



Charisma versus Service: Leadership Style and Parishioner Behaviors in Churches

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Abstract

This study explores the relationship between leadership style and follower outcomes within the voluntary context of churches. Perceptions of servant leadership and charismatic leadership among senior pastors are proposed as predictors of parishioner extraordinary involvement and commitment. Both of these leadership styles are found to be significant predictors of each of these outcome variables. However, when comparing the predictive strength of these two leadership styles, servant leadership is found to be a stronger predictor of both involvement and commitment. Additionally, this study proposes that congregational size moderates the relationships between leadership styles and outcome variables by minimizing the effects of leadership as congregations increase in size. However, this hypothesis is not supported. Finally, person-church fit is proposed as a mediator in the relationships between leadership behaviors and parishioner outcomes. Results show that person-church fit partially mediates the relationship between charismatic leadership and commitment and involvement and between servant leadership and commitment. However, person-church fit does not mediate the relationship between servant leadership and involvement.

Keywords: Servant Leadership, Charisma, Service

Top leaders within organizations matter (Finkelstein, Hambrick, & Cannella, 2009). Beyond the decisions that they make, as top leaders model behavior, communicate vision, and demonstrate values and assumptions, they embed their DNA within the cultures of organizations (Schein, 1990). Moreover, leadership style matters, as has been advocated by proponents of contingency models of leadership (Hughes, Ginnett, & Curphy, 2010). According to contingency theories of leadership, effective leader behaviors are determined by situational factors (Yukl, 2010).

The current study explores the situational factors affecting the outcome of leadership styles by responding to the following question: Does church leadership style make a difference in determining parishioner outcomes? If top leaders are important, and if different leadership styles are effective in different situations, then different leadership behaviors of leaders in churches will have different effects upon the congregation. Building on existing literature, this study compares the effects of parishioners' perceptions of charismatic leadership and perceptions of servant leadership upon parishioners' extraordinary involvement in their churches and their commitment to those churches. Based upon the postulations of social impact theory (Latane, 1981), the study also explores the moderating effects of congregational size on the effect of leadership behaviors on outcome variables. Additionally, the study assesses the importance of parishioners' "fit" within their churches as a mediating variable accounting for the relationship between leadership style and parishioner behaviors. The study begins with exploration of the theoretical background of study variables in order to develop study hypotheses, which are subsequently portrayed in Figure 1.

LITERATURE REVIEW

Charismatic Leadership

Charisma is a term applied within the field of leadership to individuals who possess the characteristics of magnetism and personal appeal (Potts, 2009). Contemporary usage of the term is rooted in Weber's (1947) popularization of the concept to describe "a certain quality of an individual personality by virtue of which he is set apart from ordinary men and treated as endowed with supernatural, superhuman, or at least specifically exceptional powers and qualities" (pp. 358-359). Although Weber conceptualized charisma as a divinely endowed gift, Potts notes that the term is more popularly used to describe "personal charm or appeal" (p. 127). Within the multitude of definitions of charisma, Riggio (2004) identifies the common themes of "the charismatic individual's ability to attract attention, to communicate effectively, and to affect followers at an emotional level" (p. 159).

It is important to distinguish between personal charisma and charismatic leadership (Riggio, 2004). Whereas personal charisma is an important characteristic of charismatic leadership, charismatic leadership requires loyal and inspired followers in situations of crisis or stagnation within which the attributions of charisma are made. Thus, while individuals may show evidence of charisma through eloquence, appeal, or charm, this does not mean that they are (or will be capable of being) charismatic leaders.

Conger and Kanungo (1998) further explore charismatic leadership, conceptualizing it as an observable behavioral phenomenon. Identifying charismatic leadership as a perceptual attribution made of leaders by their followers, Conger and Kanungo explain the construct as a three-stage process of leading followers “away from the status quo toward the achievement of desired longer-term goals” (p. 49). According to Conger and Kanungo, these three stages are: (a) evaluation of the status quo through the assessment of environment, resources, constraints, and needs, leading to articulation of the deficiencies of the status quo; (b) formulation and articulation of organizational goals based on a strategic vision that is different from the status quo yet achievable; and (c) through passionate, unconventional, and even personally risky means, the leader builds follower trust and motivation as a means to achieve the strategic and future vision. Following Burns’ (1978), the effectiveness of charismatic leadership is built on the dual processes of followers’ internalization of the leader’s vision for the future and followers’ ability to achieve the desired result.

Researchers frequently interchange charismatic and transformational leadership concepts (e.g. Judge & Piccolo, 2004). However, Rowold and Heinitz (2007) demonstrate that although they have convergent validity (sharing approximately 78% of variance in predicting profit), they also demonstrate sufficient divergent validity (accounted for by the remaining 22% in Rowold and Heinitz’s study). Thus, although there is a large amount of correlation between the two constructs, they operate differently in predicting outcome variables. Therefore, although empirical studies of one construct may indicate hypothetical directions for the other, there is sufficient need to study each on its own terms.

Literature demonstrates the unique fit of charismatic leadership within voluntary organizations, such as churches, which are the focus of the current study. For example, in a study of leader motivation and charismatic leadership, De Hoogh, et al. (2005) found that charismatic leaders who are motivated by responsibility are a good fit for voluntary organizations. They summarize, “Engaging in morally responsible action, emphasizing ideological values, and behaving in ways that reinforce the values inherent in the mission seem especially important for the attribution of charisma to leaders in this ideologically driven context” (p. 32). Thus, charismatic leadership seems to be particularly positioned toward effectiveness in organizational contexts that do not have the obligations and reward systems of employment situations.

The effectiveness of charismatic leadership in churches has also been demonstrated. For example, Druskat (1994) found that within Catholic Church leadership, transformational leadership behaviors (which, again, are highly correlated with charismatic leadership behaviors, although not identical; Rowold & Heinitz, 2007) were exhibited more frequently than transactional leadership behaviors and accounted for higher satisfaction among subordinates. However, the context for the study was not entirely voluntary in the same way as is church membership, as the study’s sample was taken from priests, brothers, and sisters within religious orders. Yet, following Tourish and Pinnington’s (2002) assessment of the reinforcing power of charisma within cults, it is likely that perceptions

of charismatic leadership are highly correlated with behavior and commitment in churches, as well.

Servant Leadership

Servant leadership theory focuses on the responsibility of leaders to address followers' needs (Patterson, 2003). Contemporary studies of servant leadership are often rooted in the writings of Robert Greenleaf, who surmised that servant leaders are concerned to build better societies and institutions by maintaining a primary predisposition of interest in the growth, benefit, and well-being of the led (Greenleaf, 2010). Servant leadership has been conceptualized in multiple ways and measured using a variety of instruments (Andersen, 2009). For example, van Dierendonck (2011) has pared down the characteristics of servant leadership to six behaviors: (a) empowering and developing people; (b) humility; (c) authenticity; (d) interpersonal acceptance; (e) providing direction; and (f) stewardship. However, Sendjaya and Cooper (2011) identify six different dimensions of servant leadership: (a) voluntary subordination; (b) authentic self; (c) covenantal relationship; (d) responsible morality; (e) transcendental spirituality; and (f) transforming influence. Meanwhile other researchers have proposed other frameworks for the construct.

