

**Followers' Perceptions of the Pastor's Servant Leadership and its Influence on
the Congregants' Ministries and Secular Work**

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Acknowledgments

“And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

And he touched her hand, and the fever left her: and she arose, and ministered unto them.”

(Matthew 8:14-15, KJV)

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Abstract

The purpose of this research was to explore the level of organizational commitment of long-time congregants of the Word of Faith Church across secular and ministry work to gain an understanding of the motivating factors for their organizational commitment. Based on the congregants' perceptions of the Pastor's servant leadership style, the researcher sought to determine 1) what influence those perceptions had on aspects of the congregants' secular jobs as it related to job burnout, purposefulness and meaning in work, and employee engagement, 2) what influence those perceptions had on aspects of their ministry work as it related to ministry burnout, purposefulness and meaning in ministry, and ministry work engagement and 3) in what ways the congregants could model the Pastor's servant leadership style in their respective secular or ministry work to build upon their organizational commitment. The study was conducted using an online survey, and in-person and phone interviews, and involved a participant group of 10 active, long-term members of the Church who were also in ministry. While a culmination of factors can slowly erode one's ability or desire to function in a given role, the congregant leaders' perceptions of the Pastor's servant leadership directly influenced them in that by modeling that leadership they had been building upon their organizational commitment within their respective secular and ministry roles.

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Chapter One: Introduction

Job burn-out is a byproduct of continuing and unmanaged workplace stress. Some of the symptoms include “feelings of energy depletion or exhaustion; increased mental distance from one’s job, or feelings of negativism or cynicism related to one's job; and reduced professional efficacy” (World Health Organization, 2019). A detrimental working environment can potentially lead to stressful situations and work-related anxiety, resulting in a significant loss in productivity for organizations. According to the World Health Organization (WHO), along with depression in workers, “anxiety disorders cost the global economy US\$ 1 trillion each year in lost productivity” (2019). Given the enormous global cost of lost productivity, examining, addressing, and finding solutions for such loss is essential for organizations to survive and thrive.

Organizational loss of productivity manifests in various ways, including the number of days workers take off for mental-related illness or “mental health days,” disinterest in the job, poor job performance, absenteeism, and lack of motivation, all of which may eventually lead to workers leaving the job. Elcy, Yildiz, and Erdylek Karabay (2018) reported that “due to the detrimental consequences of burnout on employee turnover intention, it is critical for organizations to implement effective policies to prevent employees from experiencing burnout” (p. 57). However, Long, Yong, and Chuen(2016) believed that “employees who have emotional attachment to their organization are more satisfied for [sic] their job and feel more committed to it” (p. 591), and that the leadership style has a direct bearing on worker organizational commitment.

Worker commitment is critical to the success of an organization, and that commitment is largely contingent upon the leadership and workers’ perception of the leadership’s style. According to Keskes (2014), “leaders can influence the behavior of their followers through the

use of different styles, or approaches, to managing others” (p. 27). In the local or neighborhood evangelical church, for example, congregants generally encounter pastors who practice or engage in servant leadership, a style of leadership having its origin rooted in the Bible. Coetzer, Bussin, and Geldenhuys (2017) noted that “servant leadership cuts across a variety of leadership theories, but is unique in the sense of its philanthropic characteristics, leadership intent and focus, and multi-dimensional leadership attributes” (p. 2). The premise of servant leadership is that the leader’s main objective is to serve others, placing others’ needs above himself or herself, while building relationships within the organization. It is the building of relationships that aids in the development of worker engagement, which leads to better work performance and an overall increase or improvement in organizational commitment. Consequently, church groups are not exempt from the overarching epidemic of job burnout, as not all congregations see servant leadership within the organization.

When addressing job burnout, and its relation to worker engagement, one study found that “approximately 60% of [the] study participants agreed that their personal sense of spirituality influenced their daily working life” (Parkes, Milner, and Gilbert, 2010, as cited by Lizano, Godoy, and Allen, 2019, p. 204). For congregants of a local evangelical church, the potential for job burnout is prevalent due to the dual role many of them have. Not only do many of them have regular or secular jobs, but they also hold positions of leadership within one or more ministries within the church. Unfortunately, the constant demands of these single and dual roles take an emotional, physical, and spiritual toll on congregants, as they must strike a balance between the expectations of the secular workplace, and the spiritual needs within the church ministries. The purpose of this study was to explore congregants’ perceptions of the pastors’ servant leadership and its influence on their ministries and secular work, concerning three key

outcomes needed for organizational commitment: Job burnout, employee engagement, and organizational stewardship, respectively.

Problem Statement

The trials present in inspiring congregants of the Word of Faith Church to develop and maintain organizational commitment to their respective secular work and ministries were associated with three significant elements of a self-development servant leadership program: employee engagement to reduce or alleviate job burnout, stewardship behavior, and purposefulness and meaning in work. According to “the Towers Watson’s ‘Global Workforce Study’ (2014), globally, only forty percent of employees are highly engaged” (Basit & Arshad, 2016, as cited by Watson, Kuofie, and Dool, 2018, p. 2). The authors further noted that the organization leader’s behavior has a great impact on the degree and quality of worker engagement. Hence the leader’s behavior is indirectly related to potential job burnout. Burnout, as described by Lee and Ashforth, 1996; Maslach et al., 2001 (as cited by Zhao, Li, and Shields, 2019, p. 315) is “related to various occupational inefficiencies, such as poor job performance and high absenteeism, and to health problems such as depression and insomnia. Workers suffering from these inefficiencies, if left uncorrected, will lose the desire to steward over the position, and will eventually leave the job.

Stewardship, as cited by Belle (2017), refers to “the attitudes and behaviors that place the long-term best interests of a group ahead of personal goals that serve an individual’s self-interests” (p. 83). Stewardship behavior as a component of stewardship pertains to the ongoing attitude and practice of stewardship. For workers to be effective and productive, a level of stewardship is an essential component, as that stewardship determines the degree to which the person will care for the work he or she does, as well as contributes to ascribing meaning to the

work, which Arnoux-Nicolas, Sovet, Lhotellier, Di Fabio, and Bernaud (2016) described as being “the expression of spirituality at work [requiring] accepting the idea that employees want to be involved in work that gives meaning to their lives” (p. 2). Thus, meaningfulness in work and purposefulness are used interchangeably.

Employee Engagement and Job Burnout

Job burnout, as explained by Szczygiel and Mikolajczak (2018), “affects workers’ well-being, decreases job performance, and increases absenteeism and the intention to leave the job” (p. 1). Notwithstanding, when workers are engaged, they are more likely to participate in work at a high level of productivity, as well as seek opportunities for more work within their respective areas of responsibility. The present study group, many of whom have both secular and ministerial positions, often find it difficult to strike a balance between the two disciplines of work. Because the secular job is the one from which they receive a salary, they must perform at a certain level of productivity to maintain their employment with the organization, regardless of how they feel about the organization. On the other hand, the group members tend to engage at a high level within their respective ministry positions because of an emotional attachment and personal connection. Consequently, there may be a marked difference in the degree of engagement between the two areas of responsibility, resulting in a disparate level of commitment.

Stewardship Behavior

The Holy Bible states in 1 Corinthians 4:2, “Moreover it is required in stewards, that a man be found faithful” (KJV). In Biblical terms, the word steward refers to one who manages. As it pertains to this study, stewardship behavior is a key component to the study group’s work within the ministries of the church. One problem to note is that, while group members may

understand the relationship of stewardship within their respective ministries, they might not actively practice it within their secular jobs. Consequently, the level of commitment to their secular organization may not involve the same care as that of their ministry position, in which case, they lack a clear understanding of their universal responsibility of stewardship.

Purposefulness and Meaning in Work

Bailey and Madden (2016b, p. 55, as cited by Wang and Zu, 2019) defined meaningfulness in work as arising “when an individual perceives an authentic connection between work and a broader transcendent life purpose beyond the self” (p. 921). When a worker perceives that his or her work is meaningful, that worker is more likely to be highly engaged in the work. For this study, while members of the study group may readily identify the meaning and purposefulness in their respective ministry service, finding meaning in their secular work may require examination into the meaning of the ministry work and how that meaning can be appropriately utilized in the secular work.

Employee engagement, job burnout, stewardship behavior, and purposefulness and meaning in work are all directly related to a worker’s level of organizational commitment. For congregants who comprised the sample group for this study, the researcher studied their perceptions of the pastor’s servant leadership style to lead to the development of an efficient way by which congregants can develop a crossover of servant leadership from their ministry work to their secular work.

Purpose of the Study

The purpose of this study was to explore how long-term congregants of the Word of Faith Church perceived the pastor’s servant leadership, and how those perceptions influenced the congregants’ organizational commitment within their respective secular and ministry work. The

concept of servant leadership is one that is grounded in the Biblical precept of Luke 6:31 that we are to do unto others as we would have them do unto us. This principle contributed to these leaders having “a strong sense of moral responsibility, respect for followers, and concern for their welfare as persons” (Linuesa-Langreo, Ruiz-Palomino, and Elche-Hortelano, 2018, p. 902). Many employees today find themselves on the verge of job burnout, not only because of the level of responsibilities and demands within their respective workplaces but also from the effects of poor, indifferent, and effective leadership. When these workers lack engagement, understanding of stewardship and stewardship behavior, and purpose and meaningfulness in their work, the result leads to poor or non-existent organizational commitment. The result is that these workers leave the organization, first mentally, then physically, as their interest in the organization significantly or completely diminishes.

To improve and strengthen the level of organizational commitment of long-time congregants of the Church across secular and ministry work, the researcher conducted a dual-phase strategy within the study group. Ten congregants, all of whom had been active members of the congregation for at least five consecutive years as of the start of the study, were provided a survey containing questions related to the pastor’s servant leadership style. The survey also included questions related to worker motivating factors. For the second phase of the study, the researcher conducted in-person and phone interviews with the participants.

The purpose of the dual-phase research strategy was to gain an understanding of the motivating factors for organizational commitment based on the congregants’ perceptions of the pastor’s servant leadership style in comparison to the leadership style of their secular organization leader. By understanding the correlation between perceptions and organizational

commitment, the pastor, ministry leaders, and congregants gained insight as to the direct and indirect impact the pastor has on the quality of commitment of the church body.

Research Questions

1. What influence does the long-term congregant leaders' perceptions of the pastor's servant leadership have on aspects of their secular jobs as it relates to job burnout, purposefulness, and meaning in work, and employee engagement?
2. What influence does the long-term congregant leaders' perceptions of the pastor's servant leadership have on aspects of their ministry work as it relates to ministry burnout, purposefulness, and meaning in ministry, and ministry work engagement?
3. In what ways can congregants model the pastor's servant leadership style in their respective secular or ministry work to build upon their organizational commitment?

Significance of the Research

The study of congregant's perceptions of the Pastor's servant leadership style significantly contributes the field of organizational leadership in that it aids leaders within the church, specifically pastors, ministers, and others in church leadership, in gaining a clear understanding of the relationship between servant leadership, church growth, and ministry commitment. The practice of servant leadership within the church directly related to the prevalence and quality of relationships built resultant of pastors placing the needs of others above self and modeling stewardship behavior. Thus, followers under the authority of a servant-leader pastor have a greater likelihood to more fully commit to the organization because of a shared sense of responsibility, as well as the fact that their ministry needs are met. Additionally, the research is unique in that it revealed concepts congregant ministry workers' leadership style and level of organizational commitment, which will prove helpful in their ministry and secular

work, thereby contributing to the greater research on organizational commitment as it pertains to service within the church. For those who participated in the study, the participants developed an understanding of the connection between the pastor's servant leadership and their commitment and responsibility as stewards. Through the study questions, participants gleaned knowledge and self-awareness of what they needed to feel valued, motivated, productive, and engaged. Not only did they become better leaders within the church, but those who had secular jobs were able to apply what they learned from the study to their work environments, thereby initiating organizational change. Consequently, the study results might make an original contribution to the field of organizational commitment concerning ministry workers who aptly apply servant leadership to their secular work environments.

Definitions

- *Absenteeism*. An absence that results from a conscious decision made by the employee and is used proactively to alleviate job strain symptoms such as fatigue and anxiety (Karasek and Theorell, 1990, as cited by Jourdain and Chênevert, 2015, p. 178).
- *Anxiety disorder*. A potentially disabling mental health problem, which can cause (long-term) sickness absence. (Muschalla, Fay, and Linden, 2016, p. 168).
- *Burnout*. Characterized by various occupational inefficiencies, such as poor job performance and high absenteeism, and to health problems such as depression and insomnia (Lee and Ashforth, 1996; Maslach et al., 2001, as cited by Zhao, Li, and Shields, 2019, p. 315).
- *Congregation*. An assembly of persons gathering, especially an assembly of persons met for worship and religious instruction; a religious community such as an organized body of believers in a particular locality (Merriam-Webster's online dictionary, n.d.).

- *Employee engagement*. State of employees bringing their full selves into their work roles— they are cognitively attentive, emotionally vested, and physically energetic in their work environment (Kahn, 1990; Rich, LePine, & Crawford, 2010, as cited by Shuck, Adelson, and Reio, 2017, p 954).
- *Evangelical*. Of, relating to, or being in agreement with the Christian gospel especially as it is presented in the four Gospels (Merriam-Webster’s online dictionary, n.d.).
- *Meaningfulness*. The expression of spirituality at work [requiring] accepting the idea that employees want to be involved in work that gives meaning to their lives (Arnoux-Nicolas, Sovet, Lhotellier, Di Fabio, and Bernaud, 2016, p. 2).
- *Purposefulness*. See “*meaningfulness*” above.
- *Secular*. Of or relating to the worldly or temporal (Merriam-Webster’s online dictionary, n.d.).
- *Stewardship*. The attitudes and behaviors that place the long-term best interests of a group ahead of personal goals that serve an individual’s self-interests” (Belle, 2017, p. 83).

