larger and trans-national organizations like the Catholic Church, each sub-unit (e.g., parishes) of the organization may have its overall culture of the larger organization and additional sub-cultures that define the sub-unit. The existence of diverse cultures within an organization is particularly obvious in organizations where different cultures have been amalgamated through mergers.

As a matter of design, there are some cultural elements different from one parish to another because the life of the parish is embedded in the particular way of life of the people (Piderit & Morey, 2008). Even though there are cogent cultural elements common to the Catholic parishes across dioceses and the world, one can identify variations in subcultures that also affect the level of commitment, motivation, and engagement of individuals within the parish. Additionally, due to the decline in the number of priests, parishes in inner cities and other rural areas are “being merged, clustered, or closed in the many cities” (Coriden, 1999, p. 38). In US alone, for instance, there were 19,244 parishes in 1985, 19,331 in 2000, 18,891 in 2010 and 17,413 in 2013 (Official Catholic Directory, 2013). In a merger, closure, or clustering of parishes, variation in parish culture and subcultures can present incongruences and friction among merged parishes that can affect the level of commitment and engagement.

Within one organization, varying styles of culture may draw certain individuals to particular sub-culture or parish. While there is no one specific parish culture that may be

classified as better than another parish culture, some parish cultures or subcultures may be more suited to certain contexts, parishes, and individuals than others. However, in some dioceses, individuals and families can only belong to designated parishes in the geographical area in which they live. For instance, individuals and families can only join and participate in the parishes assigned by the diocese to their particular area (e.g., zip code) of residence. Thus, parishioners do not have the opportunity to join, commit to, and engage in parishes of their choice despite the diversity of subcultures of different parishes. Thus, when individuals move to other geographical areas with different parishes they cease to become members of their old parish. There is limited flexibility in joining parishes of their choice irrespective of the different cultures and ministry.

By their seminary formation and ordination, pastors are called to a ministry of service. They are good shepherds after the heart of Christ because “every high priest is taken from among men and made their representative before God, to offer gifts and sacrifices for sins” (Hebrews 5:1, New American Bible). In the Church, pastors are sacramental representatives of Jesus Christ. As the head and shepherd, the pastor authoritatively proclaims the gospel, repeats the acts of forgiveness, offers salvation, and shows a loving service “to the point of a total gift of self for the flock” (John Paul II, 1992, #15). Notwithstanding the fact that pastors are trained and called to be servant leaders (for they are shepherds), there are differences in the level and degree of how pastors (as pastoral leaders) exercise servant leadership attributes in the parishes. Thus, variation in the application and integration of servant leadership qualities can influence the life of the parish. Following the above problems, this study explored the degree to which the variables of commitment, motivation, and engagement are related to parish organizational culture and how servant leadership attributes in the parish moderate such relationship.



### **Research Question**

This study investigated the relationship among parish organizational culture, motivation, commitment, engagement, and the moderating effects of pastors' servant leadership on such relationship from the perspective of parishioners. Using a mixed-method approach, this study sought to examine the following research questions.

1. What is the relationship between parish culture and engagement?
2. What is the level of relationship between parish culture, commitment, and motivation of parishioners?
3. Do motivation and commitment have additive and mediated relationship with the engagement level of parishioners?
4. What is the interactive influence of servant leadership attributes of pastors on the relationship among parish culture, motivation, commitment, and engagement?

### **Significance of the Study**

The main significance of this study lies in the fact that no existing studies have fully explored Catholic parish culture and its effects on parish commitment, motivation, and engagement. The research of this kind is important to pastors and pastoral leaders envisaging the need to motivate their parishioners to be more committed and engaged. The integrative approach of the constructs provide a deeper insight into the parish organizational culture by (a) identifying the predicting power of parish culture in contributing to or impeding parish motivation, commitment, and engagement and (b) exploring the influence of servant leadership attributes of pastors on the relationships of the parish culture, motivation, commitment, and engagement.

This study may help parishes analyze their own cultural weakness in order to make their own appropriate cultural adjustments that may enhance not only participation but also

commitment and engagement. Parish communities may be able to develop and employ varied cultural elements and servant leadership attributes in enhancing parishioner commitment and engagement. This study may help pastors to assess their servant leadership attributes that can greatly influence individuals' motivation, commitment, and engagement in parish life and ministry. Because priests, by virtue of being representatives of Christ the high priest, are trained to be servant leaders, their espoused and active servant leadership qualities can greatly enrich the life of the parish. Hence, this study may as well help reinvigorate pastors and pastoral ministers in servant leadership attributes.

### **Definition of Terms**

**Diocese.** A diocese is an ecclesiastical district under the pastoral governance or jurisdiction of a bishop. For instance, the state of Iowa is divided into four dioceses (ecclesiastical districts) – Des Moines diocese, Dubuque (arch) diocese, Sioux City diocese, and Davenport diocese.

**Bishop.** A diocesan bishop is the head of a diocese and he possesses “ordinary, proper, and immediate power which is required for the exercise of his pastoral function” (Canon 381). Because each parish is established as a legal corporation in many states, the diocesan bishop is the president or chair of the corporation and the pastor is the secretary and treasurer of the corporation. The pastor is appointed by the bishop for a specific tenure of office. “When the pastoral needs of a diocese suggest it, one or more auxiliary bishops are to be appointed at the request of the diocesan bishop. An auxiliary bishop does not possess the right of succession.” When pastoral governance appears more opportune, a coadjutor bishop may be appointed to assist the diocesan bishop. A coadjutor bishop possesses special faculties and the right of

succession. Coadjutor and auxiliary bishops assist and work with a diocesan bishop in the administration of the diocese (Canon 403-411).

**Parish.** Within a particular diocese, there are many parishes. A parish is a certain community of the Catholic faithful stably established in a particular church, “whose pastoral care is entrusted to a pastor as its proper pastor under the authority of the diocesan bishop” (Canon 515). A legitimately established parish, having its own church and designated pastor, possesses juridical personality by the law itself. A parish can be territorial (defined by geographical boundaries) or personal (designed to serve a particular group of people or provide a special ministry).

**Priest.** The ministerial orders of the Roman Catholic Church are in three degrees: episcopate (bishops), presbyterate (priests), and diaconate (deacons). Thus, there are bishops, priests, and deacons as ordained ministers in the Catholic Church. A priest is a man who has been configured to Christ through the Sacrament of holy orders or sacred ordination. A priest is often given the faculty or permission by the diocesan to perform and lead public worship and other sacred rituals (e.g., celebration of Holy Mass, baptisms, weddings, reconciliation, and funerals).

**Pastor.** A pastor is a validly and licitly ordained priest who has been entrusted with the governance and pastoral care of a parish community under the authority of the diocesan bishop. The pastor carries out the functions of teaching, sanctifying, and governing with the cooperation of other presbyters or deacons and with the assistance of lay members of the parish (Canon 519). To be a valid pastor, one must be in the sacred order of priests. Moreover, “he is to be outstanding in sound doctrine and integrity of morals and endowed with zeal for souls and other virtues; he is also to possess those qualities which are required by universal or particular law to

care for the parish in question” (Canon 521). A pastor is to have the pastoral care of only one parish; however, because of lack of priests or other essential circumstances, the pastoral care of several neighboring parishes can be assigned to the same pastor (Canon 526).

**Parishioner.** A parishioner is a lay member of a particular parish who is not ordained as a bishop, priest, or deacon.

**Liturgy.** Liturgy is a public religious worship in the Catholic Church. Thus, liturgy means “service” in the sense of serving God with public and communal worship. The liturgy contains signs, symbols, and sacred actions in a public and communal worship of God. In the liturgy Catholics adore, worship, and serve God. The Eucharist is one example of the liturgies Catholic parishes celebrate.

**Eucharist.** The Eucharist is the liturgical celebration of the Lord’s Supper. It is the highest form of prayer, praise, and worship in the Catholic Church in which the word of God is proclaimed and preached and bread and wine are consecrated to become the body and blood of Christ. The Eucharist is “the source and summit” of the Christian life because the blessed Eucharist contains and confers the whole “spiritual good of the Church, namely Christ himself” (Catechism of the Catholic Church, # 1324). Only a priest or bishop who possesses the faculty and ordained ministry can preside over or lead the celebration of the Eucharist.

**Homily.** A homily is a form of preaching in the Catholic Church. A homily is based on the readings of the day or actual celebration of the day. A homily is intended to ensure spiritual edification of the faithful. The most appropriate time and place of a homily in the liturgy are usually after the Gospel reading. Ordinarily, a designated minister (priest or deacon) preaches the homily in the Catholic Church. Through the homily, the members of a community of the Catholic faithful gathered at the Eucharist, learn how to accept Sacred Scripture, Christian life,

and Church teaching as essential to their daily lives in order to live a distinctively Christian and Catholic way of life.

**New Evangelization.** For the Catholic Church, evangelizing means “bringing the Good News into all the strata of humanity, and through its influence transforming humanity from within and making it new” according to the values of the Gospel of Christ (Pope Paul VI, 1975, #18). Evangelization is “proclaiming Christ to those who do not know Him, of preaching, of catechesis, of conferring Baptism and the other sacraments” (Pope Paul VI, 1975, #17). Primary evangelization is directed towards those who have not heard about the Gospel message. On the other hand, the “New Evangelization” focuses on “re-proposing” the Gospel message to those who have experienced faith crisis in their life, have stopped living out their faith, and have lived a pattern of life that is far removed from the message of the Gospel such that they no longer consider themselves as Christians. For those who have left the Church and Christian values, the new evangelization is a way of reaching out to them and rekindling the fire of God’s love and the Gospel message in them.

### **Chapter Conclusion**

This chapter has delved into the background, problem, and purpose of this study. According to Schein (2004), a social theorist, organizational culture involves a set of expectations, espoused values, and assumptions that an organization learns as it engages itself in dealing with its problems. Some parishes have their own unique cultures and subcultures that are rooted in their parish history that shape the level of parishioner commitment, engagement, and motivation. Servant leadership attributes of the pastor may also affect the influence of parish culture on the other constructs. The next chapter (Chapter 2) reviews the literature surrounding the theoretical framework of this study. The review highlighted the views of some theorists and

researchers in the areas of organizational culture, commitment, motivation, engagement, and servant leadership. In this way, the review of the related literature for each construct was examined as way of presenting the hypotheses for the theoretical model of this study.

## Chapter II: Literature Review

### Organizational Culture

Culture is the way that a group of people live and interact with one another. Schein (2004) defined culture as “a pattern of shared basic assumptions that the group learned as it solved its problems of external adaptation and internal integration, that has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way you perceive, think, and feel in relation to those problems” (p. 17). Similarly, James, Choi, Ko, McNeil, Minton, Wright, et al. (2007, p. 21) described culture as “the normative beliefs (i.e., system values) and shared behavioral expectations (i.e., system norms) in an organization.” Organizational culture is a broader concept and can be used to explain why organizations concentrate on certain priorities and goals (Zhou, Bundorf, Chang, Huang, & Xue, 2011). According to Kreitner and Kinicki (2008), organizational culture refers to a set of commonly shared, taken-for-granted, implicit assumptions that define how organizational members perceive, think, and respond to personal and communal relationships, realities, context, and surroundings.

The substance of culture is based on the core assumptions, behavior, norms, and values the organization firmly holds are dear. These behaviors, values, and norms encourage activities and attitudes and also represent the expression of organizational culture (Hatch & Cunliffe, 2006; Hatch & Cunliffe, 2011; Zhou et al., 2011). Soemaryani and Rakhmadini (2013) posited that organizational culture sets the boundaries for the right or wrong behavior and the essential or unessential things in a company which automatically leads members into the right way in doing things. Organizational culture involves the core values and consensual interpretations of members' behavior and expresses the “meanings inherent in the actions, procedures, and

protocols of organizational commerce and discourse” (Sarros, Coope, & Santora, 2008, p. 147).

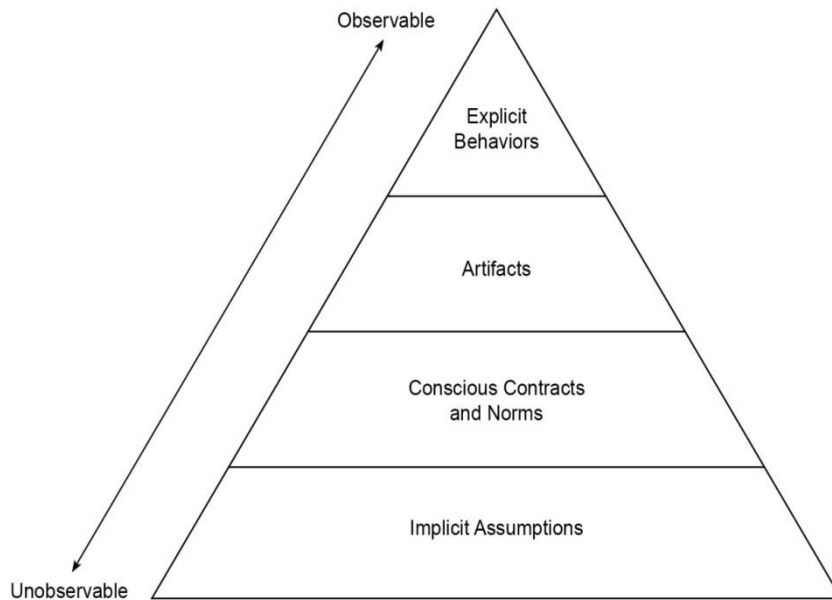
Organizational culture focuses on the shared behavior, expectations, and normative beliefs in work units and presents a sense of identity, structural stability, deeply embedded systems, covering the entire group functioning, and integrating or patterning all the cultural elements into a larger paradigm (Cameron & Quinn, 2011).

Schein (2004) developed a three-dimensional framework for analyzing culture: (a) artifacts and actions, (b) values and norms, and (c) assumptions. Artifacts and actions include everything from the physical layout, the dress code, the manner in which people address each other, the smell and feeling of the place, emotional intensity, visual organizational structures, and processes, permanent archival manifestations such as company records, products, statements of philosophy, and annual reports. Values and norms consist of espoused and explicit philosophies, goals, strategies, and values. Assumptions refer to unconscious, taken-for-granted belief systems, perceptions, thoughts, and feelings as ultimate sources of values and actions. The underlying assumptions can be so taken for granted that they are rarely spoken of except when these values are breached upon that people become more aware (Merton, Froyd, Clark, & Richardson, 2009).

Similarly, Cameron and Quinn (2011, p. 19) presented a four levels and manifestations of culture (Figure 1) as explicit behaviors, artifacts, conscious contracts and norms and implicit assumptions. At the basic level, culture is manifest in implicit assumptions that “define the human condition and its relationship to the environment.” From the implicit unconscious assumptions, contracts, norms, rules, and procedures emerge that govern human interactions. In this way, conscious contracts, the missing piece in Schein’s model (2004), provide underlying functional role for internal and external interaction between members of an organization and



their environment. Artifacts are observable and overt in the forms of buildings, clothes, arrangements, logos, themes, mission statements, formal goals, and recognitions. The most obvious level of organizational culture is the explicit behavior that shapes members' interactions.



*Figure 1: Cameron and Quinn's (2011) four levels of organizational culture.*

Merton et al. (2009) defined culture as a “unified set of publicly expressed beliefs about the formal group that (a) is rooted in history, (b) claims unique accomplishment, and (c) is held with sentiment by the group” (p. 374). In this way, organizational culture reflects the identity of an organization across two dimensions: visible and invisible. The visible dimension of culture includes the actions and artifacts and the invisible dimension includes a set of core values that guide individuals in their actions, behavior, and perceptions (Al-Alawi, Al-Marzooqi, & Mohammed, 2007; Raza Naqvi et al., 2013).

The construct of organizational culture is distinct from organizational climate. As seen in Table 1, organizational climate focuses on measuring the perceptions of people about their organizations while culture focuses on the shared beliefs, values, and norms groups of organization (Mok & Au-Yeung, 2002; Cameron & Quinn, 2011). In the nutshell, organizational culture is rooted in the history of the community and is socially constructed by the community over time. It involves assumptions, artifacts and physical structures, actions and behavior, norms and values, and beliefs that guide interactions within the community and gives a sense of identity and meaning to individuals in the organization.

Table 1

*Differences between Organizational Culture and Climate*

<b>Organizational Culture</b>	<b>Organizational Climate</b>
Enduring, slow-to-change core characteristics	Prone to dramatic and quick change
Includes implicit, indiscernible aspects of organization	More overt observable attributes of organization
Includes core values and consensual interactions	Includes individualistic perspective modified quickly due to situational change or new information

According to Cameron and Quinn (2011), the sociological perspective of organizational culture argues that organizations have cultures while the anthropological perspective argues that organizations are cultures. For instance, (Raza Naqvi et al., 2013) perceive organizational culture from the sociological perspective, “organizations are structures and arrangements created by individuals and organizational culture is a result of the activities of those individuals. It is socially constructed” (p. 96). Within each of these disciplines (sociological or anthropological), two different approaches of culture emerge, a functionalist approach stating that culture emerges

from collective behavior and a semiotic approach indicating that culture resides in individual interpretations and cognitions (Raza Naqvi et al., 2013).

Another primary distinction is differences between cultures as an attribute possessed by organizations and culture as a metaphor for describing what organizations are. The former approach assumes that researchers and managers can identify differences among organizational cultures, change cultures, and empirically measure cultures. The latter perspective assumes that nothing exists in organizations except culture and one encounters culture anytime one rubs up against any organizational phenomena. Culture is a potential predictor of other organizational outcomes in the former perspective, whereas in the latter perspective it is a concept to be explained independent of any other phenomenon (Raza Naqvi et al., 2013).

A review of the literature reveals that the functional and sociological perspective has come to predominate (Cameron & Quinn, 2011) because many scholars (Schein, 2010; Cameron & Quinn, 2011; Raza Naqvi et al., 2013) agree that culture is a socially constructed attribute of organizations serving as a social glue that binds people together. For instance, Raza Naqvi et al. (2013) purported that organizational culture is a product of individuals who may at first share some common beliefs and then cultivate and encourage a more fully developed ethos that defines that organization's relationship, identity, and purpose. Therefore, cultures emerge quite tacitly from human interactions, but organizations usually emerge from shared awareness and agreement to coordinate human interactions, within which organizations' tacit subcultures emerge. Organizational culture helps integrate members in the organization and their relationship in the organization. Informed by the literature review, parish organizational culture is defined and operationalized in this study as consistent, observable or unobservable patterns of

behavior, shared norms, beliefs, values, and symbols (narratives, stories, history, language, practices, ritual, images and artifacts) in the parish community.

### **Organizational Commitment**

Porter, Steers, Mowday, and Boulian (1974) defined commitment as (a) a belief in and acceptance of the goals and values of the organization or profession, (b) a willingness to employ considerable effort on behalf of the organization, and (c) a desire to achieve membership in the organization. Miller (2003, p. 73) also defined organizational commitment as “a state in which an employee identifies with a particular organization and its goals, and wishes to maintain membership in the organization.” Therefore, organizational commitment is the degree in which an individual is willing to maintain membership because of interest and association with the organizational goals and values.

According to Morrow (1993), organizational commitment is characterized by attitude and behavior. Organizational commitment as an attitude reflects feelings such as identification, attachment, and loyalty to the organization as an object of commitment (Morrow, 1993). Meyer and Allen (1990, p. 711) also suggested that organizational commitment as an attitude is “characterized by a favorable positive cognitive and affective components about the organization.” The second characteristic for organizational commitment is behavior (Morrow, 1993). According to Best (1994, p. 69), “committed individuals enact specific behaviors due to the belief that it is morally correct rather than personally beneficial.” Hence, “organizational commitment as behavior is visible when organizational members are committed to existing groups within the organization” (Reichers, 1985, p. 468). Consequently, organizational commitment can be seen as attitude and action (Miller & Lee, 2001).

According to Stanley and Markman (1992), commitment involves two related constructs: personal dedication and constraint commitment. Personal dedication refers to the desire of individuals to maintain or improve the quality of their relationship for the joint benefit of the participants. “It is evidenced by a desire (and associated behaviors) not only to continue in the relationship, but also to improve it, to sacrifice for it, to invest in it, to link personal goals to it, and to seek the partner's welfare, not simply one's own” (pp. 595-596). In contrast, constraint commitment refers to forces that restrain people to maintain relationships regardless of their personal dedication. Constraints may come from external and internal forces favoring relationship and stability by making the cessation of a relationship economically, socially, cognitively, psychologically, personally, and costly (Stanley & Markman, 1992). Although different definitions of organizational commitment have been proposed over the years, they all identify commitment as a psychological state that describes an individuals’ relationship with their organizations and a predisposition to continue the relationship with the organizations (Meyer & Allen, 1997).

After reviewing the literature, Meyer and Allen (1991) found that commitment comprises three components: (a) affective commitment or affective attachment caused by psychological factors; (b) continuance commitment or attachment caused by the perceived cost; and (c) normative commitment or attachment caused by moral factors such as obligation. Affective commitment refers to an individual’s emotional attachment to, identification with, and involvement in the organization such that “strongly committed individual identifies with, is involved in, and enjoys membership in, the organization” (Allen & John, 1990, p. 2). This attachment may be due to individuals’ role in relation to the goals and values of the organization (Md Zabid, Sambasivan, & Jahari, 2003, 714).

A number of antecedents of affective commitment have been proposed including personal characteristics, structural characteristics, job-related characteristics, and work experiences. By far, Meyer and Allen (1991) acknowledged that work experiences have higher influence. Individuals whose experiences within the organization are consistent with their experiences and fundamental needs tend to be more affectively committed (Meyer, Allen, & Smith, 1993). Continuance commitment refers to commitment based on the costs a person may associate with leaving the organization. The fewer the alternative options the more a person may be committed to the organization (Md Zabid et al., 2003, 714). Allen & John (1990) proposed that continuance component of organizational commitment also develops based on the magnitude and number of investments individuals make and a perception of lack of alternatives.

Normative commitment refers to individuals' feelings of obligation to continue with the organization. This is influenced by individuals' experiences both prior to cultural socialization, following organizational socialization, and entry into the organization (Md Zabid et al., 2003). Individuals can have strong normative commitment to an organization if significant others (e.g. parents, friends, and family members) have been long-term members of an organization and have underscored the importance of organizational loyalty. Individuals who have been led to believe through various organizational practices and socialization processes that the organization expects their loyalty will more likely have strong normative commitment to it (Allen & John, 1990). Employees with strong affective commitment remain in an organization because they want to; individuals with strong continuance commitment stay because they need to; and those with strong normative commitment remain because they feel they ought to do so (Allen & John, 1990).

According to Xiao-Ping and Zhong-Ming (2013), researchers have described organizational commitment as based on the economic and noneconomic (affective) types of social exchange relationships. The economic exchange relationship is essentially a mechanism to avoid risk because individuals prefer a stable exchange relationship to a transitory one in order to reduce uncertainties. Hence, continuance commitment thrives based on economic exchange relationships (Hornung & Glaser, 2010; Xiao-Ping & Zhong-Ming, 2013). Additionally, organizational commitment is also based on a noneconomic exchange relationship. In this perspective, the affective bond between individuals and their organization gradually grows into long-term successful exchanges. As such, affective and normative commitments are formed based on noneconomic or affective exchange relationships (Hornung & Glaser, 2010).