Notwithstanding the fact that differences in conceptualization of the construct affect empirical observation, many studies have begun to explore the relationship between servant leadership and outcome variables within the nomological network. For example, researchers have studied the relationship between servant leadership and employee satisfaction and loyalty (Ding, Lu, Song, & Lu, 2012), organizational change (Kool & van Dierendonck, 2012), work-family-enrichment (Zhang, Kwan, Everett, & Jian, 2012), organizational commitment (Hoveida, Salari, & Asemi, 2011), trust (Chatbury, Beaty, & Kriek, 2011), team effectiveness (Hu & Liden, 2011), organizational citizenship behaviors (Walumbwa, Hartnell, & Oke, 2010; Vondey, 2010), and task characteristics and performance (Indartono, Chiou, & Chen, 2010). Additionally, studies have attempted to differentiate servant leadership from related constructs such as transformational leadership (Parolini, Patterson, & Winston, 2009) and authentic leadership (van Dierendonck, 2011).

Within the organizational context of the church, servant leadership is oftentimes promoted as the leadership style of Jesus (e.g. Blanchard & Hodges, 2005). Additionally, many servant leadership researchers trace support for the theory from the Bible (e.g. Laub, 1999; Sendjaya & Sarros, 2002; Vinod & Sudhakar, 2011; Hannay, 2009). For these theorists, the example of Christ's selflessness is established as the standard for leadership against the baser motivations of position and power (Wong & Davey, 2007). Yet, although these claims are still open to theoretical and philosophical critique, the purpose of the current study is to *empirically* study the extent to which servant leadership is effective within churches over and against other forms of leadership.

Parishioner Extraordinary Involvement

In the current study, parishioner extraordinary involvement is conceptualized following organizational citizenship behaviors (OCBs). OCBs are discretionary extra-role behaviors that are above and beyond the formal reward system and promote the effectiveness and success of the organization (Organ, 1988). Podsakoff, MacKenzie, Paine, and Bachrach (2000) identify seven common themes or dimensions within literature on OCB: (a) altruistic behavior, which refers to voluntarily helping others prevent or fix problems; (b) sportsmanship, which refers to one's willingness to tolerate impositions and inconveniences; (c) organizational loyalty, which refers to behavior intended to boost organizational goodwill and prevent threats from the outside; (d) organizational compliance, which refers to an individual's acceptance of and compliance with rules and procedures of the organization; (e) individual initiative, which refers to engagement in tasks far beyond what is expected to the extent that it is considered voluntary; (f) civic virtue, which refers to the willingness to voluntarily contribute to the governance and monitoring of the organization by expressing opinions, attending meetings, and engaging in constructive debate; and (g) self development, which refers to followers' voluntary efforts to improve their own knowledge, abilities, and skills for the benefit of the organization. Among these behaviors, the current study focuses on altruistic and civic virtue OCBs as likely expressions of extraordinary involvement in voluntary church contexts. Podsakoff, et al. demonstrate the strong correlation between OCB and a multitude of other variables, including follower attitudes (e.g. commitment, trust, positive affectivity, and satisfaction), demographic variables (e.g. tenure and gender), and leadership behaviors (e.g. leader support, transformational leadership, and leader-member exchange).

Charismatic leadership and extraordinary involvement. Podsakoff, MacKenzie, Moorman, and Fetter (1990) studied the effects of transformational and charismatic leadership on employee extra-role behaviors. They found that the effects of these leadership behaviors are indirect rather than direct, being mediated by followers' trust in leaders. Thus, although charismatic leadership behaviors are effective in enhancing extra-role behaviors, they are limited by followers' trust in their leaders. Similarly, Babcock-Roberson and Strickland (2010) studied the relationship between charismatic leadership and OCBs, finding that the relationship is mediated by employee work engagement. Additionally, Den Hartog, De Hoogh, and Keegan (2007) demonstrate a significant relationship between perceived charismatic leadership and OCBs of helping and compliance moderated by employees' sense of belongingness. Thus, in the present study, it is proposed that charismatic leadership positively predicts extraordinary involvement.

Hypothesis 1 - *Parishioner perceptions of charismatic leadership positively predict parishioner extraordinary involvement.*

Servant leadership and extraordinary involvement. Empirical research demonstrates the strong relationship between servant leadership and OCB. For example, Walumbwa, et

al. (2010) found that servant leadership is significantly related to OCBs and that the relationship is mediated by employee self-efficacy and commitment to supervisor. Additionally, Hunter, et al. (2013) found that servant leadership behaviors were strongly correlated with follower helping behaviors (OCBs). They conclude, “Servant leadership can have a positive influence on followers, particularly by instilling a climate for service, enhancing follower helping [contributing] to a work environment that promotes the virtue of serving others and in which followers want to remain” (p. 329). Therefore, it is proposed that servant leadership positively predicts extraordinary involvement.

Hypothesis 2 - Parishioner perceptions of servant leadership positively predict parishioner extraordinary involvement.

Parishioner Commitment

Parishioner commitment is conceptualized following organizational commitment (OC). Mowday and Steers (1979) define OC as “the relative strength of an individual’s identification with and involvement in a particular organization” (p. 226). According to Mowday and Steers, commitment extends beyond passive loyalty to active behaviors that demonstrate an individual’s willingness to give himself or herself toward the organization’s well being. Meyer and Allen (1991) further refine understanding of commitment in organizations by proposing a three-component model: (a) affective commitment refers to an individual’s desire to stay within the organization on account of feelings of competence and comfort accrued through previous experience; (b) continuance commitment refers to the desire to stay within the organization on account of the costs of leaving; and (c) normative commitment refers to the individual’s sense of loyalty and obligation to stay on account of favors and benefits received. In light of the theoretical relevance of affective commitment to the voluntary nature of church contexts, the current study studies affective commitment of parishioners.

Charismatic leadership and parishioner commitment. Social identity theory (SIT; Ashforth and Mael, 1989) helps explain the relationship between charismatic leadership and OC. SIT maintains that individuals identify and conceptualize themselves using relational and comparative cues. Using a systematic means for defining and categorizing self and others, individuals resolve the answer to the question “Who am I?” In this way, SIT accounts for individuals’ strong identification as members of a group. Ashforth and Mael maintain that the reinforcement of identification engendered by charisma accounts for strong social identification of organizational members. Following the propositions of Tourish and Pinnington (2002), the potential strength of this exchange of reinforcement and commitment is epitomized by religious and ideological cults.

Rowden (2000) studied the relationship between charismatic leadership and OC, finding that clarity and articulation of vision were significantly related to commitment. Rowden suggests that followers’ self-selection into organizations accounts for even stronger congruence between attributions of charisma and commitment, as followers have

the freedom to leave organizations with dissimilar visions. SIT would suggest that vision and strategy implicit to charismatic leadership theory function as symbols, which reinforce members' identification with the group and subsequent commitment. In volunteer organizations such as churches, the freedom to leave along with the potential for strong reinforcement of identification will account for a strong relationship between charismatic leadership and commitment.

Hypothesis 3 - Parishioner perceptions of charismatic leadership positively predict parishioner commitment.

Servant leadership and parishioner commitment. Previous research has demonstrated a strong relationship between servant leadership and OC. For example, Jaramillo, Grisaffe, Chonko, and Roberts (2009) studied the effects of servant leadership on performance within a sales industry, finding that servant leadership is significantly related to commitment, which in turn predicts performance. Cerit (2010) studied the relationship between servant leadership behaviors and OC among teachers in Turkey finding that servant leadership is a strong predictor of commitment. Additionally, Hoveida, et al. (2011) studied the same relationship among university employees in Iran, further confirming the significance of the relationship.