Study Limitations

This study was not without limitations, and the author identified several areas of limitations that impacted the study, the first of which was time constraints of necessary access to the segment of the sample group who participated in the interviews. Because the researcher and all ten participants worked full-time and they each lived in different, somewhat distant locations, 20 percent of the interviews took place after one Sunday worship service, and the remaining 80 percent took place by phone. As a result, the time in which the interviews took place exceeded the proposed data collection period for the study, thus impeding the data analysis of the study. For future research, a data collection period of two to four weeks, a dedicated meeting place, and

a pre-determined schedule by which to conduct in-person interviews would help to facilitate a faster and more efficient study.

Another limitation involved the means through which recipients received the online survey questionnaire. Though the survey was designed for online completion, 20 percent of the participants experienced technical difficulties in accessing and completing the survey online. The problem resulted in a delay in collecting a portion of the responses, which in turn, delayed the closing of the survey tool to allow for data analysis. For further studies, providing a backup means of distributing the survey, such as printing and giving it directly to participants to complete by hand, would add a redundancy layer to the data collection process, and thus minimize or eliminate delay.

The last limitation was with the sample group itself. The group consisted of evangelical members instructed in full gospel teachings of the Bible. The size of the group was initially expected to be approximately 200 to 250 individuals. However, because of the relatively small sample size, and the fact that the congregation is non-denominational, the study may not accurately generalize for a larger population. Further, though the congregation members come from around the world, most have spent the majority of their lives in the United States. Thus, the Western influence on their lives may negate their perceptions of their country of origin, resulting in an inaccurate cultural generalization. Future research should include a larger and more diverse sample group that includes individuals from other cultures, to more fully represent a general population. Another recommendation is for separate studies of different cultures, followed by a comparison and analysis of the respective perceptions by culture.

Ethical Considerations

The researcher's primary concern and responsibility was for the safety, comfort, and well-being of the study participants. Therefore, maintaining the utmost confidentiality of each participant was paramount. Though the researcher took every possible precaution to protect the identity and confidentiality of the participants and their respective responses, it was not possible to guarantee no incidence of a data or identity breach. To help ensure the confidentiality of the participants, the researcher implemented certain safeguards, incorporating redundancies to add additional layers of protection.

Although the Pastor provided his consent for the study, including giving his consent for each participant, he was otherwise not involved in the study, nor was he be privy to the interview questions or results. The researcher did not disclose the name or names of any participant to anyone not directly related to the study and used only a unique participant identifier. Only the researcher knew the key to determining what identifier corresponded with which participant. The researcher did not write, print, or save, at her residence, place of business, church, or any other location, any participant's name or other information in an unsecured manner that would or could potentially lead to the revealing of a participant's identity. The researcher properly secured, with password protection, all identifying participant information, including names, interview responses, notes, audio recordings, and any other participant-related material, on her laptop and mobile device, with a copy backed up to her University account.

Participation in this study was voluntary, and there was no monetary or other compensation for participation. Participants had the right to withdraw at any time and for any reason and were under no obligation to provide a reason for withdrawing from the study. Any participant who decided that he or she did not want to participate in the study, even after having

completed the interview and providing responses was instructed to contact the researcher by email, stating the request to opt-out or withdraw so that the request is was documented in writing, after which all research materials related to that participant would be returned or destroyed, whichever the participant preferred or deemed appropriate.

Conclusion

Job burnout is a costly phenomenon affecting organizations worldwide, and the problem is not isolated to the secular world. Ministry workers are also susceptible to ministry burnout and must find ways to avoid becoming ineffective within their church organizations. Effective leadership is a crucial aspect of helping congregant leaders to maintain and enhance their commitment to ministry, and potentially to their secular organization.

Researching to explore the link between perceptions that ministry leaders have about their Pastor's servant leadership style has a potential implication of fostering not only servant-leader growth in the ministry workers but that research also provides insight as to how these congregants can be more effective in their secular jobs by applying learning servant leadership skills. While this research is valuable to church and organizational growth, limitations will almost always accompany the studies. Consequently, researchers must do their due diligence to mitigate any limitations, but understanding why they exist, then provide recommendations to future researchers on how to avoid the same limitations.

Chapter Two: Literature Review

Introduction

Today's organizations face myriad challenges attracting, training, and retaining quality workers who will buy into the mission and vision of the organization and work diligently to contribute to the sustained success of the organization. Strong leadership and effective communication are two critical components in helping to ensure workers understand their value and worth. Studies have shown that "the quality of organizational leadership can have a significant impact on organizational success and employee well-being" (Underwood, Mohr, and Ross, 2016, p. 100). Consequently, as it relates to employee well-being, leadership style, quality, and effectiveness determine the success or failure of an organization.

The goal of this literature review was to discuss research about employee retention, beginning with job burnout. The author explored studies related to purposefulness and meaning in work and employee engagement and how they related to organizational commitment. Finally, the author discussed research on spirituality and servant leadership, the latter of which has strong implications for helping to build upon worker commitment to organizations.

Job Burnout

Employees today are under more pressure than ever before to keep up with workplace responsibilities. Advancements in technology allow people to work and communicate from almost anywhere in the world. These technological advancements have led to workers being almost constantly connected to their work and workplace, even when off the clock or away on vacation. Being in a constant state of organizational availability leads to an increase in workers being so overwhelmed that they suffer psychological, emotional, and physical burnout from their work.

In research conducted by Alessandri, Perinelli, De Longis, Schaufeli, Theodorou, Borgogni, Caprara, and Cinque, (2018), the authors studied the significance of self-efficacy as a determinant or contributor to job burnout. A sample group consisted of 416 Italian law enforcement military cadets, 19-32 years of age. 68.3% male, and 31.7% female, participated in the study. 85.3% were high school graduates, and 14.7% were university graduates. Two sets of data were collected, once two months after the start of the academic year, then again ten months later, the latter of which was a cadet-post evaluation.

The authors' focus of the research was to gain an understanding of the relationship between self-efficacy and the management of negative emotions. The sample was broken into groups of roughly 104 participants, under the direct supervision of a trained psychologist, with tests electronically administered, completed at different times throughout the day. Tests measured personality traits, including "self-efficacy in managing emotions at work" (p. 833), and burnout. A personality trait test was conducted using the Big Five Questionnaire-2, which assessed levels of "extroversion, agreeableness, conscientiousness, openness, and emotional stability" (pp. 832-833). Self-efficacy was measured via an adapted version of the Regulatory Emotional Self-Efficacy (RESE) scale, about participants' ability to self-regulate their emotions while on the job.

The authors also included burnout measure variables of emotional exhaustion, cynicism, and interpersonal strain. Managing negative emotions in the workplace is a self-efficacy trait that is important for workers to have, and the authors suggested that the research deserves further study, as a clearer understanding has the potential to aid organizations in designing specific interventions to alleviate the occurrence of job burnout. An examination of the effects of job burnout on worker turnover, conducted by Elcy, Yildiz, and Erdylek Karabay (2018), included a

study of the relationship between supervisor or leader support and job burnout/turnover intentions, and the purpose of the study was to determine worker turnover predictors. Data was collected through a survey of 295 health employees, using convenience sampling via face-to-face interviews. Participants ranged in age from 25 to 35 years, with 69% female and 31% male. 61.9% reported having a graduate degree, and 60% had between 1-10 years' experience. The data instrument was a 14-item scale that measured burnout components of emotional exhaustion and depersonalization. The authors included subjective validity, supervisor support, and turnover intention. The authors found that burnout is a predictor of voluntary job withdrawal or burnout intention. Supervisor-level of support greatly influences worker burnout, and that influence may be positive or negative. Organizations must implement operative policies that will minimize employee burnout, which will thus lead to a decrease in turnover intention.

Jourdain and Chênevert (2015) explored job burnout symptoms and prospective sickness absenteeism as a coping mechanism to alleviate job- or work-related stress. In this study, the authors examined how the four perceived organizational values – humanity, innovation, rationalism, and quality – related to workers' job withdrawal and subsequent absenteeism. The study method involved a convenience sampling method using questionnaires with queries related to worker perceptions as to what the organization found or believed to be important. The questionnaires were sent to employees' respective personal physical address. The response rate was 29%, with 23% of the participants consenting to a comparison of their questionnaire results to their actual personal absence record. The only reported exclusion for participation was for participants who had previously taken extended leave. 87% of the participants were female. The group ranged in age from 30 to 45 years and spanned across six occupational fields. Variables

for the study included short-term leave (classified as being less than five days) and prospective voluntary sickness absenteeism.

Jourdain and Chênevert (2015) found that healthcare organizations that promoted flexibility in certain values, such as humanity and innovation, may benefit their employees by encouraging them to take a sick-leave of absence for the sake of their health. Consequently, such leave would contribute to the reduction in the incidence of worker's job burnout not only because they are away from work and the stressors of work, but more importantly, because supported sick leave leads to workers' sense of value within the organization.

In a synthesis of 19 empirical studies conducted between 1988 and 2014, Lizano (2015) explored the detrimental consequences of job burnout and the well-being of employees. Lizano's (2015) research included a comprehensive search for peer-reviewed articles through four databases and one search engine. The author further vetted the qualitative study articles to match specific 7-point criteria, which resulted in the selection of 19 out of a possible 50 articles, to address the issue of whether job burnout has detrimental consequences on worker well-being. Lizano's (2015) study involved job satisfaction and life satisfaction as dependent variables of a well-being outcome, to assess the relationship between job burnout and certain psychological behavioral, physiological, or affective well-being, specific to the type of service worker. The author concluded that human service workers are at risk of harm due to job burnout. Emotional exhaustion presents the greatest threat to their well-being. Consequently, organizations should implement contextual processes and programs to ensure the reduction in workplace stressors that can ultimately lead to anger and sadness, and ultimately to job burnout.

Examining the correlation between trait emotional intelligence on negative emotions and job burnout, specific to anger and sadness, Szczygiel and Mikolajczak (2018) conducted a study

of 188 female nurses from several hospitals in Northern Poland to determine the level of risk they faced for job burnout caused by their high-stress, high-demand jobs. Recruited by psychology students, these participants were asked to complete four separate questionnaires over four days, containing variables such as emotions, burnout, trait emotional intelligence, disposition affectivity (to measure trait negative affectivity) and emotional states. The results of the study indicated that anger-related emotions and sadness-related emotions, especially coupled with the intensity of patient contact, significantly influence s the occurrence of job burnout. The authors recommended emotional intelligence training to help nurses cope with their occupation, and to provide them with knowledge of ways to self-regulate their emotions, and thus prevent the occurrence of job burnout.

Another study on the connection between emotional intelligence and job burnout involved a sample group of 343 MBA students from a top-tier Chinese university. Zhao, Li, and Shields (2019) examined the group, comprised of 60.9% male and 39.1% female participants, using a survey method with multiple collection periods over three weeks. The participants were pre-rested for emotional regulatory ability (ERA), emotional labor, and work affect, then for job burnout. Control variables included demographics, occupational factors, and person-organization fit. The results of the study indicated that workers with a high ERA suffer less work-exhaustion because of their ability to effectively handle emotional and relational job demands. Further, these individuals were less likely to experience job burnout because of their aptitude to efficiently regulate high emotional labor associated with their jobs. Thus, a major implication resultant of this study is that HR department heads and leaders should screen organizational candidates to determine or assess their respective levels of ERA and use the results as a determining factor for organizational fit. Not implementing ERA screening, on the other hand, will potentially result in

organizations hiring workers who will work aimlessly in a role with which they have no emotional connection. Unable to handle emotional stress and job demands, these workers will suffer from emotional exhaustion and burnout and ultimately leave the organization.

Purposefulness and Meaning in Work

The aimless effort by employees with no sense of purpose or meaning in their work hinders productivity in that, while the work may get done, these employees will do only enough to sustain them in their position. According to Lizano, Godoy, and Allen (2019), the workload was “positively and significantly related to both emotional exhaustion and depersonalization” (p. 210). The results of the study indicated a relationship between spirituality and dedication to work, citing that spirituality can help promote motivation and meaning, and thus aid in the prevention of job burnout. Arnoux-Nicolas, Sovet, Lhotellier, Di Fabio, and Bernaud (2016) explored the correlation between the mediating effects of meaningful work on turnover intentions. In a study of 336 employees, 29.2% of whom were male and 70.8% female from various organizations and institutions, participants recruited through personal and professional networks and in-person completed 45-item questionnaires that measured eight aspects of adverse work conditions, a second questionnaire to measure employee turnover intentions, and a third questionnaire to measure the meaning of work. Data in the questionnaires were collected using a 7-point Likert scale ranging from 1 to 7, for strongly disagree to strongly agree. The results of the study indicated high turnover intentions predicted through adverse working conditions, results that support previous studies. Other findings were that lack of resources and personal development greatly contributed to turnover intentions. Further, low adverse working conditions contribute to or are associated with high levels of meaning of work. Consequently, the mediating effect of the meaning of work has a significant relationship to turnover intentions, with

implications of a direct bearing on how purposeful people feel in the roles they perform in the workplace.

In an article by Pradhan, Panda, and Jena (2017), the authors studied the link between employees' sense of purpose and passion for their work and how these mediating factors affected their work performance. 307 India railways officials, including junior, middle, and senior executives, participated in the study, answering questionnaires that included a basic demographic profile on the mostly male sample group. Measures included purpose, passion, and performance, with positively-worded questions presented on a 5-point Likert scale. According to the study, when workers were passionate about their work, and when the work aligned with their personal values, the workers were more productive, and performed at higher levels than when passion and purpose were lacking. Resultantly, organizational leaders who include workers in decision-making processes and in projects that extend beyond general tasks, and who also provide workers with a degree of autonomy and delegate authority greatly increase workers' sense of purpose, which directly affects passion and work performance, and consequently, employee engagement. The reciprocal effect to worker engagement is that when workers are engaged in their roles, they are much more likely to perceive their work as being meaningful, and when they have meaning in their work, they are more likely to be engaged.