Economists (economic exchanges theorists) focus on the risks of economic exchange relationships while psychologists (affective exchange theorists) focus on the trust and commitment involved in noneconomic exchange or affective relationships. Nevertheless, more researchers have integrated their studies into the two-dimensional relationship types (Hornung & Glaser, 2010; Xiao-Ping & Zhong-Ming, 2013). Therefore, organizational commitment has been studied using the integrated framework of employee-organization social exchange relationships. From the review of the literature, organizational commitment can be operationalized in this study as the psychological state of parishioners' emotional attachment to and identification with the organization's goals and mission through (a) their emotional attachment to organization (affective commitment), (b) their other social, professional and financial costs or losses associated with leaving the organization (continuance commitment), and (c) their perceived moral obligation to continue with the organization (normative commitment).

### **Organizational Motivation**

Motivation refers to an internal state that arouses people to action, pushes them to certain directions, and keeps them engaged in certain behaviors and activities (Ormrod, 2012). It is a process by which people's behavior and attitude are energized, directed, and sustained in organizational settings (Porter, Bigley, & Steers, 2002). Motivation is identified as an energizing force that induces action and behavior in people and this force has significance for the form, direction, intensity, and duration of such behaviors. This force explains what individuals "are motivated to accomplish, how they will attempt to accomplish it, how hard they will work to do so, and when they will stop" (Meyer, Becker, & Vandenberghe, 2004, p. 19).

Pinder (2008, p. 11) also defined motivation as being "a set of energetic forces that originate both within as well as beyond an individual's being, to initiate work-related behavior, and to determine its form direction, intensity, and duration." For Perry and Wise (1990), the construct of motivation can be defined as individuals' predispositions and response to motives rooted primarily or uniquely in institutions and organizations. Moreover, according to Lens, Matos, and Vansteenkiste's study ( as cited in Araújo Leal, Miranda, & Souza Carmo, 2013) motivation is a psychological process in which individuals' personality traits such as motives, reasons, skills, interests, expectations, and future perspectives interact with their perceived environmental characteristics. For that reason, Hauser (2014, p. 241) proposed that organizational motivation is characterized by three factors: (a) necessities as impulses energizing the employees' activities; (b) current objectives and situations defined by the organizational goals; and (c) trends like emotional relationships and attitudes that are formed by various aspects of the organizational environment and by the individuals themselves.



Motivation has its foundation in expectancy theory. The expectancy theory of motivation of Vroom (1964) holds that individuals are motivated to behave in ways that create the highest probability of desired effects based on their situational perceptions (Johnson, 2009). According to Gagné and Deci (2005), Porter and Lawler (1968) proposed a model of work motivation that was based on the motivation theory of Vroom (1964) operating on two dimensions: (a) intrinsic motivation and (b) extrinsic motivation. According to this theory, intrinsic motivation involves people carrying out activities because they find them interesting and develop spontaneous satisfaction in doing those activities. In contrast, extrinsic motivation “requires an instrumentality between the activity and some separable consequences such as tangible or verbal rewards, so satisfaction comes not from the activity itself but rather from the extrinsic consequences to which the activity leads” (Gagné & Deci, 2005, p. 331).

According to the principles of self-determination theory, individuals’ motivations differ, being regulated and driven by contexts that support individuals’ psychological needs that display themselves in different ways (Araújo Leal, et al., 2013). Critical to the magnitude of motivation are the expectancy, instrumentality, and valence. Expectancy is defined as the probability that people believe they can successfully accomplish a particular task (Emery & Oertel, 2006). Instrumentality signifies a person’s belief that successful completion of a particular undertaking will lead to the desired outcome (goal). Valence is the value a person puts on the desired outcome (Kae, 1969; Emery & Oertel, 2006; Ryan, 2011). Kae (1969) posited that the major determinants of motivation can be classified into internal stimuli or needs (N); external stimuli or incentives (I); and perceptual factors (E).

From the review of the literature, organizational motivation can be defined and operationalized in this study as the social factors and cognitive processes that initiate, guide, and

sustain parishioners' goal-oriented behaviors in an organization. It includes emotional, social, and cognitive factors that stimulate desire, enforces energy, and activate behavior in parishioners to be continually and enthusiastic and interested in the parish ministry, mission, and goals.

### **Organizational Engagement**

Employee engagement has received considerable attention in management literature and has gained recognition because it has been recognized to have positive contributions to productivity, performance, safety, customer satisfaction, retention, and profitability in organizations (Little & Little, 2006). Current usage of the phrase "employee engagement" was coined by the scholars of Gallup organization after extensive research that involved interviewing and surveying individuals, employees, and organizational leaders (Little & Little, 2006). Organizational engagement refers to individual's passion, obligation, and willingness to invest them and expand their discretionary effort to help the organization succeed (AbuKhalifeh & Som, 2013). Schafeli, Salanova, Gonzalez-Roma, and Bakker (2002, p. 74) defined engagement as a "positive, fulfilling, work-related state of mind that is characterized by vigor, dedication, and absorption."

Similarly, Robertson, Alex, and Cooper (2012) identified engagement as a pervasive and persistent state that encompasses vigor, dedication, and absorptions. Vigor involves high levels of energy and mental resilience while working, the willingness to invest effort in one's work, and the persistence in the face of difficulties (Schafeli et al., 2002). Work becomes a stimulating and energetic experience to which employees really want to devote time and effort (Robertson et al., 2012). Dedication is characterized by a sense of significance, enthusiasm, inspiration, pride, and challenge. Work is seen as a significant and meaningful pursuit. Absorption is characterized by full concentration and deep immersion in one's work whereby time passes quickly and one has

difficulties detaching oneself from work (Robertson et al., 2012). Thus, Erickson (2005, p. 14) demonstrated that “engagement is above and beyond simple satisfaction with the employment arrangement or basic loyalty to the employer - characteristics that most companies have measured for many years. Engagement, in contrast, is about passion - the willingness to invest oneself and expend one’s discretionary effort to help the employer succeed.”

Individuals in organizations may be classified as actively engaged, not engaged, or actively disengaged. Individuals actively engaged are involved, satisfied with, passionate, and enthusiastic about their work and organization. They display a great sense of confidence, integrity, willingness, pride, and passion. They demonstrate great encouragement and energy to perform at higher levels while becoming conscious and aware of their role and contribution towards the realization of organizational goals and mission (Lucey, Bateman, & Hines 2005). According to Robinson, Perryman, and Hayday (2004), engaged employees show the following characteristics: (a) showing positivity about job and organization, (b) believing in the organization, (c) treating others with respect and helping others perform effectively, (d) perceiving the bigger picture even at personal cost, (e) identifying with organization, (f) keeping up-to-date organizational development, (g) looking for opportunities to improve organizational performance, and (h) being reliable.

According to AbuKhalifeh and Som (2013), the social exchange theory offers a theoretical foundation to explain why people decide to become more or less engaged in their organization (AbuKhalifeh & Som, 2013). Social exchange is conceptualized as a joint activity of two or more parties in which each party has something the other values (Lawler, 2001). Social exchange purports that responsibilities are generated through a series of interactions between actors who are in a state of joint interdependence. A basic tenet of social exchange

theory is that “relationships grow over time into trusting, loyal, and mutual pledges as long as the parties stand by certain rules of exchange” (AbuKhalifeh & Som, 2013, p. 42). Furthermore, social exchange is a “quintessential joint activity, but the nature and degree of jointness vary. Interdependencies embedded in exchange structures determine the jointness of the exchange task” (Lawler, 2001, p. 322). Additionally, the affect theory of social exchange expands the domain of exchange theory on employee engagement. The exchange outcomes (rewards and punishments) are seen as having emotional effects that differ in form and intensity (Lawler, 2001). Individuals can generate positive emotions like excitement, pleasure, pride, and gratitude, and negative emotions such as sadness, shame, and anger (Lawler, 2001). Positive emotions can increase individuals’ level and direction of engagement. The affect theory of social exchange can step off from and extend the relational cohesion of individuals to an organization (Lawler, 2001).

According to Saks (2006), engagement can be said to be related to, but sharply distinct from, other constructs in organizational behavior such as commitment, organizational citizenship behavior (OCB), and job involvement. Robinson et al., (2004) stated that engagement “contains many of the elements of both commitment and OCB, but is by no means a perfect match with either. In addition, neither commitment nor OCB reflects sufficiently two aspects of engagement - its two-way nature, and the extent to which engaged employees are expected to have an element of business awareness” (p. 8). Similarly, engagement differs from organizational commitment in the sense that whereas commitment refers to a people’s attitude and attachment to their organization, engagement “is not an attitude” but “the degree to which an individual is attentive and absorbed in the performance of their roles” (Saks, 2006, p. 602).

Again, whereas OCB involves voluntary and informal behaviors that can aid other co-workers and the organization, “the focus of engagement is one’s formal role performance rather than extra-role and voluntary behavior” (Saks, 2006, p. 602). Additionally, engagement also differs from job involvement (May, Gilson, & Harter, 2004). Whereas job involvement is the result of a cognitive judgment about the need satisfying abilities of the job tied to a person’s self-image, engagement is concerned more with how the individuals employ their selves during the performance of their job. Furthermore, engagement entails the active use of emotions and behaviors, in addition to cognitions. Finally, engagement may be thought of as an antecedent to job involvement in that individuals who experience deep engagement in their roles should come to identify with their jobs” (May et al., 2004, p.12).

Although the meaning of engagement in the practitioner literature may overlap with other constructs, “in the academic literature it has been defined as a distinct and unique construct that consists of cognitive, emotional, and behavioral components that are associated with individual role performance” (Saks, 2006, p. 602). Engagement is defined and operationalized in this present study as the positive and fulfilling state that parishioners employ and express themselves physically, cognitively, and emotionally during parish ministry with a great sense of vigor, dedication, and absorption in the life and ministry of the local parish community.

### **Servant Leadership**

The term servant leadership was first coined by Greenleaf (1904-1990) in a 1970 essay - “The Servant as Leader.” In his works, Greenleaf discussed the need for a superior approach to leadership, one that puts serving others (including employees, students, customers, parishioners, and community) as the number one priority in leadership processes. Servant leadership highlights serving others, valuing and developing individuals, ensuring a holistic approach to

work, promoting a sense of community, practicing authenticity, sharing power in decision-making process, and providing leadership that focuses on the good of the followers and those whom the organizations serve (Spears & Lawrence, 2004; Hamilton, 2005). The strength of servant-leadership is in encouraging follower learning, growth, and autonomy (Hamilton, 2005).

According to Greenleaf (1977), servant leaders are individuals who place other people's needs, aspirations, concerns, and interests above their own. The servant leader's deliberate choice is to serve others. Servant leadership begins with service followed by the conscious effort to lead. Having examined the research viability, philosophy, and historical perspective of servant leadership from religious scriptures, Sendjaya and Sarros (2002) argued that servant leaders perceive themselves as stewards entrusted to develop and empower people to reach their fullest potential. The concept of servant leadership is espoused by Jesus' life, teachings, and ministry. He washed the feet of his Disciples as a sign great service and humility (John 13:1-13, New American Bible).

Jesus taught His Disciples the need for selfless service when He called them together and instructed them: "You know that those who are recognized as rulers over the Gentiles lord it over them, and their great ones make their authority over them felt. But it shall not be so among you. Rather, whoever wishes to be great among you will be your servant;44whoever wishes to be first among you will be the slave of all. For the Son of Man did not come to be served but to serve and to give his life as a ransom for many" (Mark 10:42-45, New American Bible). This unusual twist of leadership style redefined the meaning and function of leadership power from "power over" (lording over them) to "power to" (power as an enabling factor) serve others (Sendjaya & Sarros, 2002, pp. 62-63). Servant leadership was the leadership style Jesus practiced throughout His ministry on earth. It was the leadership model the early Apostles and Disciples preached and

exercised: “Do nothing out of selfishness or out of vainglory; rather, humbly regard others as more important than yourselves, each looking out not for his own interests, but (also) everyone for those of others. Have among yourselves the same attitude that is also yours in Christ Jesus, Who, though He was in the form of God, did not regard equality with God something to be grasped. Rather, He emptied himself, taking the form of a slave, coming in human likeness; and found human in appearance, He humbled Himself, becoming obedient to death, even death on a cross” (Philippians 2:3-8, New American Bible).

The central element of servant leadership (i.e. to serve first) reveals a fundamental presupposition that distinguishes the concept of servant leadership from other leadership theories (Sendjaya & Sarros, 2002). Servant leadership is defined in terms of (a) “its recognition of the leader's social responsibilities to serve those people who are marginalized by a system” and (b) “its dedication to followers' needs and interests, as opposed to those of their own or their organization” (Sendjaya & Sarros, 2002, p. 62). These two facets distinguish servant leadership from other theories like transformational, transactional, charismatic, and authentic leadership (Savage-Austin & Honeycutt, 2011). According to Parris and Peachey (2013), servant leadership theory emphasizes service to others and recognizes that the role of organizations is to create people who can build the fortunes of tomorrow.

Given the growing perceptions that organizational leaders can become selfish and the number of scandals in many organizations (Schein, 2010), practitioners are seeking a sustainable leadership theory to resolve the challenges of the 21st century organizational behavior. Barbuto and Wheeler (2006) postulated an integrated model of servant leadership synthesizing the attributes of servant leadership into five factors: altruistic calling, emotional healing, persuasive mapping, wisdom, and organizational stewardship. Because of their desire to serve, leaders with

altruistic calling consciously put the interest of others before their own and make the effort to meet the needs of their followers. Emotional healing is the ability of the leader to recognize the need for healing process for members of the organization. When individuals have their hopes, desires, dreams, or relationships fail or end in disappointment and crisis, leaders with high emotional healing can resolve their broken spirits and emotional pain.

Wisdom is the ability to see and learn from the environment and to see how it may affect members and the organization as a whole. Persuasive mapping is the ability to envision mental frameworks that map issues allowing greater opportunities for the entire organization. Persuasive mapping entails the leader's ability to use sound reasoning and judgment. The leader encourages others to envision organizational direction and to take the responsibility to realize a particular direction. Organizational stewardship focuses on the need to give back to the greater community and society through the organization. Organizational stewardship describes the leader's ability to help an organization make a positive contribution to the larger society through outreach, programs, ministries, and community development (Barbuto & Wheeler, 2006). Therefore, servant leadership can be operationalized in this study as the pastors' disposition to serve and recognize the need to put their followers or others first based on altruistic calling, emotional healing, wisdom, persuasive mapping, and organizational stewardship as they minister to or lead the parish community.

### **The Theology and Culture of a Parish Community**

Local Christian communities began to be called "parishes" as early as 2<sup>nd</sup> century Anno Domini. The term parish is from the Greek word *paroikia* which means "those living near or beside," a sense of those "who live in the same neighborhood" (Coriden, 1997, p. 19) and soon became an acceptable term for individual churches within the larger Christendom. By the 4<sup>th</sup>



century, the term was used in formal church documents (Coriden, 1997). By the 6<sup>th</sup> century, the term had become more uniform for local congregations and “the larger groupings of local churches with a territory and overseen by a bishop called diocese” or “eparchies in the churches of the East” (Coriden, 1997, p. 20). Over the years, Catholic parishes have borne the name of a patron saint or one of the titles of Christ or of the Blessed Virgin Mary. This traditional norm still exists among parishes today.

A parish is a community of the Catholic faithful firmly established in a particular church whose pastoral care is entrusted to its proper pastor under the authority of the diocesan bishop (Canon 515). The parish’s pastoral leader, whether it is a clergy or lay, is appointed by the diocesan bishop and ministers under the bishop’s authority (Zech & Gautier, 2004). As the smallest unit of the community life of the faithful, every parish is in communion with a diocese (or its equivalent) in a concrete place and time. It is a place where the faithful or the body of Christ lives in holiness and strives relentlessly to live, witness, and become like Christ. The parish community is the people or family of God, both clergy and laity (Papademetriou, 2003).

As a general rule, a parish can be territorial, that is, one which includes all the Catholic faithful of a certain territory. There can also be personal or non-territorial parishes established by reason of the rite, custom, language, needs, or nationality of the Catholic faithful of some territory, or even for some other pastoral reason (Canon 518). Apart from being a community of the faithful, a parish is also considered as a juridical person under an ecclesiastical law (Canon 515). As such, parishes have legal personalities just as a business partnerships or corporations do in the secular, legal, and business systems. Subsequently, only the diocesan bishop has the faculty to create, suppress, merge, or alter a parish. Modifications in the organizational structure of parish community are permissible only when the continuation of the ministry is no longer

viable. Ecclesiastical law entreats the diocesan bishop to consult his presbyteral (priests) council (Canon 515) as well as other parish stakeholders before changing a parish's status (Canon 1222).

The pastoral dimension is a common mission of both the clergy and laity as they share in the ministries of teaching, sanctification, worship, administration, and evangelization. Parish activities include proclamation of the Gospel, faith formation, worship and sacramental celebrations, works of charity and social concerns, and evangelization and pastoral care (Coriden, 1997). In these areas, the clergy and laity collaborate to develop the parish and to lead the people of God toward holiness (Papademetriou, 2003). As a leader, the pastor (who is an ordained priest) influences others through witness, martyrdom, persuasion, inspiration and personal power, vision, personality, and situational expertise (Lelon, 2003). In parish administration, the pastor is assisted by parish council (Canon 519). Pastors carry out the functions of leadership "with the cooperation of other presbyters or deacons and with the assistance of lay members" of the parish (Canon 519).

A Catholic parish can be presumed to have strong cultures because of the shared history, norms, and established interactions among members who have shared experiences (Schein, 1997). A parish, like an organization, has a unified set of publicly expressed beliefs and dogmas, is rooted in history within the community, claims unique accomplishment of pastoral care and faith formation, and is held with sentiment by church members (Merton et al., 2009). The parish culture reflects the identity of the community across two dimensions: visible and invisible. Mission, assumptions, beliefs, and values are reflected in the invisible dimension of culture and the visible dimension includes a set of core ceremonial rites that guide the faithful in their actions, behavior, and perceptions (Al-Alawi et al., 2007; Raza Naqvi et al., 2013).

In their review of the studies done on parish life, Davidson and Fournier (2006) provided four dimensions of church life as found in Catholic parish cultures. These are the structural dimension (authority, goals and objectives, programs and activities), the human resource dimension (recruitment, retention, and attributes of staff people, volunteers, and other parishioners), the symbolic dimension (the cultural life of parishes for instance, ethnic identity of the parish and the quality of liturgies, homilies, and music) and the political dimension (power relations among individuals and groups in the parish). Over the years, the human resource dimension has received the most attention, followed by the structural and symbolic dimensions. The political dimension, which encapsulates leadership, has received the least consideration of all (Davidson & Fournier, 2006).

By divine institution, as Vatican II asserted, the Catholic Church is ordered and governed in a hierarchical manner with a wonderful diversity (Vatican II, 1964, LG # 32). The Council fathers, re-echoed by Pope Benedict XVI in his encyclical letter *Deus Caritas Est* (2005), identified the Church as the family of God in the world. The hierarchical structure and the concept of family are the two major types of culture espoused by Cameron and Quinn (2011): (a) Hierarchical (control) culture characterized by formal procedure, policies, structures, clearly defined decision-making authority, rules and regulations, and (b) Clan (collaboration) culture characterized by family-type relationship, cohesion, shared values, goals, and “we-ness” interaction (Cameron & Quinn, 2011, p. 46).

According to Piderit and Morey (2008), Catholic parish culture is composed of a behavior, practices, stories, understandings and symbols used to promote the faith, assist the faithful, and to explain the faith that is “wrapped in the mystery of the triune God” to other non-Catholics (p. xii). The culture is within the context that nourishes the faith of parishioners and

stimulates them into action. Even though faith in Christ, participation in the Catholic Church, and Catholic parish culture are closely related, they are not the same (Morey & Piderit, 2008). The parish culture develops the faith and builds on the membership in the church. Faith is divinely infused virtue and human beings respond to faith with the help of God's grace by believing and becoming Disciples of Christ. Genuine participation in the life of the parish is a manifestation of the faith that is active and alive.

Buble and Pavic (2007) identified two types of organizational culture: dynamic and static. Organizations that incorporate entrepreneurial, developmental, and decentralized elements are considered dynamic. Dynamic cultural elements encourage flexibility within the organization. On the other hand, static cultures are formal and bureaucratic, maintaining the status quo by predictably following rules and discouraging or minimally encouraging change. The Catholic Church, especially the Catholic parish, possesses dynamic and static culture. For instance, "the liturgy is made up of immutable elements divinely instituted, and of elements subject to change. These not only may but ought to be changed with the passage of time if they have suffered from the intrusion of anything out of harmony with the inner nature of the liturgy or have become unsuited to it" (Vat II, 1964, SC # 21).

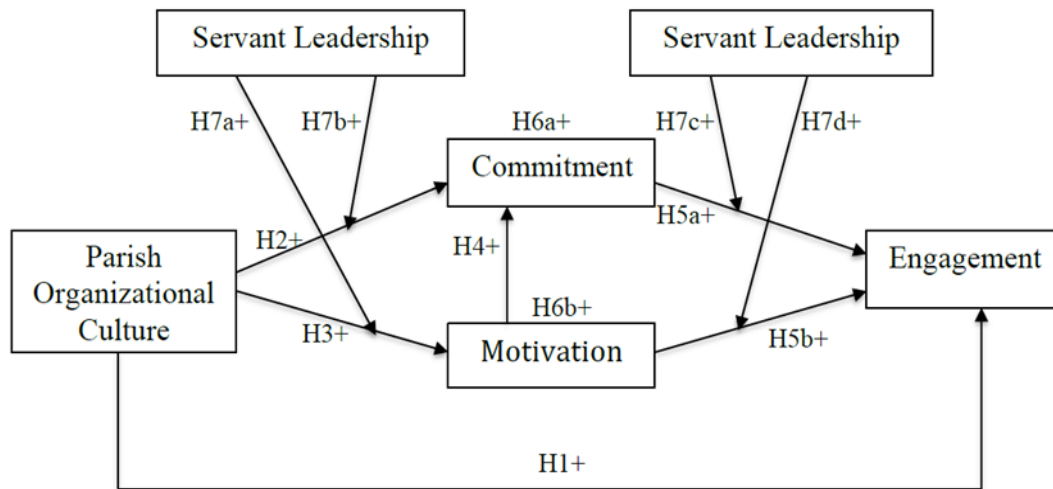
The Catholic Church underscores the cultural elements that are common to all Catholic parishes and institutions. These include structure, form, and matter of the sacramental life and celebrations, hierarchical governance, traditions like the communion of saints, sacred tradition, Trinitarian belief systems, common mission, Eucharistic life, and social, dogmatic, and scriptural teachings of the church. These are cultural elements common to Catholic parishes. Despite the common beliefs, rituals, structures, and understandings, there can be differences in parish

cultures and subcultures because the Catholic culture emphasizes that the manner of faith is embedded in a particular cultural milieu (Morey & Piderit, 2008).

Particular parish culture includes devotion to patron saint, special ministry, leadership, physical structure, and artifacts like church building, statutes, history, special symbols, stories of significance, special adaptations, faith formation and social programs, liturgical celebrations and rituals, and ethnic cultures (e.g. Hispanics, Africans in the diaspora). In the light of this, the Catholic parish has its own culture rooted in shared norms, espoused values, embedded skills, shared meanings, linguistic paradigms, integrating symbols, formal rituals and ceremonies, artifacts, stories, history, assumptions, beliefs and formal dogmas, and apostolic teachings that shape the interactions, attitudes, and behavior of parishioners. All these elements relate to the culture of a parish community that affects motivation, commitment, and engagement of parishioners in ministry.

### **Conceptual Model, Relationships, and Hypotheses**

Figure 2 shows the conceptual model of this study explaining the relationship among organizational culture, motivation, commitment, engagement, and servant leadership. The relationship and their ensuing hypothesis are explained below.