Hypothesis 4 - Parishioner perceptions of servant leadership positively predict parishioner commitment.

Comparison of Leadership Styles in Predicting Outcomes

Stone, Russell, and Patterson (2004) postulated the similarities and differences between servant leadership and transformational leadership. They identify the leader's focus as the primary difference. Whereas servant leaders are focused on serving the needs of followers, transformational leaders are focused on getting followers to embrace and support organizational goals. The same focus has been applied to charismatic leadership, as charismatic leaders are concerned to build commitment to shared values and vision (Smith, Montagno, & Kuzmenko, 2004). Thus, whereas both types of leadership have been shown to demonstrate significant relationships with OC (Rowden, 2000; Cerit, 2010), theory seems to identify OC as a central burden and concern within charismatic leadership – reinforced by the eloquence, appeal, or charm of the leader. Therefore, it is proposed that charismatic leadership is a stronger predictor of OC than servant leadership.

Hypothesis 5 - Parishioner perceptions of charismatic leadership are a stronger predictor of parishioner commitment than perceptions of servant leadership.

Social learning theory posits that individuals learn by observation, recollection, production, and reinforcement of others' behaviors (Brown & Trevino, 2006; Gibson, 2004). This mimicking process is particularly effective when models are seen by followers to be credible (Wood & Bandura, 1989). Thus, as has been shown by Hunter, et al. (2013),

servant leaders inspire servant followers. Additionally, in light of the virtuous nature of servant leadership (Lanctot & Irving, 2010; Dyck & Wong, 2010), servant leaders are more likely to inspire similar extraordinary involvement in their followers than charismatic leaders, who may be seen as having narcissistic or morally questionable motives (Conger & Kanungo, 1998; Robinson & Kerr, 2009) or whose visions and objectives collide with those of others (Yukl, 1999). Therefore, it is proposed that servant leadership is a stronger predictor of extraordinary involvement than charismatic leadership.

Hypothesis 6 - Parishioner perceptions of servant leadership are a stronger predictor of parishioner extraordinary involvement than perceptions of charismatic leadership.

Effects of Congregational Size and Person-Church Fit

Size of congregation. Social impact theory (Latané, 1981) posits that the impact of social forces is a function of the strength, number, and immediacy of those forces. It follows that the larger the group that one seeks to influence, the more difficult the task will be, as immediacy is decreased and the number of targets is increased. Wilken (1971) confirmed that church member participation decreases as congregational size increases. Based on Wilken's findings and social impact theory, it is likely that leadership style has a diminished effect on follower outcomes as the number of targets increase. Therefore, the following hypotheses are made:

Hypothesis 7a: Congregational size moderates the relationship between charismatic leadership and parishioner commitment such that commitment decreases as size increases.

Hypothesis 7b: Congregational size moderates the relationship between charismatic leadership and parishioner extraordinary involvement such that involvement decreases as size increases.

Hypothesis 7c: Congregational size moderates the relationship between servant leadership and parishioner commitment such that commitment decreases as size increases.

Hypothesis 7d: Congregational size moderates the relationship between servant leadership and parishioner extraordinary involvement such that involvement decreases as size increases.

Person-church fit. Person-organization fit (POF) refers to the "degree to which [followers] and organizations are compatible and meet each others' needs" (Ivancevich, Konopaske, & Matteson, 2011, p. 260). Previous research has demonstrated a positive relationship between POF and OC (e.g. Saleem, Adnan, & Ambreen, 2011) as well as POF and OCB (e.g. Cable & DeRue, 2002; Yaniv, Lavi, & Siti, 2010). The approach to POF utilized in the current study follows Cable and Judge (1996), whose study revealed that

value congruence between the individual and the organization is a significant predictor of work attitudes and behaviors. In light of the ideological values inherent to charismatic leadership (De Hoogh, et al., 2005) and the personal leadership values reflected in servant leadership (Russell, 2001), it is proposed that POF will mediate the relationship between perceptions of leadership style and parishioner outcomes, according to the following hypotheses:

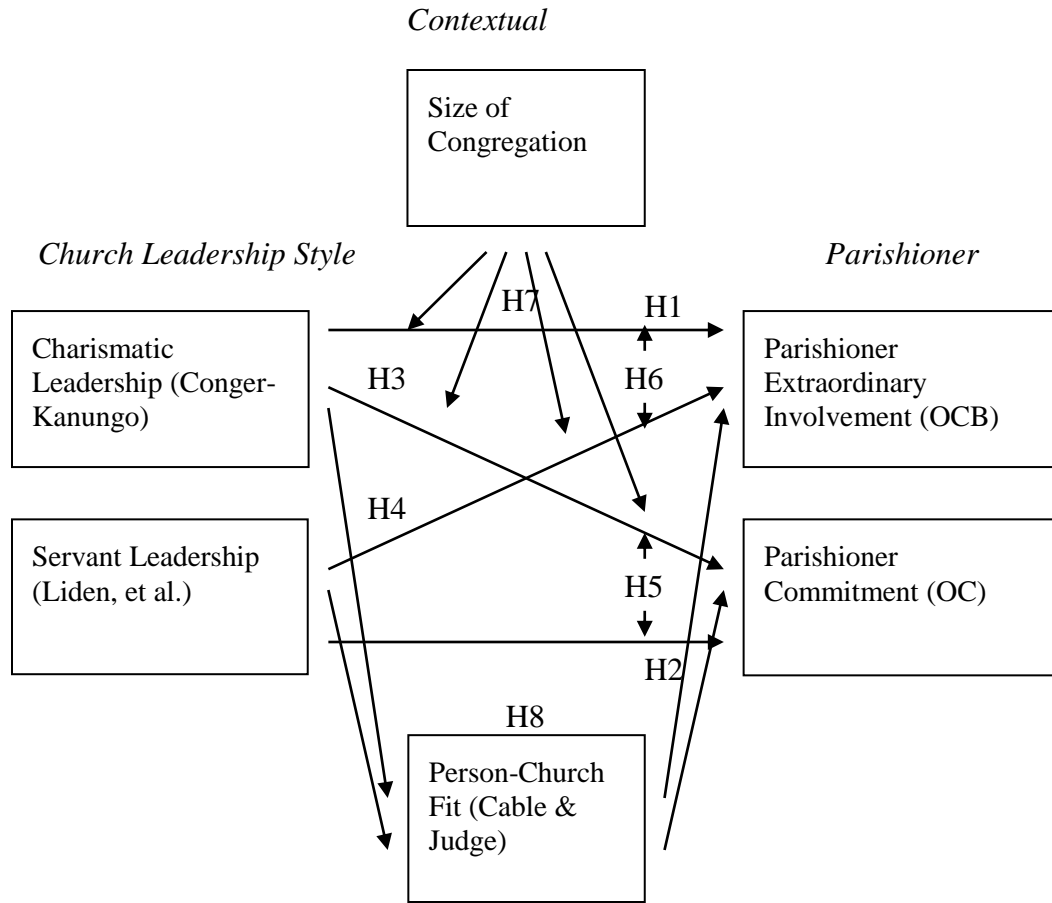
Hypothesis 8a: *Person-church fit mediates the relationship between charismatic leadership and parishioner commitment.*

Hypothesis 8b: *Person-church fit mediates the relationship between charismatic leadership and parishioner extraordinary involvement.*

Hypothesis 8c: *Person-church fit mediates the relationship between servant leadership and parishioner commitment.*

Hypothesis 8d: *Person-church fit mediates the relationship between servant leadership and parishioner extraordinary involvement.*

Figure 1. Model of relationships tested within the present study.