Employee Engagement

When employees are engaged in their work, they are more productive and committed, and will take ownership of and responsibility in their role within the organization. Exploring employee engagement and how transformational leadership impacts these employees' well-being, Jena, Pradhan, and Panigrahy (2018) led a study of 511 multi-national banking and insurance executives in eastern India. The purpose of the study was to determine the impact of

psychological well-being and transformational leadership on employee engagement and organizational trust. Variables of the research involved employee engagement, psychological well-being based on the six dimensions of psychological well-being, transformational leadership, and organizational trust. Questionnaires were presented using a 17-item Utrecht Work Engagement Scale (UWES). The results of the study showed a relationship between employee engagement and organizational trust, with psychological well-being and transformational leadership reflected as causal factors. The authors found that clearly-communicated outcome expectations significantly affected worker engagement and, consequently, organizational performance. Such expectations relayed to workers by leaders that were perceived to be trustworthy promoted worker confidence. Implications, therefore, are that during recruitment, HR departments and hiring managers who conduct psychological tests with candidates can learn whether those candidates will be adaptive and committed to the organization.

Organizational Commitment

Employees who are committed to their organization will go above and beyond the scope of their responsibilities and duties as assigned to ensure the overall success of their work unit and, consequently, their organization. To examine the relationship between leadership styles and affective organizational commitment, Long, Yong, and Chuen (2016) asked a sample group of 40 participants from three retail outlets to complete electronic questionnaires, which the researchers had adapted from a multi-factor leadership questionnaire. The quantitative study using non-probability convenience sampling employed a 5-point Likert scale model with five demographic items used for controls. Based on the results of the study, the researchers concluded that leadership styles have a very strong relationship with affective organizational commitment. The authors further stated that transformational leaders who exhibit a caring and concern for

their employees are more likely to contribute to the organizational commitment of the employees, as those workers feel valued and important. Transformational leaders, like servant leaders, have a direct influence on employee's emotional attachment to the organization. Hence, employees who are emotionally attached to the organization are more likely to be committed to that organization.

In another article based on the relationship between leadership styles and organizational commitment, Keskes (2014) conducted extensive literature research on leadership and organizational commitment and the relationship between the two. The author noted the significance of the five dimensions of transformational leadership as being "vision, inspirational communication, supportive leadership, intellectual stimulation, and personal recognition" (p. 29). According to Keskes (2014), transformational leadership involves a mutually supportive relationship for a common purpose. Each member, leader, and follower has something valuable to offer the other, whether it be information, support, services, for example. The author further noted empirical studies showing links between transformational leadership and organizational commitment, citing studies particularly by Walumbwa et al. (2005 and Avolio et al. (2004). Transformational leaders, again drawing similarities to servant leaders, greatly influence the outcomes of organizational commitment by enhancing and supporting worker job satisfaction, performance, creativity, organizational citizenship behavior, and consequently, employee engagement.

Spirituality and Servant Leadership

Workers who feel that their leader places the needs of the worker above their own needs are more inclined to develop loyalty and attachment to the organization. This type of leader fosters trust and commitment with the workers by exhibiting a genuine caring and empathy. In a

mixed-method study to examine the relationship between spiritual intelligence in leaders and employee engagement, Watson, Kuofie, and Dool (2018) engaged a group of 23 leaders and 48 employees from two for-profit and not-for-profit organizations in a Survey Monkey questionnaire. The researchers used the Spiritual Intelligence Self-Reporting Inventory (SISRI-24) to measure leaders' spiritual intelligence levels and the Intellectual, Social, and Affective (ISA) Engagement Scale to measure employee engagement. Eleven of the participants took part in follow-up qualitative interviews. The results of the study revealed that leaders who were hesitant or unwilling to freely express their spiritual intelligence resulting in hampered relational development that would otherwise facilitate or increase engagement. Combining the quantitative and qualitative results indicated a relational situation between leaders and workers, but the relationships were neither overtly expressed nor considered. The researchers, thus, suggested that rather than discussing SI within the realm of personal development and meditation, associating SI with religion, it should be limited to the performance and elevated learning methods. However, as spirituality relates to servant leadership within the context of this thesis, the study of spirituality and religion is relevant and necessary.

In a study by Coetzer, Bussin, and Geldenhuys (2017), the researchers purposed to establish a framework that summarized the functions of a servant leader in a meaningful way. The authors conducted a systematic literature review to answer four specific questions addressing the characteristics and competencies of a servant leader, how a servant leader is measured, and the organizational outcomes linked to servant leadership. Methods the researchers used for their study involved searching full-text, peer-reviewed articles published between 2000-2015. They removed duplicates found during the search, evaluated each article for quality, summarized the articles and interpretation of the findings. What the researchers found as a result

of their study was that servant leadership produced favorable outcomes for individuals, teams, and organizations. Servant leadership positively influences every studied aspect of organizations, on individual, team, and organizational levels, including worker engagement, OCB, organizational commitment, and job satisfaction. Furthermore, servant leadership has a negative relationship with job burnout and turnover intention. Consequently, organizations, management consultants, and HR departments can use the results of the Coetzer et al. (2017) study to help build an organization of servant leadership culture.

In an exploration into the link between worker self-job crafting and their level of engagement, Yang, Ming, Ma, and Huo (2017) led a study of 544 full-time workers, 56.1% of whom were women, and almost all of whom had a college degree. The participants were from four different occupations, and the study method was self-reporting questionnaires distributed through each organization's HR department. The stated purpose was specific to workers having the support of their respective servant leaders. Measures for the study included servant leadership, job crafting, and worker engagement. Control variables for primary data included "gender, age, education level, occupational position level, working experience, and nature of enterprise" (p. 1820). What the study revealed was that servant leaders were instrumental in presenting employees with learning opportunities to enhance their self-management skills. Further, a high-quality leader-member exchange relationship leads to an increased incidence of worker job crafting, resulting in a higher level of engagement. The implications of the results were that such job crafting indirectly leads to lower turnover intention and increased organizational commitment. Organizations, therefore, should encourage servant leader relationships to foster greater meaning of work in workers by supporting the workers' job crafting.

Results of studies indicate that servant leadership is not relegated to worker-level employees only. In a study by Sousa and van Dierendonck (2017), researches sought to determine whether and to what degree, action combined with humility is effective in executive-level servant leadership. 232 executives, directors, and professionals from various organizations in Portugal participated in the study to measure servant leadership, engagement, and hierarchical power. Questions focused on the participants' perception of the leadership behaviors, and data was collected using a 9-item, 7-point Likert scale based on a modified version of the Utrecht Worker Engagement Scale. The study revealed that leaders with hierarchal power or positions affected their followers through their show of humility, thereby contributing to increased engagement of said followers. Lower-level, less humble leaders were also effective, but not to the same degree. However, the latter leaders compensate by employing a "strong action-oriented style" (p. 21). Humility, in conjunction with action, contributed to engagement at higher hierarchical ranks, and thus servant leadership is likely most effective in positions of executive or higher. With lower-level leaders, employing a more action-based servant leadership style is more effective. The study concluded that the type of servant leadership, humility, or action, or a combination, is contextual, based on the hierarchy of the leader.

Conclusion

Two of the greatest threats to organizational sustainability today are job burnout and turnover intention. Rising demands in productivity coupled with a decreased sense of purpose and meaning in work lead to decreased workforces, as workers struggle to cope psychologically, mentally, physically, and emotionally. These stressors adversely affect employee engagement and, ultimately, worker commitment. By implementing a healthy leadership style for the

organization, on the other hand, leaders will develop a culture of collaboration, creativity, sharing, and trust.

Chapter Three: Methods

Introduction

Many employees today find themselves on the verge of job burnout, not only because of the level of responsibilities and demands within their respective workplaces but also from the effects of poor, indifferent, and effective leadership. When these workers lack purpose and meaning in their roles and are not engaged in their work, the result leads to poor or non-existent organizational commitment. The result is that these workers leave the organization, first mentally, then physically, as their interest in the organization significantly or completely diminishes. The same holds for church members who are in leadership and ministry roles.

Consequently, if these leaders are not engaged and do not understand the meaning and significance of the work they do, they are just as vulnerable as the secular worker of leaving the organization. To improve and strengthen the level of organizational commitment of long-time congregants of the Word of Faith Church across ministry and secular work, the researcher conducted a dual-phase strategy within the study group. Of the approximately 200 active members of the congregation who had been with the Church for at least five consecutive years as of the start of the study, ten members participate in the research. The purpose of the dual-phase research strategy was to gain an understanding of the motivating factors for organizational commitment based on the congregants' perceptions of the pastor's servant leadership style. The research questions of this study included the following:

1. What influence does the long-term congregant leaders' perceptions of the pastor's servant leadership have on aspects of their secular jobs as it relates to job burnout, purposefulness, and meaning in work, and employee engagement?

2. What influence does the long-term congregant leaders' perceptions of the pastor's servant leadership have on aspects of their ministry work as it relates to ministry burnout, purposefulness, and meaning in ministry, and ministry work engagement?

3. In what ways can congregants model the pastor's servant leadership style in their respective secular or ministry work to build upon their organizational commitment?

This qualitative study involved a combination of purposive and convenience sampling, based on specific criteria, including the length of time participants had been members of the Church and the type of ministry position they held. The first part of the study took place online, while the second phase occurred in a small dining room within the church, adjacent to the larger, multipurpose room. For the participants who were not available in person, the researcher interviewed them by phone. The study group included 10 active members of the Church who had been members for at least five consecutive years and who were in at least one ministry. The group of five men and five women was ethnically and occupationally diverse.

Data collection consisted of a two-phased researcher-made standardized tool, including an online survey and an interview protocol. First, participants submitted their survey responses electronically via computer, laptop, or mobile device. For the interviews, the researcher took detailed hand-written notes while also recording the interviews through a voice recording application. While the electronic forms tool aided in the analysis of the survey results, the researcher analyzed interviews by identifying keywords, phrases, and themes, categorizing the themes into meaningful data, and comparing them to the results of the electronic forms tool analysis. The researcher then examined both sets of data concerning the study questions.

The Setting of the Study

The study took place the Word of Faith Church, a well-established, full gospel church located in Northern California. The church was commissioned in 1990 and incorporated seven years later. It is a family-oriented church that highly promotes service to Jesus Christ, health, healing, miracles, and prosperity while emphasizing leadership, accountability, and commitment to excellence. The Pastor had preached and ministered abroad, including in Korea, Ireland, Kenya, Nepal, and Israel. The congregation of approximately 400 members ranged in age from several months to more than 95 years old and hailed from all over the world. Thus, the Church was a multi-cultural, multi-national, warm, and welcoming church body.

Internally and locally, the Church had more than 30 ministries, including parent-ministries of service, prayer, adult and family, evangelistic, music and creative arts, maintenance, administrative, and audiovisual, with sub-ministries within those parent-ministries. Globally, the church supported foreign missions in Nepal, Kenya, India, Russia, the Philippines, Mexico, and several other countries, including supporting orphanages and the elderly and helping to build churches in these countries. Throughout the year, the church hosted evangelists, apostles, bishops, and other prominent and trustworthy speakers, some of whom had ministered annually as guests for more than 15 years.

Weekly services within the church included Jesus School for children, adult Bible Training, and Worship Services on Sundays, Tuesday Noon Prayer, Wednesday Night Bible Study, and Friday Night Prayer. Early-morning prayer was available at 5:00 AM Sunday through Friday. Weekly Baptisms followed Sunday Worship Services, and occasionally or under special circumstances, Ministers conducted mid-week or Friday evening Baptisms. Monthly events included a one-hour Saturday Men's and Women's Prayer, Friday Evening Extreme Evangelism

(community outreach), Saturday SWAT (“Soul Winning Around Town”), and a host of other ministry events, healing and miracles services, seminars, workshops, and fellowship activities. Additionally, weddings, birthday celebrations, anniversary celebrations, and other celebratory gatherings occurred at the church, with the facility offered to members at no service fees. The church had a small but well-stocked in-house bookstore, offering such items as Bibles and audio Bibles in English and Spanish, inspirational books, writing journals, stationery, music CDs, sermon CDs, and a variety of Christian novelty items, and each visitor received a free CD of the sermon at the end of the service.

During this study, the Church implemented a long-awaited coed youth basketball team. One of the largest events of the church was the Annual week-long Kingdom Bible Camp (KBC), free for youth ages four to 18 years, and held onsite. At the time of this study, KBC attendance had reached nearly 250 participants and offering a secure and fun setting for youth to learn about Jesus while enjoying wholesome physical, mental, and teambuilding activities, learning songs, arts and crafts, drama, praise dancing, and other activities. More than 100 church members served as volunteers for KBC, many using their vacation time or vacation leave without pay, while some who were self-employed closed their respective businesses to volunteer. The volunteers supported roles in administration, teaching, planning, cooking, decorating, security, registration, food distribution, staff nurse, refuse maintenance, shopping, restroom monitors, headcount, yard and games facilitation, and praise and worship, including mass choir and choirs by age range. Additionally, all volunteers worked together each day to clean the church inside and out, in preparation for the next day.

The one-on-one interviews for the study were conducted in person and by phone. The in-person interviews took place in the multipurpose room located in the rear of the church. In this

room were three to four rectangular dining tables and at least four chairs, as well as two additional sitting areas. The multipurpose room was a large open space with a smaller separate room at the end. The two rooms were separated by a floor to near-ceiling sliding glass patio door. The two participants with whom the researcher conducted in-person interviews were of the same gender as the researcher, and thus they sat near one another. However, for participants who were married, interviews were conducted by phone. The researcher spoke with each wife, who relayed the questions to her husband. Though both participated together, the researcher recorded their answers as being independent of one another, thus counting as two participants. This procedure of speaking to the wives and allowing them to communicate the questions to their husbands was to ensure appropriateness of meeting.