**Parish Organizational Culture**  
Parishes'

- Patterns of behavior
- Shared Norms, Values, Assumptions, and Beliefs
- Symbols and Language
- Narratives, Stories, and History
- Practices and Rituals
- Images and Artifacts
- Special Ministries

**Servant Leadership**  
Pastors'

- Altruistic Calling
- Emotional Healing
- Wisdom
- Persuasive Mapping
- Stewardship

**Engagement**  
Parishioners'

- Vigor in Parish Life and Ministry
- Dedication to Parish Life and Ministry
- Absorption in Parish Life and Ministry

**Commitment**  
Parishioners'

- Emotional Attachment (Affective Commitment)
- Social, Professional, and Financial Costs (Continued Commitment)
- Moral Obligation (Normative Commitment)

**Motivation**  
Parishioners'

- Emotional, Social, and Cognitive Arousters to Ministry

Figure 2: Conceptual and hypothesized model of the relationship among organizational culture, commitment, motivation, engagement, and servant leadership.

**Organizational culture and engagement.** Organizational culture has substantial effects on the level of employee engagement comprising of vigor, dedication, and absorption (Fogarty, 2000; Sarangi & Srivastava, 2012). Engaged employees are aware of the business context and they work with their colleagues to improve performance within the job for the benefit of the organization (Robertson et al., 2012). Shuck, Reio, and Rocco (2011) identified three elements as predictor of engagement: job fit, affective commitment, psychological climate of the organization. Psychological climate is understood to represent the lens individuals use to understand and interpret their work environment relative to the social and physical structures of environmental cues (Shuck et al., 2011). Psychological climate has subscales like flexible, supportive management, role clarity, self-expression freedom, contribution toward organizational goals, recognition, and challenging work which reflect the overall culture of the organization.

Employees with high levels of job fit may agree that the demands of their profession or job allow them to work within a level of emotional and physical comfort and that their personal values match those of their organization and job role (Shuck et al., 2011). Shuck et al., 2011 showed that job fit and psychological climate are related to engagement. Job fit and psychological climate may be influenced by the organizational culture. As a family of God, the parish culture can enhance or hinder parish employees' or parishioners' engagement through job-fit or ministry-fit especially those who are willing to work in ministry. For instance, interactions among parishioners, guided by the culture of the parish, can be a source of engagement. Mathew and Ogbonna (2009) showed that many rituals and celebrations of organizational life (that appear to be widely shared and appreciated in the organization), flexibility, and autonomy at work as cultural elements enhanced the engagement of employees in an Indian firm.

*Hypothesis 1: Overall parish culture is positively correlated with engagement.*

**Organizational culture and commitment.** There is a theoretical relationship between organizational culture and commitment. Studies suggest that organizational culture enhances employee commitment (Fogarty, 2000; Sarangi & Srivastava, 2012). Padma and Nair (2009) posited that organizational culture tends to influence people's work effort and commitment directly through cultural values and indirectly through human resources practices. Howard (2007) asserted that employees of an organization think, act, and behave in ways that are heavily influenced by the culture. The study of Mathew and Ogbonna (2009, p. 670) suggested an "unproblematic link, with high commitment viewed as the logical outcome of the pursuit of top management espoused policies of cultural hegemony."

Organizational culture has been considered to influence employees' attitudes towards their work organizations (Simosi & Xenikou, 2010). For instance, empirical studies have supported the existence of correlation between constructive cultural orientations and affective and normative commitment (Finegan, 2000). Because individuals' self-worth can be enhanced in a social organization, they may show commitment to their work when their organizations embrace "positive" group norms, such as social support, teamwork, self-actualization and goal achievement (Simosi & Xenikou, 2010). As such, constructive cultural orientations and elements are more likely to induce high emotional and normative relations to their employees. The shared cultural assumptions of a parish that place emphasis on members' feelings of power, autonomy, self-determination, and affiliation may be associated with human basic needs and commitment (Simosi & Xenikou, 2010).

According to Meyer and Allen (1997), organizational socialization (during which internalization of organizational values and cultural norms take place) is theorized to act as an antecedent to normative commitment. Thus, there is an association between parish



organizational values and normative commitment. Additionally, Simosi and Xenikou (2010) showed that individuals who attribute constructive orientations and values to their organization are more likely to recognize high risks of leaving the organization (i.e., high continuance commitment). Given the values and constructive ministry of parish community, this hypothesis is proposed.

*Hypothesis 2: Parish culture has a positive correlation with commitment.*

**Organizational culture and motivation.** A number of studies (Fogarty, 2000; Sarangi & Srivastava, 2012) suggested that organizational culture enhances intrinsic motivation of employees. Howard (2007) asserted that employees think, act, and behave in ways that are heavily influenced by the organizational culture. The research of Mahal (2009) showed a significant positive correlation between culture and employee motivation. During the study, a constructive culture characterized by organizational norms of achievement was found to be an essential determinant to raise the intrinsic and extrinsic motivational levels among employees. Similarly, successful companies have cultures passed on through a story or its legends that can become a motivational force for their employees (Raza Naqvi et al., 2013). In a similar vein, Emery and Oertel (2006) showed that the task of understanding and influencing individuals' motivation is often made easier if organizations attempt to select individuals with specific values, beliefs, and needs that align with those of the organizations. Thus, a good "cultural fit" can be an important prerequisite for people's motivation. A person's motivation tends to be seen in the personal, cognitive, attitudinal, emotional, and behavioral involvement in certain activities within the organization (Ormrod, 2009).

In line with the expectancy theory of Vroom (1964), an organization should consider the individual's "perceptions of expectancies, instrumentalities, and valences against the

organization's environment for the best "motivational fit" (Emery & Oertel, 2006, p. 17). The "motivation potential of pursuing a particular behavior is calculated as expectancy (E) times instrumentality (I) times valence (V) (Emery & Oertel, 2006). Their study proposed that an individual's E, I, and V and therefore motivation, may be influenced by "culturally-biased perceptions" (Emery & Oertel, 2006, p. 17). An instrument that assesses cultural dimensions of organizations can help identify people's culture-based perceptions and value system. This can be suitable for predicting the motivational potential offered by various organizational cultures (Emery & Oertel, 2006).

Lens et al., as cited in Araújo Leal et al. (2013), posited that motivation is a psychological process within which personality traits such as motives, reasons, skills, interests, expectations, and future perspectives interact with perceived external characteristics. This meaning of motivation indicates that parishioners' motivation can be affected by changes within the parishioners themselves, in their parish environment, and culture (Araújo Leal et al., 2013). Therefore, Porter and Lawler (1968) postulated structuring the work environment so that effective performance would contribute to both intrinsic and extrinsic rewards.

According to the principles of the self-determination theory, individuals' motivations differ, being regulated and driven by contexts that support individuals' psychological needs and that display themselves in different ways (Araújo Leal et al., 2013). Rothstein-Fisch and Trumbull (2008) and Trumbull and Rothstein-Fisch (2011) postulated that motivation (intrinsic or extrinsic) varies in relation to culture. For Trumbull and Rothstein-Fisch (2011), the very notion of self-determination is limited by culture for some cultures are more oriented to the "I" than to the "other." Moreover, what counts as extrinsic motivators and the way in which they are used is also culturally variable (Rothstein-Fisch & Trumbull, 2008). For instance, social

interactions within the organization contribute to the level of motivation (Araújo Leal et al., 2013). Hence, the following hypothesis is proposed.

***Hypothesis 3:** Parish culture has a positive relationship with motivation.*

**Commitment, motivation, and engagement.** According to Shuck et al. (2011), emotional fulfillment is an important element and indication of being engaged in work. Grounded in literature, they proposed that the emotive qualities of an individual's connection with work can be an antecedent of engagement. Their findings revealed that affective commitment is highly related to engagement. Recent researchers have also indicated that employee commitment is important part and predictor of employee engagement since individuals with positive attachment show willingness to exert energy for the success of the organization, feel proud of being a member, and identify themselves with it (AbuKhalifeh & Som, 2013).

According to Parker and Martin (2011), four motivational profiles, “adaptive cognition (mastery, self-efficacy, valuing), adaptive behavior (planning, persistence, task management), impeding cognition (failure avoidance, anxiety, uncertain control), and maladaptive behavior (disengagement, self-handicapping)” predicted “differences in occupational well-being, operationalized by multidimensional burnout and engagement factors” (p. 671). Motivating resources such as support, encouragement, recognition from colleagues and supervisors, performance feedback, opportunities for learning, development, and the use of skills can contribute to employee engagement. Similarly, the findings of the study of Parker, Jimmieson, and Amiot (2010) revealed that self-determined work motivation positively related to engagement variables (i.e., vigor, dedication, and absorption).

***Hypothesis 4:** Motivation is positively related to commitment such that as motivation level increases the commitment level of parishioners also increases.*

*Hypothesis 5a: Commitment is positively related to parish engagement so that the higher the level of commitment the higher the level of engagement of parishioners.*

*Hypothesis 5b: Motivation is positively related to parish engagement so that the higher the level of motivation the higher the level of engagement of parishioners.*

*Hypothesis 6a: Commitment is expected to partially mediate parishioner perceptions of the relationship between parish culture and sense of engagement.*

*Hypothesis 6b: Motivation is expected to partially mediate parishioner perceptions of the relationship between parish culture and sense of engagement.*

**The moderating effects of servant leadership.** Recent scandals in business, government, sports, nonprofits, and other institutions have raised questions about the quality of organizational leadership (Schein, 2010; Reed, Vidaver-Cohen, & Colwell, 2011). A typical example is the sexual scandal that hit the Catholic parishes in the US in early 2000. These scandals affect people's morale and their level of commitment and engagement. Leadership and its effectiveness are major focus for an organization to achieve their goals and to enhance organization commitment in their employees (Sabir et al., 2011). Ebener and O'Connell (2010) identified three behaviors core to servant leaders in the parish: recognizing, serving, and empowering. Recognizing involves acknowledging, affirming, and calling forth the charisma, gifts, talents, and efforts of parishioners. Serving includes consideration of the needs and interests of others ahead of their own while showing a sense of humility, creating an egalitarian relationship with others. Empowering behaviors are those that develop, enhance, and build the capacity for others to act. Empowering is about sharing power and involving others in decision making.

Servant leadership can affect individuals' motivation, commitment, and engagement. This is because servant leadership goes beyond the “competency inputs” and “performance outputs” traditionally used to measure leader effectiveness to emphasize “the moral, emotional, and relational dimensions of ethical leadership behavior” (Reed et al., 2011, p. 421). According to Donghong, Haiyan, Yi, and Qing (2012), servant leadership can be an effective process to create an ethical culture that can moderate the relationships relationship between commitment, motivation, and engagement. Servant leaders can develop others through modeling attractive behaviors thereby improving individuals' loyalty to their organization (Donghong et al., 2012). Specifically, servant leadership has been viewed as a spiritual leadership model with a focus on such virtues as service, ethics, humility, and trust (Sendjaya, Sarros, & Santora, 2008) able to influence relationships.

Moreover, servant leadership portrays the values of service and pastoral leaders who exhibit the call to witness the love of God through service. In the life of the parish and its culture, servant leadership plays an important role. The model of servant leadership espoused by Jesus (Mark 10:42-45, New American Bible) can animate and moderate the life of the parish community and the way the culture influences the life of the people. An obligation to servant leadership attributes (altruistic calling, stewardship, persuasive mapping, wisdom, and emotional healing) can be part of the norms that support and strengthens parish culture (Piderit & Morey, 2008). In ensuring the service culture, the pastor's responsibility to exhibit active servant leadership attributes can motivate parishioners who may benefit from the leadership by committing themselves to the mission of the parish. Parish culture is strengthened by the exemplary life of leaders who act in the person of Christ. Servant leadership attributes of the

pastor become a motivating factor for parishioners' participation and commitment loving service (Piderit & Morey, 2008).

Through servant leadership, parishioners are not only altruistically called to stewardship and emotional healing but also motivated and committed to a genuine love of service.

Leadership has been seen as an important component in individuals' commitment process.

Generally, leader behavior and style have great influence on commitment (Simosi & Xenikou, 2010), subordinates' motivation, and organizational culture (Schein, 2010). Thus, servant leaders become "cultural catalysts" who lead by making adjustments that can reinvigorate the cultural elements of the community. The active servant leadership attributes espoused in the parish can influence not only the "cultural citizens" who live and practice the culture but also influence the overall commitment and engagement of the people through exemplary life service in the parish (Piderit & Morey, 2008, p. 8). Hence, the following Hypotheses can be proposed regarding the interactive effects of servant of leadership.

***Hypothesis 7a:*** *Servant leadership positively moderates the relationship between parish culture and motivation.*

***Hypothesis 7b:*** *Servant leadership positively moderates the relationship between parish culture and commitment.*

***Hypothesis 7c:*** *Servant leadership positively moderates the relationship between commitment and engagement of parishioners.*

***Hypothesis 7d:*** *Servant leadership positively moderates the relationship between motivation and engagement of parishioners.*

### **Chapter Conclusion**

This chapter delved into the review of related literature, the theoretical model, and hypotheses regarding the study constructs. By understanding the meaning of these constructs from the related literature and operational definitions in this study, the researcher was set to explore their relationship in order to know the importance of understanding how these constructs may help parish ministry and religious organization. The next chapter (Chapter 3) provides a detailed discussion of the research methods and designs as a way of exploring the relationship among the constructs.

### Chapter III: Study Design and Methodology

#### Design

The present research purposefully adopted a mixed methods (Tashakkori & Teddlie, 2002) approach which is a procedure for collecting, analyzing, and combining both quantitative and qualitative data in the research process within a single study to completely understand a research problem (Creswell, 2002; Plano Clark & Creswell, 2008). Mixed methods consist of “the collection or analysis of both quantitative and qualitative data in a single study in which the data are collected concurrently or sequentially, are given a priority, and involve the integration of data at one or more stages in the process of research” (Creswell, Plano Clark, Gutmann, & Hanson, 2003, p. 212). In this mixed methods study, three issues were considered: priority, implementation, and integration (Creswell et al., 2003). Priority refers to which method, quantitative or qualitative, is given more emphasis in the research. Implementation refers to whether the quantitative and qualitative data collection and analysis come in sequence or in chronological stages, with one following another, or in parallel or concurrent manner. Integration refers to the phase in the study process where the mixing or combining of quantitative and qualitative data occurs. These three processes present the type of mixed method to be used in a study.

Following the research methods of Ivankova and Stick (2007) and Gasiewski, Eagan, Garcia, Hurtado, and Chang (2012), this study used one of the most popular mixed methods designs in educational research: sequential explanatory mixed methods (Creswell, 2002, 2003; Creswell et al., 2003; Plano Clark & Creswell, 2011). The sequential explanatory mixed method consisted of two distinct phases – quantitative and qualitative. The visual model of the procedures for the sequential explanatory mixed method for this study is presented in Figure 3.



According to Ivankova and Stick (2007) and Gasiewski et al. (2012), sequential explanatory method consists of quantitative phase (data collection, instruments/measurement, statistical data analysis and findings), followed by qualitative phase (data collection procedure, data analysis based on grounded theory, coding and theme analysis), and integration or combination of quantitative and qualitative findings. Hence, priority was given to quantitative methods in this study.

**Justification for sequential explanatory mixed method.** The rationale for the mixed method was that neither quantitative nor qualitative method alone was sufficient to capture the trends and details of the situation relating to a complex issue of parish culture, commitment, motivation, servant leadership, and engagement. In this way, mixed research methods enhanced interdependence (combination) and complementary results (Plano Clark & Creswell, 2008). Additionally, mixed methods helped bridge the different worldviews (such as positivist and social constructivist worldviews), link different perspectives (pragmatic perspectives and transformative perspectives), and combine different theoretical lenses in a single study for broader understanding (Greene, 2007). In this way, the study adopted critical realism.

Given the multidimensional elements and levels of culture (Schein, 2010; Cameron & Quinn, 2011), quantitative measurements were inadequate to reveal hidden dimensions of assumptions and values of parish culture. As Schein (1990, p. 112) pointed out, “through interviews, questionnaires, or survey instruments one can study a culture’s espoused and documented values, norms, ideologies, charters, and philosophies.” Through “more intensive observation, through more focused questions, and through involving motivated members of the group in intensive self-analysis” the researcher could “seek out and decipher the taken-for-

granted, underlying, and usually unconscious assumptions that determine perceptions, thought processes, feelings, and behavior” (Schein, 1990, p. 112).

The rationale for this approach was that the quantitative research provided a general picture of the research problem (internal and external factors that contribute to parish culture and engagement). The qualitative data and its analysis refined and explained those statistical results from the quantitative findings by exploring participants’ views regarding experience and behavioral outcomes of parish organizational culture (Gasiewski et al., 2012). The explanatory mixed design not only enhanced explanation but also provided “an opportunity for cross-validation of findings across techniques and across multiple institutions, which enhances generalizability of the findings while also maintaining an emphasis on contextual differences” (Gasiewski et al., 2012, p. 234).

**Research paradigm.** The research design used in this study was constructed within the essence of a critical realist epistemology. This choice followed the paradigmatic “mixing legitimation model” of Onwuegbuzie and Johnson (2006, p. 288). This model suggests that in order to avoid competing dualism of beliefs, the researcher’s “epistemological, ontological, axiological, methodological, and rhetorical beliefs that underlie the quantitative and qualitative approaches” were “successfully combined or blended into a usable package” in a study. Competing dualism of beliefs refers to the choice and use of objectivity versus subjectivity, single reality versus multiple realities, value-free versus value-bound beliefs, deduction versus induction, and formal versus informal writing styles in a single study (Onwuegbuzie & Johnson, 2006).

Critical realism postulates that the way human beings “perceive facts, particularly in the social realm, depends partly upon our beliefs and expectations” (Bunge, 1993, p. 231).

Therefore, critical realists recognize that observing, describing, interpreting, theorizing, and explaining phenomenon cannot be theory-neutral. Human understanding of the social phenomena is always intervened by our preexisting mass of conceptual norms and resources (Fleetwood, 2005). Emanating from the post-positivist epistemological tradition, critical realism retains an “ontological realism” (there is a real world that exists independently of human perceptions, theories, language, culture, and constructions) while accommodating a form of “epistemological constructivism and relativism” (human understanding of the world is inevitably a construction from their own subjective interpretations, perspectives, views, and standpoint). For instance, positivists submit questionnaires to large samples of respondents to generate statistically analyzable data sets whilst constructionists utilize ethnographic research to understand the meaning attributed to events by their research subjects. Critical realists, by contrast, may as well use different techniques (depth interviews, questionnaires, and direct observation) at different times or even at different points in the same research project, where possible combining information from different sources. In this approach, research techniques are mainly used to gain access to information that is seen to be particularly important in further developing the researcher’s understanding.

Critical realists employ quantitative data for analysis of phenomenon but “most consider some instances of this to be highly suspect. For most critical realist researchers, the results from surveys must be considered with great caution” (Edwards, O’Mahoney, & Vincent, 2014, p.34). This is because critical realists are skeptical about the possibility of effectively measuring attitudes. Attitudes are inherently variable and are highly reflective of the context in which they are expressed. Second, how attitudes relate to behavior is complex and unpredictable. Because of this, realists tend to prefer close observation to pin down the outlook (and its relation to the

behavior) of any group of people (Edwards et al., 2014, p.34). Third, realists are skeptical of the applicability of inductive logic to human behavior - it is easy to apply but does not mirror the processes it is designed to assess. Quantitative data collected from representative samples or whole populations can be revelatory about contexts in ways that allow connections to be made with known or conjectured generative processes. Further insight into them may arise from considering data and describing the context of their operation (Edwards et al., 2014, p. 35). Hence, the researcher chose and adopted mixed method and critical realism in this study to explore the relationships and context of parish organizational culture, commitment, motivation, engagement, and servant leadership.

**Quantitative design.** In the first phase, quantitative or numeric data were collected using a web-based survey and analyzed statistically. The quantitative phase helped identify potential predictive power of selected variables (organizational culture, motivation, commitment, engagement, and servant leadership) and allowed for purposefully selecting participants for the qualitative phase. The researcher relied on numerical data and used positivist claims for developing knowledge (epistemology), identifying reality (ontology), reducing to and measuring specific variables (methodology), developing questions and hypotheses, using appropriate measurements and observation, and testing theories (Cooper & Schindler, 2008; Plano Clark & Creswell, 2008). The responses of participants were coded, categorized, and reduced to numbers for statistical analysis and interpretation (Cooper & Schindler, 2011). In this way, the researcher distanced himself from the research in order to avoid bias.

**Qualitative design.** In the second phase, a qualitative approach was used to collect data. Qualitative research is “an inquiry process of understanding” where the researcher develops a “complex, holistic picture, analyzes words, reports detailed views of informants, and conducts

the study in a natural setting” (Creswell, 1998, p. 15). In this approach, the researcher made knowledge claims based on, for instance, the critical realist perspectives by the use of constructivism (Creswell, 2003; Yucel & Habiyakare, 2011). At the data collection stage, the arrays of techniques consisted of interviews, focus group discussion, and observation. These techniques helped explain why certain variables, tested in the quantitative phase, influenced parish engagement. At the data analysis stage, the researcher used content analysis of written or recorded material from participants and behavioral observations from the natural environment through grounded theory methods (Creswell, 2003; Cooper & Schindler, 2011). Data were collected from individuals, groups, and texts within a parish social context that frame the study (Cooper & Schindler, 2011).

The qualitative phase in the study focused on exploration and explanation of the results of the statistical tests obtained in the quantitative phase. The focus of organizational culture, motivation, commitment, engagement, and servant leadership is suited for qualitative approach to research because, according to Myers and Hansen (2006), qualitative methods of research are used to study phenomena that are contextual in nature, phenomena that cannot be fully comprehended without the contexts within which they appear. Therefore, organizational culture needed to be studied within a particular context and unique situation, the Catholic parish communities. Instead of using only statistics to evaluate correlations, this study used the words, personal narratives, and expression of ideas, thoughts, and experiences of study participants to extract meaningful common themes (Myers & Hansen, 2006). Moreover, as Creswell (2007) pointed out, the researcher wanted to derive a complex understanding of the issue relating to behavioral and attitudinal effects of parish culture, understand the real situational contexts of the participants, and develop theories. The process of qualitative study, according to Creswell

(2007), began with general assumptions fundamental to qualitative study, a worldview, and theoretical lens that shape the study. In scientific research, the actions of researchers are patterns of beliefs and practices that guide inquiry within a discipline by providing lenses, frames, and processes through which investigation is accomplished and researchers generate and interpret knowledge about reality (Weaver & Olson, 2006). This means that such methods like interviews, focus group discussions, and observations used in this study are dominant in the naturalistic research procedure.