METHOD

Sample and Procedure

Voluntary organizations are conceptually and functionally different than public or private organizations, demonstrating the strong altruistic and unremunerated contributions of their members (Wilderom & Miner, 1991). While it is uncertain the extent to which empirical findings from studies of for-profit organizations are relevant to voluntary organizations, theorists propose that certain differences can be expected, as, for example, incentive-based systems are unlikely motivators in contexts where altruism is a primary motive for participation (Knoke & Prenskey, 1984).

The current study was implemented using a non-probability convenience sampling technique in order to allow the researcher to utilize personal connections to satisfy the need for usable responses (Blaxter, Hughes, & Tight, 2010). An online survey distribution tool (www.surveymonkey.com) was used to prepare the survey, to which individuals were invited to participate using electronic mail and social media. In order to be included in the study, respondents were required to be adults who regularly attend church (at least 50% of the time) in the United States of America. Data collection yielded 275 responses from which 204 were usable for data analysis.

Hair, Black, Babin, Anderson, and Tatham (2005) discuss the importance of sample size in regression models, which are the primary means for data analysis used in the current study. They suggest that the ratio of observations to independent variable should never fall below 5:1, although a more desirable level is “between 15 to 20 observations for each independent variable” (p. 220). Additionally, sample size has a significant impact on statistical power and the ability of regression models to detect weaker relationships. If a researcher intends to use regression analysis to detect weaker relationships (with smaller R^2 values), then sample sizes need to be larger. The current study employs four independent variables and four control variables. Following Hair, et al.’s estimations, a sample size of 204 allows the researcher to detect a minimum R^2 of approximately 8% at the $\alpha = 0.01$ level or 6% at the $\alpha = 0.05$ level with a power level of 0.80. Additionally, the study’s sample size is sufficient (26:1) for generalizability, given that the sample is representative. Representativeness of the sample is discussed in the data analysis section.

Measures

Charismatic leadership. Respondents were asked to report on their senior pastors’ charismatic leadership behaviors. Charismatic leadership was measured as a unidimensional construct using the Conger-Kanungo Charismatic Leadership Questionnaire (1998). This 25-item instrument uses a six-point Likert scale (1=very uncharacteristic; 6=very characteristic) to assess followers’ perceptions of charismatic leadership. Sample items include “exciting public speaker” and “has vision; often brings up ideas about possibilities for the future.” Although the scale was developed as a multidimensional instrument, it has been used almost exclusively to study a single latent leadership style (e.g. Conger, Kanungo, & Menon, 2000; Michel, Wallace, & Rawlings, 2013). In the current study, items were reworded to fit a parishioner-pastor relationship. Items were averaged together to create a charismatic leadership score. Adequate reliability of this scale has been demonstrated by Shastri, Mishra, and Sinha (2010; $\alpha=0.81$). In the current study, Cronbach’s alpha was found to be 0.91.

Servant leadership. Respondents were also asked to report on their senior pastors’ servant leadership behaviors. Servant leadership was measured as a unidimensional construct using the 28-item scale developed by Liden, Wayne, Zhao, and Henderson (2008). Although the scale was originally developed with a seven-factor structure, additional testing confirmed a higher order model. Hu and Liden (2011) used the scale to measure a single latent servant leadership factor and reported sufficient reliability ($\alpha=0.96$). Participants were asked to respond on a seven-point Likert scale (1=strongly disagree; 7=strongly agree). Sample items from this scale include “I would seek help from my manager if I had a personal problem” and “my manager is always interested in helping people in our community”. Items were reworded to fit a parishioner-pastor relationship. In the current study, Cronbach’s alpha was found to be 0.96.

Parishioner extraordinary involvement. Extraordinary involvement was measured using two subscales (altruism and civic virtue) from Podsakoff, et al.’s (1990) instrument for measuring organizational citizenship behavior. Items from the five-item altruism subscale include “always ready to lend a helping hand to those around” and “helps orient new people”. This subscale has demonstrated sufficient reliability in previous studies ($\alpha=0.85$; Podsakoff, et al.). Items from the four-item civic virtue scale include “keeps abreast of changes in the organization” and “attends meetings that are not mandatory, but are considered important”. The civic virtue subscale has also been found to demonstrate sufficient reliability ($\alpha=0.70$; Podsakoff, et al.). Participants were asked to respond on a

seven-point Likert scale (1=strongly disagree; 7=strongly agree). Items were reworded for self-reporting (Fields, 2002) and to fit a parishioner-church context. Additionally, following “common convention in OCB research” (Pillai, Schriesheim, and Williams, 1999, p. 909), items were averaged to employ a total score of extraordinary involvement. In the current study, Cronbach’s alpha was found to be 0.86.

Parishioner commitment. Parishioner commitment was measured using Meyer and Allen’s (1997) revised eight-item scale for measuring affective commitment. Affective commitment assesses “emotional attachment to, identification with, and involvement in the organization” (Meyer, et al., 2011). Sample items include “I enjoy discussing my organization with people outside of it” and “I do not feel a strong sense of belonging to my organization” (reverse coded). Items were reworded to fit a parishioner-church context. Participants were asked to respond on a seven-point Likert scale (1=strongly disagree; 7=strongly agree). Previous research has demonstrated the sufficient reliability of this scale (Loi, Lai, & Lam, 2012, reported coefficient alpha of 0.83 and 0.80 for their two samples). In the current study, Cronbach’s alpha was found to be 0.89.

Size of congregation. Size of congregation was assessed following parishioners’ estimations of church size, which was based on the taxonomy of church sizes provided by Hartford Institute for Religion Research (2010) as is shown in Table 1 (small, medium, large, extra large, mega, super). Participants were presented with the six categories from this taxonomy and asked to select the range that best describes their church in an average week.

Table 1
Approximate Distribution of U.S. Protestant and Christian Churches by Size

Attendance	Churches	Worshippers	Percent churches	Nomenclature
7-99	177,000	9 million	59%	Small
100-499	105,000	25 million	35%	Medium
500-999	12,000	9 million	4%	Large
1,000-1,999	6,000	8 million	2%	Extra large
2,000-9,999	1,170	4 million	0.4%	Mega
10,000 plus	40	0.7 million	0.01%	Super

Note Adapted from “Approximate Distribution of U.S. Protestant and Other Christian Churches by size based on NCS [National Congregations Study] study (excluding Catholic/Orthodox),” by Hartford Institute for Religion Research, 2010, www.hartsem.edu. Copyright 2006 by Hartford Seminary. Nomenclature has been developed for the present study.

Person-church fit. Person-church fit was assessed utilizing Cable and Judge’s (1996) three-item scale for measuring perceived person-organization fit. Sample items include “my values match those of the current employees in this organization” and “do you think the values and ‘personality’ of this organization reflect your own values and personality.” Items were reworded to fit a parishioner-church context. Participants were asked to respond on a five-point Likert scale (1=not at all; 5=completely). Cable and Judge reported sufficient reliability ($\alpha=0.87$). In the current study, Cronbach’s alpha was found to be 0.83.

