

AN EXPLORATION OF CALLING, JOB PERFORMANCE, AND INNOVATION IN THE CATHOLIC CHURCH

Thomas Ulun Ismoyo

Bachelor of Arts (BA), Master of Management (MM)

Submitted in partial fulfilment of the requirements for the degree of
Doctor of Philosophy

School of Management
Faculty of Business and Law
Queensland University of Technology

2021

Keywords

Calling, Catholic Church, innovation, semi-structured interview, job performance, mixed method, moderated mediation model, priest, survey.

Abstract

While research on work as a calling has increased in recent decades, there is limited empirical evidence regarding the impact of one's calling on job performance, the mechanism that links these variables, and the potential mediator and moderator that might impact the calling–job performance relationship. Supported by role identification and person–environment fit theoretical approach, this present research aims to investigate one's perception of the focus of their calling and its impact on job performance.

To unpack the research purpose, this study is conducted in the unique context of the Catholic Church where all the priests as the leaders of the organisation identify their job as a calling and the notion of their job performance is rarely discussed and receives only little attention. Additionally, in responding to the changing era, the Catholic Church also proposes a strategic direction named 'new ways of evangelisation' that empowers its members to perform their ministry in new ways (i.e., to innovate). As such, this present research considers the idea to innovate as one important dimension of priest's job performance.

Overall, a mixed-method research design consisting of a series of three studies was employed in this present research. Study 1 was a qualitative investigation utilising semi-structured interviews with priests from Indonesia and Australia (N=37). It aimed to explore the multi foci of calling, multi-dimension of job performance, and factors related to these variables. The result of the interviews identified some key themes of the variables assessed, especially regarding multifaceted calling and multi-dimension of job performance. Study 2 was conducted to build scales related to calling and job performance. Two data collections utilising online surveys were undertaken with participants from both regions (N=72, N=404, respectively). This scale development process produced a number of scales related to calling, job performance, and some variables that influence the calling–job performance relationship. Lastly, utilising the same dataset from the previous study (N=404), Study 3 examined the extent to which one's calling acts as an antecedent of one's job performance. Informed by Study 1 and supported by the literature, the variable of living the calling was positioned as the mediator, while organisational climate acted as the moderators of calling–job

performance relationship. Results revealed that living the calling fully mediates the positive effect of calling on job performance and organisational climate served as a significant moderator. That is, when innovative climate is high and conservatism is low, on the relationship between calling and job performance via living the calling. This study contributes to the extant literatures on calling, job performance, and innovation by presenting the multidimensionality of calling and job performance, identifying the mechanism that links calling to job performance, and the related factors that serve as intervening and moderating variables.

Table of Contents

Keywords	i
Abstract.....	ii
Table of Contents.....	iv
List of Figures.....	vii
List of Tables	viii
List of Abbreviations	x
Statement of Original Authorship.....	xi
Acknowledgements.....	xii
Chapter 1: Introduction	1
1.1 Research Background.....	1
1.2 Context of the Study	5
1.3 Research Purpose.....	5
1.4 Research Design	7
1.5 Thesis Outline.....	7
Chapter 2: Literature Review.....	9
2.1 Introduction	9
2.2 Job Performance	9
2.2.1 Definition, Features, and Importance.....	9
2.2.2 The Domain of Job Performance.....	10
2.2.3 Job Performance for Catholic Priest.....	12
2.2.4 Exploring Innovative Performance: New Ways of Evangelisation.....	13
2.3 Work as a Calling	14
2.3.1 Definition and Origin	14
2.3.2 Job Outcomes Related to Calling	16
2.3.3 Calling to the Priesthood and the Multi Foci of Priest Calling	17
2.4 Theoretical Underpinnings Exploring the Relationship between Calling and Job Performance.....	18
2.4.1 Role Identification Theoretical Approach.....	18
2.4.2 Person–Environment Fit (P–E Fit) Theoretical Approach.....	26
2.5 Individual and Organisational Contexts Influencing The Calling and Job performance relationship.....	32
2.5.1 Living the Calling.....	32
2.5.2 Organisational Climate Towards Innovation.....	36
2.6 Cultural Context of the Research.....	39
2.7 Summary of Literature Review	40
2.8 Overall Research Questions.....	40
2.9 Summary.....	41