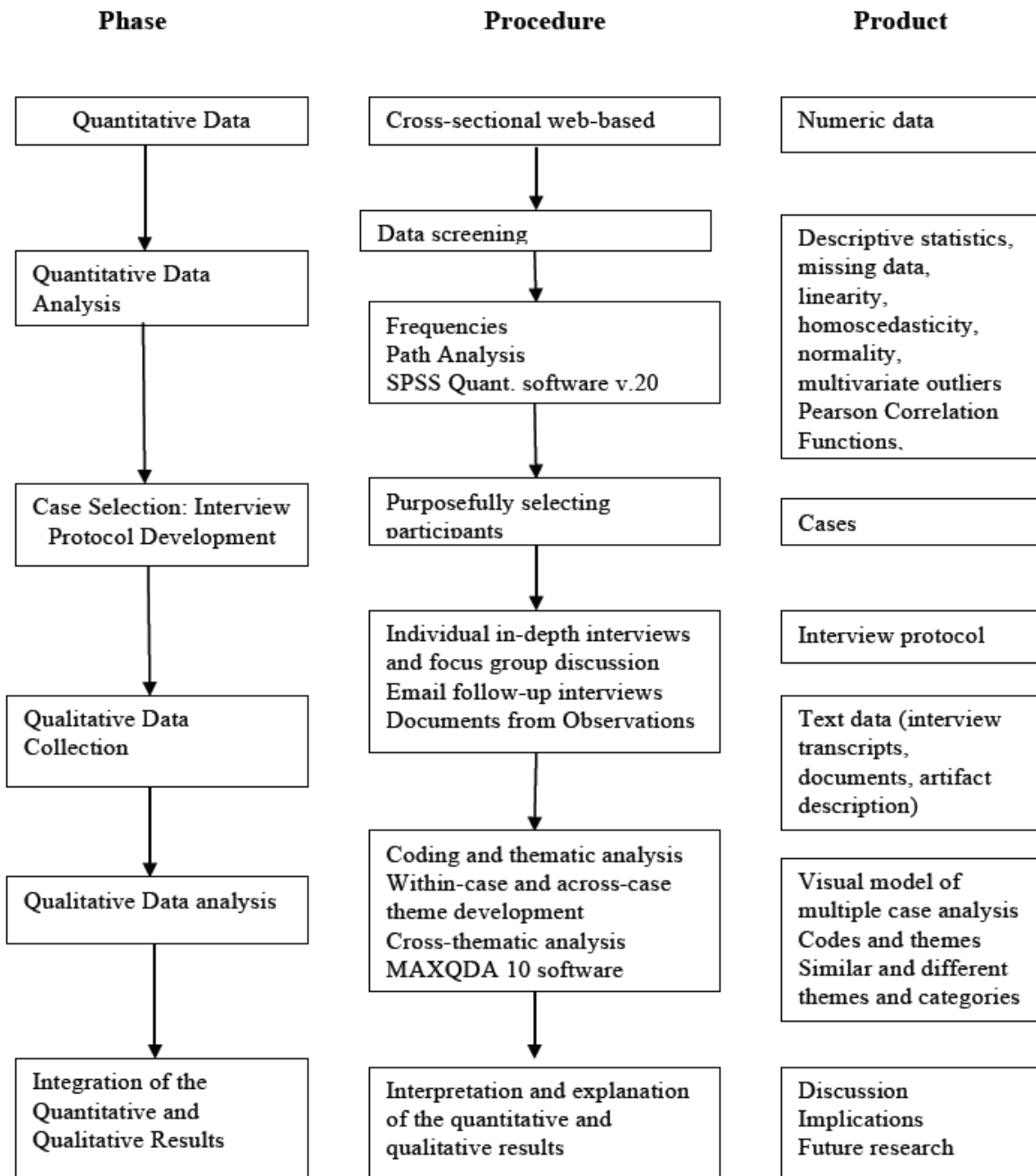


Figure 3: Visual Model of sequential explanatory mixed method procedures adapted from Ivankova and Stick (2007).

**Validity Issues in mixed methods.** Mixed method designs involve the combination of complementary strengths and nonoverlapping weaknesses of quantitative and qualitative research. Onwuegbuzie and Johnson (2006) demonstrated the complexity of assessing the validity of findings. They recommended the use of the term “legitimation” as a term for the criteria of assessment of quality mixed method studies. However, this does not mean the use of “validity” for quantitative studies and “credibility, trustworthiness, dependability, and plausibility” for qualitative study in mixed method research is not possible. For instance, Onwuegbuzie and Johnson (2006, p. 293) recommended multiple validities legitimation in mixed research which refers to “the extent to which all relevant research strategies are utilized and the research can be considered high on multiple validities.” Thus, in addressing legitimation of the quantitative phase, relevant quantitative validities were utilized and realized; when addressing legitimation of the qualitative phase the qualitative “validities” were utilized and attained; and during integration of the quantitative and qualitative findings, the relevant integration legitimation was addressed and achieved in order to accomplish strong meta-inferences (Onwuegbuzie & Johnson, 2006).

**Credibility, dependability, objectivity, and transferability.** The criteria for judging a qualitative study differ from quantitative research. In qualitative design, the researcher pursued believability, based on coherence, insight, and instrumental utility and trustworthiness through a process of verification rather than through traditional validity and reliability measures in quantitative designs (Eisner, 1991). The uniqueness of the qualitative study within a specific parish social context in a Midwestern Diocese prevented its exact replication in another social context. However, statements about the researcher’s positions such as the central assumptions, the selection of participants, the biases, and values of the researcher may enhance the chances of



the study being replicated in another setting (Creswell, 2003). The researcher attempted to adhere to standards of traditional scientific research criteria. These criteria include internal validity (credibility), external validity (transferability), reliability (dependability) and objectivity (confirmability) (Guba & Lincoln, 1994).

Three primary forms were used in the qualitative study to determine the credibility and reality of the information. These were: (a) triangulation, converging different sources of information such as interviews, observation, and focus group; (b) member checking, getting feedback from study participants on the accuracy of the identified categories and themes; and (c) external audit, a thorough review of the study by an outside person or agency (Creswell, 2003). The credibility of the research was assisted by prolonged engagement in the field. Attempts were made to ensure that participants from a variety of parishes were represented in the sample.

The parish phenomena had been studied for two years in this research. During that time, not only were parishioners interviewed as they shared their parish experiences but the interview data were also cross-checked (triangulated) through two focus group sessions. Focus group discussions were useful for presenting emerging data to different participants and for receiving important correction, direction, and feedback (Morrow, 2005). Again, the initial findings were also presented to an agency supporting parish ministries for their comments and feedback. To ensure the research was authentic, just, and honest account, some participants were given a copy of the initial findings for comments.

According to Bosch (2010), even though it may be impossible to know whether a particular theoretical claim is epistemologically objective or not, it may be recognized as plausible when it is felt to be in some accordance with empirical findings, subjective or intersubjective ideas, thoughts, feelings, opinions and cultural categories used by others. In

qualitative research, for a study to claim plausibility, the emerged meanings have to be tested for confirmability (Miles & Huberman, 1994). Hence, openness, honesty, and responsibility were particularly essential in the assessment of the plausibility of theoretical claims (Bosch, 2010). In the study process, a database of the audio and transcribed interviews and focus group discussions and the *MAXQDA II* (qualitative data analysis software) results were preserved so that emergent concepts and themes from the study could be traced to their source for verification.

To ensure that the findings of this study can be transferred to other parish and social contexts, adequate caution was taken to describe the social context and the characteristics of the sample, the theoretical assumptions, and the paradigm that underpinned the study. However, the concept of transferability, in this study, was not followed in a positivist epistemological sense. In the spirit of critical realism, the intention was to achieve a plausible, defensible, and deep explanation of parish life, leaving the issue of generalization an empirical one for further study (Harrison & Easton, 2004). According to Guba and Lincoln (1994), the dependability of a research can be enriched by the use of an inquiry audit. In the audit, the processes and findings of the study are reviewed for consistency.

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**Ethical considerations and research permission.** Ethical issues in research were very important because they showed how researchers can be honest and respectful to participants and other individuals who were affected by the study (Gravetter & Forzano, 2012). The researcher

was ethically responsible. The ethical responsibility involved: (a) the responsibility to ensure the dignity, privacy, and welfare of individuals who participated in this study, and (b) the responsibility to ensure that public report of the study presented accuracy and honesty (Gravetter & Forzano, 2012). To protect participants and ensure the integrity of the research designs, the researcher strictly followed procedures to safeguard the confidentiality and privacy of the participants. Ethical issues were addressed at each phase of the study. In compliance with the guidelines of the Institutional Review Board (Appendix F), the permission for conducting the research was filed and obtained through Western Institutional Review Board (WIRB).

Even though the study was conducted in a normal parish social setting, it did not fall in the sensitive category of research, and the subject population (parishioners) was all over eighteen years. An informed consent form was developed indicating that participants had guaranteed and well-protected rights to or not to participate in the study (Appendix H). Participants gave their informed consent before participating in this study. In the data analysis, the anonymity and privacy of participants were protected by numerically coding returned questionnaires and keeping the study responses confidential.

While conducting and analyzing the individual interviews and focus group discussion, selected participants were asked not to mention their personal names. Where certain names were unintentionally mentioned, fictitious names were assigned for use in the describing and reporting the results. All study data (survey electronic files, interview tapes, and transcripts) were kept in locked metal file cabinets and also saved on a secured server in the researcher's office and would be destroyed after a reasonable period of time. Participants were informed that summary data would be disseminated to certain academic institutions but that it would not be possible to trace responses to individuals.

During the research process, ethical issues of fraud and plagiarism were fully addressed (Gravetter & Forzano, 2012). The researcher did not fabricate data or make false, fraudulent, and deceptive statements about the research findings or publication. To avoid plagiarism, the researcher did not present portions of the other work as his own even if the data or sources are cited occasionally. All data and other information were cited appropriately according to American Psychological Association (APA) style. Because participants in this study were parishioners and the researcher was a pastor, the research objectives and the role of the pastor-researcher were discussed with participants.

**The role of the researcher.** The researcher's role in a scientific study was important in dealing the ethical issues in research. There was a clear difference regarding the involvement of the researcher with data collection in the two phases of this study. In the quantitative phase, the researcher administered the web-based survey and collected the data using the standardized research procedures, such as sampling, distribution of questionnaire, selection of appropriate measures, and reliability and validity checks of the research instrument. The data analysis was performed using rigorous statistical analysis and techniques with the help of *SPSS* quantitative data analysis software. There was more neutrality in quantitative methods (Cooper & Schindler, 2011).

In the qualitative phase, the researcher assumed a more participatory role because of the sustained and extensive experience he had with some participants and research context (Creswell, 2003, p.184) and personal involvement with the research topic. The researcher was a pastor. As a pastor, he had a parish and parishioners to which he provided pastoral care and administration. His personal experiences, theological lenses, and worldview likely mingled and

influenced the interpretation of the findings (Creswell, 2007). Some of the participants also knew the researcher.

All of these experiences introduced a possibility for subjective interpretations of the data creating a potential for bias since objectivity involved a detachment that was practically impossible for the qualitative phase (Longman, Dahlvig, Wikkerink, Cunningham, & O'Connor, 2011). To eradicate these concerns, extensive verification procedures, including triangulation of data sources, member checking, and detailed descriptions of participants and social context were used to establish the accuracy of the findings and to control some of the research issues. While Edwards et al. (2014) postulated both detached and involved qualitative designs based on critical realism paradigm, the researcher employed “a semi-detached” approach in which he detached his views from interfering with responses of participants during interviews, focus group discussions, and coding processes. Furthermore, a careful audit was done by the researcher’s academic advisor and dissertation supervisory committee on all research procedures and data analysis in the study.

### **First Phase: Quantitative Study**

**Participants.** The study participants were part of eight parishes in a Midwestern Diocese of the US. Criteria for the selection of participants were: (a) registered parishioners (b), at least nineteen years of age, and (c) employees and volunteers of parish schools that are directly attached to a parish. The final sample for the first phase of the study (quantitative phase) consisted of 214. Participants were at least 19 years of age. In terms of gender, 84 (39.25%) were males and 130 (60.75%) were females. In all, participants responded to 117 survey items.

**Sampling.** For the purpose of the quantitative phase of the study, convenience and purposeful sampling (Creswell & Plano Clark, 2011) was used to select participants from eight

parishes. Convenience sampling involved “drawing samples that are both easily accessible and willing to participate in a study” and purposeful sampling involved selecting participants based on the specific purpose like location (Creswell & Plano Clark, 2011, p. 201). The sample included about 214 participants and 175 after the final data screening.

**Measures.** The study used a number of instruments to measure the constructs in order to provide items in a research to which the participant responded.

***Measures of organizational culture.*** Organizational culture was measured by the revised version (Sarros, Gray, & Densten, 2002) of O’Reilly, Chatman, and Caldwell’s, (1991) Organizational Culture Profile adapted for parish setting. For instance, the term “organization” was replaced with “parish” (Appendix A). The Organizational Culture Profile (OCP) examined how members of the parish experienced the culture as it was designed to measure an organization’s norms and expectations (Tracey, 2007). The adapted instrument consisted of 28 items using the 1-5 Likert scale (1 = not at all, 5 = very much) to assess parish culture (e.g. “To what extent is your parish recognized for being people-oriented community”). The scale was chosen over others (e.g. organizational culture instruments, organizational culture assessment instrument) because of its ability to assess multidimensional components of organizational culture, relatively small number of scale items (28 items), and its strong psychometric properties (Tracey, 2007; Zachariadou, Zannetos, & Pavlakis, 2013). Inter-item reliability of the scales using Cronbach’s alpha was .96.

***Measures of organizational commitment.*** Organizational commitment was measured by the revised version of Meyer and Allen’s (1997) Organizational Commitment Scale (Appendix B) by Jaros (2007). It was adapted for parish setting. For instance, the term “organization” was replaced with “parish” (Appendix B). Participants completed the revised version of Meyer and



Allen's (1997) measures of commitment adapted into parish settings with 20 scales items (a Cronbach's alpha = .77, e.g., "I am very happy being a member of my parish"). The scales were measured on 5-point Likert scale (1 = strongly disagree, 5 = strongly agree).

***Measures of organizational motivation.*** Motivation was measured by Barbuto's (2005) Motivation Sources Inventory (Appendix E). The Motivation Sources Inventory (MSI) was developed for self-assessment so the self-rater version was administered to participants. The MSI, modified for parish settings (e.g. "When choosing parishes to minister for, I look for one that supports my beliefs and values"), consisted of 29 subscales measured on a seven-point Likert scale (1 = strongly disagree, 7 = strongly agree). The Inter-item reliability of the adapted MSI scales using Cronbach's alpha was .85.

***Measures of servant leadership.*** Servant leadership was measured by Barbuto and Wheeler's (2006) Servant Leadership Questionnaire (Appendix D). Factor analysis of the Servant Leadership Questionnaire (SLQ) resulted in five empirically and conceptually distinct subscales: altruistic calling; emotional healing; wisdom; persuasive mapping; and organizational stewardship (Barbuto & Wheeler, 2006). The 23-item Likert-type scale, modified for parish settings (e.g. "My pastor sacrifices his own interests to meet others' needs"), measures the presence of servant leadership characteristics with higher scores indicating the presence of more servant leadership characteristics. Psychometric analysis of the instrument established Cronbach's alpha reliability coefficients of .97 for the self-rated version. The choice of SLQ was due to two reasons. Barbuto and Wheeler (2006) provided psychometrics and conceptual information on the SLQ. Additionally, the SLQ's ability to assess servant leadership behavior of individual pastors as opposed to measuring servant leadership levels in the whole parish as was Laub's organization leadership assessment (Dannhauser & Boshoff, 2007).

**Measures of engagement.** Organizational engagement was measured by Schafeli et al.'s (2002) Utrecht Work Enthusiasm Scale (Appendix C). The 17-item Utrecht Work Enthusiasm Scale (UWES), modified for parish settings, includes a 6-item subscale for *vigor*, a 5-item subscale for *dedication*, and a 6-item subscale for *absorption*. These items cover three aspects of the operationalized engagement concept: *vigor* (sample item: "I feel strong and vigorous in my parish"), *dedication* (sample item: "I am enthusiastic about my parish"), and *absorption* (sample item: "I get carried away by my ministry at my parish"). The total Cronbach's alpha for this scale was .95 showing high reliability and psychometric properties. This scale was chosen because, as Christian and Slaughter (2007) indicated in their meta-analytic study, the UWES is the only engagement instrument that supports a clear three-factor structure. Similarly, the study of Nerstad, Richardson, and Martinussen (2010) supported, with more evidence, the three-dimensional factorial validity of the UWES scale.

**Control variable.** Sonnentag (2003) argued that gender, age, and tenure or membership can affect engagement. To control for the effects of demographic factors series of demographic variables was included in the data collection and analysis: age in years, gender (male or female), income level, tenure, or membership with the organization in years, and education level (high school, associate degree, bachelor's degree, and graduate).

**Quantitative data collection.** The primary technique for collecting the quantitative data was questionnaires or surveys containing items. With permission, measures of organizational culture, commitment, motivation, servant leadership, and engagement were adapted and designed with appropriate demographic questions for the participants. The demographics provided information regarding participants' age, gender, tenure, type of parish, educational level, and whether they attend church with family or alone. The surveys, designed using *SurveyMonkey*,

were web-based and accessed through the URL that was sent to the selected participants via email. Web-based surveys ensured that participants' responses were automatically stored in a database and was easily converted into numeric data in Excel or *SPSS* formats for analysis.

With permission from eight parishes and the help of those parish secretaries, the survey was e-mailed to participants in the study. An informed consent form was on the opening page of the survey explaining the purpose of the study, rights, and responsibilities of participants. By clicking on the survey web-link, participants expressed their freewill and compliance to participate in the study and complete the survey. An e-mail reminder was sent out (a) one week after distributing the survey URL, (b) two weeks later, and (c) a month later stating the importance of the participants' input for the study.

**Quantitative data analysis.** The data were cleaned using listwise deletion. The research model was tested with path analysis as the appropriate statistical technique for testing the degree of 'fit' between the model and the observed set of correlations between the variables in the research model using *SPSS*. The sample size ( $n=175$ ) was large enough for a test for statistical multiple correlations at a significance level of .001.

### **Second Phase: Qualitative Study**

**Sampling.** For the purposes of the qualitative phase of the study, purposeful sample was used. Purposeful sampling implied deliberately selecting individuals in order to understand the central phenomenon of the study (Creswell, 2007). The idea was to purposefully select participants who would best answer the research questions. Due to the nature of the explanatory sequential method of this study, the selection of the participants for the qualitative phase depended on the research findings from the quantitative phase. Based on the findings, maximal variation sampling, in which the researcher samples individuals differing on some characteristic,

was used. This allowed the researcher to present multiple perspectives of individuals to represent the complexity of parish culture (Creswell, 2002). Thirty-four (34) parishioners from different parishes in a Midwestern Diocese participated in the interview and focus group discussions. Sixteen (16) parishioners participated in the face-to-face joint or individual interviews. There were two focus group discussions made of nine participants each.

**Interview protocol development.** The content of the interview protocol was underpinned by the findings from the quantitative phase of the study. The interview questions were exploratory in nature and based on themes covered in the survey (Appendix G). Because the goal of the qualitative phase was to explore and explain the outcome of the statistical tests (Creswell, 2003), the researcher wanted to understand how certain predictor variables differently contributed to parish engagement and commitment. Three open-ended questions explored parish organizational culture and its relationship with commitment and engagement, which demonstrated statistically significant correlation. One open-ended question explored the relationship between organizational culture and motivation, which did not show any significant correlation in the quantitative study. Even though organizational culture did not show any significant contribution to motivation, its important role in motivating people had been reported by other researchers.

Four open-ended questions explored the role of commitment and motivation to organizational engagement. Three open-ended questions explored the pastor as servant leader and his interactional role in the parish ministry in ensuring commitment and engagement, which showed no significance in the quantitative study. The lead questions were designed to facilitate open dialog with parishioners in order for them to share their perspectives, thoughts, and experiences of parish life. Because the interviews and discussions were based on semi-structured

process, the researcher asked additional questions to probe for more opinion from respondents. The probing questions included: Would you give me an example? Can you elaborate on that idea? Would you explain that further? I'm not sure I understand what you're saying. Is there anything else?

Although the researcher had some pre-planned questions to ask participants during the interviews or focus group discussions, he allowed questions to flow naturally, based on information provided by the respondents. The researcher did not insist on asking specific questions in a specific order. In fact, the flow of the conversation dictated the questions asked, those omitted, and the order of the questions. The researcher served as the moderator of the interview and focus group discussions. The interviewer made the interviewees feel comfortable by showing interest in what participants are saying, using appropriate body language, and keeping personal opinions in check. The sessions were audio-taped and later transcribed by an external agency contracted by the researcher.

Following the study by Hanton, Cropley, Neil, Mellaliue, and Miles (2007), the interview and focus group processes consisted of three sections. Section 1 was the introductory comments such as assurance of confidentiality and privacy, the purpose of the interview session, declaration of participants' rights, informed consent, and request for honest answers, audio tape recording, duration, and other logistics to facilitate the process. Section 2 consisted of the actual interview involving participants sharing their experiences, ideas, and thoughts on the research questions. Section 3 (concluding session) involves a set of questions to encourage feedback from the participant on the interview process with the purpose identifying any interview biases and addressing any concerns that participants may have. The participants were thanked for sharing their insights. Some of the interviews took place in the homes, offices, and parishes of

participants depending on what they preferred or was convenient. The focus group discussions took place at a designated place convenient to participants.

**Qualitative data collection.** Qualitative data were collected through interview, observation, and focus group discussions. Based on critical realism, semi-structured interview guide was used (Appendix G). The semi-structured interview started with certain specific topics and introductory questions followed with interview probes (Cooper & Schindler, 2011). This approach helped develop a dialog between the interviewer and participants, ensuring creativity, flexibility, clarity, and elaboration in the interview process leading to variety of ideas (Beck & Perry, 2008; Cooper & Schindler, 2011). It provided a direct report that allowed greater depth of exploration, a deeper understanding of the participants' dynamics, and a fuller appreciation of the contexts that surrounded certain pastoral episodes (Beck & Perry, 2008). Face-to-face interviews and focus group discussions were conducted after the findings from the quantitative phase.

Fourteen face-to-face interviews were conducted from May 15 to July 10, 2015. Open-ended questions and prompts were used to encourage participants to reflect on all the functional areas of parish life based on the quantitative findings. The interview guide included questions like the following: "What words or phrases would you use to describe your parish?" "What are some of the things or services about your parish that draw you to stay or minister at your parish?" "How do you get involved in your parish?" "How should your parish community motivate people to become active in parish life?" The data were triangulated by 2 focus group discussions held on July 15/19, 2015. The durations of the interviews and focus group discussions were between 20 and 40 minutes. The interviews and focus group discussions were digitally audio-recorded and transcribed verbatim by an independent agency before the analysis

(Appendix I). The transcribers consented to confidentiality and privacy of participants' information.

**Grounded theory.** Grounded theory was used for this study because of its ability to generate a theory regarding patterns of behavior within a given substantive situation (Gregory & Jones, 2009) in parish life. Grounded theory is also in accordance with the study paradigm - critical realism. Developed in 1967 by two renowned sociologists and researchers, Barney Glaser and Anselm Strauss, grounded theory is an inductive methodology (Charmaz, 2006). The goal of grounded theory in this study was to generate and discover a conceptual theory that accounted for the patterns of behavior relevant and pertaining to the participants in parish ministry (Creswell, 2007; Gregory & Jones, 2009). "Data collection, coding, and analysis" were pursued "simultaneously, following a non-linear and interactive process" (Gregory & Jones, 2009, p. 774). In this light, the researcher used flexible guidelines for data collection, focused on developing theory about parish culture, motivation, commitment, servant leadership, and engagement in ministry gleaned from the experiences of parishioners within embedded networks of parish situations and relationships (Charmaz, 2006; Creswell, 2007).

**Qualitative data analysis.** In the qualitative analysis, each interview or focus group discussion was audio taped and transcribed verbatim (Creswell, 2005). Transcribed data were coded and analyzed for themes with the help of the *MAXQDA 11*. By using grounded theory, the steps in the qualitative analysis included the procedure and process of developing categories of data (open coding), interconnecting the various categories (axial coding), building stories that connect the various categories, and culminating in theoretical propositions (Charmaz, 2006; Creswell, 2007). An inductive approach used to guide this analysis process resulted in the development of themes that were closely linked to the data.