Control variables. In addition to study variables, parishioners were also asked to report on age, amount of time in the church, gender, and family status (single, married, married with children at home) in order to further isolate the study variables and control for potential confounding effects.

RESULTS

Data analysis was conducted in eight steps: (a) data was prepared for analysis; (b) descriptive statistics were run in order to assess representativeness of the study's sample; (c) frequency distributions were analyzed in order to check for outliers and data entry errors; (d) reliability analyses were run for each scale; (e) Hypotheses 1-4 (predictions of the positive relationships between independent and dependent variables) were studied using multiple regression analyses; (f) Hypotheses 5-6 (predictions of the relative strength of prediction of independent variables) were studied by comparing standardized regression coefficients; (g) Hypothesis 7 (predictions of moderating effects of church size) was studied using multiple regression analyses; and (h) Hypothesis 8 (prediction of mediating effects of person-church fit) was studied using multiple regression analyses. Reliabilities are reported in the methodology section. Data analysis is reported in the following section.

Data Preparation

Data collection yielded 275 responses. However, some of these responses were unusable. Data was prepared for analysis by excluding responses that did not meet the required criteria of 50% church attendance in the United States. Additionally, incomplete responses were removed from the dataset. The result was 204 complete responses, which is amply within the range of observations required for statistical power, as is described in the sampling and procedure section above.

Representativeness of Sample

Although a non-probability convenience sampling technique was used in this study, Table 2 reports demographic information for the study's sample and points of comparison with population demographics. Based on the distribution of churches in the United States reported in Table 1, the sizes of churches represented within the study's sample demonstrate good representativeness. Additionally, the slightly larger response rate for women than men is consistent with national statistics for evangelical and mainline churches, which estimate that men comprise 46-47% of church members, whereas women comprise 53-54% (Pew Research Center, 2013). Representativeness is also reflected in family status, as national statistics report higher numbers of married couples attending church than singles (Gallup, 2010). However, comparison of respondents' ages with demographics from the Pew Research Center suggests that the current study's sample may not adequately represent the youngest (18-29) of church attenders in the United States.

Table 2
Population Sample Demographics and Control Variables

Variable	Details	Sample	Population
Gender	Female	57.8%	53-54%
	Male	42.2%	46-47%
Family Status	Single	18.1%	
	Married	38.2%	
	Married & children at home	43.6%	
Church Size	7-99	10.3%	16%
	100-499	46.1%	45%
	500-999	21.6%	16%
	1,000-1,999	13.7%	14%
	2,000-9,999	5.9%	7%
	10,000 plus	2.5%	1%
Age (years)	Range	21.00-87.00	
	Mean	48.65	
	Median	50.00	
	S.D.	14.60	
	18-29	6.4%	14-17%
	30-49	42%	36-39%
	50-64	36%	26-28%
	65+	15%	19-23%
Years at church	Range	1.00-63.00	
	Mean	14.93	
	Median	10.00	
	S.D.	13.51	

Note. $N = 204$. Church sizes within population are adapted from “Approximate Distribution of U.S. Protestant and Other Christian Churches by size based on NCS [National Congregations Study] study (excluding Catholic/Orthodox),” by Hartford Institute for Religion Research, 2010, www.hartsem.edu. Copyright 2006 by Hartford Seminary. Population gender composition and age ranges are adapted from mainline and evangelical church statistics provided in “Religious Landscape Survey,” by Pew Research Center’s Religion & Public Life Project, 2013, religions.pewforum.org. Copyright 2013 by The Pew Research Center.

Frequency Distributions

Frequency distributions were checked for outliers and the possibility of data entry errors. Based on a review of histograms and boxplots, it was determined that all data were reasonably distributed. Although a few data points were found to sit on their own at the extremes, review of the 5% trimmed means demonstrated no rationale for the exclusion of these scores, especially as they may be reflections of extraordinary observations (Hair, et al., 2005).

Relationships Between Leadership Styles and Parishioner Outcomes

Hypotheses 1-4 propose that charismatic and servant leadership styles predict parishioner commitment and extraordinary involvement. In order to test these hypotheses, multiple regression analyses were used. The first analysis assessed the ability of charismatic leadership to predict extraordinary involvement (Hypothesis 1). Table 3 shows that while controlling for the effects of gender, family status, years at church, and age, charismatic leadership positively and significantly predicted parishioner extraordinary involvement ($\beta = 0.27, p < 0.01$). Control variables were entered in Step 1, explaining 4% of the variance in extraordinary involvement. After entry of charismatic leadership in Step 2, the model explained a total variance of 11%, $F(5, 198) = 5.00, p < 0.01$. Therefore Hypothesis 1 is supported.

Table 3
Regression Analysis of Charismatic Leadership with Extraordinary Involvement

	Unstandardized <i>b</i>	Standard error	<i>Beta</i>
Step 1			
Constant	5.46	0.36	
Gender	-0.05	0.14	-0.02
Family Status	0.07	0.09	0.05
Years at Church	0.01	0.01	0.11
Age	-0.01	0.01	-0.19*
Step 2			
Constant	3.82	0.54	
Gender	-0.02	0.14	-0.01
Family Status	0.07	0.09	0.05
Years at Church	0.01	0.01	0.16*
Age	-0.01	0.01	-0.17*
Charismatic Leadership	0.36	0.09	0.27**

Note. $N = 204$; $R^2 = .04$ ($p = 0.07$) for Step 1; $\Delta R^2 = 0.07$ ($p = 0.00$) for Step 2.

* $p < 0.05$; ** $p < 0.01$

Regression analysis was also used to assess the ability of servant leadership to predict extraordinary involvement (Hypothesis 2). Control variables accounted for 4% of variance

in involvement in Step 1. In Step 2, servant leadership was found to account for an additional 18% of variance (22% total), $F(5, 198) = 9.13, p < 0.01$, with servant leadership positively and significantly predicting involvement ($\beta = 0.43, p < 0.01$). Therefore, Hypothesis 2 is supported (see Table 4).

Table 4
Regression Analysis of Servant Leadership with Extraordinary Involvement

	Unstandardized <i>b</i>	Standard error	<i>Beta</i>
Step 1			
Constant	5.46	0.36	
Gender	-0.05	0.14	-0.02
Family Status	0.07	0.09	0.05
Years at Church	0.01	0.01	0.11
Age	-0.01	0.01	-0.19*
Step 2			
Constant	3.20	0.47	
Gender	-0.02	0.13	-0.01
Family Status	0.04	0.08	0.03
Years at Church	0.01	0.01	0.14*
Age	-0.01	0.01	-0.14*
Servant Leadership	0.40	0.06	0.43**

Note. $N = 204$; $R^2 = .04$ ($p = 0.07$) for Step 1; $\Delta R^2 = 0.18$ ($p = 0.00$) for Step 2.
* $p < 0.05$; ** $p < 0.01$

A third regression analysis was used to assess the ability of charismatic leadership to predict parishioner commitment (Hypothesis 3). Control variables were entered in Step 1, accounting for 4% of the variance in commitment. After charismatic leadership was entered in Step 2, the model accounted for a total of 22% of variance in commitment, $F(5, 198) = 12.18, p < 0.01$. Charismatic leadership was found to positively and significantly predict parishioner commitment ($\beta = 0.46, p < 0.01$), providing support for Hypothesis 3 (see Table 5).