Chapter 3: Study 1 - Qualitative Assessment of Calling, Job Performance, and Innovation.....	43
3.1 Introduction	43
3.2 Methodology.....	43
3.2.1 Participants and Organisations	44
3.2.2 Data Collection Procedures	46
3.3 Data Analysis.....	47
3.4 Results	48
3.4.1 Calling: Religious Engagement and Social Calling	48
3.4.2 Job Performance: Value-based and Leadership Performance	50
3.4.3 Innovation: Personal Orientation and Organisational Context of Innovation.....	54
3.5 Discussion.....	60
3.5.1 Different Foci of Priestly Calling.....	60
3.5.2 The Nature of Priest's Job Performance.....	62
3.5.3 Individual and Organisational Factors of Priest's Orientation to Innovation.....	67
3.6 Summary.....	72
Chapter 4: Study 2 - Scale Development of Different Foci of Calling and Multi-dimension of Job Performance.....	73
4.1 Introduction	73
4.2 Pilot Study	73
4.2.1 Methods.....	73
4.2.2 Overview of the Analysis	78
4.2.3 Result.....	78
4.3 Scale Development – The Second Data Collection	94
4.3.1 Methods.....	94
4.3.2 Results of the Exploratory and Confirmatory Factor Analyses.....	96
4.3.3 Preliminary Data Analysis.....	108
4.4 Discussion.....	112
4.5 Summary.....	113
Chapter 5: Study 3 - The Relationship between Calling and Job Performance.....	114
5.1 Introduction	114
5.2 Calling and Job Performance Relationship.....	114
5.2.1 Calling and Ministerial Performance.....	114
5.2.2 Calling and Innovative Performance	116
5.3 The Mediating Effect of Living the Calling	120
5.3.1 Calling and Living the Calling	120
5.3.2 Living the Calling and Job Performance	121
5.3.3 Living the Calling as the Mediator in Calling-Job Performance Relationship.....	122
5.4 The Moderating Effect of Organisational Climate	124
5.4.1 Innovative Climate as a Moderator	125
5.4.2 Conservatism as a Barrier to Innovation	128
5.5 Overall Hypotheses and the Research Model.....	130

5.6	Analysis	132
5.7	Results of the Moderated Mediation Model	133
5.7.1	Test of Moderated Mediation Model in Two Regions	133
5.7.2	Effect on Leadership Performance	134
5.7.3	Effect on Pastoral Performance	143
5.7.4	Effect on Creativity	151
5.7.5	Effect on Continuous Improvement	161
5.7.6	The Non-Significant Result	172
5.8	Discussion	172
5.8.1	Calling and Job Performance Relationship	172
5.8.2	The Mediating Role of Living the Calling	174
5.8.3	The Moderating Role of Innovative Climate and Conservatism	175
5.9	Summary	179
Chapter 6: General Discussion		181
6.1	Introduction	181
6.2	Research Overview	181
6.3	Review of the Key Findings	183
6.3.1	Summary of Findings of Study 1	183
6.3.2	Summary of Findings of Study 2	185
6.3.3	Summary of Findings of Study 3	187
6.4	Theoretical Contribution of Studies 1 and 2	190
6.4.1	Calling	190
6.4.2	Multi-dimension of Job Performance	192
6.4.3	Innovation	194
6.5	Theoretical Contribution of Study 3	195
6.6	Cultural Context	197
6.7	Practical Contribution	199
6.8	Research Limitations and Future Research	201
6.9	Conclusion	203
References		205
Appendices		219