In the first place, there was a preliminary exploration of the data that involved reading through the transcripts and writing memos. The researcher became familiar with the data. Technical words in parish life misspelt by the transcriber were corrected. Then, the transcribed and formatted data were imported into *MAXQDA II* software. A list of initial codes was generated based on the inductive analysis of the interview data from the sampled participants. There was line-by-line coding involving highlighting and collecting in vivo codes that represented specific terms used by the participants used to ascribe meaning to their thoughts, opinions, and actions. Large amounts of data were organized and reconstituted into new categories with the purpose of adding meaning and clarity to the emerging data. Subcategories of categories were developed and linked together.

In order to bring more focus to the analysis, interview data were assessed for recurring codes and code themes. Codes that helped combine multiple ideas and concepts were selected thereby refining the data (Charmaz, 2006). The codes were then sorted into functional themes with the aim of attaining both internal homogeneity (themes held together in a meaningful way) and external homogeneity (clear differences among themes) (Washington, Demiris, Parker Oliver, Wittenberg-Lyles, & Crumb, 2012). Various constructs, relationships between coded themes, and corresponding explanation about these relationships emerged. The analysis was conducted not in a linear fashion but through a recursive process, going back and forth across the steps to construct, cross-checking, and amending emerging themes (Braun & Clarke, 2005).

### **Chapter conclusion**

This chapter discussed the methods for this study. The methods consisted of the sequential explanatory mixed method design involving quantitative phase followed by the qualitative phase of the study. The quantitative phase involved the use of surveys for data



collection and statistical tools for data analysis. The qualitative phase involved the use of face-to-face interview, observation, and focus group discussions for data collection and grounded theory for data analysis. The study employed critical realism paradigm. The next chapter (Chapter 4) discusses the findings from the quantitative and qualitative analysis.

### Chapter IV: Results

The analyses included both quantitative and qualitative approaches. In line with the sequential explanatory method, the findings are presented sequentially, beginning with the quantitative findings and followed by the qualitative results.

#### Quantitative Analysis

**Descriptive statistics.** Table 2 provides a display of descriptive statistics, including means, standard deviations, and Cronbach alphas, for all of the variables in the study.

Table 2

*Descriptive Statistics for Variables in Study (n = 175)*

Construct	Mean	Standard Deviation	Cronbach's Alpha
Parish Culture	3.89	.72	.96
Commitment	3.34	.41	.77
Motivation	2.83	.39	.85
Servant Leadership	3.51	.81	.97
Engagement	4.09	.90	.95

**Correlations.** Before employing the path analysis for this study, the variables in the research model were examined to determine the significant correlation among them (Table 3). Significant correlation coefficients range from 0.21 to 0.61. The analyses revealed that parish culture was positively related to commitment ( $r = .47, p < .01$ ), to engagement ( $r = .48, p < .01$ ), and to servant leadership ( $r = .61, p < .01$ ). Additionally, commitment was positively related to engagement ( $r = .60, p < .01$ ), to servant leadership ( $r = .41, p < .01$ ), while servant leadership was positively correlated with engagement ( $r = .46, p < .01$ ). Motivation was positively related

to commitment ( $r = .21, p < .01$ ). However, there was no significant correlation between motivation and parish culture ( $r = .05, p = .49$ ), servant leadership ( $r = .01, p = .95$ ), and engagement ( $r = .10, p = .20$ ). The size of the correlation coefficients shows that there is a low possibility of multicollinearity. Generally, correlations above 0.70 are suspect for multicollinearity (Kim, 2001).

Table 3

*Correlations between Variables in the Study (N=175)*

	Parish Culture	Commitment	Motivation	Servant Leadership	Engagement
Parish Culture	1				
Commitment	.48**	1			
Motivation	.05	.22**	1		
Servant Leadership	.61**	.41**	.01	1	
Engagement	.47**	.60**	.10	.45**	1

\*\*Correlation is significant at the 0.01 level (2-tailed tests).

**Analysis of initial path model.** An initial analysis of data was conducted to examine the path model. Model fit was assessed via commonly used fit statistics provided by AMOS. Table 4 shows the summary of fit for initial and revised model analysis. The initial analysis indicated the following model fit indices for the model:  $\chi^2 = 144.32$  (degrees of freedom = 13), CFI = .633, RMSEA = .241, SRMR = .038, GFI = .845, RFI = .193. Thus, the initial model did not fit well.

Table 4

*Summary of model fit*

	$X^2$	DF	CFI	RMSEA	SRMR	GFI	RFI
Initial analysis	144.32	13	.633	.241	.038	.845	.193
Revised analysis	.565	3	1.00	.000	.004	.999	.992

Initial results of effects coefficients of path analysis are presented in Table 5 and Figure 4 and identify the paths of each of the variables and how they influence parish engagement. Motivation (e1), commitment (e2), and engagement (e3) are endogenous variables in the model whereby their variances can be explained in part by other variables in the research model. The results showed that parish culture was found to have no significant correlation with motivation ( $\beta = .07, p = .449$ ). Moreover, parish culture was found to be paths that positively related to commitment ( $\beta = .33, p < .001$ ) and marginally related to engagement ( $\beta = .15, p = .054$ ). Motivation had positive relationship with commitment ( $\beta = .19, p < .05$ ) but did not significantly relate to engagement ( $\beta = .01, p = .848$ ). Commitment significantly related to engagement ( $\beta = .45, p < .001$ ). According to Kline (2005), when the absolute value of the path coefficient is smaller than .10, the effect is considered as small; between .10 and .50, the effect is considered as medium; and for path coefficient greater than .50, the effect is considered as large. Thus, Hypotheses 1, 2, 4, and 5a were supported by the results but hypotheses 3 and 5b were not supported.

**Mediated relationships.** As shown in Table 5 and Figure 4, with all the mediation paths described in Hypothesis 6a and 6b included, parish culture was positively related to commitment ( $\beta = .33, p < .001$ ), which in turn was positively related to engagement ( $\beta = .45, p < .001$ ).

However, parish culture was not significantly related to motivation ( $\beta = .07, p = .449$ ), which in turn was not significantly related to engagement ( $\beta = .01, p = .848$ ). Thus, commitment partially mediated the relationship between parish culture and engagement. However, motivation did not mediate the relationship between parish culture and engagement. While Hypothesis 6a was fully supported, Hypothesis 6b was not supported.

Table 5

*Standardized path weights of the initial analysis of the model*

	Direction of Path	Estimates	P-Value
Parish Culture	→ Commitment	.33	.000
Parish Culture	→ Motivation	.07	.449
Servant Leadership	→ Motivation	-.03	.731
Motivation	→ Commitment	.19	.003
Servant Leadership	→ Commitment	.19	.019
Motivation	→ Engagement	.01	.848
Parish Culture	→ Engagement	.15	.037
Commitment	→ Engagement	.45	.000
Servant Leadership	→ Engagement	.18	.017
Servant Leadership as moderator	→ Parish Culture & Commitment	-.11	.101
Servant Leadership as moderator	→ Parish Culture & Motivation	.02	.839
Servant Leadership as moderator	→ Commitment & Engagement	-.08	.151
Servant Leadership as moderator	→ Motivation & Engagement	-.02	.716

***Moderated relationships.*** The path analysis in Table 5 and Figure 4 shows the relationship between servant leadership and motivation ( $\beta = -.03, p = .731$ ), commitment ( $\beta = .20, p < .05$ ), and engagement ( $\beta = .18, p < .05$ ). Hypotheses 7a, 7b, 7c, and 7d describe the moderating role of servant leadership in the models. The results of the moderation models are revealed in Table 5 and Figure 4. The analysis showed that paths of moderating effects of servant leadership on parish culture and motivation ( $\beta = .02, p = .839$ ), on parish culture and commitment ( $\beta = -.11, p = .101$ ), on commitment and engagement ( $\beta = -.08, p = .151$ ) and on motivation and engagement ( $\beta = -.02, p = .716$ ) were not significant. Servant leadership did not show any interactive effects in the study model. Thus, Hypotheses 7a, 7b, 7c, and 7d were not supported by the results.

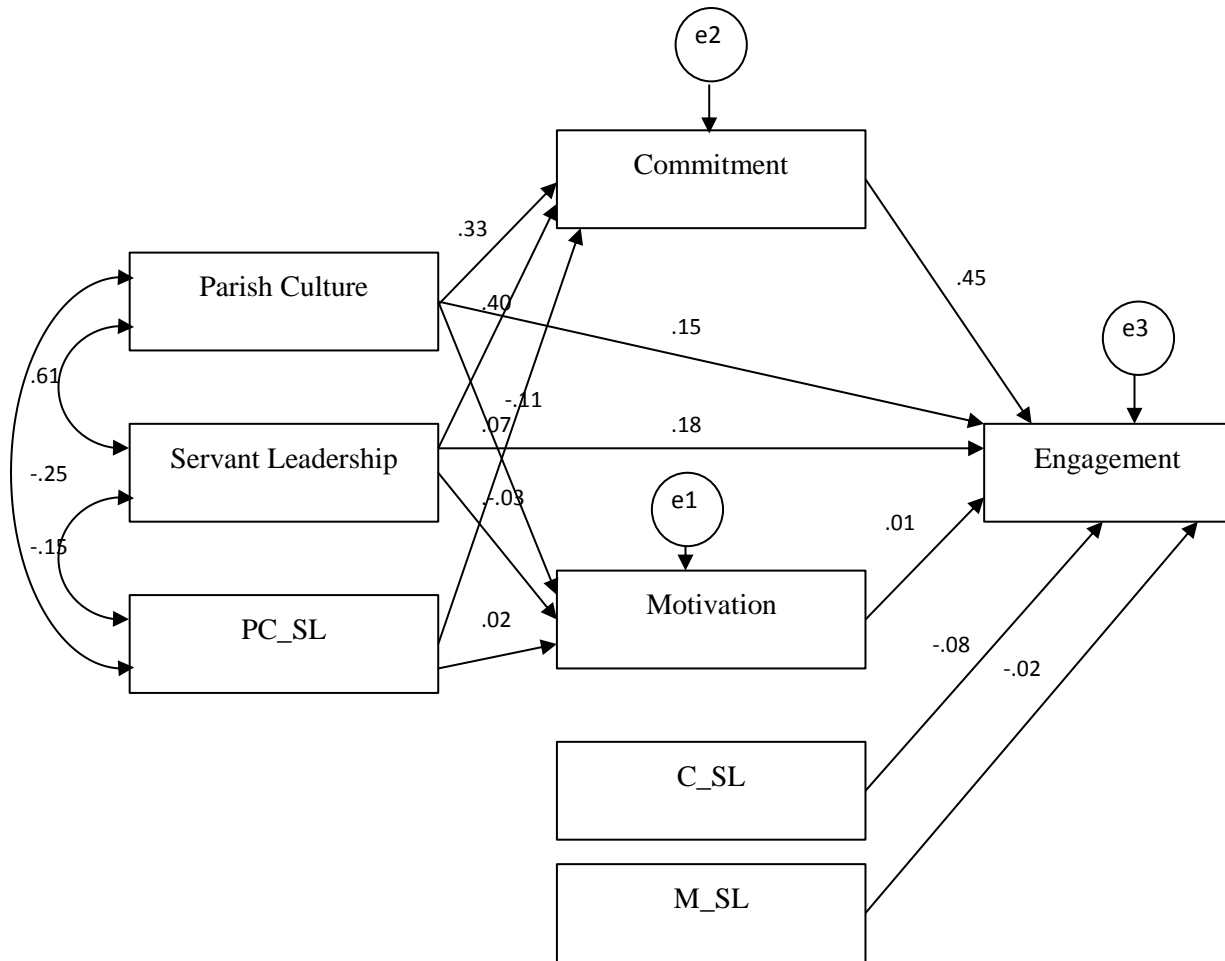


Figure 4: The standardized path coefficients of the initial analysis of model.

Note. PC\_SL = Servant Leadership moderating parish culture and motivation; C\_SL = Servant leadership moderating commitment and engagement; M\_SL = Servant leadership moderating motivation and engagement; e1, e2, and e3 are endogenous variables.

**Total, direct, and indirect effects.** The results of the initial analysis showed standardized total, direct, and indirect contributions of motivation, parish culture, commitment, and servant leadership on parish engagement (Table 6). Total contribution of parish engagement was due to the total effects of motivation ( $\beta = .01$ ), servant leadership ( $\beta = .26$ ), parish culture ( $\beta = .30$ ), and commitment ( $\beta = .45$ ). The results provided support for direct effects of servant leadership ( $\beta = .18$ ), parish culture ( $\beta = .15$ ), commitment ( $\beta = .45$ ), and motivation ( $\beta = .01$ ) on engagement. Moreover, the results showed the indirect contribution of servant leadership ( $\beta = .08$ ) and parish culture ( $\beta = .15$ ) on engagement levels of parishioners. Thus, the contributions of servant leadership and parish culture were established through the direct and indirect relationship with engagement while motivation had only direct contribution to engagement. In all, commitment had the highest contribution towards engagement.

Table 6

*Initial Standardized total effects, direct and indirect effects of the model on engagement*

	Parish Culture	Commitment	Motivation	Servant Leadership
Total Effect	.30	.45	.011	.26
Direct Effects	.15	.45	.011	.18
Indirect Effects	.15	.00	.00	.08

**Analysis of revised path model.** The revised path model involved the analysis of the data without the non-significant relationships. Thus, there were two exogenous variables commitment (e1), and engagement (e2). The revised analysis indicated the following model fit indices for the model:  $X^2 = .565$  (degrees of freedom = 3), CFI = 1.00, RMSEA = .000, SRMR = .004, GFI = .999, RFI = .999 (Table 4). Therefore, the revised model showed a very good fit.



The results of the effects coefficients of the revised path analysis are presented in Table 7 and Figure 5 to identify the paths of each of these variables.

Table 7

*Standardized path weights of the revised model*

	Direction of Path		Estimates	P-Value
Parish Culture	————→	Commitment	.35	.000
Motivation	————→	Commitment	.19	.003
Servant Leadership	————→	Commitment	.20	.019
Parish Culture	————→	Engagement	.16	.037
Commitment	————→	Engagement	.45	.000
Servant Leadership	————→	Engagement	.18	.017

The results of the revised analysis show that parish culture was found to have be paths that positively related to commitment ( $\beta = .35, p < .001$ ) and to engagement ( $\beta = .16, p < .05$ ).

Commitment was significantly related to parish engagement ( $\beta = .45, p < .001$ ). The correlation between parish culture and servant leadership showed a positive covariance ( $\beta = .35, p < .001$ ) in the revised analysis.

**Mediated relationships.** As shown in Figure 5, the mediated path showed that parish culture was positively related to parishioner commitment ( $\beta = .35, p < .001$ ), which in turn was positively related to parish engagement ( $\beta = .45, p < .001$ ). Thus, commitment partially mediated the relationship between parish culture and engagement.

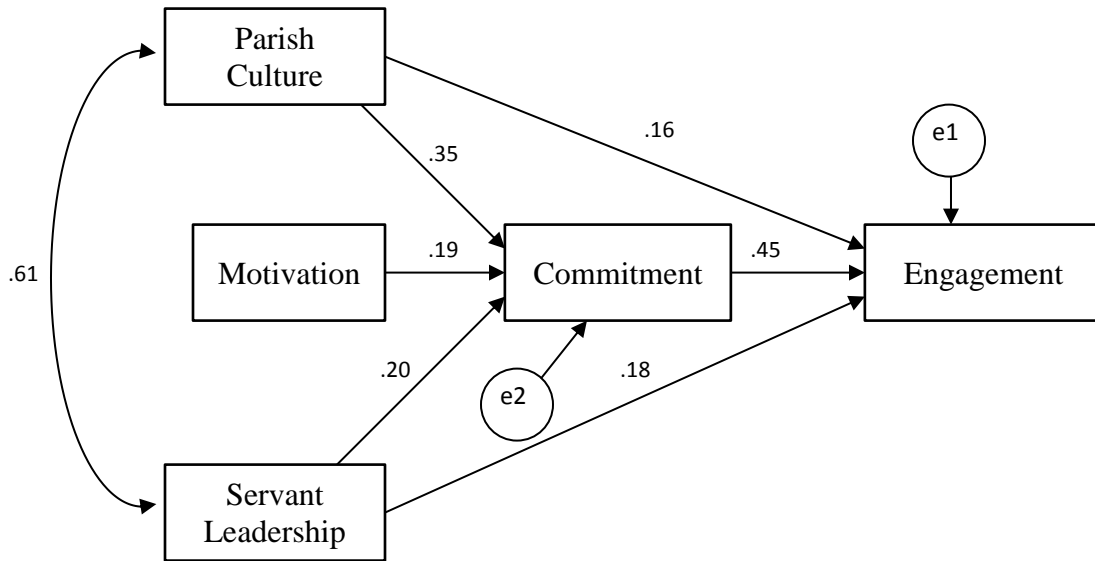


Figure 5: Path model of the standardized path coefficients of the revised analysis.

**Total effects, direct and indirect effects.** Table 8 shows the standardized total, direct, and indirect effects of the revised model. The total contribution of parish engagement was due to the total effects of motivation ( $\beta = .09$ ), servant leadership ( $\beta = .27$ ), parish culture ( $\beta = .31$ ), and commitment ( $\beta = .45$ ). The results presented in Table 8 provide support for direct effects of servant leadership ( $\beta = .18$ ), parish culture ( $\beta = .16$ ), and commitment ( $\beta = .45$ ) on engagement. Moreover, the analysis shows the indirect contribution of servant leadership ( $\beta = .09$ ), parish culture ( $\beta = .15$ ), and motivation ( $\beta = .09$ ) via commitment on engagement. Thus, the contributions of servant leadership and parish culture were established through the direct and indirect relationship with engagement. While commitment had direct contribution to engagement, motivation had indirect effects through commitment. In all, commitment has the highest contribution towards engagement.

Table 8

*Revised standardized total, direct, and indirect effects of the model on parishioner engagement*

	Parish Culture	Commitment	Motivation	Servant Leadership
Total Effect	.31	.45	.09	.27
Direct Effects	.16	.45	.00	.18
Indirect Effects	.15	.00	.09	.09

### Qualitative Analysis

Qualitative data analysis resulted in the identification of themes deemed to be central to their functions and experience in parish ministry. These are characters of parish life (a sense of community, sacramental life and spiritual life, core ministry programs, and environment and physical appearance), parish leadership (the pastor as organizational leader and the pastor as servant leader), attachment to a particular parish, involvement in ministry, and motivation in ministry. Each theme is also described in detail below.

**Characters of parish life.** The theme of characters of parish life emerged from data provided by participants who cited attributes or traits that are primary defining aspects of their parishes. Segments of data comprising this theme were labeled with codes characters of parish life with its own sub-themes: a sense of community, sacramental life and spiritual life, core ministry programs, and environment and physical appearance were sub-themes reached based on the parishioners' opinions about the characters of parish life. These sub-themes, according to respondents, demonstrated the way of life of a particular parish.

***A sense of community.*** In terms of sense of community, some participants used the following words and phrases to describe their parish: "faith people, people who were seeking

faith or reaching their faith,” “very warm and inviting,” “we are a family not just an hour or a week but always,” “diversity of the parish population there’s also just a lot of different groups of people within the parish,” “community across multiple age levels,” “young, open, welcoming,” “traditional, liberal, or progressive,” “level of excitement” and “a community that did welcome me.” Others also said that: “It is really welcoming community,” “there’s a strong community parish that draws from many, many small towns and communities...many people know each other and have known each other for a long, long time,” “and the size of the parish too is a lot smaller... but it makes it a community, in my opinion.” “You are really a part of a community.”

However, there were some who expressed different views about their parish regarding cliques: “I think for the most part we are a good, welcoming community parish, we do have, and I mentioned this earlier in one of the words I described, we do have unfortunately some cliques. We have some small groups that are maybe not as inclusive or friendly as we would like them to be.” Thus, participants expressed their parishes as bonded together by a sense of faith, welcoming community, and fellowship rooted in their diversity notwithstanding concerns of unfriendly cliques.

***Sacramental and spiritual life.*** The sacramental and spiritual life of community also defines the parish. For instance, a parishioner shared this insight: “If it’s also going to be the community, it’s got to be the liturgy...I think, well the desire for that spiritual nourishment... and that’s kind of nice in a way, because we have our Eucharist.” Another one said, “I appreciate a parish that has a daily weekday mass times that I could attend somewhat regularly with my work schedule as well.” Another also said: “What would be applicable to - when we leave on Sunday, we have to go live our lives, and we need the liturgy to mirror our lives, otherwise it’s not meaningful to us. So, I think, having meaningful sermons keeps us around.”

Another participant also expressed that: “For a church to be valuable, or meaningful to me, you have to have good liturgy, good music, and a good homily. And it’s hard to get in many churches. And I accept the limitations of different churches, but I think that we’ve found this or I found that this has a great meaning to me.” Regarding the sacraments again another respondent said: “I’ve been going to confession at all the different churches just to kind of see how the main priest is in confession. And some of them – you’ll get priests who really want to be there and really want to help you get to heaven in that way. And there’s some that just – it feels like they don’t. And to me, the ones that it feels like they don’t, they’re not really invested in seeing you become better.” Thus, the community needs to be built around the liturgical and spiritual life of their faith founded in Christ Jesus as one parishioner said: “Because I think it’s very important that, you know, the parish isn’t built on the pastor, it’s built on Jesus and it’s built on the sacraments, and the community.”

***Core ministry programs.*** The parish a faith community is also characterized by variety of active ministry programs. The parish life also embraces core attributes of ministry programs apart from the sacraments such as “very strong youth group ... religious education program,” “real meaningful balance of theology, catechesis, apologetics and fun and service,” “social justice and activism,” “spiritual enrichment,” “social justice activities,” and “adult faith formation.” These ignite the life of the community and promote evangelization efforts of the parish.

***Environmental and physical appearance.*** The environmental and physical appearance of the parish also defines the character of beauty of parish life. The appearance includes the environment, the buildings, sense of beauty showing the communal aspect of faith and the presence of God in his people. For instance, one parishioner expressed about the parish

structures: “So many of the other churches are - the architecture is so elegant... And I get the feeling like God is up there. And we pray to him, and we worship him, and we adore him, but he’s in the community. I like the practicality of the building.” The researcher also observed that: “a Catholic Church that is beautiful and built to last is a witness to the incarnation. Its beauty also represents the sacrifices of time, talent, and treasure to build such a temple fit for God. It is not just a meeting hall. This is a temple where God dwells in our midst as Christ his Son came to dwell in our midst ....Here we have built a temple that is beautiful and transcendent and full of God’s presence and grace”

**Parish leadership: The pastor as organizational leader.** Some respondents had preconceptions about what to expect from the leadership in the parish since the pastor is appointed by the bishop without due and direct consultation with the parishioners as seen in other Protestant churches. Some respondents expressed concerns about leadership in their parish: “I think we have some leadership issues right now and I think some of the time you can’t blame everything on leadership.” “I think currently we are lacking strong leadership and that causes a lot of problems. I think that people need to see everything that happens.” Another also expressed about their parish leadership: “I think our pastor is a wonderful spiritual leader...but from a business perspective, from an administrative perspective, from a people leadership dealing with conflict and confrontation and tough issues, he’s not well equipped.” Another participant retorted: “Or he just really doesn’t have any training and leadership and doesn’t understand how an organization needs to be managed and run.”