Table 5
Regression Analysis of Charismatic Leadership with Parishioner Commitment

	Unstandardized <i>b</i>	Standard error	<i>Beta</i>
Step 1			
Constant	5.70	0.47	
Gender	-0.14	0.19	-0.05
Family Status	0.09	0.12	0.05
Years at Church	0.01	0.01	0.14*
Age	-0.01	0.01	-0.14*
Step 2			
Constant	2.14	0.65	
Gender	-0.08	0.17	-0.03
Family Status	0.08	0.11	0.05
Years at Church	0.02	0.01	0.23*
Age	-0.01	0.01	-0.11
Charismatic Leadership	0.78	0.11	0.46**

Note. $N = 204$; $R^2 = .04$ ($p = 0.10$) for Step 1; $\Delta R^2 = 0.20$ ($p = 0.00$) for Step 2.

* $p < 0.05$; ** $p < 0.01$

Finally, regression analysis was used to examine the ability of servant leadership to predict parishioner commitment (Hypothesis 4). Again, entry of control variables in Step 1 accounted for 4% of variance in commitment. Adding servant leadership in Step 2 increased the amount of variance explained to 47%, $F(5, 198) = 32.20$, $p < 0.01$. Servant leadership was found to positively and significantly predict parishioner commitment ($\beta = 0.67$, $p < 0.01$), providing support for Hypothesis 4 (see Table 6).

Table 6
Regression Analysis of Servant Leadership with Parishioner Commitment

	Unstandardized <i>b</i>	Standard error	<i>Beta</i>
Step 1			
Constant	5.70	0.47	
Gender	-0.14	0.19	-0.05
Family Status	0.09	0.12	0.05
Years at Church	0.01	0.01	0.14*
Age	-0.01	0.01	-0.14*
Step 2			
Constant	1.19	0.50	
Gender	-0.08	0.14	-0.03
Family Status	0.03	0.09	0.02
Years at Church	0.02	0.01	0.19**
Age	-0.01	0.01	-0.07
Servant Leadership	0.79	0.06	0.67**

Note. $N = 204$; $R^2 = .04$ ($p = 0.10$) for Step 1; $\Delta R^2 = 0.43$ ($p = 0.00$) for Step 2.

* $p < 0.05$; ** $p < 0.01$

Comparison of Leadership Styles' Effects on Parishioner Outcomes

Hypotheses 5 and 6 are concerned with the comparative strength of each leader style in predicting parishioner outcomes. Hypothesis 5 proposed that charismatic leadership would be a stronger predictor of parishioner commitment than servant leadership. Hierarchical multiple regression analysis was used to build a model that includes both leadership styles (see Table 7). Servant leadership was found to have a positive and significant effect on commitment ($\beta = 0.71$, $p < 0.01$). However, while controlling for the effects of servant leadership within the model, charismatic leadership became non-significant, yielding a negative regression coefficient ($\beta = -0.07$, $p = 0.40$). Therefore, based upon comparison of standardized regression coefficients, perceptions of servant leadership are a stronger predictor of parishioner commitment than perceptions of charismatic leadership. Thus, Hypothesis 5 is not supported.

Table 7
Regression Analysis of Servant Leadership and Charismatic Leadership with Parishioner Commitment

	Unstandardized <i>b</i>	Standard error	<i>Beta</i>
Step 1			
Constant	5.70	0.47	
Gender	-0.14	0.19	-0.05
Family Status	0.09	0.12	0.05
Years at Church	0.01	0.01	0.14*
Age	-0.01	0.01	-0.14*
Step 2			
Constant	1.38	0.55	
Gender	-0.09	0.14	-0.03
Family Status	0.03	0.09	0.02
Years at Church	0.02	0.01	0.18**
Age	-0.01	0.01	-0.07
Servant Leadership	0.84	0.09	0.71**
Charismatic Leadership	-0.11	0.13	-0.07

Note. $N = 204$; $R^2 = .04$ ($p = 0.10$) for Step 1; $\Delta R^2 = 0.43$ ($p = 0.00$) for Step 2.

* $p < 0.05$; ** $p < 0.01$

Hypothesis 6 proposed that servant leadership is a stronger predictor of extraordinary involvement than charismatic leadership. Multiple regression analysis was used to build a model that included both leadership styles as predictors of involvement. As Table 8 demonstrates, within this model servant leadership was found to positively and significantly predict involvement ($\beta = 0.50$, $p < 0.01$), and charismatic leadership was found to have no significant effect on involvement ($\beta = -0.09$, $p = 0.32$). Therefore, based on comparison of standardized regression coefficients, servant leadership is a stronger predictor of extraordinary involvement than charismatic leadership, providing support for Hypothesis 6.

Table 8
Regression Analysis of Servant Leadership and Charismatic Leadership with Extraordinary Involvement

	Unstandardized <i>b</i>	Standard error	<i>Beta</i>
Step 1			
Constant	5.46	0.36	
Gender	-0.05	0.14	-0.02
Family Status	0.07	0.09	0.05
Years at Church	0.01	0.01	0.11
Age	-0.01	0.01	-0.19*
Step 2			
Constant	3.41	0.51	
Gender	-0.02	0.13	-0.01
Family Status	0.04	0.08	0.03
Years at Church	0.01	0.01	0.12
Age	-0.01	0.01	-0.14*
Servant Leadership	0.46	0.08	0.50**
Charismatic Leadership	-0.12	0.12	-0.09

Note. $N = 204$; $R^2 = .04$ ($p = 0.07$) for Step 1; $\Delta R^2 = 0.19$ ($p = 0.00$) for Step 2.

* $p < 0.05$; ** $p < 0.01$

Moderating Effects of Congregational Size

Four hierarchical multiple regression analyses were used to assess the moderating effects of church size on the relationships between leadership styles and parishioner outcomes (Hypothesis 7): (a) moderating effects of congregational size in the relationship between charismatic leadership and parishioner commitment (see Table 9); (b) moderating effects of congregational size in the relationship between charismatic leadership and extraordinary involvement (see Table 10); (c) moderating effects of congregational size in the relationship between servant leadership and parishioner commitment (see Table 11); and (d) moderating effects of congregational size in the relationship between servant leadership and extraordinary involvement (see Table 12). In each analysis, the moderating variable was computed (leadership style \times congregational size) and entered into Step 3 of the regression model, following the control variables (Step 1) and leadership style and congregational size (Step 2). Results from all four analyses show that congregational size does not moderate any of these relationships, as the R^2 change for the moderating effects variable was not significant at the $p < 0.10$ level. Therefore, none of the relationships proposed in Hypotheses 8a, 8b, 8c, and 8d are supported.