Study Participants

The sampling procedure used by the researcher was a combination of purposive and convenience sampling. The initial sample selection involved participants who met certain criteria for the study, with participants circumscribed to current members of the researcher's church. In addition to the participants being members in good standing within the church, other criteria included the number of years each participant had been a member at the time of the study and whether the participant was in a leadership position within the church. Once the researcher identified a sample group of 200 individuals using purposive sampling, she used convenience sampling to narrow the group to 10 participants, which was a manageable size for her study. This narrowing process included identifying which members of the larger group were available and accessible, then creating a list of ten primary and three alternate participants. Although all of the group members were accessible in that they all attend the same church services as the researcher each week, not all of them were always available, thus the need for several alternates. The

participants were also selected because they represented a diversity of ethnic backgrounds, age ranges, years with the church, relationship status, and occupation.

The participants in the study included five men and five women, ranging in age from 40 to 75 years. Three of the participants ranged in age between 41 and 50 years, three ranged between 51 and 60 years, three ranged between 61 and 70 years, and one ranged between 71 and 75 years. There were six African American participants, one bi-racial, one Asian, and two Hispanic. Seven of the participants were married, and three were single. Primary occupations of the participants varied greatly, with two in administrative positions, one in the healthcare field, one in therapeutic analysis, one in communications, one in management, one artisan, one teacher, one retired, and one whose position was undisclosed. The reason the researcher chose to include demographic information in the study was to show the broad diversity of participants, which was to dispel any notion or indication of bias, and because the diversity of the study group was indicative of the diversity of the broader population.

Research Instruments

The researcher used a combination of two standardized researcher-made instruments to collect data. The first instrument was a questionnaire-type survey designed for online administration (see Appendix A). The researcher provided a link for the survey to each participant via text message, and participants completed the survey through a desktop computer, laptop, or mobile device, such as a smartphone or tablet computer. The purpose of the survey was to obtain participants' perceptions of various aspects of their secular work as it pertained to their organizational commitment. However, not all of the participants had a secular job, in which case, those participants answered the survey questions based on their most recent secular job.

The researcher designed the survey in five contiguous sections, categorized to be consistent with the five main sections of the research topic. The category labels included *Job Burnout*, *Purposefulness and Meaning in Work*, *Employee Engagement*, *Organizational Commitment*, and *Servant Leadership*. Each category contained seven closed-ended questions. Examples of the questions included, “My organization imposes unrealistic expectations of me,” “I believe that my work contributes to the well-being of others,” and “My leader puts others’ needs above his/her own.” The researcher used a seven-point Likert scale format to measure participants’ perceptions and opinions in greater depth than could be recorded through questions that could only be answered “Yes” and “No.” The Likert-scale options ranged from *Strongly Agree*, *Agree*, *Somewhat Agree*, *Neutral*, *Somewhat Disagree*, *Disagree*, and *Strongly Disagree*. The researcher chose an odd-numbered response category format with labels that were intended to be meaningful to participants. The reason for the odd-numbered format was that it allowed respondents who might not have been comfortable answering certain questions the opportunity to answer neither in the affirmative nor negative. Another reason for the odd-numbered format was that it did not force participants to respond in a manner that may not have accurately conveyed their true perceptions or opinion.

The researcher chose to use the Likert model because of its customizability, adaptability for the research topic, and ease of use. This common model was widely used in innumerable forms of research and did not require special instructions or skills to use. It was simple and direct, useful for small-population studies, and helped researchers to keep questions from being too broad. Finally, as participants completed the survey and submitted their responses online, the researcher received immediate notification that a survey result was available, and the built-in

analytics feature of the forms feature automatically presented graphics of the collective results. This feature was valuable for including visual results within the research paper.

The second of the two research instruments was through interviews conducted based on a researcher-created interview protocol (see Appendix B). This instrument consisted of five open-ended questions designed for the researcher to gain insight as to congregants' involvement in and perceptions related to their respective leadership ministry work within the church. The purpose of the interview format was for the researcher to obtain detailed and descriptive data specifically related to the servant leadership aspect of the research. In the individual interviews, participants answered questions such as, "What is your primary motivation for committing to this ministry?" and "How would you define the Pastor's leadership style?" Based on the responses, the researcher asked clarifying questions to gain a deeper description of the respondents' answers. The researcher conducted the interviews by phone over one week and recorded the interviews, as well as took hand-written notes. Each interview took between 10 and 20 minutes. The researcher used the results of the interviews as a detailed narrative for the research.

Data Collection

The data collection occurred in two phases, which include an online questionnaire survey and interviews. Participants completed the online survey (see Appendix A) with a computer or mobile device. Before data collection, the researcher requested cell phone numbers from each participant to send a link to the questionnaire to each participant individually. Within a requested two-day time period, each participant completed the questionnaire using his or her computer or mobile device. Data responses automatically populated the results section of the online forms tool. Upon receipt of the final online survey, the researcher disabled access to the tool to prevent

additional responses. She then checked the responses for duplicates. However, no duplicates existed.

For the second phase of the two-phase data collection, the researcher conducted individual phone interviews based on a five-question interview protocol (see Appendix B). Initially, the researcher was to conduct all ten of the interviews in person. However, because most of the participants resided a significant distance away and thus were unable to travel to the church during the weekdays, the researcher changed the interview setting to a hybrid format of in-person and phone interviews. The interview process took place over one week, beginning on a Sunday immediately following worship service, and during days that the church did not hold service. Each interview lasted between 10 and 20 minutes.

The first in-person interview took place immediately following worship service. There researcher and participant retreated to the multi-purpose room located in the rear of the church. However, due to scheduled ministry meetings in the multipurpose room and the room adjacent, the researcher and participant conducted the interview outside the church. The researcher asked for permission to use an audio recording device to record the interview. Once the participant had granted permission, the researcher started the recording application on her smartphone and again asked for permission to use the audio recording device. The participant again granted permission. The reason the researcher asked twice for permission was so to record the participant's consent. The researcher asked the first interview question and took notes by hand to record the responses. For clarification, and to ensure she had a thorough understanding of the response, the researcher repeated the response back to the participant. The researcher repeated the procedures for each question. Responses for which the researcher needed clarification or desired more in-depth information, she asked follow-up questions, recording those answers by handwritten note and

audio recording. After the final question, the researcher stopped the audio recording, locked her smartphone, and thanked the participant for taking the time to participate in the study.

The second in-person interview took place immediately following the first. However, the multipurpose room had become available, and the researcher and participant moved there to conduct the interview. Once seated, the researcher interviewed in the same manner as the first one. The final eight interviews took place by phone over the next week, with the researcher conducting each subsequent interview in the same manner as the in-person sessions, except the participants who were married. The procedures deviated in that, to maintain appropriateness of meeting, the researcher had no interactions with the husbands of any of the participants. Instead, she first interviewed the wives, recording their answers by taking hand-written notes and audio recording the conversation. The wives then sent the questions to their husbands, who then relayed their answers back through the wives. The wives then responded with both answers, which the researcher recorded separately in handwriting. After each phone interview, the researcher stopped the audio recording, locked her smartphone, and thanked the participant.

Data Analysis

The data analysis occurred in two phases, beginning with the return of the first online questionnaire survey (hereafter referred to as survey). As each participant submitted the survey online, the researcher examined the results. With each returned survey result, the researcher examined similarities in answers that might have revealed a pattern or theme. Once the researcher had examined all ten surveys, she began listing the recurring themes in order of the quantity of each theme revealed.

The second phase of the data analysis began with the first participant interview and was the standard protocol for all ten interviews. During each interview, the researcher took detailed

notes while also recording the interviews using a recording application on her smartphone. She began analyzing the data as she collected it, looking for any themes or patterns in the responses, noting anything that was of particular significance or that stood out, especially if it was something that she had not previously thought of or considered. The researcher paid close attention to participants' body language, voice inflections, facial expressions, and other non-verbal communications, which provided additional layers of information to corroborate or enhance the verbal responses. In other words, the researcher paid attention to what was not said as much as to what was said.

Keeping the research questions in mind, the researcher sifted through the written notes as she collected them, removing non-meaningful or less-meaningful data, and creating a new, typed subset of data that included what was most meaningful, useful, and relevant to the study. In the new subset of notes, the researcher highlighted recurring words, themes, patterns, and phrases, using a different color highlighter for each. For example, she assigned yellow highlighting to the word "purpose" and assigned green highlighting to the word "commitment." After completing all the highlighting, the researcher copied each color text electronically and pasted each into a separate section before analyzing the meaning of each section. This highlight/copy/paste procedure formed the basis of each theme, which then corresponded to the respective research questions.

The online survey tool used to gather the participants' survey responses included a built-in analytics tool, which functioned similarly to the manual categorization the researcher used on the interview data. The analysis of the results of the two data collection instruments presented a "picture" of the two aspects of work that the research questions addressed – that which was related to ministry and that which was secular. The aggregate data analysis revealed how the two

segments related, and what, if any, overlaps existed. The researcher examined the aggregate data to determine how the findings addressed the research questions and then assessed the implications of the findings.

The researcher chose to present the interview data using an aggregated response matrix that contained all of the words that formed the themes for the analysis. Within the matrix was each interview question followed by all of the key or repeated words, in an easy-to-understand mini-narrative, then supported that matrix using a 3-D pie chart reflecting the themes noted from the aggregate matrix, along with the percentage of frequency. Next, the researcher included a color graph for each of the five categories of survey questions, to provide the reader with a visual breakdown of how participants responded to each question. By using a combination of the three types of visual aids, the researcher created a means by which to easily and quickly identify overlaps between participant's perceptions of the Pastor's servant leadership style, the participants' motivating factors for organizational commitment, and most importantly, to bring to the readers' attention the similarities in responses from the participants. Implications of the similarities helped to reveal the influence that the Pastor has on the congregants, an influence that until this study, had no visible or tangible evidence.

Conclusion

Whether on a secular job or in ministry, burnout poses a serious threat to the health and well-being of the organization. Research is needed to assess the causes of burnout and the contributing factors that can help safeguard against such a threat. In this study, the researcher's goal is to examine how congregants' perceptions of the pastor's servant leadership may affect or influence their organizational commitment as it pertains to their secular job and their ministry within the church. Understanding and developing the method for the research is critical for the

successful completion of a study. Determining the setting of the study, identifying the study participants, deciding on what research instruments to use, and the data collection method are all necessary parts to conducting meaningful research. Only after all these components are complete can the researcher analyze the data and begin to answer the questions that will contribute to a better understanding of how to resolve the research problem.

Chapter Four: Findings

Introduction

Throughout the world, workforces and employees face levels of stress that threaten to lead the workers to burnout. Excessive demands in the workplace, increased responsibilities, and poor and ineffective leadership affect workers' ability and desire to perform their jobs.

Additionally, a lack of purpose, meaning, and engagement in work significantly and negatively affect workers' organizational commitment. Consequently, these workers will eventually leave the organization and seek employment elsewhere, start their own business, retire, or otherwise completely disengage from the organization. Similar to employees leaving secular businesses, church members who are in leadership and ministry roles can also experience burnout. Ministry leaders who lack organizational engagement and an understanding of the significance of their roles are just as vulnerable as the secular worker of leaving the organization.

This qualitative study involved a combination of purposive and convenience sampling, based on specific criteria, including the length of time participants have been members of the Church and the type of ministry position they hold. The first part of the study was conducted online, while the second phase consisted of in-person and phone interviews, the latter of which was an option for participants who were not available in person due to conflicting schedules or logistics. The study group included 10 active members of the Church who had been members for at least five consecutive years and who were in at least one ministry. The group of five men and five women was ethnically, occupationally, and relationally diverse.

Data collection consisted of a two-phased researcher-made standardized tool, including an online survey and an interview protocol. First, participants submitted survey responses electronically via computer, laptop, or mobile device. For the interviews, the researcher took

detailed hand-written notes while also recording the interviews through a voice recording application. While the electronic forms tool aided in the analysis of the survey results, the researcher analyzed interviews by identifying keywords, phrases, and themes, categorizing the themes into meaningful data, and comparing them to the results of the electronic forms tool analysis. The researcher then examined both sets of data concerning the study questions. The purpose of the dual-phase research strategy was to gain an understanding of the motivating factors for organizational commitment based on the congregants' perceptions of the pastor's servant leadership style. The research questions of this study included the following:

4. What influence does the long-term congregant leaders' perceptions of the pastor's servant leadership have on aspects of their secular jobs as it relates to job burnout, purposefulness, and meaning in work, and employee engagement?
5. What influence does the long-term congregant leaders' perceptions of the pastor's servant leadership have on aspects of their ministry work as it relates to ministry burnout, purposefulness, and meaning in ministry, and ministry work engagement?
6. In what ways can congregants model the pastor's servant leadership style in their respective secular or ministry work to build upon their organizational commitment?

The purpose of this chapter is to present the findings of the data collection, reporting on the major themes as they emerged from the survey and interviews. The author will provide graphics and visual aids to help the reader more fully understand the results.

To study the level of organizational commitment of long-time congregants of the Word of Faith Church across secular and ministry work, the researcher conducted a dual-phase strategy within the study group. Of the approximately 200 active members of the congregation who had been with the Church for at least five consecutive years as of the start of the study, ten ministry

members participated in the study. The number of years the participants had been members of the church ranged from five to more than thirty years. Twenty percent of the participants had been with the Church for five to ten years; forty percent for approximately twenty years; twenty percent for approximately twenty-five years; and twenty percent for more than thirty years. At the time of this study, each of the participants was serving in more than one ministry. Eight percent of the participants were in ministries appoint to them by the Pastor. Additionally, seventy percent of the participants were in ministries for which they had volunteered. The study group consisted of four major ethnic groups, including sixty percent African American, ten percent multi-racial, ten percent Asian, and twenty percent Hispanic. These participants ranged in age from forty to seventy years and represented such occupations as healthcare, administration, teaching, management, information technology.