In contrast to these findings on the leadership processes in the parish, others also expressed good prospects regarding the following leadership qualities: enhancing delegation, building consensus, leveraging parishioners’ expertise and knowledge, ensuring financial

stability, and meeting the spiritual needs of the community. For instance, one parishioner said: “The pastor does a good job, he thinks of trying to build a consensus rather just saying this is how it is...I think that’s probably where the pastor’s been the most effective in, that is how do I set this parish up for sustainability and future success because I’m not going to be here forever.” Another parishioner said: “When conflict has to be resolved he helps resolve it. When financial or strategic decisions need to be made, he’s there to help contribute and to make that. I think he does a good job of leveraging the expertise of his parish council and other parishioners.”

**Parish leadership: the pastor as a servant leader.** Regarding the findings about the pastor as a servant leader, all participants argued that their pastors and priests possess great qualities for service. Some of the servant leadership skills expressed by parishioners include the following.

*Availability, approachability, and willingness to help.* These are what some respondents said about their pastors being available, approachable, and willing to serve them: “He was just there if you needed him for anything. If you have a personal issue, you can call him.” “I felt very comfortable always with him. If there was a need of any sort, you know you could call him” “When conflict has to be resolved he helps resolve it.” “Being able to talk to people, they’re friendly, they are some – somebody that you can – yeah, talk to and like.” “I’d say be available. Like, our church is nice when...you are always out there greeting, and chatting with people. You are always just available. So, people don’t have to make an appointment. They can just do a quick chit-chat, whatever. But, just being seen and available, before mass or after Mass.” “They’re easy to talk to, they have a good sense of humor; they’re a friendly, good, genuine men.” “I think, acting on my personal life, my mother was dying and I started calling for a priest and I couldn’t get the priest to come. Finally I called an old priest that has been a

priest years before and I called him and I said ‘Father, my mother is dying and she needs you’ and he was there in half an hour. I never forgot that, never forgot that. I hear from parishioners that there’s more and more of that where the things that are meaningful in people’s lives, life, death. Those things are meaningful in life. Those are the real important times when people really need their pastors.”

***Loving and compassionate.*** Some parishioners expressed how their pastor shows affectionate love and compassion to the parish, parishioners and the community: “He really truly loves his parish. You know I had a very wise young pastor tell me that really all you have to do is to love your people. As a parishioner, you can tell when a pastor cares about you. Just as a human being, you can tell. They’re just not going through the motions. They really want to be there. It’s a very difficult job to be a parish priest, it’s a very difficult job ... They are just human beings like anyone else.” “Someone who is compassionate towards all of the parishioners. And just having an authentic relationship with each of them, just really caring about the – like about their spiritual growth but also about them as persons, so conversation isn’t just purely about faith, it can be like family life or other aspects of life, would be a good characteristic.”

***Acting like a family man.*** A respondent expressed that parishioners appreciate their pastor knowing and calling them by name: “I come from a really rural community and so my priest that I’m thinking of doesn’t have just one parish, he has a lot of parishes that he serves. But, it’s just so impressive that he knows everyone’s name, and when he walks back down the aisle after church he shakes everybody’s hands and the kids run to the middle of the aisle so that they can touch his hand. When he walks out and makes it to the next one – yeah and we talked about fatherly figures before, he’s more like a grandfather figure to everybody.” Another respondent expressed their expectations about the pastor: “If the pastor can take on a very



fatherly role, it becomes much easier to, you know listen to his homilies, to get involved, to go to mass more. I've had the privilege to have a lot of – or actually most of the priests that I've had at my home parish or here that have become fatherly figures to me through word and action. Could be even as simple as just a joyful greeting when you walk into the space, or coming out to family functions. At one of my other family parishes back home, it was a small town and he would always come out for graduation parties and for weddings, you know, parties and things like that, and he would bring food even. So it's those guys that make it personal rather than, you are my subject...and I am the priest and I am better than you because I'm holier than you, and you have to do what I say, basically.”

***Listening skill.*** Parishioners want their pastors to have time to listen them: “listen to people. Don't make changes, don't make plans, don't have some grand scheme that you're going to impose on a parish, until you have spent a year or so, or more. Just listening and getting to know people. This really is a community, where you can be listened to, if you've got a legitimate, well-thought through, position, or something.”

***Reaching out to the needs of the town or city.*** Some participants expressed that their pastors were not only servant leaders in their churches but also for the entire town or city. One respondent shared this experience: “We had two boys commit suicide the same weekend. Neither was Catholic but he had a personal service and open discussion with anybody who wanted to come and talk about what had happened. It was probably one of the things that I really truly will remember forever because he came into the church dressed as a priest and sat backward in the pew and sat with the kids and was, okay, let's talk about what happened, how you feel and questions that you may have because a lot of people have grown up knowing suicide's a sin. He talked to them about it and it was fabulous. My kids knew it was one of the

best things he could have done and for him to do that when these kids were not Catholic, it meant even more to me because it wasn't one of his own but it affected him.”

Another participant also said: “You know it was good going to church, and talk about feed the hungry, young, poor. But I like how certain priests focus on, you know - there are hungry people four blocks away from here, and there are poor people who live, you know, a mile away from here, and trying to get the church members to help those local people, and identifying specific issues, and the local community, I think is helpful, just comparing that to, you know, talking generally about helping people, or feeding people, and the hungry, or helping poor. I like how certain parishes and priests focus on specific local problems in the communities, and try to encourage church members to assist with those.”

Despite the fact that pastors possess servant leadership skills by virtue of their vocation and formation, there are some pastors, respondents said, who find it difficult or challenging expressing these servant leadership qualities in their ministry: “He's wonderful one-on-one but to get him to come to a function, you know we invited him constantly ‘Please come and participate in the youth group or the high school religious education program or the confirmation programs’ or whatever. He was very reluctant and very uncomfortable to do that. It's funny, it's funny to me that he did, that he was reluctant to do that and he didn't really reach out to people because I think he's very shy,... but when he did do it, he was good at it and I wanted to tell him sometimes! ‘Father, when you come and enjoy the company of these children or enjoy the company of this group of adults, you're very good! You're easy to talk to, you have a good sense of humor; you're a friendly, good, genuine man.’”

Another participant also expressed sentiments about pastors: “I think they just show up and say Mass. I know people that have reached out to them for help. They haven't been there

for... It seems to be a chore for them to go to the hospital, it's a chore for them to do different things. That would be a motivation for me not to darken the door of that parish. Because I mean the person is showing up and saying mass or maybe giving a homily, but they are really not ministering to the people. There's a lot more to it than just saying mass. Yes, that's very important. That's the center of our faith life, the Eucharist but it's also the whole issue of being there for people and helping people and deal with people's needs. I mean life and death and tragedies in people's life, with people's kids."

**Attachment to particular parish.** The interview and focus group discussions indicated that parishioners had various opinions about parish attachments, whether in their current parish or in a desire to be in a different parish. These include inspiring liturgy and meaningful homilies, a sense of belonging to the community, connection with the pastor, adherence to family traditions, their personal obligation to the church of Christ, strong ties with the people in the community, the liturgy, and sacramental life of the parish.

**Inspiring liturgy and meaningful homilies.** A participant said parishioners want a liturgy and homily that would be applicable to their life: "When we leave on Sunday, we have to go live our lives, and we need the liturgy to mirror our lives, otherwise it's not meaningful to us. So, I think, having meaningful sermons keeps us around."

**Sense of belonging to the community.** Some participants expressed their commitment to the Church: "I am deeply committed to the church, I am deeply committed to our bishop and I am deeply committed." "It is really welcoming community. It is something that will always be that part of that community. I think if that went away, that be hard for me to stay here." "It's not just people who come to mass, it's people who want to either grow in their faith together or be involved with each other as a faith community; not just come to mass, we leave, come to mass,

we leave. I know that we are a family not just an hour or a week but always.” Another said: “My wife and I have talked about that when we have kids, if we’re to send them to Catholic school and we don’t have a catholic school here. Do we send our kids to that parish and also become a member of that parish? And the answer has been a resounding no. There is just a community feel here and I think as long as we feel that we will probably stay here.”

***Pastors’ connection with the people.*** Some participants said: “But if another priest were to come in, and couldn’t make those connections with the community or just in that homily, I think I would probably look somewhere else where I could find that.” “Yeah sadly, I would say that perhaps the majority of parishioners at our parish are probably glad that our Pastor is going. We’ve lost a lot of...we’ve lost a number of parishioners, too many parishioners in the area.”

***Following family traditions.*** Some participants expressed that they want to build a consistency of tradition for their family in the parish: “The second part of it I think is just, we just have gone through like, we got married here. We want to raise our family here. Let’s be here.” I feel like this church and community has done a lot for me and I want to make sure that that is something that is able to be carried for other people and actually I really want to do marriage prep with people in the future.” Another said: “My wife and I and our family have been members of the parish for approximately 10 years.”

***Personal convictions and obligation.*** A couple expressed their thoughts about their loyalty to their parish: “We are deeply, passionately in love with our Catholic faith. We feel not only an obligation but a desire to stay. There are many, many good people in our parish that we enjoy seeing even though you know there are a few that we’d rather not have to see every week. And we also feel that because we are pretty big contributors in our time and our talent and our

treasures and our parish struggles in those areas, we feel a responsibility to stay and continue to contribute in every way we can.”

***The church of Christ.*** Some are attached to parish because they feel “being a Catholic, it’s about the communities’ relationship with Christ. It’s not about me and my individual relationship with other people only. I would never...I hope I would never leave a Parish because of a few people. So that’s how I feel.”

***The liturgy, music, and homily.*** Some participants expressed: “And I think, for a church to be valuable, or meaningful to me, you have to have good liturgy, good music, and a good homily. And it's hard to get in many churches. And I accept the limitations of different churches, but I think that we've found this - or I found that this has a great meaning to me.” “And I think we probably agree with the music and being able to connect to the homily.”

***Strong ties to the community.*** Some participants shared their thoughts regarding their loyalty to their parish community: “I moved here from another city, and my family is up in a different state so the parish just kind of became my family, in a sense, and the friendships that I made here continue outside the bounds of church, and the people that I do other things with. It was a nice foundation for me. I did go through a tough period when we had our great division and disagreements. Yes. And I decided I was not just going to pick up my marbles and go home, because I think the church really is everybody, but it was tough for me. And after a while, I thought I can’t do this anymore. I was going through a very difficult time in my life. So I didn’t leave the church. I just went to a different parish every Sunday, for about - I don't know - six months or so. It was kind of fun. But this parish kept beckoning me back. I knew the individual (pastor) in charge was going to be leaving. I knew that a long time earlier. So, I thought, well, at some point, maybe I will be able to go back. And then a new pastor came, and I

thought: Well, give the guy a couple of months...The stronger the community and the friendships are here, the more people are going to stay here.”

**Active Involvement in Ministry.** Many respondents expressed their active involvement in parish ministry through the sharing of their time, treasure, and talents in the area of the area of leadership, ministry, liturgy, music, finance, youth ministry, and stewardship. For instance, some respondents said: “That is why originally I got on parish council. I wanted to be involved in this parish. I wanted to be a leader in this parish or be helpful where I can and I think that’s an area where I have more ability and a skill set. I don’t necessarily have. That’s not a good way. I can contribute. I can’t really commit on that level a lot, so I think that’s where that has helped is how do I give back and help make sure that there’s this continues for other people.” “I was very involved with the youth and the time that the kids have functions or whatever, I would act as a chaperone.” “I try to teach religious education but that didn’t work very well either because it needs time and commitment more. With the youth, our youth director just quit Monday and I took over for him until we have a new one.” “Now I will say and I think you already know, for 24 years my wife’s passion has been in the religious education.”

Parishioners are involved in parish ministry for a number of reasons. A couple expressed: “We are deeply, passionately in love with our Catholic faith. We feel not only an obligation but a desire to stay. There are many, many good people in our parish that we enjoy seeing even though you know there are a few that we’d rather not have to see every week. And we also feel that because we are pretty big contributors in our time and our talent and our treasures and our parish struggles in those areas...we feel a responsibility to stay and continue to contribute in every way we can.”

Another parishioner expressed: “We always tell our children, we always tell our friends, we always tell everybody; the only way to feel a part of a community like your parish church is to get involved. So as we’ve been involved in the religious education program I’ve been minimally involved in the Knights of Columbus over the years. It’s mostly the R.E. program. We get to know families, we get to know kids, we get to know the administration, the priest, everybody. And as I said with a few exceptions...when you get to know people you develop those relationships and you feel part of that community.” Other parishioners gave their rationale for involvement in parish ministry: “We’ve always been involved. We’ve always got out there because we want to do something to serve the parish.”

Other participants said it is their family tradition that inspires them to get involved: “The parish needs to know that, hey, we have these things that have to get done every single day and our staff, yes they’re paid to do it with joy and effort, but they shouldn’t have to do all because this is our church. So, to make it your church, just like you do your home or your family to be a part of that, you have to help contribute to make it your family, your house, your church. And if you just seat up here and come to mass every Sunday, you’re not contributing and making it yours. So, make it your parish.” “That sparks involvement in a parish, that sparked my involvement here, is that you have to like the parish first and you have to really, you know, spend some time in the parish... my parents always taught me that, you know, you give back to your parish because that’s the center. That’s where you go for the sacraments and so it’s only fair that you give back.”

For their faith and satisfaction, participants said some parishioners get involved: “For some reason there’s a level of excitement here that I don’t feel it at other parishes. It might just be because of my involvement.” “The other thing I actually really like, I really liked about, this

is the engagement of parishioners as a member of the service rather than just as bystander of this service.” “I really feel a call from God to serve. It’s a giving-back of the faith the church has given me. I feel an obligation to give it back to God and that’s my way of doing it.”

It was revealed by participants that a lot of parishes are dealing with challenges of getting individuals’ contribute their time, talent, and treasure to the parish. A parishioner said: “Parishes are still dealing with active involvement of parishioners.” There a large group of parishioners who are not so much involved in parish ministry and life even though they are part of the community. One respondent said: “My wife’s family is Lutheran and you know less than 10% of the parishioners practice and contribute. We have the same challenges. Yeah I knew, it was less than 10% but I lost track of the percentage. So you know those are common challenges, those are common problems we’re constantly dealing with, with financial issues and I would say we also struggle and you know.”

**Motivation in ministry.** Respondent expressed the things that motivate them to be attached to or involved in the parish. These include the parish as a community, the liturgy, homily, and music, social ministry, and personal convictions and values. A participant said: “Those relationships. I think we could do more social events.” Another expressed: “To me it’s an obligation. It’s a responsibility and you should be on fire enough with your faith that you want to be here, not just because you have to.” “So I think first it has to be motivated at an individual level to desire first to put Jesus Christ in their life. And slowly if that faith is continued to be desired that individual will want to share Christ with other people within that parish or even outside of it.”

Moreover, another participant expressed: “Maybe they haven’t been invited to serve. Maybe they need a personal invitation “Would you join? We need somebody with has your



knowledge to join the finance committee. Do you think you would help us out a little bit?" I think it's personal invitation because a lot of times people are reluctant to, maybe they don't know enough people in the parish, especially if they are newcomers to the parish and they don't feel welcomed yet." Another parishioner said: "If the parish has a strong sense of community – because I always like personal invitation to things. So if the parish has a good community, like has been previously mentioned, I think just if someone personally invited me to some event or to get more involved, I think I would most likely do it or get involved in that way, as long as my relationship with that person inviting me is a good relationship and I know them, and it's not just weird. Just, you know, I mean not really a stranger, but if there is a relationship between people and it goes the same with other people that may not be involved and I know I have a good relationship with them, I would want to invite them and get them involved too because they're my friends and I want to do this with them. So, personal invitation goes a long way."

### **Chapter conclusion**

This chapter presented the findings of the quantitative and qualitative studies. The quantitative findings revealed that parish culture significantly contributed to engagement and commitment levels of parishioners. Commitment also partially mediated the relationship between parish culture and engagement. Servant leadership had main effects on parish culture, commitment, and engagement, but did not have any significant interactive effects. The qualitative analysis revealed four major themes: (a) characters of parish life; (b) parish leadership; (c) attachment to a particular parish; (d) involvement in ministry; and (e) motivation in ministry. The next chapter (Chapter 5) discusses the integration of both findings, the study limitations, implications for practice and scholarship, and future considerations for research.

### **Chapter Five: Discussion, Limitation, Implications, and Recommendations**

The study investigated the existence of a relationship between the variables by using both quantitative and qualitative measures in a critical realist approach to further the process of analysis (Creswell & Plano-Clark, 2010). This chapter deliberates on the integration of the quantitative and qualitative findings in the study as a way of providing responses to the research questions of this research. It discusses the results of the research questions presented in chapter one of this study. It also discusses the study limitations, implications for practice and scholarship, and future considerations for research.

#### **Integration of quantitative and qualitative studies**

According to Collins, Onwuegbuzie, and Jiao (2007), one of the challenges of mixed method study is the integration of both quantitative and qualitative findings. The challenge of integration can be reduced by “utilizing sampling designs that help researchers to make meta-inferences that adequately represent the quantitative and qualitative findings and allow the appropriate emphasis to be placed” (Collins et al., 2007, p. 270). Onwuegbuzie and Johnson (2006) suggested the need to address and utilize the process of legitimation relating to the integration of quantitative and qualitative findings. According to Caracelli and Greene (1993, p. 234), one way by which quantitative and qualitative results can be well integrated during research analysis is to “transform one data type into the other to allow for statistical or thematic analysis of both data type together.”

In this integration process, which Onwuegbuzie and Johnson (2006, p. 291) described as “narrative profile formation,” quantitative results were transformed into narrative descriptions and included with the qualitative results to build meta-inferences in this study (Caracelli & Greene, 1993; Onwuegbuzie and Johnson (2006)). Meta-inferences are obtained by integrating

the initial inferences from the quantitative analysis and qualitative analysis. Through meta-inference, both quantitative and qualitative inferences were integrated into a coherent whole (Tashakkori & Teddlie, 2003). Onwuegbuzie and Johnson (2006, p. 287) pointed out that because mixed research studies tend to be interactive and iterative, complete inference closure (ability to make complete and “definitive statements about quality of inferences made”) may not be “fully reached in a particular study.” For the purposes of this study, meta-inferences are made as part of the integration process as a way of trying to answer the research questions of this study.

#### **Discussion pertaining to research questions**

1. What is the relationship between parish culture and engagement?
2. What is the level of relationship between parish culture, commitment, and motivation of parishioners?
3. Do motivation and commitment have additive and mediated relationship with the engagement level of parishioners?
4. What is the interactive influence of servant leadership processes of pastors on the relationship among parish culture, motivation, commitment, and engagement?

**Research question 1.** Research question 1 investigated the correlation between parish culture and engagement. The quantitative results showed that overall parish culture positively contributes to parish engagement (Table 9). The results did not surprise the researcher since the related literature showed that many rituals and celebrations of organizational life (that appear to be widely shared and appreciated in the organization) as cultural elements enhance the engagement of individuals in organizations (Mathew & Ogbonna, 2009). In explaining the quantitative outcome, the statements that parishioners made during the interviews and focus

group discussions demonstrated what they liked or did not like about parish life, which contributes to their level of engagement in parish ministry (Table 9).

The qualitative follow-up and analysis revealed that four elements were pivotal in parish cultures: (a) sense of community, (b) sacramental life and spiritual life, (c) core ministry programs, and (d) environment and physical appearance. The interviewed parishioners appreciated the sense of welcoming community, faith, the liturgy, music, homily, parish programs, and beautiful buildings and environment of their parish. These traits and attributes of parish way life have positive impact on their engagement level in the parish. Some parishioners, however, pointed out that where there are cliques and unwelcoming groups, boring liturgy, music, and homily in the parish, the level of engagement can be negatively influenced.

Hence, parish culture affects the way and manner parishioners become engaged in parish life and ministry (Table 9). The quantitative and qualitative findings from this study support the studies of Mathew and Ogbonna (2009) that shared and appreciated rituals and celebrations of organizational life and cultural elements enhanced the engagement of employees in Indian firms. Thus, the assertion of Pope John Paul II that culture is one of the important tenets of parish life central to the parish vitality and formation (Pope John Paul II, 1993) is supported in this study.

Table 9

*An integrated framework of the relationship between parish culture and engagement*

Research Questions	Quantitative Phase - Hypothesis	Quantitative Phase - Findings	Qualitative Phase - Findings	Meta-Inferences
What is the relationship between parish culture and engagement?	<i>H1</i> : Overall parish culture is positively correlated with engagement.	$\beta = .16$ , $p < .01$ Parish culture is positively related to engagement.	“To make it your church, just like you do your home or family, you have to help contribute to make it your family, your house, your church. And if you just sit up here and come to mass every Sunday, you’re not contributing and making it yours.”	The parish culture or shared way of life affects the way and manner parishioners become actively engaged in parish life.

**Research question 2.** Research question 2 examined the correlation among parish culture, commitment, and motivation. The quantitative analysis revealed a statistically significant correlation between the variables of parish culture and commitment (Table 10). Because of the significance, the researcher considered the effect size by using Cohen’s (1988) guideline, which demonstrated that the correlation had meaningful effect size. According to Kline (2005), the absolute value of the path coefficient shows that the effect of parish culture, that is how strong the predictor variable (parish culture) influenced the criterion (dependent) variable (commitment), is considered relatively strong.

Table 10

*An integrated framework of relationships among parish culture, commitment, and motivation*

Research Questions	Quantitative Phase - Hypothesis	Quantitative Phase - Findings	Qualitative Phase - Findings	Meta-Inferences
What is the level of relationship between parish culture, commitment, and motivation of parishioners?	H2: Parish culture has a positive correlation with commitment.	$\beta = .33, p < .05$ Parish culture has positive correlations with the commitment.	“The stronger the community and the friendships are here, the more people are going to stay here.”	Parish culture contributes to the level of commitment of parishioners.
	H3: Parish culture has a positive relationship with motivation.	$\beta = .07, p = .449$ Parish culture is not significantly related to motivation.	“What motivate me to get involved is ... those relationships.” “It’s an obligation. It’s a responsibility and you should be on fire enough with your faith that you want to be here, not just because you have to.”	Parish culture may or may not be a motivating factor for parishioners.

These findings were not surprising in the literature as Padma and Nair (2009) posited that organizational culture tends to influence individuals’ effort and commitment directly through cultural values and indirectly through human resources practices. In explanation, parishioners interviewed expressed their commitment to their parish because of a meaningful liturgy, music, and homily (preaching), a sense of belonging to the community, connection with the pastor, and adherence to family traditions they have had with the parish. These factors explained parishioners’ loyalty to their parishes. However, there are some parishioners who, irrespective of the parish culture, will stay with the parish because of geographical reasons, family traditions, or their ultimate faith in Christ and the Church. Thus, while the parish culture contributes to the

way and manner parishioners become committed to their parishes, there are some parishioners who are attached to the parish not because of the culture but for other personal reasons.

Moreover, the researcher conducted analysis to investigate the relationship between parish culture and motivation towards parish ministry. The quantitative results showed that parish culture had no significant correlations with motivation to parish ministry. This was in contrast to a number of studies (Fogarty, 2000; Mahal, 2009; Sarangi & Srivastava, 2012) which suggested significantly positive correlation between culture and employee motivation because employees think, act, and behave in ways that are heavily influenced by the organizational culture (Howard, 2007). The findings from the interviews revealed that because of the faith convictions and personal life experiences of some parishioners, parish culture may or may not influence their motivation to ministry. Hence, parish culture may not be a motivating factor for some parishioners (Table 10) while others receive great motivation from the parish culture.