Table 9
*Regression Analysis of Moderating Effects of Congregational Size on
 Relationship Between Charismatic Leadership with Parishioner Commitment*

	Unstandardized <i>b</i>	Standard error	<i>Beta</i>
Step 1			
Constant	5.70	0.47	
Gender	-0.14	0.19	-0.05
Family Status	0.09	0.12	0.05
Years at Church	0.01	0.01	0.14*
Age	-0.01	0.01	-0.14*
Step 2			
Constant	2.29	0.66	
Gender	-0.11	0.17	-0.04
Family Status	0.09	0.11	0.05
Years at Church	0.02	0.01	0.22**
Age	-0.01	0.01	-0.12
Church Size	-0.13	0.07	-0.11
Charismatic Leadership	0.83	0.11	0.49**
Step 3			
Constant	1.88	1.31	
Gender	-0.11	0.17	-0.04
Family Status	0.09	0.11	0.05
Years at Church	0.02	0.01	0.22**
Age	-0.01	0.01	-0.12
Church Size	0.06	0.52	0.06
Charismatic Leadership	0.92	0.28	0.54**
Church Size Moderator	-0.04	0.12	-0.19

Note. $N = 204$; $R^2 = .04$ ($p = 0.10$) for Step 1; $\Delta R^2 = 0.22$ ($p = 0.00$) for Step 2; $\Delta R^2 = 0.00$ ($p = 0.72$) for Step 3.

* $p < 0.05$; ** $p < 0.01$

Table 10
*Regression Analysis of Moderating Effects of Congregational Size on
 Relationship Between Charismatic Leadership with Extraordinary Involvement*

	Unstandardized <i>b</i>	Standard error	<i>Beta</i>
Step 1			
Constant	5.46	0.36	
Gender	-0.05	0.14	-0.02
Family Status	0.07	0.09	0.05
Years at Church	0.01	0.01	0.11
Age	-0.01	0.01	-0.19**
Step 2			
Constant	4.03	0.54	
Gender	-0.05	0.14	-0.03
Family Status	0.08	0.09	0.06
Years at Church	0.01	0.01	0.15*
Age	-0.01	0.01	-0.18**
Church Size	-0.17	0.06	-0.20**
Charismatic Leadership	0.43	0.09	0.33**
Step 3			
Constant	4.24	1.07	
Gender	-0.05	0.14	-0.03
Family Status	0.08	0.09	0.06
Years at Church	0.01	0.01	0.15*
Age	-0.01	0.01	-0.17**
Church Size	-0.26	0.43	-0.31
Charismatic Leadership	0.38	0.23	0.29
Church Size Moderator	0.02	0.10	0.12

Note. $N = 204$; $R^2 = .04$ ($p = 0.07$) for Step 1; $\Delta R^2 = 0.11$ ($p = 0.00$) for Step 2; $\Delta R^2 = 0.00$ ($p = 0.83$) for Step 3.

* $p < 0.05$; ** $p < 0.01$

Table 11
*Regression Analysis of Moderating Effects of Congregational Size on
 Relationship Between Servant Leadership with Parishioner Commitment*

	Unstandardized b	Standard error	Beta
Step 1			
Constant	5.70	0.47	
Gender	-0.14	0.19	-0.05
Family Status	0.09	0.12	0.05
Years at Church	0.01	0.01	0.14*
Age	-0.01	0.01	-0.14*
Step 2			
Constant	0.94	0.54	
Gender	-0.07	0.14	-0.03
Family Status	0.03	0.09	0.02
Years at Church	0.02	0.01	0.20**
Age	-0.01	0.01	-0.07
Church Size	0.07	0.06	0.06
Servant Leadership	0.79	0.06	0.67**
Step 3			
Constant	1.39	0.94	
Gender	-0.07	0.14	-0.03
Family Status	0.02	0.09	0.01
Years at Church	0.02	0.01	0.19**
Age	-0.01	0.01	-0.07
Church Size	-0.10	0.30	-0.09
Servant Leadership	0.71	0.16	0.60**
Church Size Moderator	0.03	0.06	0.17

Note. N = 204; $R^2 = .04$ ($p = 0.10$) for Step 1; $\Delta R^2 = 0.43$ ($p = 0.00$) for Step 2; $\Delta R^2 = 0.00$ ($p = 0.56$) for Step 3.

* $p < 0.05$; ** $p < 0.01$

Table 12
*Regression Analysis of Moderating Effects of Congregational Size on
 Relationship Between Servant Leadership with Extraordinary Involvement*

	Unstandardized b	Standard error	Beta
Step 1			
Constant	5.46	0.36	
Gender	-0.05	0.14	-0.02
Family Status	0.07	0.09	0.05
Years at Church	0.01	0.01	0.11
Age	-0.01	0.01	-0.19*
Step 2			
Constant	3.46	0.50	
Gender	-0.03	0.13	-0.02
Family Status	0.05	0.08	0.04
Years at Church	0.01	0.01	0.13*
Age	-0.01	0.01	-0.15*
Church Size	-0.07	0.06	-0.09
Servant Leadership	0.39	0.06	0.43**
Step 3			
Constant	3.84	0.88	
Gender	-0.04	0.13	-0.02
Family Status	0.04	0.09	0.03
Years at Church	0.01	0.01	0.12
Age	-0.01	0.01	-0.15*
Church Size	-0.22	0.28	-0.25
Servant Leadership	0.32	0.15	0.35*
Church Size Moderator	0.03	0.05	0.18

Note. N = 204; $R^2 = .04$ ($p = 0.07$) for Step 1; $\Delta R^2 = 0.19$ ($p = 0.00$) for Step 2; $\Delta R^2 = 0.00$ ($p = 0.60$) for Step 3.

* $p < 0.05$; ** $p < 0.01$

Mediating Effects of Person-Church Fit

Tests of the mediating effects of person-church fit (Hypothesis 8) began with initial review of bivariate correlations, which suggested that mediation was likely, as independent, dependent, and mediating variables were all significantly correlated ($p < 0.01$). Analysis continued with assessment of the four conditions for mediation established by Baron and Kenny (1986): (a) regression analysis of independent variable predicting mediating variable; (b) regression analysis of mediating variable predicting dependent variable; (c) regression analysis of independent variable predicting dependent variable; and (d) regression analysis of independent variable predicting dependent variable while controlling for proposed mediator. With respect to the final condition, Tabachnick and Fidell (2007) maintain that if controlling for the mediator eliminates the effect of the

independent variable, then mediation is “perfect” or complete; if the effect is diminished but still significant, then mediation is only partial.

In order to facilitate analysis of multiple regression results and the study of indirect effects, two macros developed for SPSS were used (Preacher & Hayes, 2004; Preacher & Hayes, 2008). The first macro (Preacher & Hayes, 2008) reports unstandardized beta regression coefficients and significance levels for each of Baron and Kenny’s four paths while controlling for the effects of covariates. The second macro (Preacher & Hayes, 2004) provides both normally distributed and bootstrapped results for the indirect effects of the independent variable on the dependent variable through the mediating variable.

Mediation tests confirmed that person-church fit mediates the relationships between charismatic leadership and parishioner commitment (Hypothesis 8a), charismatic leadership and extraordinary involvement (Hypothesis 8b), and servant leadership and parishioner commitment (Hypothesis 8c). However, in all three cases mediation was found to be partial, as the effects of the independent variables on the dependent variables was minimized but not eliminated by controlling for the person-church fit. In the fourth case (Hypothesis 8d), mediation tests did not show the significance of person-church fit as a mediator in the relationship between servant leadership and extraordinary involvement, as the relationship between person-church fit and involvement was found to be insignificant ($\beta = 0.15, p = 0.21$). Tests of the indirect effects confirmed these relationships. Thus, in summary, Hypotheses 8a, 8b, and 8c are supported; Hypothesis 8d is not supported.