Qualitative Findings

The one-on-one interviews conducted between the researcher and participants provided insight into the characteristics that participants deemed important to leadership as it pertained to their respective ministries in the Church and the Pastor's leadership style. During the interviews, the researcher asked each participant the following five questions:

1. In your opinion, what is the most important aspect of service within the church?
2. Some people are appointed to a ministry by the Pastor or First Lady, or nominated by a ministry leader, while others may volunteer or sign up during Commitment Week.
How did you come to be part of the ministry or ministries in which you serve?
3. Please describe your motivation for committing to this ministry/these ministries.
4. What are some characteristics of an effective leader?
5. Being as descriptive as possible, how would you define the Pastor's leadership style?

As the interviews progressed, and participants provided answers to the questions, key themes emerged from the responses. Figure 1 displays repeated phrases and words from the lowest frequency to the highest. The characteristics that respondents mentioned most frequently, *serve* (including derivatives), *love*, *lead by example*, *faithful*, and *commit* (including derivatives), represent prominent emerging themes.

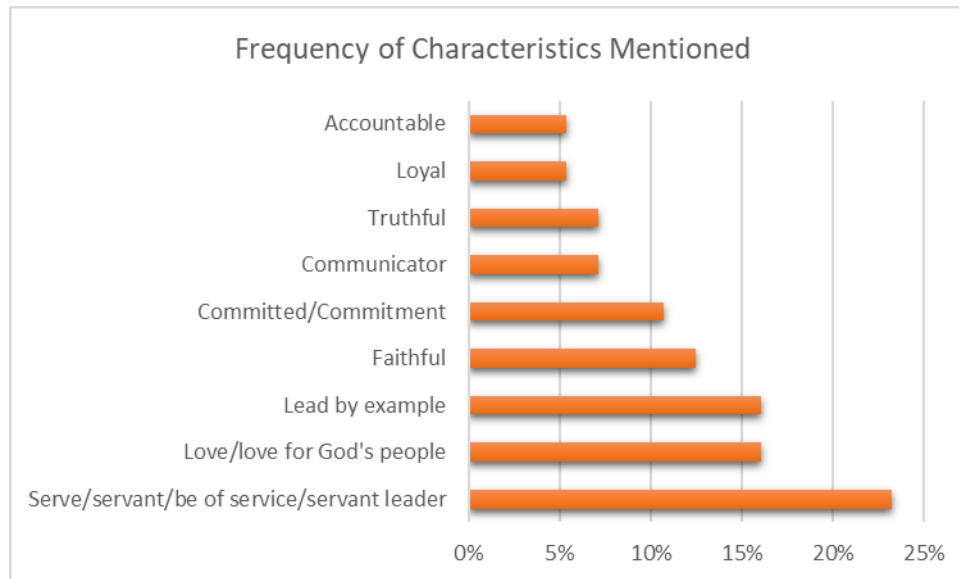


Figure 1. Frequency of Characteristics Mentioned.

Serve/servant/be of service/servant leader. Of all participants interviewed, one hundred percent of them mentioned *serve*, *servant*, *being of service*, and *servant leader* in their responses. On the most important aspect of service within the church, Respondent 1 (R1) believed that offering service to ministry needs was most important. R6 noted that being a servant to the body of Christ is most important, while R7 stated the importance was “knowing that you are serving until God.” Serving with joy and serving for the Kingdom of God were comments from R8 and R9, respectively, and R8 emphasized that “if you do not [serve] with joy, then you will burn out.” Three of the respondents, R2, R4, and R9, indicated that to be of service, being blessed to be in a church where they have the opportunity to serve, and serving for the Kingdom of God,

are their primary motivation for committing to the ministries in which they serve. Noting characteristics of an effective leader, R1, R2, and R3 mentioned servant leaders, being of service, having a genuine desire to serve, and making sure [you] are of service. When asked to define the Pastor's leadership style, forty percent indicated their belief that the Pastor is a servant or servant leader, and R9 further described the Pastor as having a servant spirit, and as R2 described, the Pastor "is a spiritual leader, and one can feel [his] spirit enter the sanctuary before he actually enters the sanctuary."

Love/love for God's people. Forty percent of the respondents indicated love as being an important aspect of ministry, citing "the love of God in our church" (R1), love for God and for God's people (R3, R4, and R6), and love and service that "draw men unto God" (R9). The findings indicated that love is a motivating factor in respondents' commitment to their ministries, and as R6 described of the Pastor's leadership style, the Pastor "has a heart and a love for God's people."

Lead by example. Of the five interview questions, sixty percent of the respondents mentioned leading by example, with these responses centered on characteristics of an effective leader and the Pastor's leadership style. R2 and R6 stated the being an example and being a godly example are characteristics of an effective leader, while R3, R6, R7, R9, and R10 all commented on the Pastor as being a leader by example. Some comments given were, "The Pastor leads by example, under the complete authority of God" (R3), the Pastor "walks the talk" (R6), "he is a leader by example" (R7), and "he leads by example" (R9). R10 referred to the Pastor as an "example on how to follow the Word [of God], stating that the Pastor is "an absolute example of what a pastor should be."

Faithful. The word “faithful” was mentioned by forty percent of the respondents within three of the five interview questions. When asked their opinion of the most important aspect of service within the Church, R6 believed that being faithful to the church and to God is most important. Characteristics of an effective leader, as stated by R5, R6, and R7 included being faithful, while R1, R5, and R6 all responded that the Pastor’s leadership style includes him being faithful, with R7 responding that the Pastor’s faith is unwavering, as he “talks, lives, and stands on his faith.”

Committed/commitment. Forty percent of the participants mentioned committed or commitment in response to three of the five interview questions. R1 described being committed as one of the characteristics of an effective leader, while R9 stated that an effective leader must be committed to what he or she is doing. R3 noted “commitment to God and being committed to the work of God” as being motivation for committing to ministry work. Describing the Pastor’s leadership style, R6 said that the Pastor is committed, stating that the Pastor is “dedicated, being all [for] God, highly committed to what he is called to do, consistent, [and] has never changed.”

To summarize the themed responses by interview questions, the researcher aggregated the participant responses into Table 1. Although some other characteristics repeatedly occurred throughout the interviews, the five characteristics described above were disproportionately higher than the others percentage-wise, as shown in Figure 2.

Table 1. Aggregated Themed Responses, by Interview Questions.

Aggregated Themed Responses by Interview Question	
<i>Q1. In your opinion, what is the most important aspect of service within the church?</i>	Offering service to ministry needs; love for God; love for God's people; being faithful to the church and to God; being a servant to the body of Christ; knowing that you are serving unto God; serving with joy; and serving for the Kingdom of God, through love.
<i>Q2. How did you come to be a part of the ministry/ministries in which you serve?</i>	80% of the participants were appointed to the ministry by the Pastor. 70% of the participants volunteered for ministry roles. At the time this study was conducted, 100% of the participants were in more than one ministry, with some in as many as five ministries.
<i>Q3. Please describe your motivation for committing to this ministry/these ministries.</i>	The love of God in [our] Church; to be of service; commitment to God and being committed to the work of God; being blessed to be in a church where [we] are given the opportunity to serve; and serving for the Kingdom of God and edifying the body of Christ within the Church.
<i>Q4. In your opinion, what are some characteristics of an effective leader?</i>	Being committed; servant leader; to be of service; have a genuine desire to serve; lead by example; making sure [you] are of service; being faithful; being an example; being a godly example; leading by example; and being committed to what he or she is doing.
<i>Q5. Being as descriptive as possible, how would you define the Pastor's leadership style?</i>	Servant leader; faithful; leads by example, under the complete authority of God; servant; committed; highly committed; servant spirit; servant of the Word [of God].

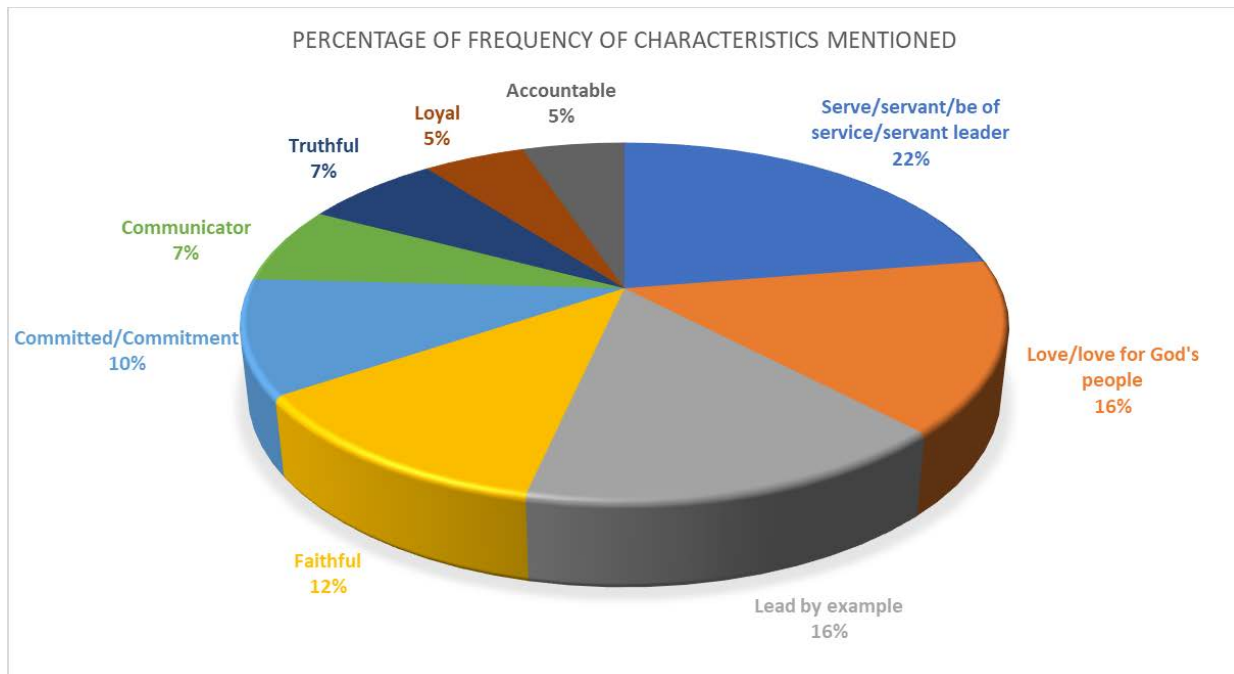


Figure 2. Frequency of Characteristics Mentioned, by Percentage.

The online survey component of the study was designed to assess five categories, related to the study groups respective secular jobs, including job burnout (Figure 3), purposefulness and meaning in work (Figure 4), employee engagement (Figure 5), organizational commitment (Figure 6), and servant leadership as it relates to the participant's leader or supervisor (Figure 7). Each of the categories, consisting of seven questions per category, provided a 7-point Likert-scale answer selection ranging from *strongly agree* to *strongly disagree*, and the analytics function of the online survey tool automatically calculated the results.

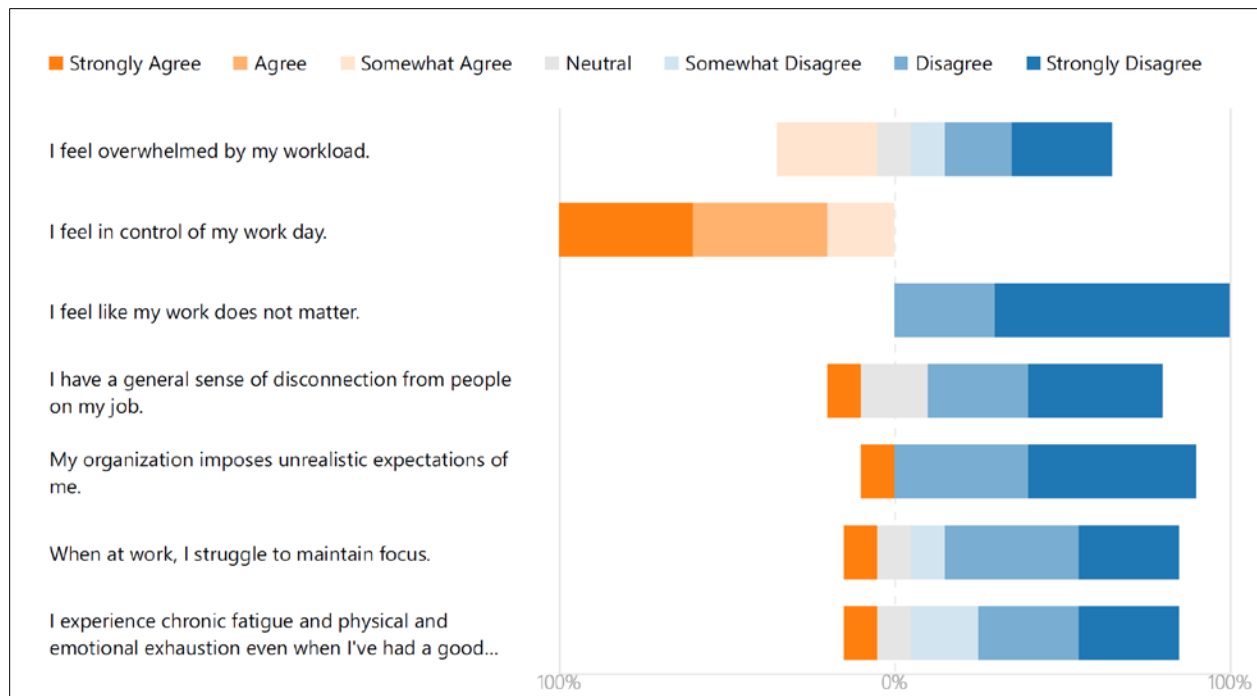


Figure 3. Job Burnout.