Regarding the relationship between motivation and commitment, the quantitative analysis revealed a statistically significant correlation between the variables (Table 11). The qualitative analysis revealed that parishioners are motivated by a number of factors, internal and external, to be committed to a parish. Thus, sense of community, meaningful liturgy, inspiring homily, strong faith in Christ, family traditions, and the pastor's relationship with the community are motivational factors for parishioners to be committed to the parish. This is in line with the fact that motivation, according to self-determination theory, reflects intentions to act which can be self-initiated or result from external inducement (Meyer et al., 2004, p. 995).

Table 11

*An integrated framework of relationships among commitment and motivation*

Research Questions	Quantitative Phase - Hypothesis	Quantitative Phase - Findings	Qualitative Phase - Findings	Meta-Inferences
What is the level of relationship between parish culture, commitment, and motivation of parishioners?	<i>H4:</i> Motivation is positively related to commitment such that as motivation level increases the commitment level of parishioners also increases.	$\beta = .19$ , $p < .05$ Motivation has positive influence on commitment.	<p>“I look for a feeling of comfort with the community, the pastor, and things that enhance the liturgy like music. I look to see if they have social justice.”</p> <p>“Being a Catholic, it’s about relationship with Christ. I would never leave a parish because of a few people.”</p> <p>“If another priest comes in and can’t make those connections with the community and homily, I will look somewhere else where I can find that.”</p>	A sense of community, meaningful liturgy, inspiring homily, strong faith in Christ, family traditions, and the pastor’s relationship with the community may influence parishioners to be committed to the parish.

**Research question 3.** The research question 3 investigated the additive and mediated relationship motivation and commitment have on engagement level of parishioners. The quantitative findings revealed a positive and significant correlation between commitment and engagement. Individuals who are committed to their parish become actively engaged in parish life and ministry. A further exploration and explanation in the interviews and focus group discussions revealed that parishioners who are committed to their parish have the personal convictions, faith, and obligation to assist the parish grow (Table 12). They make the parish ministry their own, feel part of the community, enjoy the communal relationship of the faith



family and become stewards of the parish by using their talent, time, and treasure in ministry.

These findings agree with recent studies that show that individuals with positive attachment to their organizations show the willingness to exert energy for the success of the organization, feel proud of being a member, and identify themselves with it (AbuKhalifeh & Som, 2013). Thus, parishioners who are committed so much to their parish can become engaged and also contribute towards the life of the parish.

Again, regarding research question 3, the quantitative analysis investigated the relationship between motivation and engagement. The quantitative findings revealed no significant influence of the predictor variable (motivation) on the criterion (dependent) variable (engagement). The qualitative analysis also showed that there are many parishioners who are not influenced by anything to be involved either they have not fully attached to the parish or have not been asked or invited to be involved (Table 12). The results revealed that one of the effective forms of motivations to engage in parish life is a personal invitation by pastors and parishioners.

Table 12

*An integrated framework of relationships among commitment, motivation, and engagement*

Research Question	Quantitative Phase - Hypothesis	Quantitative Phase - Findings	Qualitative Phase - Findings	Meta-Inferences
Do motivation and commitment have additive and mediated relationship with the engagement level of parishioners?	<i>H5a:</i> Commitment is positively related to parish engagement.	$\beta = .45$ , $p < .01$ Commitment has positive contribution to parish engagement.	“And we also feel that because we are pretty big contributors in our time, talent, and treasures and our parish struggles in those areas, we feel a responsibility to stay and continue to contribute in every way we can.”	Parishioners committed to parish become engaged in parish life and ministry.
	<i>H5b:</i> Motivation is positively related to parish engagement.	$\beta = .01$ , $p = .848$ Motivation has no positive contribution to parish engagement.	“We are deeply in love with our Catholic faith.”  “I think first it has to be motivated at an individual level to desire first to put Jesus Christ in their life. If that faith is continued that individual will want to share Christ with others within that parish or even outside of it.”	There are parishioners who may or may not be motivated by anything to be involved.

Again the research question examined the mediating role of motivation and commitment on parish culture and engagement in parish ministry. Overall, the findings showed motivation did not mediate the relationship between parish culture and engagement (Table 13). However, parish commitment partially mediated the relationship between parish culture and engagement. The qualitative results revealed that the pastor and leaders have to personally invite parishioners to become committed and involved in ministry. Personal invitation is a critical motivating factor to ensure commitment and which in turn influences engagement. The results coincide with the

study of AbuKhalifeh and Som (2013) that individuals with positive attachment (feel proud of beings members of their organization) demonstrate the willingness to identify themselves with the organization and exert energy for the success of the organization.

Table 13

*An integrated framework of mediation model of commitment and motivation*

Research Questions	Quantitative Phase - Hypothesis	Quantitative Phase - Findings	Qualitative Phase - Findings	Meta-Inferences
Do motivation and commitment have additive and mediated relationship with the engagement level of parishioners?	<i>H6a:</i> Commitment is expected to partially mediate the relationship between parish culture and sense of engagement.	$\beta = .35, p < .001$ and $\beta = .45, p < .001$ Commitment partially mediates parish culture and engagement relationship.	“And we also feel that because we are pretty big contributors in our time and our talent and our treasures and our Parish struggles in those areas, I...we feel a responsibility to stay and continue to contribute in every way we can, ok?”	Committed parishioners become channel of active engagement.
	<i>H6b:</i> Motivation is expected to partially mediate the relationship between parish culture and sense of engagement.	$\beta = .07, p = .449$ and $\beta = .01, p = .848$ There was no significant mediation.	“We are deeply, passionately in love with our Catholic faith.”  “So I think first it has to be motivated at an individual level to desire first to put Jesus Christ in their life. And if that faith is continued to be desired that individual will want to share Christ with other people within that parish or even outside of it.”	Motivation is important for parishioners to become committed to the parish.

**Research question 4.** Research question 4 consisted of four sub-questions involving whether an interaction existed between servant leadership attributes of pastors and the relationships between parish culture and commitment, parish culture and motivation, commitment and engagement, and motivation and engagement. While servant leadership attributes have direct and positive correlations with parish culture, commitment, and engagement, there was no significant interactive effects of servant leadership attributes of the pastor on the relationship between parish culture and commitment, parish culture and motivation, commitment and engagement, and motivation and engagement (Tables 14 and 15).

Table 14

*An integrated framework of moderating effects of servant leadership on the relationships among parish culture, commitment, and motivation*

Research Questions	Quantitative Phase - Hypothesis	Quantitative Phase - Findings	Qualitative Phase - Findings	Meta-Inferences
What is the interactive influence of servant leadership processes of pastors on the relationship among parish culture, motivation, commitment, and engagement?	<i>H7a</i> : Servant leadership positively moderates parish culture and commitment.	$\beta = -.11$ , $p = .101$ No significant moderating effects of servant leadership.	“But if another priest comes in, and couldn’t make those connections, with the community or just in the homily, I think I will probably look somewhere else where I could find that.”	Servant leadership attributes and behavior of pastors can have direct effects on parish culture and commitment.
	<i>H7b</i> : Servant leadership positively moderates the relationship between parish culture and motivation.	$\beta = .02$ , $p = .839$ No significant moderating effects of servant leadership.	“It’s really unfortunate that many churches have to be amalgamated because of the shortage of priests. Because, what you’re doing is going from fairly small groups into now enormous groups. Maybe 2 or 2 parishes are folded into 1. And that distances people even further from each other, from the pastor, and from the support group that they have.”	Concerns about servant leadership of pastors can have negative interactive effects on parish culture and motivation.

These results about moderation of servant leadership were surprising given the ministry of the pastor in the parish. By virtue of their vocation and training, Catholic pastors are called to a life of total service and sacrifice after the good shepherd, Jesus Christ, who came to serve and not to be served and gave his life as ransom for many (Mark 10:45, New American Bible).

Hence, priests who share in the priesthood of Christ and are considered *Another Christ* (*Alter Christus*) are servants and animators of parish life and service ministry. The use of a sequential explanatory design was important to explore and explain the results because the findings from the quantitative phase of the study were unexpected (Plano-Clark & Creswell, 2008). The qualitative analysis from the interviews and focus group discussions revealed that while pastors possess servant leadership attributes, some parishioners have different perception regarding the exercise of those attributes. Parishioners want to feel and witness the active involvement and presence of their pastors as servant leaders in the parish community.

Table 15

*An integrated framework of moderating effects of servant leadership on the relationships among parish commitment, motivation, and engagement*

Research Questions	Quantitative Phase - Hypothesis	Quantitative Phase - Findings	Qualitative Phase - Findings	Meta-Inferences
What is the interactive influence of servant leadership processes of pastors on the relationship among parish culture, motivation, commitment, and engagement?	<i>H7c</i> : Servant leadership positively moderates the relationship between parish commitment and engagement.	$\beta = -.08$ , $p = .151$ No significant moderating effects of servant leadership.	“I did go through a tough period when we had our great division. And I decided I was not just going to pick up my mantle and go home... but it was tough for me. So I didn't leave the church. I knew the pastor was leaving. And then the new pastor came... And here I am active in the parish again.”	The pastor’s role as servant leader has direct effects on parish commitment and engagement.
	<i>H7d</i> : Servant leadership positively moderates the relationship between parishioner motivation and engagement.	$\beta = -.02$ , $p = .716$ There was a negative moderating effect of servant leadership on the relationship between motivation and engagement.	“It's really unfortunate that many churches have to be amalgamated because of the shortage of priests. Because, what you're doing is going from fairly small groups into now enormous groups. Maybe 2 or 3 parishes are folded into 1. And that distances people even further from each other, and from the pastor, and from the support group that they had before.”	The pastor as a servant leader can also motivate parishioners.

### **Study Limitations**

Like any scientific or quasi-scientific study, important limitations need to be addressed. This study adopted sequential explanatory methods by employing quantitative approach followed by qualitative methods as a way to explore and explain the research questions. Because convenience sampling was used in the quantitative phase of the study, the researcher cannot demonstrate with complete confidence that the sample was representative of the entire population (Creswell, 2002). Thus, there could have been a potential risk of a non-response bias. Even though there were over thousand parishioners from fifteen (15) parishes contacted to participate in this study only 214 (175 after data screening) participated in the quantitative study and 34 in the qualitative study from 8 parishes. Despite the substantial time and resources devoted to contacting many eligible parishes and parishioners to ensure a high level of participation, the sample size was not big enough. Thus, in the quantitative phase of the study, there could be a potential problem caused by differences between those who responded and those who did not because of sample size (Dillman, 2000).

In the qualitative phase, the researcher may not have reached saturation of data. This is a problem inherent in explanatory sequential mixed method study, which may reduce transferability (Creswell, 2006). Face-to-face interviews about parish life are sensitive issues for discussions for some parishioners especially when it comes to their pastors. There may have been a potential bias in the qualitative results interpretation because the researcher is a Catholic priest. The researcher is a pastor and an international priest and may have dealt with issues of parish culture from different perspectives. He also personally knew some of the participants in the study, which may have resulted in biases.



Additionally, the researcher only reviewed the literature published in the English language. Given the apparent worldwide interest in the constructs like servant leadership, culture, commitment, motivation, and engagement, perhaps there may be other empirical studies published in other languages that would complement or even contradict some of the findings from this study. The results from this study do not represent an objective perspective but the subjective insights of the parishioners. Though the results may not be generalized, they certainly show that these topics are both important and relevant in practice and scholarship and that they can be discussed in a variety of perspectives - which is the call for further studies in this field in the context of churches and other religious organization.

### **Implication for Scholarship**

Notwithstanding the limitations, the study had strengths in the area of scholarship. The strengths include the adoption of sequential explanatory mixed methods design that allowed the researcher to investigate the associations between parish culture, commitment, motivation, engagement, and the moderating effects of servant leadership. The first phase allowed a quantitative analysis to determine the level and degree of correlations among the variables. Similarly, the qualitative analysis facilitated a deeper understanding of parish culture, commitment, motivation, engagement, and the moderating effects of servant leadership through the in-depth interviews of parishioners who experience parish life and ministry. The use of validated instruments and face-to-face interviews and focus group discussions improved data collection and analysis.

Moreover, this study contributes to the development of theory by merging different research theories (the theories of organizational culture, motivation, commitment, engagement, and servant leadership) in the context of a Catholic parish or religious organizations for the first

time. While there has been a great movement for the application of religion and spirituality at the workplace, little research has been done regarding the application of business for church management. This study contributes to the gap of under-researched focus on management of churches and religious organizations and proves that the organizational management principles can be applied and studied within the context of churches and religious organizations.

### **Implication for Practice**

The results from this study may have practical implications for parishes and other organizations. Parishes and parish staff should consider how to foster an organizational culture that enables a welcoming faith community, an enriching liturgy, soul-lifting music, and inspiring homilies that directly affect the spiritual and human development of the parish community. More opportunities for faith formation programs, social justice, and social events may ensure active commitment and engagement of parishioners. In recruiting and selecting qualified pastors for parishes, careful steps must be taken in order to respect the unique subcultures of each parish. Pastors can enhance and shape the positive parish culture to enable parishioner commitment and engagement. Continuous training of pastors in servant leadership attributes may be incorporated into the training plans and retreats of pastors. Pastors, parish staff, and ministry leaders should take time to understand the cultural norms of particular parishes, get the chance to know the parish and the parishioners, offer great caring service whenever they are appointed to any parish before making any drastic changes that may affect the cultural life of the community.

The study also provides a framework for pastoral leaders to develop parishes. For instance, the qualitative results provided elements that affect parish life from the perspective of parishioners. In general sense, manager and leaders who are conducting organizational culture modification in their organizations may focus also on the themes and subcultures that may have

impacts on the life of the organization when developing the change strategy. Hence, adequate strategies have to be developed to deal with organizational culture in the event of merger, consolidation, and closure of churches and other religious organizations. Care must be taken, in the event of closure, merger or consolidation of parishes, so as to ensure active commitment and engagement of parishioners after the merger or closure.

Parishes seeking to adopt strategies for the “New Evangelization” and also increase the level of parishioner engagement and commitment should put strategies in place to personally invite people to be involved. Personal invitations are seen as practical and effective tool to help more people become committed to and engaged in parish ministry. Church and religious leaders should first invite people one-on-one to an encounter with Christ and the family of God and to encourage other members of the parish family to also invite others personally into active ministry. Again, the pastor can make the parishioners aware of the need to become committed to the parish and how, as parishioners, they too can get involved to make the parish their own.

The liturgy, the homily, and music were seen as enriching motivational force for commitment to a parish. The pastor and liturgical team should plan their liturgies not only during Christmas and Easter but also every Sunday. The homily should be practical, challenging, and meaningful in the everyday life of parishioners. Thus, the liturgy and music should also be inspiring and enriching the spiritual life of the community. Priests, deacons, and seminarians should be fully trained in homiletics and liturgical formation. Finally, the study revealed that leadership processes whether the pastor as a servant leader or the pastor as an organizational leader is important for the life of the parish. While servant leadership is part of the vocation and training of priest, the organizational leadership skills of the pastor need proper attention and training. Priests, deacons, and seminarians should receive training and continuous

education in parish administration and organizational leadership. Again, pastors can be encouraged and motivated to live their call as servant leaders.

### **Future research**

The research study has implications for future research. All variables in this study were measured from the subjective perception of parishioners, i.e., the parishioners' presupposed understanding of the parish life in their own views instead of from leaders' or objective point of view. Measurements in future studies could combine both subjective assessments of both parish leaders or pastors and parishioners to generate more convincing and encompassing data. The study was conducted in a Midwestern Diocese in the US where Catholic parishes are equally facing the heat of the sexual scandal. Future studies can be done in other developing countries where the concept of parish life may be different. In future studies, when examining the correlations among these variables in a different cultural context, it would be more comprehensive if there were comparison studies between, for instance, with samples from South America and Africa. Finally, this study did not examine the impact of servant leadership in comparison to the influence of other leadership styles. Future research can investigate servant leadership vis-à-vis other leadership styles that are considered as building positive culture, relationships, and organizational development and performance.

### **Conclusion**

In total, under the epistemological position of critical realism, a relational perspective was taken to delineate the process through which parish culture, commitment, motivation, servant leadership, and engagement relate to one another in church life. Even though the research outcome does not necessarily suggest positive interactive influence process between servant leadership and the relationship among other variables in the study, practicing servant

leadership attributes directly influences parish culture, commitment, and engagement. Given the emphasis of positive influence of organizational culture on the level of commitment and engagement of parishioners, parish communities should concentrate on building supportive and cooperative parish culture to increase the level of commitment to and engagement in parish ministry. Thus, from human capital perspectives, building and sustaining a parish culture, along with active servant leadership capacities of the pastor, are great impetus for developing and sustaining committed and engaged parishioners. Therefore, the study provided practical implications for church and religious organizations. It also provides opportunities for scholarship in future research studies since parish culture is central to parish vitality and formation (Pope John Paul II, 1993).

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Appendix A

Scale for Organizational Culture

Organizational Culture Profile

5-Point Likert Scale (1= Not at all, 2 = Not Really, 3 = Undecided, 4 = somewhat, 5= Very Much)

To what extent is your parish recognized for its . . .

1. Its stability in ministry
2. Being people-oriented community
3. Being innovative in ministry
4. Being fair to all parishioners and staff
5. Being a calm parish
6. Being a reflective parish
7. Being achievement-oriented community
8. Being quick to take advantage of ministry opportunities
9. Having high expectations for performance
10. Its high reward for good performance
11. Its security of employment
12. Its enthusiasm for the ministry
13. Its emphasis on quality of ministry
14. Its risk taking decisions
15. Being distinctively different from others
16. Having a good reputation
17. Being team-oriented community



18. Being results-oriented community
19. Having a clear guiding mission
20. Being competitive
21. Sharing information freely
22. Being highly organized
23. Being socially responsible
24. Its low conflict
25. Its opportunities for spiritual growth
26. Its collaboration with others in ministry
27. Praising people for good performance in ministry
28. Taking its individual responsibility in the community

Appendix B

Scale for Organizational Commitment

Revised Commitment Scale Items

5-point scales (1=Strongly Disagree, 2=Disagree, 3=Uncertain, 4=Agree, 5=Strongly Agree)

Affective Commitment

1. I am very happy being a member of my parish.
2. I enjoy talking about my parish with people outside it.
3. I really feel as if this parish's problems are my own.
4. I think that I could easily become as attached to another parish as I am to this one. (R)
5. I do not feel like part of my parish community. (R)
6. I do not feel "emotionally attached" to this parish. (R)
7. My parish has a great deal of personal meaning for me.
8. I worry about the loss of investments I have made in my parish.
9. If I wasn't a member of this parish, I would be sad because I would be lacking something in my life.
10. I am loyal to my parish because I have invested a lot in it, emotionally, socially, and economically.
11. I often feel anxious about what I have to lose with my parish.
12. Sometimes I worry about what might happen if something was to happen to my parish and I was no longer a member.
13. I am dedicated to this parish because I fear what I have to lose in it if I were not a member.

14. I feel that I owe my parish quite a bit because of what it has done for me.
15. My parish deserves my loyalty because of its treatment towards me.
16. I feel I would be letting others down if I wasn't a member of my parish.
17. I am loyal to my parish because my values are largely its values.
18. I believe in my parish's mission.
19. I am committed to my parish's mission.
20. I feel it is "morally correct" to dedicate myself to my parish.

## Appendix C

### Scales for Organizational Engagement

#### UWE Scale of Engagement

7-Liket Scale - 0 = Never, 1 = Almost never (A few times a year or less), 2 = Rarely (Once a month or less), 3 = sometimes (A few times a month), 4 = Often (Once a week), 5 = Very often (A few times a week), 6 = Always (Every day)

1. At my parish, I feel that I am bursting with energy.
2. I find the ministry that I do at my parish full of meaning and purpose.
3. Time flies when I'm working or ministering at my parish.
4. At my parish, I feel strong and vigorous.
5. I am enthusiastic about my parish.
6. When I work or minister at my parish, I forget everything else around me.
7. My parish inspires me.
8. When I get up in the morning, I feel like going to minister at my parish.
9. I feel happy when I am working or ministering intensely at my parish.
10. I am proud of the ministry that I do at my parish.
11. I am immersed in my parish.
12. I can continue ministering at my parish for very long periods at a time.
13. To me, my ministry at my parish is challenging.
14. I get carried away when I'm ministering at my parish.
15. My parish helps me to be mentally resilient.
16. It is difficult to detach myself from my parish.
17. At ministry at my parish I always persevere, even when things do not go well.

## Appendix D

### Scales for Servant Leadership

#### The Servant Leadership Questionnaire Items

(1 = strongly disagree, 2 = somewhat disagree, 3 = somewhat agree, 4 = strongly agree).

1. My pastor puts others' best interests ahead of his own.
2. My pastor does everything he can to serve others.
3. My pastor sacrifices his own interests to meet others' needs.
4. My pastor goes above and beyond the call of duty to meet others' needs.
5. My pastor is one I would turn to if I had a personal trauma.
6. My pastor is good at helping others with their emotional issues.
7. My pastor is talented at helping others to heal emotionally.
8. My pastor is one that could help others mend their hard feelings.
9. My pastor seems alert to what's happening.
10. My pastor is good at anticipating the consequences of decisions.
11. My pastor has great awareness of what is going on.
12. My pastor seems in touch with what's happening.
13. My pastor seems to know what is going to happen.
14. My pastor offers compelling reasons to get others to do things.
15. My pastor encourages others to dream "big dreams" about the parish.
16. My pastor is very persuasive.
17. My pastor is good at convincing others to do things/ministry.
18. My pastor is gifted when it comes to persuading others.
19. My pastor believes that the parish needs to play a moral role in society.

20. My pastor believes that our parish needs to function as a community.
21. My pastor sees the parish for its potential to contribute to society.
22. My pastor encourages others to have a community spirit in the parish
23. My pastor is preparing the parish to make a positive difference in the future.

Appendix E

Scales for Motivation

Motivation Source Inventory

7-Point Likert Scale 1=Strongly Agree, 2 = Agree, 3= Agree somewhat, 4= Undecided, 5=  
Disagree somewhat, 6= Disagree, 7= strongly disagree

1. I only like to do things that are fun at my parish.
2. If I didn't enjoy doing my ministry at my parish I would leave.
3. I often put off parish work or ministry so that I can do something that is more fun.
4. When choosing parishes I usually chose the one that sounds like the most fun.
5. I have fun when working and associating with my fellow parishioners.
6. When choosing between two parishes, the most important criteria is "which is more fun."
7. Ministry requirements dictate how much effort I exert during parish ministry.
8. I minister for the parish because of pay check or material benefits.
9. I would minister harder if I knew that my effort would lead to higher pay.
10. When choosing parishes to minister, I usually choose the one that rewards most.
11. At ministry, my favorite day of the week is "payday."
12. People should always keep their eyes and ears open for better parish opportunity'
13. It is important to me that others approve of my behavior in ministry.
14. I often make decisions based on what others will think.
15. I work harder on a ministry if public recognition is attached to it.
16. When choosing parishes I want one that allows me to be recognized for my successes.
17. I give my best effort when I know that it will be seen by the most influential people in the parish.

18. Decisions I make will reflect high standards that I've set for myself.
19. It is important that I work for a parish that allows me to use my skills and talents.
20. I try to make sure that my decisions are consistent with my personal standards of behavior.
21. I consider myself a self-motivated person.
22. I like to do things which give me a sense of personal achievement.
23. I need to know if my skills and values are important to my parish's success.
24. I would not work or volunteer for a parish if I did not agree with its mission.
25. I have to believe in the cause before I will work hard at achieving its ends.
26. When choosing parishes to minister for, I look for one that supports my beliefs and values.
27. A parish's mission needs to be in the agreement with my values for me to work hard.
28. Unless I believe in the cause I will not work hard.
29. If a parish accomplishes its missions that I agree with, I'm happy for those responsible for the success.