DISCUSSION

The purpose of the present study is to explore the effects of leadership style on parishioner behavior and commitment within the context of churches. Although much attention has been given to studying leadership in paid-work settings, very little research has explored the effects of leader behaviors in volunteer and faith-based organizations. Yet, despite this paucity of research, theory suggests that leadership behaviors and follower motivations will be different, as the needs and satisfaction of members of voluntary organizations are not necessarily contingent on leadership meeting the same needs as within paid-work settings (Millette & Gagné, 2008; Wilderom & Miner, 1991). This study contributes to the understanding of voluntary organizations (specifically faith-based organizations) by studying the effects of leadership behaviors on follower outcomes as well as the situational factors that affect the enactment of those outcomes. The following discussion evaluates and interprets the results of this study with respect to its original hypotheses, which are summarized in Table 13.

Table 13
Summary of Hypotheses and Study Findings

Hypothesis	Findings
1 Parishioner perceptions of charismatic leadership positively predict parishioner extraordinary involvement.	Supported
2 Parishioner perceptions of servant leadership positively predict parishioner extraordinary involvement.	Supported
3 Parishioner perceptions of charismatic leadership positively predict parishioner commitment.	Supported
4 Parishioner perceptions of servant leadership positively predict parishioner commitment.	Supported
5 Parishioner perceptions of charismatic leadership are a stronger predictor of parishioner commitment than perceptions of servant leadership.	Not supported
6 Parishioner perceptions of servant leadership are a stronger predictor of parishioner extraordinary involvement than perceptions of charismatic leadership.	Supported
7a Congregational size moderates the relationship between charismatic leadership and parishioner commitment such that commitment decreases as size increases.	Not supported
7b Congregational size moderates the relationship between charismatic leadership and parishioner extraordinary involvement such that involvement decreases as size increases.	Not supported
7c Congregational size moderates the relationship between servant leadership and parishioner commitment such that commitment decreases as size increases.	Not supported
7d Congregational size moderates the relationship between servant leadership and parishioner extraordinary involvement such that involvement decreases as size increases.	Not supported
8a Person-church fit mediates the relationship between charismatic leadership and parishioner commitment.	Supported
8b Person-church fit mediates the relationship between charismatic leadership and parishioner extraordinary involvement.	Supported
8c Person-church fit mediates the relationship between servant leadership and parishioner commitment.	Supported
8d Person-church fit mediates the relationship between servant leadership and parishioner extraordinary involvement.	Not supported

CONCLUSION

The first four hypotheses maintained that perceptions of charismatic leadership and servant leadership positively predict desirable outcome variables of extraordinary involvement (conceptualized as civic and altruistic OCBs) and affective commitment. Data in this study confirmed these relationships. However, interestingly, although these relationships were significant, the regression analyses showed that in each case, leader style accounted for less than 50% of variance in outcome variables while controlling for stated extraneous variables. Notably, charismatic leadership accounted for much less variance in extraordinary involvement (11% compared to servant leadership's 22% while controlling for extraneous variables) and commitment (22% compared to servant leadership's 47%). These findings suggest that although pastoral leadership style is a significant predictor of involvement and commitment of parishioners, other factors are also involved and need to be studied in order to understand parishioner behavior.

Hypotheses 5 and 6 were concerned with comparing charismatic leadership and servant leadership in predicting involvement and commitment. Contrary to Hypothesis 5 and in support of Hypothesis 6, perceptions of servant leadership behaviors were found to be a stronger predictor of both outcomes variables. This finding is important, given that previous literature strongly suggests that visionary and charismatic leadership is significant in motivating followers and increasing their commitment and behavior – especially in organizations manifesting the coherence of shared ideology such as churches (Andersen, 2003; Tourish & Pinnington, 2002). The findings of the current study suggest that regular churchgoers are only moderately affected by pastors who are visionary and charismatic, being more significantly motivated to commitment and involvement by the example of service that they observe in those pastors. From the perspective of organizational culture, these findings make sense, as leadership is a primary embedding mechanism that has “a dominant effect on the emerging culture” (Schein, 1990). Thus, the values embedded within church culture by servant leadership behaviors affect the church at all levels (Russell, 2001; Hunter, et al., 2013). However, in normal circumstances (as opposed to periods of social change, unrest, or uncertainty), the effects of charismatic leadership may be minimal and less important in inspiring the positive outcomes desired by church leaders (Barnes, 1978).

Hypotheses 7a, 7b, 7c, and 7d proposed church size as a moderating factor affecting the effects of leadership style on parishioner outcomes. In each relationship, church size was found to have no significant effect. Contrary to these hypotheses, increase in church size did not diminish the effects of perceived leadership behaviors on parishioner extraordinary involvement or commitment. However, it is possible that the design of the current study did not adequately address the effects of confounding variables. For example, as churches increase in size, they typically increase the number and saliency of subordinate staff and lay leadership. Thus, the intervening effects of subordinate leaders within the church may counteract the diminishing effects of senior church leadership behaviors.

Future studies should direct attention to the variables that buffer the effects of church size on the relationship between leadership and parishioner behaviors.

Hypotheses 8a, 8b, 8c, and 8d proposed person-church fit as a mediating variable, accounting for the relationships between leadership styles and parishioner outcomes. In three of the four hypothesized relationships, person-church fit was found to partially mediate the relationships (charismatic leadership and commitment; charismatic leadership and involvement; servant leadership and commitment). However, Hypothesis 8d was not supported, as person-church fit was not found to mediate the relationship between servant leadership and extraordinary involvement. Baron and Kenny (1986) state, “A given variable may be said to function as a mediator to the extent that it accounts for the relationship between the predictor and the criterion” (p. 1176). Thus, the study of mediating variables yields a better understanding of the process by which effects are made between variables (Preacher & Hayes, 2004). While it was expected that person-church fit would mediate the relationship between leadership behaviors and parishioner outcomes, the finding that person-church fit *does not* mediate the relationship between servant leadership and extraordinary involvement is unique and deserves comment. This finding suggests that the effects of servant leadership behaviors are uniquely strong in their relationship with parishioner involvement, overriding a parishioner’s sense of “fit” within the church. Thus, for example, a parishioner is still likely to respond to the pastor’s servant behaviors by getting involved in the church even though he/she may not completely share the values and personality of the church.

This study has certain limitations, which should be acknowledged. First, this study used a non-probability purposive sampling technique, which, according to Cozby (2009), is likely to present issues with sampling bias and uncertain generalizability within the intended population. Second, the correlational method used in this study is also a limitation, as it is difficult to determine the direction of causality. Third, internal validity may be affected by third variables extraneous to the study that may be important in accounting for the observed relationships. For example, as is suggested above, future studies of pastoral leadership should seek ways to control for the intervening effects of subordinate staff and lay leadership within churches.

The current study makes an important contribution to the study of leadership in voluntary and faith-based organizations, both of which are understudied in comparison with profit-making sectors of society. While confirming the positive effects of servant leadership behaviors, this study also raises questions about the relative utility of charismatic leadership in churches. Future studies should explore the importance of charismatic leadership in churches by comparing its benefits in calm versus uncertain social settings.

Perhaps the most significant contribution of this study is practical, as servant leadership behaviors are a significant predictor of parishioner commitment and involvement – even surpassing the effects of a parishioner’s sense of “fit” in predicting

involvement. Parishioners are significantly affected by perceptions that their pastors serve. Therefore, formation programs and ministry schools should give sufficient attention to the development of the virtue of service in preparing pastors for local church ministry.

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