Job burnout. In assessing participants' level of job burnout (Figure 3), the results indicated an even split of 30% each reporting an agreement to feeling overwhelmed by the workload, and strong disagreement with being overwhelmed by the workload. 20% of respondents reported a disagreement, while 10% reporting that they were neutral, and another 10% somewhat disagreed. Of those who felt in control of their workday, there was an even 80% split between strongly agree and agree, with the remaining 20% reporting that they somewhat agreed. 70% strongly disagreed when asked whether they feel like their work does not matter, and 30% disagreed with the statement. Having a general sense of disconnection from people on their job resulted in 40% strongly disagreeing, 30% disagreeing, 20% neutral, and 10% in strong agreeance. 50% and 40% of the respondents strongly disagreed and disagreed, respectively, that their organization imposed unrealistic expectations of them, while the remaining 10% strongly agreed. Maintaining focus at work resulted in 10% responses, each reporting that they strongly agreed, were neutral, and somewhat disagreed. The remaining participants reported that they

disagreed (40%) and strongly disagreed (30%). For the last question regarding chronic fatigue and exhaustion, the results indicated ranged from strongly agreed and agreed (10% each) to 20% somewhat disagreeing, and 30% each disagreeing and strongly disagreeing.

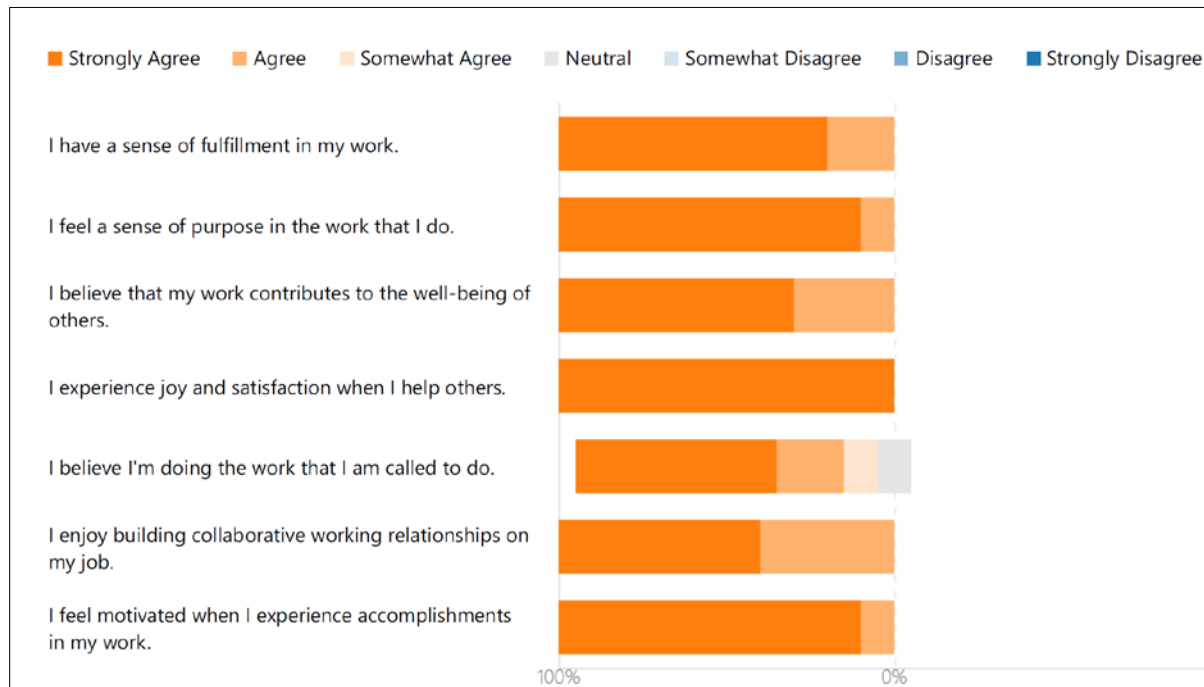


Figure 4. Purposefulness and Meaning in Work.

Purposefulness and Meaning in Work. In this category, Figure 4 indicates that most of the responses were either in strong agreeance or agreeance with the questions, except respondents who believe they were doing the work that they were called to do, in which case, 10% somewhat agreed, and 10% were neutral. Reporting a strong agreeance was 80% for a sense of fulfillment in their work, 90% who felt a sense of purpose in the work that they do, and 70% who believed that their work contributed to the well-being of others. 100% of the respondents reported that they experienced joy and satisfaction when they helped others. 60% answered that they enjoyed building collaborative working relationships on the job, and 90% claimed they felt motivated when they experienced or achieved accomplishments in their work. The balance of the

participant reporting for the *Purposefulness and Meaning in Work* category answered that they agreed with each statement.

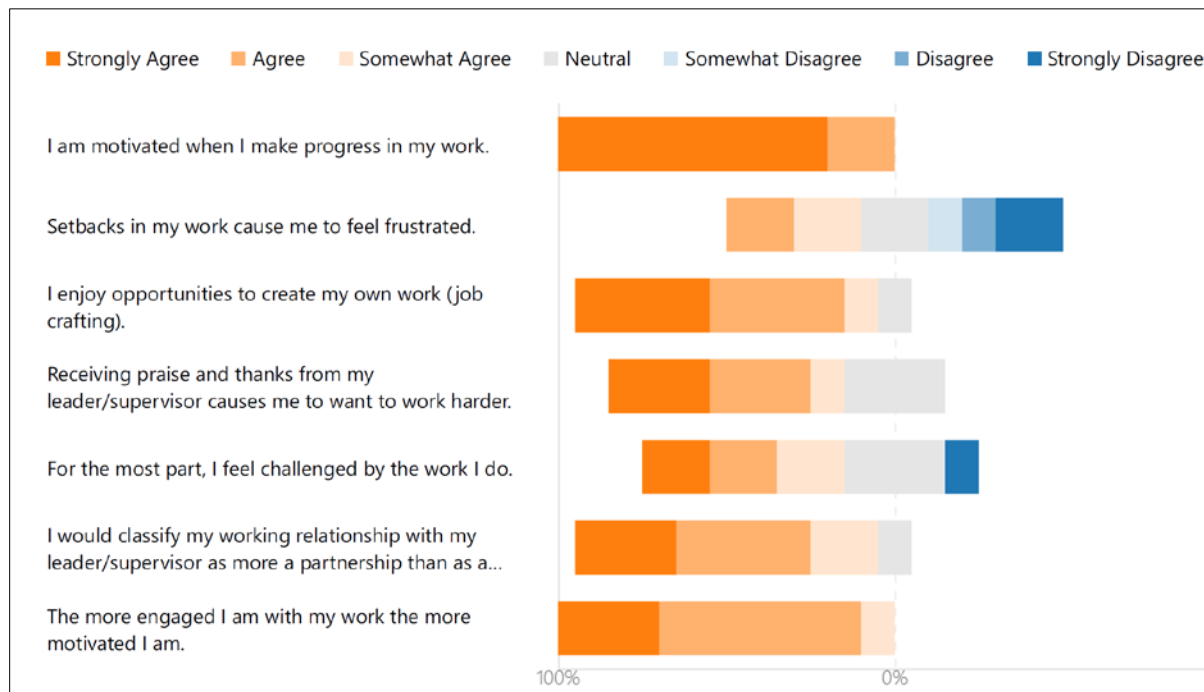


Figure 5. Employee Engagement.

Employee Engagement. Figure 5 shows the most diversity of responses of all of the survey questions. While 80% of the participants reported a strong agreeance that they were motivated when then make progress in their work, and the other 20% agreed, responses for those who reported on whether setbacks in their work caused them to feel frustrated included all seven Likert options. On the topic of job crafting, 40% each strongly agreed and agreed, with the remaining participants splitting between somewhat agreeing and being neutral. Receiving praise and thanks from the leader or supervisor, leading to a desire to work harder, received an equal 30% response for strongly agree, agree, and neutral, and a 10% report reflecting the participants somewhat agreed. 60% of the participants felt challenged by the work that they do, and those respondents reported a 30/30/30 split between strongly agreeing, agreeing, and somewhat agreeing, while the remaining 10% stood neutral. When asked to report on whether participants

would classify their working relationship with their leader or supervisor as a partnership, 30% strongly agreed, 40% agreed, 20% somewhat agreed, and 10% was neutral. 100% of the participants reported that the more engaged they are, the more motivated they are. 60% of the respondents agreed with the statement. Another 30% strongly agreed, and the remaining 10% agreed.

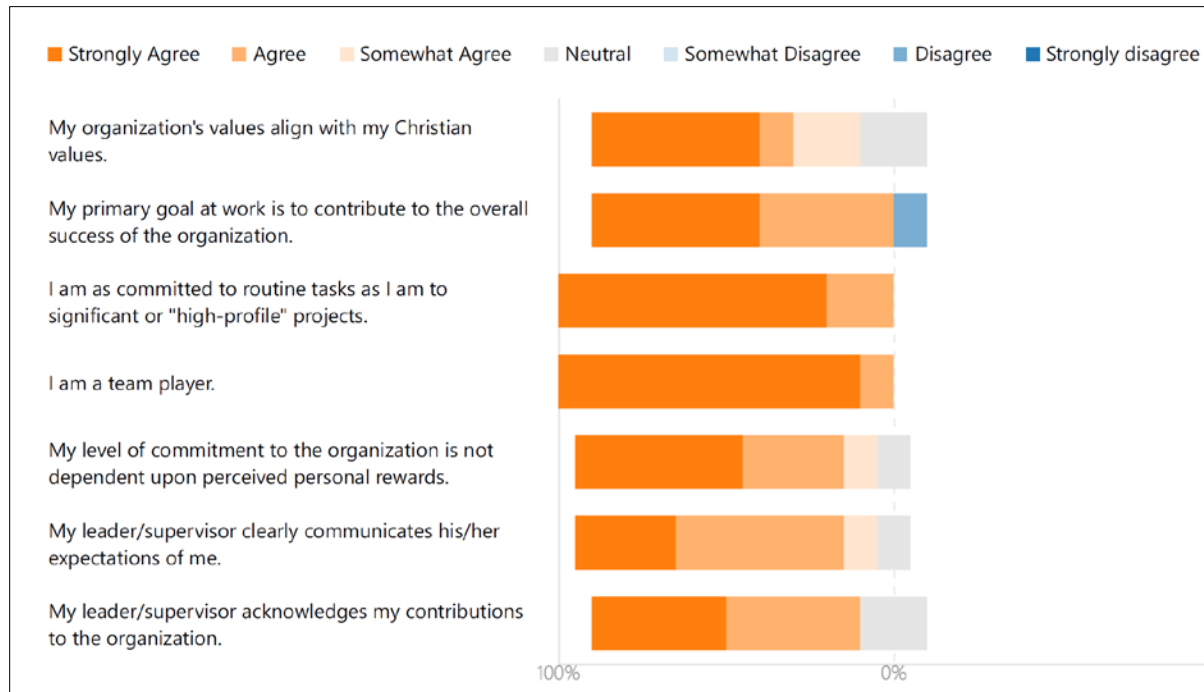


Figure 6. Organizational Commitment.

Organizational Commitment. To gain insight as to respondent's thoughts, views, and levels of organizational commitment (Figure 6), the survey included statements related to their organization's values, their primary goal at work and level of commitment to routine tasks versus "high-profile" projects, whether they are team players, leader/supervisor communication and acknowledgments from leader/supervisor. 50% of the respondents strongly agreed that the values of their organization aligned with the participant's Christian values. 10% agreed, and another 20% somewhat agreed, and the remaining 20% was neutral. When asked to answer whether their primary goal at work was to contribute to the overall success of the organization, 90% responded

collectively in the affirmative, split between 50% who strongly agreed and 40% who agreed. Ten percent of the respondents disagreed with the statement. Most of the respondents were equally committed to routine tasks and projects and informed being team players, with 80% and 90%, respectively, strongly agreeing. The remaining 20% and 10% reportedly agreed. For their collective level of commitment to the organization, and whether that commitment was dependent upon perceived personal rewards, 50% strongly agreed that their organizational commitment was not dependent upon such perceptions, followed by 20% who agreed, and 10% who somewhat agreed. The remaining ten percent was neutral. A total of 90% reported that their leader/supervisor communicates his or her expectations of the participant clearly, with the largest percentage of 60% agreeing, 20% strongly agreeing, and the remaining 20% split equally between somewhat agreeing and being neutral. For the last statement, a combined 80% of participants reported that their leader/supervisor acknowledges the participant's contributions to the organization. 20% strongly agreed, with another 20% agreeing, and the final 10 percent reporting as neutral.