Appendix F

Institutional Review Board Approval



8/26/20148/26/2014

Mark Owusu  
1150 28TH Street  
Des Moines, IA 50311

Dear Mr. Owusu;

IRB#: **2014.11**

Title of Proposal: **Parish Organizational Culture, Staff-Volunteer Commitment, Motivation and Engagement: The Moderating Effects of Servant Leadership**

This letter is to officially notify you of the approval of your project by the University Institutional Review Board (IRB). It is the Board's opinion that you have provided sufficient safeguards for the rights and welfare of the participants in your study. Your proposal appears to be in compliance with the University's and DHHS Regulations for the Protection of Human Subjects (45 CFR 46) and has been classified as:

- Exempt – research involving no more than minimal risk
- Full Committee – research involving greater than minimal risk

Date of review: **8/26/2014**

You are authorized to implement this study as of the Date of Final Approval: **8/26/2014**. This approval is valid until: **8/26/2015**.

1. Please include the assigned IRB number on the Informed Consent Forms and submit a copy of the forms to the IRB office with the number included.

This project should be conducted in full accordance with all applicable sections of the IRB Guidelines and you must notify the IRB immediately of any proposed changes that may affect the status of your research project. You must report any unanticipated problems involving risks to the participants or others to the Board. For projects that continue beyond one year from the starting date, the IRB will request continuing renewal and an update of the research project. Your study will be due for continuing review as indicated above. You must also advise the Board in writing when your study is completed or discontinued.

If you have any questions, please contact Dr. Linda Wild, Dean – Center for Academic Excellence, at 402-557-7154 [linda.wild@bellevue.edu](mailto:linda.wild@bellevue.edu) or Dr. Peter Heineman – Director for Quality Assurance, at 402-557-7146 [pete.heineman@bellevue.edu](mailto:pete.heineman@bellevue.edu).

Sincerely,  
Dr. Mary Dobransky  
Chair, Bellevue University IRB  
Excellence

Dr. Linda Wild  
Dean, Center for Academic

cc: Faculty Advisor

MARK OWUSU

1150 28<sup>TH</sup> STREET

DES MOINES, IA 50311

Tel: 515-505-6847. Email: mowusu@my.bellevue.edu

February 24, 2015

Dear Chair of Bellevue University IRB,

**APPLICATION FOR CHANGES IN PREVIOUSLY APPROVED PROPOSED  
RESEARCH**

I wish to apply for minor changes in the title of my research proposal. I have already received IRB approval for this research: “**Parish Organizational Culture, Staff-Volunteer Commitment, Motivation and Engagement: The Moderating Effects of Servant Leadership**” (IRB#: 2014.11)

This change has become necessary because I would like to expand my research sample to include parishioners (all registered church members who are 19 years or older) instead of limiting it to only volunteers and staff in ministry. This will increase the number of participants in the study. For instance, in some parish communities (especially small and rural parishes), there are few or no staff/volunteers to fill out the survey making the sample size so small for analysis and reliability. Again, larger samples will also increase the chance of significance because they will more reliably reflect the population.

It is worthy to note that this change will NOT result in any increased risk to participants and it will NOT also include subjects who are minor (subjects under 18 years of age). Again, this change will not affect the research instruments.

To this end the Title of the Proposal would be:

**PARISH ORGANIZATIONAL CULTURE, COMMITMENT, MOTIVATION, AND  
ENGAGEMENT: THE MODERATING EFFECTS OF SERVANT LEADERSHIP.**

I hope this application will meet your kind consideration. Thank you.

Yours faithfully,

Mark Owusu

PhD Candidate, Bellevue University

**From:** Stephen Linenberger  
**Sent:** Wednesday, March 04, 2015 1:26 PM  
**To:** Peter Heineman  
**Subject:** Fw: Application for Changes

Dr. Heineman -

Here are the IRB documents with proposed changes for Mark Owusu's study.

Please review and let me know about any steps I need to take from here.

Thank you,

sjl

Stephen J. Linenberger, PhD  
Associate Professor, Leadership  
College of Business  
Bellevue University

402.980.4360 (cell)  
402.557.7709 (office)

**Peter Heineman** <[heineman@bellevue.edu](mailto:heineman@bellevue.edu)>  
to Stephen, me

Mr. Owusu,

The Deans Council has reviewed the proposed change to your doctoral study and have approved your request for revision. You may proceed as planned.

Best wishes on what I am confident will be a successful study.

Dr. Pete Heineman

**Pete Heineman, Ed.D.** | Director, Quality Assurance Programs | Academic Affairs  
Bellevue University, 1000 Galvin Road South, Bellevue, Nebraska 68005-3098 [bellevue.edu](http://bellevue.edu)  
Phone: 402.557.7146 | [pete.heineman@bellevue.edu](mailto:pete.heineman@bellevue.edu)

## Appendix G

### Interview Guide for the Qualitative Research

#### Set up interviews with Participant/Parishioners

- Choice of Setting that is least distracting
- Explanation of the purpose of the interview
- Why the participants are chosen
- Duration of the Interview – 20-40 minutes
- Seeking Informed Consent of Interviewee
- Written and Verbal
- Confidentiality of the information
- The use of a note taker and/or tape recorder
- Signing or giving consent

#### Conduct the Interview after Consent

#### *Semi-Structured Questions*

2. What words or phrases would you use to describe your parish? Please, give examples of each word.
3. In your experience, what are some of elements, ministry, and structures in your parish that differ from other parish you may have visited? And what were some of things that were similar to your parish?

4. What are some of the things or services about your parish that draw you to stay or minister at your parish? What will you do if another parish provides similar things to its parishioners?
5. In searching for parishes what are some of the things that you or other people you may know look for in the parish they want to join?
6. What are some of the things or services about your parish that draw you to stay or minister at your parish?
7. What will you do if another parish provides similar or better things to its parishioners?
8. How do you get involved in your parish?
9. Describe how your parish has ever made you feel part of the parish life.
10. How does your pastor reach out to serve your parish community?
11. How would you consider your pastor as servant leader?
12. What do you think will happen to the parish if your pastor is transferred?
13. What motivates you at the parish to get involved with active ministry?
14. What should your parish focus on and pay attention to as it seeks to make people active in the parish?
15. How should your parish community do to motivate people to become active in parish life?
16. What additional things about your parish ministry experience do you want to share with us?

#### Use Probing Questions

- Would you give me an example?

- Can you elaborate on that idea?
- Would you explain that further?
- I'm not sure I understand what you're saying?
- Is there anything else?
- After Interview
- Ask for any clarification or questions or concerns of participants.
- Thank participants for their time, opinions and thoughts.
- Inform them they can always get in touch with you in case of any concerns or questions.

Appendix H

Informed Consent Form for Participants

IRB#: 2014.11

Dear Parishioner,

You are kindly invited to participate in this research study. The information in this consent form is provided to help you decide whether to participate.

*What is the reason for doing this research study?*

The purpose of the study is to gather additional information related to your ministry experiences and how they relate to different places and people.

*What will be done during this research study?*

This study involves completing questions about your ministry experiences. Questions related to individual differences also will be asked. We will be able to provide you with information about the overall results of the study if you so desire. Completing this research will take about 20 minutes or less. The web-based interface allows breaks to be taken as needed if you use the same personal computer.

*What are the possible risks of being in this research study?*

There are no anticipated risks apart from those associated with taking a test or responding to questionnaire. The study questionnaires are simple and easy to answer. The survey has been designed in such a way that participants have flexibility to they need. The survey and the study will be conducted with a high level of confidentiality. Only the system administrator and the researcher will have access to this information. Identifying information will be detached from the data before the data are analyzed to reduce the possible loss of confidentiality.



*What are the possible benefits to you?*

You may benefit directly from the research outcomes of this study and you should benefit indirectly from learning about commonly used research processes in businesses and social sciences. The results may help you improve ministry work.

*What are the possible benefits to other people?*

This study may benefit various disciplines within psychology, organizational behavior, and business by learning more about the relationships between various individual and group differences and relevant outcomes.

*What are the possible alternatives to being in this research study?*

Your decision to participate in this study is completely voluntary. Please, know that you will not be penalized or lose anything if you decide not to participate or if you decide to stop participating at any time. By clicking on the link below you agree to participate in this study. The alternative to participating in this study is non-participation. You are free to contact us via [tomark100@gmail.com](mailto:tomark100@gmail.com) or [mowusu@my.bellevue.edu](mailto:mowusu@my.bellevue.edu) whenever possible.

By completing and submitting this survey, you are indicating your consent to participate in the study. Your participation is appreciated. Please, we will appreciate your quick response to this survey as soon as possible.

Appendix I

Text of Transcribed Interview

Speaker 1: Okay, thank you very much. Good afternoon. This research is to, this interview is to help us understand parish ministries. So life on the parish, your own experience as I know you've been parishioner for so long so you have so much to share with me. You're at liberty to participate and to leave this interview process at any time. So if you're tired, just tell me "I'm tired. I will just stop." It's going to be 20 to 40 minutes depending on how long you talk.

Speaker 2: Okay, all right.

Speaker 1: So we should be fine with that. I'm recording this and know that it's going to be highly confidential. I'm the only one who is going to see this analyzed. After everything, I will dispose it off and nobody will have the chance to know this. You're not supposed to mention names so we can keep it more confidential as much as possible. Now, I'm going to ask you. Do you want to participate in this study?

Speaker 2&3: Sure. Yes, yes.

Speaker 1: So yeah, I'm going to ask you a few questions. So tell me what normally would draw you to join the parish?

Speaker 2: I look for an all-around community feeling, a feeling of comfort with the community. I look for the pastor and I look for things that enhance the liturgy like music in the liturgy. Those things are very important to me. I look to see if the people are friendly, if they have social events going on because that's a very important part of parish life.

Speaker 3: Yeah, I have similar things. I don't want to be in a community that's too big. I've learned that, you know, I know there are big communities that do well because they have different pockets of community within the big communities. I understand that. But I like being

in a smaller community so at least, at this stage in my life and social activism in the parish.

Some sort of social activism, the music, the liturgy has to be something that connects. Homilies are important. If people can say “Oh no you can have any priest come in.” Well, that’s the way it’s supposed to be but that’s not the way real life is. Real life is people tend to gravitate to a community for all the reasons I’ve said but if you have someone there that is not inspiring or is divisive, too liberal or too conservative, that we would call "too liberal or too conservative", then that would be a turnoff to me.

Speaker 1: So let’s take your current parish. What are so distinct from other parishes around? But if you take metro area, there are so many parishes here. So, what’s so different in your parish from, say, the nearby parishes?

Speaker 3: We belong to, we raise our children in a particular parish. In fact, I had grown up in that parish, graduated from that grade school. Our kids all went to that grade school and we buried a lot of our family out of that parish, my mother, my father, and my grandfather. What happened was there was a change in the priest in the parish and the priest was very controlling. How do I put it?

Speaker 2: Very autocratic.

Speaker 3: Very autocratic in his style and I tried to look beyond that, and just look at the community. And it was just really hard for us. And after all those years, we just had to say maybe we’ll try some place else. So that’s why we came to our current parish.

Speaker: So what’s different from your parish compared to the other parishes that you may have? And it could be anything.

Speaker 3: You know, everyone and the priests have been nurturing and, how do I put that.

Speaker 2: That matches your needs for a faith.

Speaker 3: Not autocratic. Yeah, they've been very nurturing, and not at all autocratic. It's a university setting, so it's...

Speaker 2: Multigenerational.

Speaker 3: Multigenerational. And I like the fact that I'm in my late sixties but I love being around the young kids, I love getting to help out with youngsters. So, that's important. But also there has been a strain in terms of we've had 3 pastors in this parish since we've been there. And the first pastor, I didn't particularly get along well with but he was a wonderful priest, his homilies were exceptional and we thought the community was fine. The second pastor, my wife and I felt like we need to help him because he had come to the parish with things beyond his control and we felt like we should stay there and really try to give him our support. And I thought he gave wonderful homilies. And then, our current pastor, he just hits the homerun. I mean, this guy is the whole package and so, we are very satisfied with this but it's not just the pastor even though I've talked a lot on this tape so far about the pastors. It's not just the pastor. It's also got to be the community, it's got to be the liturgy. The liturgy has to have meaning, and the community and then of course, the pastor.

Speaker 1: So what do you see us so distinct from others?

Speaker 2: I think in the small setting, it gave us more opportunities for leadership in the parish. And I really felt like we could give back a lot, maybe our voice could be heard a little bit more. We had a chance to change things and really participate in things. We have gotten that before in other parishes but just something about the setting at this parish offer more effect to us. So I think we enjoy taking over or having some of the leadership roles in the parish that we do.

Speaker 1: Okay. Have you been to other church in the metro area here where you attended our church?

Speaker 2: Oh yes, I have.

Speaker 1: If you are to compare the two, what are anything that you see are different?

Speaker 2: It has to be the size.

Speaker 1: Okay, the size? Tell me more about it?

Speaker 2: The size has to be the number one thing. I think I could name or recognize everybody in our parish by name. So, at least the adults, the young people. There is our community, so we know that the young people population change yearly but I think that is something that we enjoy.

Speaker 1: So assume that someone moves from say, parish somewhere and comes to your parish. What are some of the things that he or she would see as different?

Speaker 2: What do you think? Perhaps, size?

Speaker 3: Size would be part of it. If I were to think about a particular parish I know, it's very much a transient parish and I'm thinking about the parish, it is more multicultural in that parish. It's more of a transient parish. It's a business person's parish during the day because business people come there and mass during the week and on the weekends, they'll have a core group of people in that parish. Let's see, I'm trying to think of some other parishes around town. Compared this to another parish I know. It's a huge parish, it's very wealthy. If we went to a parish like that, I don't know that we can have the impact that we've been able to have on this parish. In our married faithful life together, we've been involved in religious education, both of us have taught religious education. My wife has been involved in more than I have. She and I co-taught kids in middle school through our life. I was chair of our parish council in a parish in Illinois, and I was 25 years old. That was the parish of 3,000 families. So we've always been

involved, you know, I've been in the parish council for another parish. We've always been involved. We've always got out there because we want to do something to serve the parish.

Speaker 1: What makes you get involved? If you are always involved, what actually motivates you all and carries you to be involved?

Speaker 2: I think it's a motivation and the need to serve. I really feel a call from God to serve. It's a giving-back of the faith of the church has given me. I feel an obligation to give it back to God and that's my way of doing it.

Speaker 3: It's probably the same thing for me. I don't know, it just seems like a great thing to do. It also has maybe something to do with the way we were raised. I think our families, both my wife's family and my family, we always have people living in our homes as we were raised and it was normal. We thought that was normal. I mean, as a kid, until I was in my early teens, we have borders in our house. People lived with us. In fact, when we would move, the borders would move with us. We are like family.

Speaker 2: So that's part of you giving back.

Speaker 3: Yeah,

Speaker 2: That you feel like you need to give back.

Speaker 3: Right.

Speaker 2: We tried to find you.

Speaker 3: That's what I was going with. I know it's hard sometimes to figure where I'm going but that's where I was going.

Speaker 2: Okay, so I hear you.

Speaker 1: So if people are not giving back to the parish or are not so much involved, and they just come on Sunday and they leave. What do you think is the issue?

Speaker 2: Maybe they haven't been invited to serve. Maybe they need a personal invitation "Would you join? We need somebody with has your knowledge to join the finance committee. Do you think you would help us out a little bit?" I think its personal invitation because a lot of times people are reluctant to, maybe they don't know enough people in the parish, especially if they are newcomers to the parish and they don't feel welcomed yet.

Speaker 3: Well, but farther, the 80-20 rule applies everywhere in life. 80% of work of the organization at work is done by 20% of the people. Now I know that's a gross generalization but I think it's true. I think everywhere in life. But my wife and I think it's really the same thing: we have to do everything we can to reach out and get more people to become involved because in fact, every so often, in the parish, we tried to step back because it seems like we're involved in so many things. We're Eucharist ministers or we're readers or we're doing something. And I think it's important to try and encourage other people and especially younger people to get involved. Because I think if we has the same group over, we need to have new ideas in the parish.

Speaker 1: How will you say those people kind of easily be encouraged?

Speaker 2: Personal invitation.

Speaker 3: Personal invitation. I think that more than once a year, it needs to be 3 or 4 times a year. I think the people listen to their priest. I think the priest is obviously the linchpin and if the priest stands up and says "we really need people to open up and become involved no matter how little or how much it is. We need people in religious education. We need people involved in these other things. The more things we have going on, the stronger the community. Then we move people. It's idealistic. But I'd like to see us move more people into these different roles so it doesn't become the same clique that runs the parish. I think that happens too many times in

parishes. It's the same people over and over again over the years and people just think "Well, they do it all so I can give in".

Speaker 2: I think a volunteer fair, having heard an announcement from you, perhaps on a Sunday, and then having the different organizations at the parish standing at the table with a sign-up sheet inviting people to join there. If they have questions about the organization, they can sign up to volunteer.

Speaker 3: Well, put donuts in every one of those.

Speaker 1: If you don't go, you don't eat those.

Speaker 2: No cookies.

Speaker 3: You don't get any donuts unless you come over here and talk to somebody about this stuff.

Speaker 1: You mentioned and you talked about the pastor and the pastor's rule very well but how do you want the pastor to serve you? Outside the parish. It could be an individual or a family or as a parish.

Speaker 3: I think, acting on my personal life, my mother was dying and I started calling for a priest and I couldn't get the priest to come. Finally I called an old priest that has been a priest in the other parish years before and I called him and I said "my senior, my mother is dying and she needs you" and he was there in half an hour. I never forgot that, never forgot that.

Speaker 1: Where was about your pastor?

Speaker 3: I couldn't get him to come.

Speaker 2: He wasn't available.

Speaker 3: He wasn't available or whatever. And I understand that those things can happen but I hear from parishioners that there's more and more of that where the things that are



meaningful in people's lives, life, death. Those things are meaningful in life. Those are the real linchpin times when people really need their pastors. They really need them. I wasn't angry with my pastor, he couldn't be there. I wasn't that. It just means so much to me that I could get this pastor, this whole monsieur to come in and help.

Speaker 1: How do you want your pastor to serve?

Speaker 2: I think being present whenever there's a parish's function and participating in that. I see that happening now with the current pastor. I happened to be involved in religious education and it's very important for those families to see the presence of the pastor from time to time occasionally coming in and speaking to the classrooms, occasionally participating in the children's liturgy, helping to plan the confirmation of first communion and making it meaningful for the families. Those are pastoral needs that I think are important. In a particular instance, it's the involvement with the students and everybody recognizes that the pastor is that person from our parish who invites them to come over and worship with them or have students sit around on Sundays or interact with them, shake their hands. You never know when you're going to touch in a life when doing something like that.

Speaker 1: Assuming the pastor doesn't serve the community that way. Will that be a motivation to leave the parish and join another one? What would you do?

Speaker 2: Probably. If I witness that the pastor was indifferent to activities that were going on in the parish. I probably would leave.

Speaker 3: I can think of this is a minority of pastors that I know but I can think of some pastors that I wouldn't go anywhere near their parish. Because I think they just show up and say mass. I know people that have reached out to them for help. They haven't been for... It seems to be a chore for them to go to the hospital, it's a chore for them to do different things. That would

be a motivation for me not to come to the door of that parish. Because I mean the person is showing up and saying mass or maybe giving a homily, but they are really not ministering the people. There's a lot more to it than just saying mass. Yes, that's very important. That's the center of our faith life, the Eucharist but it's also the whole issue of being there for people and helping people and deal with people's needs. I mean life and death and tragedies in people's life, with people's kids.

Speaker 1: how would you consider leadership is really critical for people to be more actively involved in the parish? Especially the pastor per say.

Speaker 2: I don't think it's a role, everybody should be a leader but a participant in a ...

Speaker 1: I mean for the pastor. The leadership skills of the pastor. Would it be a motivating factor for people?

Speaker 2: Yes, I think so.

Speaker 3: You know, just being...I had a very wise young pastor tell me that really all you have to do as a pastor is to love your people.

Speaker 1: What does that mean to you as a parishioner?

Speaker 3: As a parishioner, you can tell when a pastor cares about you. Just as a human being, you can tell. They're just not going through the motions. They really want to be there. It's a very difficult job to be a parish priest, it's a very difficult job, and it takes... They are just human beings like anything else.

Speaker 2: Yes, I do agree.

Speaker 1: So what do you think can be done in a parish session to really motivate people, to really stay at the parish, be committed and be involved?

Speaker 2: I think there should be a core group of people who contact personally or through letter and say, for example "Come, you sit at my table, coffee and donuts, next I'd like to get to know you better." Or maybe even studying a social group of people who meet for dinner on Sunday night if you have that, maybe five or six groups like that. And they meet three or four times during a year, get to know each other better I think. Sometimes, the more you get to know people personally, especially people who aren't involved, to try to draw them in a little bit more. When you get to know people personally, you're more apt to raise your hand, when a job needs to be done.

Speaker 1: How does the faith factor of people play as far as their involvement?

Speaker 2: Well, I don't think they'll be here if they weren't a faith people, people who were seeking faith or reaching their faith. I don't think they would even come to mass.

Speaker 1: Okay, will that be a factor to draw? That would be a factor to draw them to the parish, but with that be a factor for them to continue being involved?

Speaker 2: No, I think lots of times, people adults are seeking something deeper than social activities.

Speaker 1: Okay.

Speaker 2: I think they're seeking spiritual enrichment. And not everybody is, but a lot of people I know are seeking. They're also seeking social justice activities for they can find involvements. So maybe if it's not parish counselor, but its education or fixing Sunday night dinners with the students, maybe they want to be involved in social action, committee or activity. Maybe they want to be involved in a Bible study or spiritual direction kind of, those kind of things, you know. But I think about our parish, I think that we say that we're socially active parish, but I don't see it happening, I don't see it happened. I think about food pantry Sunday.

Well, unless certain people stand up with the Pope, and say next week is food pantry Sunday and alert goes up through an email or a web page. It doesn't help but maybe I get two jars of peanut butter on the Sundays, it's supposed to be that. I just think our parish right now is lacking a social justice core. And I think that people who would might become more involved if they were center core.

Speaker 1: Okay. Your last words to really help people get involved, any last words you want to?

Speaker 3: Well, you know, I don't know, I don't know how I've thought a lot about how to motivate people to want to become involved. You know, I think parish would come up with a lot of really good ideas. I think you can, you know, you have to just, maybe continually by example but also, I think you know you have to help, you have to figure out what the hot button of saying. You know maybe surveys. You know, I know that the parish is, surveys sometimes help to hit something. What do you want more in this parish? What are we not doing in this parish? I mean, for example in our parish, we help out. But we also help people in our community here in the metro that are in serious need. They go to bed every night hungry, you know, there are those kind of needs. There're some people who don't feel comfortable with that. They don't know how to deal with that, you know. But there's might be other things in the parish that they can do to serve, but... And I think that that's really it.

Speaker 1: Annette, any last words? Are you done?

Speaker 2: I think I'm done.

Speaker 1: Thank you very much for this opportunity. I really appreciate. Like I said, at the end, if I'm done with this study, anyone to look at it, I will have the chance to let you look at it.

Speaker 2: Oh, I would like to.

Speaker 1: What came out of it? So I'm really grateful. But know that everything here will be confidential.

Speaker 3: Sure.

Speaker 1: And if there's a name in it that were unfortunately mentioned, that will be out.

Speaker 3: Good.

Speaker 1: I'm going to delete the name, so it's more confidential. Thank you very much.

Speaker 3: Thank you.

Speaker 2: You're welcome