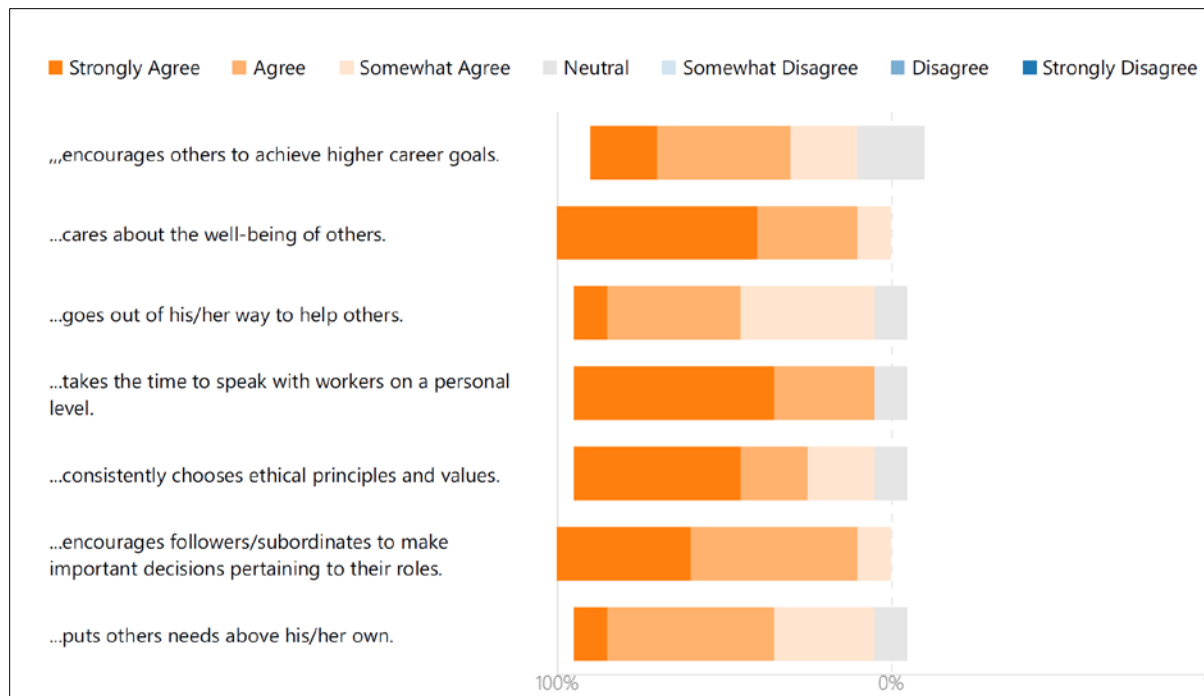


Figure 7. Servant Leadership.

Servant Leadership. Figure 7 shows participants' responses about their respective perceptions of their leader or supervisor's servant leadership characteristics and qualities. Respondents were asked to rate seven statements that began with the phrase, "My leader/supervisor" and ended with such statements as, "encourages others to achieve higher career goals," "cares about the well-being of others," "goes out of his/her way to help others." For the first statement, participants strongly agreed at 20%, then agreed at 40%. The remaining participants somewhat agreed and remained neutral, with an equally shared 40%. 60% of the respondents strongly agreed that their leader/supervisor cared about the well-being of others, and 20% said that they agreed, while 10% somewhat agreed. As for going out of his or her way to help others, 40% each reportedly agreed and somewhat agreed, while 10% strongly agreed, and another 10% remained neutral. Asked to complete the statement about the leader/supervisor taking time to speak to others on a personal level, 60% of the respondents strongly agreed, with another 30% agreeing. The other 10% reported a neutral response. Leaders/supervisors who

consistently chose ethical principles and values accounted for a response of 50% of participants who strongly agreed. 20% of the participants agreed, while another 20% somewhat agreed, followed by 10% who remained neutral. A collective 90% of the respondents stated that their leader/supervisor encourages them to make important role-related decisions, with 40% strongly agreeing and 50% agreeing. The remaining 10% somewhat agreed. For the statement on whether the leader/supervisor puts the needs of others above their own, 10% strongly agreed while an equal 10% reported a neutral response. The remaining 80% split between participants who agreed (50%) and those who somewhat agreed (30%).

Conclusion

Burnout presents a significant threat to the health and success of organizations, and the phenomenon of burnout exists in secular organizations as well as in church ministry. Conducting a dual-phase study to discover connections between ministry work and secular work provides valuable information on how congregants can apply their ministry work to their secular jobs. Discovering and identifying recurring themes and patterns in interviews and associating those themes and patterns with the elements of an online survey provides a method by which congregants apply key ministry leadership elements to secular leadership.

Chapter Five: Discussion

Introduction

With the advent of modern technology, including the proliferation of smartphones, tablet computers, video conferencing, and other mobile tools, workforces today are in a perpetual state of connectedness. Because technology allows people to get more work done in a shorter period, organizations place unrealistic expectations on their employees by *expecting* those workers to perform well under the burden of increased job demands. In addition to increased workplace burdens, poor and inept leadership compound worker effectiveness, which thus hinders workers' ability and desire to perform their jobs.

Further compounding the problem is the lack of purpose, meaning, and engagement in work that employees need to sustain their organizational commitment. Consequently, these workers will eventually leave the organization and seek employment elsewhere, start their own business, retire, or otherwise completely disengage from the organization. Like the secular employee, church members who are in leadership and ministry roles are not exempt from experience burnout, and ministry leaders who lack organizational engagement and an understanding of the vital role they play are just as susceptible of leaving the church as the secular worker is of leaving his or her job.

The purpose of this research was to study the level of organizational commitment of long-time congregants of the Word of Faith Church across secular and ministry work. The reason for the study was to gain an understanding of the motivating factors for organizational commitment based on the congregants' perceptions of the pastor's servant leadership style. From this study, the researcher sought to determine 1) what influence the long-term congregant leaders' perceptions of the pastor's servant leadership had on aspects of their secular jobs as it

related to job burnout, purposefulness, and meaning in work, and employee engagement, 2) what influence the long-term congregant leaders' perceptions of the pastor's servant leadership had on aspects of their ministry work as it related to ministry burnout, purposefulness, and meaning in ministry, and ministry work engagement and 3) in what ways congregants could model the pastor's servant leadership style in their respective secular or ministry work to build upon their organizational commitment.

Analysis of Qualitative Findings

The purpose of this chapter was to present an analysis of the findings of the data collection, based on the major themes that emerged from the interviews that the researcher conducted with the participants and from the survey results. As the interviews progressed, key themes emerged from the responses, such as *serve* (including derivatives), *love*, *lead by example*, *faithful*, and *commit* (including derivatives). This study began with the following research questions:

1. What influence does the long-term congregant leaders' perceptions of the pastor's servant leadership have on aspects of their secular jobs as it relates to job burnout, purposefulness and meaning in work, and employee engagement?
2. What influence does the long-term congregant leaders' perceptions of the pastor's servant leadership have on aspects of their ministry work as it relates to ministry burnout, purposefulness and meaning in ministry, and ministry work engagement?
3. In what ways can congregants model the pastor's servant leadership style in their respective secular or ministry work to build upon their organizational commitment?

The following are summaries of the major findings and interpretations for each of those major themes and from the results of the online survey. Where questions from the interviews and survey overlapped, the author combined the analyses from both data collection tools.

Serve, service, and being of service. In the case of responses in which participants were asked their opinions of the most important aspect of service within the church, 100 percent of the participants agreed that serving, being of service, offering service to the needs of the ministries, and being a servant unto the body of Christ, were of utmost importance. Further, serving with joy, for the Kingdom of God, was one way by which participants believed ministry workers could prevent burnout, and such service was a primary motivation for their commitment to the ministries in which they served. The results of the study revealed that the participants' views of the characteristics of an effective leader were identical to their statements as to the most important aspect of service within the church. Based on the study, an effective leader was one who had a genuine desire to serve, and the participants unequivocally noted the Pastor's leadership style as one of a servant leader.

A study conducted by Coetzer, Bussin, and Geldenhuys (2017) supported the findings in that servant leadership positively influenced every studied aspect of organizations, across all levels, including worker engagement, organization citizen behavior, organizational commitment, and job satisfaction. Subsequently, the ministry workers' respective and collective leadership style could have been a direct result of the Pastor's servant leadership style, particularly given that the Pastor combined action and humility in his leadership, components that Sousa and van Dierendonck (2017) accredited to as being effective.

Love and love for God's people. Another major finding of the study was that love for God, for God's people, and for service, were significant aspects of ministry, and this love served

as a motivating factor in the respondents' commitment to their ministries. Additionally, the consensus was that the Pastor exhibited love and that he had a heart and a love for God's people. A study by Focht and Ponton (2015) found that "love is a primary characteristic" of servant leadership, and that "focusing on, valuing, and serving followers flows from love." The Pastor's show of love, therefore, may have influenced the participants' behavior in that they desired to model the same type of leadership within their ministries to emulate the Pastor's servant leadership.

Leading by example. Leading by example was another major theme of the study in which the participants agreed that such leading was not only a characteristic of an effective leader but that it was also a characteristic of the Pastor's leadership style. The Pastor was said to be not just a leader by example, but specifically, a "godly example...leading under the complete authority of God." Based on the researcher's knowledge of what occurred during the interviews, and the fervor with which the participants spoke of the Pastor, the results of the study indicated that the participants held high regard for, and desire to replicate, the Pastor in his servant leadership style. In a study by Bratu (2015, as cited by Popescu, 2016), "Followers return their servant leaders' behaviors by evidencing comparable serving behaviors, generating intended employee behaviors." Following the Pastor's leadership style by example might have been one reason why members within and guests who visit the church felt welcomed and valued: As the Pastor made everyone feel welcomed and valued, so did his followers, as they were a byproduct of the Pastor's leadership.

Faithful, faithfulness, committed, and commitment. Another important aspect of service within the church and a leading characteristic of an effective leader was being faithful to the church and God. Incidentally, the participants used *faithful* to describe the Pastor's leadership

style, and the consensus was that he had *unwavering* faith. In the Amplified Version of the Bible, 1 Corinthians states that “it is required [as essential and demanded] of stewards that one be found faithful *and* trustworthy.” God places such emphasis on faith, faithfulness, and being faithful, that He mentions the words 336 times in the King James Version of the Bible, also stating in Hebrews 11:6 that “without faith it is impossible to please [God].” To be faithful means to be loyal, consistent, devoted, unwavering, dependable, reliable, and steadfast. It also has the same connotation as the word *committed*, which is to give one’s time, energy, and resources to something or someone, and one who is committed and faithful is considered trustworthy. Participants responded that an effective leader must be committed to what he or she is doing, commit *to* God, and be committed to the work *of* God. Participants noted these characteristics as being a prime motivation for their commitment to ministry work, particularly noting that the Pastor, in his leadership style and role, was dedicated [to God], consistent, and highly committed to what he was called to do.

Reiterating the importance of trustworthiness, in a study conducted by Jena, Pradhan, and Panigrahy (2018), leaders who were perceived to be trustworthy increased worker engagement and, consequently, increased worker confidence and organizational performance. The fact that the Pastor had appointed each of the participants to at least one of the ministries they were in may have been a direct result of the reciprocal nature of perceived trustworthiness between the Pastor and the participants. In other words, as the participants perceived the Pastor to be trustworthy and committed, the Pastor, likewise, appointed the participants because they mirrored the same essential characteristics they found in his leadership.

Job burnout. Regarding their secular work, all of the respondents reportedly felt in control of their workload. Research conducted by Alessandri, Perinelli, De Longis, Schaufeli,

Theodorou, Borgogni, Caprara, and Cinque (2018) concluded that one's belief in his or her ability to achieve a goal or outcome is a determinant or contributor to job burnout. Thus, the fact that the participants felt in control of their workload may have been an indicator that they believed they could perform the work and the amount of work given to them. Further, the consensus was that the participants 1) believed that their secular work mattered, 2) that they felt a sense of connection to those with whom they worked, 3) that they were not under unrealistic organizational expectations, and 4) that they had no trouble maintaining focus while on the job. Incidentally, the participants' work in ministry, coupled with their perceptions of the Pastor's leadership style, may have carried over into their secular work, thus helping to equip them in regulating their emotional regulatory ability (ERA). In other words, workers with a high ERA, as noted by a study conducted by Zhao, Li, and Shields (2019), suffered less work-exhaustion because of their ability to effectively handle emotional and relational job demands. Further, these [high-ERA] individuals were less likely to experience job burnout because of their adept capacity to regulate high emotional effort related to their jobs.

Purposefulness and meaning in work. Overall, the findings regarding participants' secular work indicated a strong agreeance that they believed they were doing the work they were called to do, experienced a sense of fulfillment in their work, felt a sense of purpose, believed that their work contributed to the well-being of others, and experienced joy and satisfaction when they helped others. Building collaborative working relationships and experiencing motivation after completing or accomplishing their work also contributed to the participants' sense of purposefulness and meaning in their work. The participants' responses in this section were consistent with key factors of servant leadership, particularly in that at the heart of servant leadership was to have a genuine desire to serve and to put the feelings and well-being of others

above oneself. In a study conducted by Lizano, Godoy, and Allen (2019), the authors explored a connection between spirituality and dedication to work and found that spirituality can contribute to both employee motivation and meaning in work, thus combating the occurrence of job burnout. Consequently, the spiritual aspect of ministry work possibly gave the participants a deeper sense of purpose and meaning overall, which they then translated into purpose and meaning in their secular work.

Employee Engagement. Collectively, on the topic of employee engagement, the respondents primarily agreed that progress in their work motivated them and that they enjoyed opportunities to create, or craft, their own work. Yang, Ming, Ma, and Huo (2017) studied the link between worker self-job crafting and their level of engagement and found that when servant leaders afforded employees learning opportunities to enhance their self-management skills, those employees' level of engagement increased. The participants of this study had the latitude in their ministry work to craft certain aspects of how they were to function within their ministries. Likewise, they had similar latitude in their secular jobs. Having a level of autonomy, whether in ministry or secular work, produced ownership in those roles, and with ownership, as Yang et al. (2017) found, came a heightened level of engagement. The findings of this study indicated that the more engaged the participants were in their respective roles, the more motivated they were to produce and perform in those roles. Such was especially the case when the participants believed that their working relationship with their leader or supervisor was a partnership rather than a leader-follower relationship. A leader-follower partnership, according to Joseph (2016), "is essential to [participants'] ability to perform effectively in the organization." In their respective ministries, though the participants well understand their submissive roles under the Pastor's authority, the participants partnered with the Pastor in mutual trust, the sharing of information,

collaboration, and effective communication. Therefore, not only were the participants' ministries effective and successful, based on the findings of this study, the participants translating the leader-follower partnership into their secular jobs also proved effective and successful.

Organizational Commitment. An unexpected finding of the study was the significant percentage of respondents who reported that the values of their organization aligned with the participant's Christian values. Given that none of the participants' secular jobs were Christ-centered or Christian-based, the researcher expected to find some indication of participant organizations' values to oppose their Christian values. Notwithstanding, the researcher found that the participants' primary goal was to contribute to the overall success of their secular organization, that they were equally committed to routine tasks as they were to high-profile projects, and that their leader or supervisor acknowledged their respective contributions to the organization. Meyer and Herscovitch (2001, as cited by Lapointe and Vandenberghe, 2018) emphasized that organizational commitment represents a force that binds an individual to the organization. Based on this study, the binding force for the participants to commit to their respective secular organizations could have resulted from a combination of their exposure to and participation in servant leadership roles within the church, and the reinforcing perceptions of their follower roles, which mirrored their Christian values.

Limitations of the Study

The interviews between the researcher and the participants provided a plethora of information as to the participants' opinions of service and ministry work within the church, motivation for committing to ministry work, characteristics of an effective leader, and perceptions of the Pastor's leadership style. Additionally, the online survey allowed the participants to rate aspects of job burnout, purposefulness and meaning in work, employee

engagement, organizational commitment, and servant leadership as these topics related to their respective secular jobs. However, there were notable limitations to the study. The purpose of this section is to describe each of the limitations, explaining why each existed, and to provide reasons why overcoming these limitations was not possible using the chosen methods of data collection.

The first limitation of this study was the time constraints in which to conduct the data collection, which included the researcher making initial contact with the prospective participants, disseminating the online survey tool, and scheduling and conducting interviews with the participants. Given the short data collection period, which followed faculty approval for such data collection, the researcher had less than two weeks to obtain participant involvement, disseminate the online survey tool, schedule the interviews, conduct the interviews, and code and organize the notes to write the findings. Further, due to the initial inaccessibility of some of the study group, scheduling problems resulted in 20% of the participants providing interviews after the anticipated end date for the data collection period. Notwithstanding, this limitation of time constraint was unavoidable due to the structure of the research program, and thus the researcher was not able to devote as much time for each component of the data collection process as she would have liked. Consequently, the data collection was not as broad and as detailed as it would have been had the researcher been afforded more time.

Another limitation of the study was that the sample size was small and did not appropriately or adequately represent the general population. At the time of the study, the total population of the Church was approximately 400 active members, and of that number, more than 50% had been members for at least five consecutive years. Narrowing that 200-member count to only include members who were in ministry roles would have represented a larger, general population. However, due to the topic of the study, the allotted time in which to conduct the

participant-involved research, and the availability of and familiarity with the participant group, the researcher chose to conduct the study within her home church to help ensure the completion of the research. Additionally, the Pastor had immediately granted the researcher permission to conduct the study within the church, which facilitated a rapid start for the data collection. A consideration for future research would be for the research to take place in a larger church, or to obtain a better representation of the general population, the research should include several churches with similar demographics, from which to study a larger pool of participants.

Another limitation resulted from technical difficulties with the audio recording application, which resulted in 30% of the interviews being recorded solely by the researcher's hand-written notes. The interview process of the data collection included the researcher taking detailed hand-written notes while simultaneously audio recording the interviews. The audio recordings served a dual purpose. On the one hand, it allowed the researcher to capture parts of the responses she might have missed while hand-writing the notes, and on the other hand, it allowed a full account of each interview, with responses in the participants' own words. However, during several of the interviews, the audio recording app, which was designed to record phone conversations, failed to initiate, resulting in the researcher having to rely solely on the handwritten notes. These technical difficulties proved unavoidable because they were intermittent, and the researcher was unaware of each of the problems until after the interviews ended. Consequently, with the loss of audio recordings, it is possible and likely that the study results omitted vital data due to the researcher's inability to record interview responses verbatim. For future studies, the researcher recommends the implementation of safeguard protocols for technology, including ensuring that the technology tools are functioning properly and that the researcher is adept at using the technology, well before interviews take place. Additionally,

having and using a second form of recording device in conjunction with the smartphone audio recording application, such as a standard digital recording device, would create a recording redundancy, thereby mitigating the potential for loss of audio-recorded data.

One final limitation to discuss is that the researcher and 30% of the participants served in at least one ministry together, and the researcher and all participants know one another. Consequently, the familiarity possibly prevented the participants from providing more robust answers to the interview questions out of fear of revealing too much, fear of judgment, or lack of self-confidence in the interview. Given that the researcher conducted interviews within her worship organization and considering 1) the size of the Church, 2) the stated familiarity, and 3) the ministry involvement, the stated limitation was inevitable. However, a recommendation to consider in future studies is that the research takes place in church or churches not affiliated with which the researcher, thereby lessening the potential for bias resultant of familiarity.

Recommendations for Future Research

Based on the results of the study, there are several recommendations for building upon future research. First, the researcher identified a need for studies on emotional intelligence (EQ) as it relates to pastors and others in ministry. Of particular interest is how the implementation of EQ in church ministries can contribute to the prevention of disengagement and burnout. For example, ministries such as those for altar workers (those who assist congregants in prayer and in giving their lives to Jesus), addiction counseling, single-parent care groups, hospital ministry, and extreme evangelism (or nighttime street evangelism) are some of the most stressful ministries within the church. The calling for such ministries is such that, if a person joins the ministry without the leading of God, the stress of the ministry can become too burdensome on the congregant, and the person will eventually leave the ministry. Incorporating an understanding

of how to regulate one's emotions and how to effectively deal with the emotions of congregants in need, could contribute to ministry workers being better equipped to handle the pressures of ministry work.

The second recommendation is to expand the research to include or focus solely on ministry workers whose job outside of the church is with a Christ-centered or not-for-profit organization. The purpose of this recommendation is to ascertain whether the type of work organization outside of the church would produce similar or different results, or if the outside organization type has any bearing on the results of the congregant's perceptions of the pastor's leadership style.

The third recommendation for future research is to conduct the same type of study, but instead of focusing on congregants' perceptions of the pastor's servant leadership style, the research would focus solely on congregant ministry workers' perceptions of the servant leadership style within their secular job. From the viewpoint of this researcher, no significant studies exist that specifically address this recommendation. Consequently, such research could potentially help to increase the effectiveness of secular organizations, as the primary influencers would be the ministry workers acting as change agents for Christ.

The fourth recommendation for future research relates to the question of whether and to what degree ministry workers influence their pastors. In other words, can the organizational commitment and leader characteristics of ministry workers directly and positively influence the pastor's leadership style? From the results of this study, the Pastor's servant leadership style has a direct bearing on ministry workers' effectiveness and leadership both in the church and in their secular workplaces. Research on this fourth recommendation could be an add-on to this study or provide a starting point for a supplemental study.

The fifth and final recommendation is to add to this existing study with research that would examine whether being a servant is necessary for effective leadership. Like other scholarship, this study explored characteristics of effective leadership, but within the scope of the evangelical church. An interesting addition to this study would be to explore whether servanthood and effective leadership can exist absent one from another, or whether they are intrinsically related and dependent upon one another.

Conclusion

Three critical conclusions arose from the study, the first of which is that long-term congregant leaders' perceptions of the Pastor's servant leadership directly influenced aspects of their secular jobs, including job burnout, purposefulness and meaning in work, and employee engagement. Scripture teaches in Proverbs 27:17 that "As iron sharpens iron, So one man sharpens [and influences] another [through discussion]." Relating this scripture to the participants, the results of the study indicated that the participants had benefited from their perceptions of the Pastor's servant leadership, but they hadn't consciously examined that realization. Throughout their years of service in the church, the participants continually gleaned Biblical wisdom and principles through the Pastor's teaching. Given the opportunity to answer interview questions related to their respective ministries, the participants unanimously realized and expressed that the secular work they did matters and that they felt a sense of connection to those with whom they work. Additionally, the respondents were able to handle emotional and relational job demands, which they attributed to the Pastor's emphasis on prayer and especially attending early morning prayer. Consequently, the participants' perceptions of the Pastor's servant leadership over the years had proven a great and constant influence, and that influence benefitted them in their secular work.

Another critical conclusion was that the congregants had been building upon their organizational commitment within their secular and ministry roles, and this building was the result of their modeling the Pastor's servant leadership. For example, serving and being of service, having and expressing love for others, and being as faithful to secular work as they were to ministry work, were all reflections of the Pastor's effective leadership characteristics. Further, during the study, the participants expressed their understanding that they were called and appointed to ministry and secular work for a purpose, and that their supreme purpose and goal was to glorify God. They expressed, also, their responsibility to engage in their work not half-heartedly or out of reluctance or mere duty, but because they were to "work heartily as unto the Lord and not unto men" (Colossians 3:23-24). Like the Pastor, the participants committed themselves to the church and their secular organization and approached that commitment as a partnership with God. As a result, they were successful and had favor in their ministries and on their secular jobs.

The final critical conclusion is related to the theme of job burnout and how a culmination of factors can slowly erode one's ability or desire to function in a given role. As noted in the Discussion, burnout can occur when a worker, or ministry worker, feels that he or she is not in control of the workload, or is ill-equipped to accomplish certain goals or outcomes. Additionally, feeling that the work is insignificant or does not matter, the worker has little to no autonomy, the organization places unrealistic expectations, such as repeatedly adding work as a result of a worker who is out, take an emotional toll on the worker. Next, the added stress from being overloaded becomes a mental and psychological burden before finally impacting the worker physically. Consequently, the cost of job burnout reflects in lost productivity, and ultimately, in

the worker leaving the position voluntarily, or in a worse case, as the result of stress-induced illness.

In Genesis 1:28, God assigned the first job to humanity when He instructed man and woman to “Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.” The second job the Lord gave was for man to “dress and to keep” the garden of Eden (Genesis 2:15). Consequently, work has always been a part of humanity’s God-given responsibility.

In Jeremiah 3:15, God makes a promise, stating, “And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.” These pastors are a gift from God, given to humanity to instruct and guide us in all matters about how to live, how to conduct ourselves, how to live peaceably, and how to build relationships based on love, honor, respect, mutual trust, and effective communication. Throughout this study, the researcher explored the relationship between the Pastor’s servant leadership and the perceptions his congregants had of his servant leadership. Through evidence from participants’ words regarding their Pastor, and from responses they provided in the survey, one thing that was abundantly clear was that the Pastor’s influence on his congregation was profound, God-inspired, and lasting.

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Appendix A: Ministry Worker Survey



Ministry Worker Survey Related to Secular Job

Below are five categories with seven questions in each category. Please select one answer for each of the questions below. If you do not have a secular job, please answer the questions as they relate to your primary ministry.

* Required

1. Job Burnout *

	Strongly Agree	Agree	Somewhat Agree	Neutral	Somewhat Disagree	Disagree	Strongly Disagree
I feel overwhelmed by my workload.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel in control of my work day.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel like my work does not matter.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have a general sense of disconnection from people on my job.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My organization imposes unrealistic expectations of me.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
When at work, I struggle to maintain focus.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I experience chronic fatigue and physical and emotional exhaustion even when I've had a good night's rest.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

2. Purposefulness and Meaning in Work *

	Strongly Agree	Agree	Somewhat Agree	Neutral	Somewhat Disagree	Disagree	Strongly Disagree
I have a sense of fulfillment in my work.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel a sense of purpose in the work that I do.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I believe that my work contributes to the well-being of others.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I experience joy and satisfaction when I help others.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I believe I'm doing the work that I am called to do.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I enjoy building collaborative working relationships on my job.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel motivated when I experience accomplishments in my work.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

3. Employee Engagement *

	Strongly Agree	Agree	Somewhat Agree	Neutral	Somewhat Disagree	Disagree	Strongly Disagree
I am motivated when I make progress in my work.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Setbacks in my work cause me to feel frustrated.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I enjoy opportunities to create my own work (job crafting).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Receiving praise and thanks from my leader/supervisor causes me to want to work harder.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
For the most part, I feel challenged by the work I do.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I would classify my working relationship with my leader/supervisor as more a partnership than as a leader/subordinate.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The more engaged I am with my work the more motivated I am.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

4. Organizational Commitment *

	Strongly Agree	Agree	Somewhat Agree	Neutral	Somewhat Disagree	Disagree	Strongly disagree
My organization's values align with my Christian values.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My primary goal at work is to contribute to the overall success of the organization.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am as committed to routine tasks as I am to significant or "high-profile" projects.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am a team player.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My level of commitment to the organization is not dependent upon perceived personal rewards.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My leader/supervisor clearly communicates his/her expectations of me.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My leader/supervisor acknowledges my contributions to the organization.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

5. Servant Leadership - My leader/supervisor... *

	Strongly Agree	Agree	Somewhat Agree	Neutral	Somewhat Disagree	Disagree	Strongly Disagree
...encourages others to achieve higher career goals.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
...cares about the well-being of others.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
...goes out of his/her way to help others.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
...takes the time to speak with workers on a personal level.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
...consistently chooses ethical principles and values.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
...encourages followers/subordinates to make important decisions pertaining to their roles.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
...puts others needs above his/her own.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Submit

Appendix B: Interview Protocol

1. In your opinion, what is the most important aspect of service within the church?
2. Some people are appointed to a ministry by the Pastor or First Lady, or nominated by a ministry leader, while others may volunteer or sign up during Commitment Week.
How did you come to be part of the ministry or ministries in which you serve?
3. Please describe your motivation for committing to this ministry(ies).
4. What are some characteristics of an effective leader?
5. Being as descriptive as possible, how would you define the Pastor's leadership style?