List of Figures

Figure 2.1. Summary of studies and research questions	42
Figure 5.1. Research model of Study 3	132
Figure 5.2. Simple plot calling as servant-living calling- organisational support for innovation-leadership performance.....	135
Figure 5.3. Simple plot calling of accompaniment-living calling- organisational support for innovation-leadership performance.....	136
Figure 5.4. Simple plot calling of social empowerment-living calling- organisational support for innovation-leadership performance.....	137
Figure 5.5. Simple plot calling of accompaniment-living calling- conservative values-leadership performance.....	140
Figure 5.6. Simple plot calling of social empowerment-living calling- conservative values-leadership performance.....	141
Figure 5.7. Simple plot calling of social empowerment-living calling-organisational support for innovation-pastoral performance.....	144
Figure 5.8. Simple plot calling of servant-living calling-conservative values- pastoral performance	147
Figure 5.9. Simple plot calling of accompaniment-living calling-conservative values-pastoral performance	148
Figure 5.10. Simple plot calling of social empowerment-living calling-conservative values-leadership performance.....	149
Figure 5.11. Simple plot calling servant-living calling-organisational support for innovation-creativity	152
Figure 5.12. Simple plot calling of accompaniment-living calling-organisational support for innovation-creativity	153
Figure 5.13. Simple plot calling of social empowerment-living calling-organisational support for innovation-creativity	154
Figure 5.14. Simple plot calling of servant-living calling-conservative values-creativity ...	157
Figure 5.15. Simple plot calling of accompaniment-living calling-conservative values-creativity	158
Figure 5.16. Simple plot calling of social empowerment-living calling-conservative values-creativity	159
Figure 5.17. Simple plot calling of servant-living calling-conservative values-continuous improvement	165
Figure 5.18. Simple plot calling of accompaniment-living calling-conservative values-continuous improvement.....	166
Figure 5.19. Simple plot calling of social empowerment-living calling-conservative values-continuous improvement.....	167
Figure 6.1. The moderated mediation model of study 3	190

List of Tables

Table 2.1. Summary of gaps and contributions	40
Table 4.1. Exploratory factor analysis on calling items.....	80
Table 4.2. EFA on man of prayer.....	81
Table 4.3. EFA on empathy	82
Table 4.4. EFA on integrity	83
Table 4.5. EFA on upholding church’s values.....	83
Table 4.6. EFA on commitment.....	84
Table 4.7. EFA on professionalism.....	84
Table 4.8. EFA on teamwork	85
Table 4.9. EFA on maintaining harmony.....	86
Table 4.10. EFA on team leader	86
Table 4.11. EFA on pastoral administration	87
Table 4.12. EFA on visionary leader	87
Table 4.13. EFA on creativity.....	88
Table 4.14. EFA on continuous improvement	88
Table 4.15. EFA on living the calling.....	89
Table 4.16. EFA on organisational support for innovation.....	89
Table 4.17. EFA on conservative values.....	90
Table 4.18. EFA on collective innovation	90
Table 4.19. EFA on faithfulness to tradition.....	91
Table 4.20 EFA on all the items related to organisational factors influencing innovation....	92
Table 4.21. Descriptive data for focal variables in Study 2.....	93
Table 4.22. EFA on calling (N=404)	99
Table 4.23. Goodness of fit statistics for confirmatory factor analysis for four foci of calling classification and three foci of calling	100
Table 4.24. Confirmatory factor analysis of different foci of calling classification using structural equation modelling	100
Table 4.25. EFA on multi-dimension of job performance	102
Table 4.26. Second stage of EFA on multi-dimension of job performance-pattern matrix ..	104
Table 4.27. Goodness of fit statistics for confirmatory factor analysis for 11 scales of multi-dimension of job performance and 2 scales of job performance	106
Table 4.28. Confirmatory factor analysis of different dimensions of priest’s job performance classification using structural equation modelling.....	106
Table 4.29 Goodness of fit statistics for confirmatory factor analysis for Innovative Performance	107

Table 4.30 Confirmatory factor analysis of innovative performance classification using structural equation modelling	107
Table 4.31 Goodness of fit statistics for confirmatory factor analysis for organisational factors influencing innovation	108
Table 4.32 Confirmatory factor analysis of organisational factors influencing innovative performance classification using structural equation modelling.....	108
Table 4.33. Descriptive data for focal variables in Study 2 (N=404)	111
Table 5.1. Regression parameters for mediated-moderated conditional analysis – leadership performance as the DV and organisational support for innovation as the moderator.....	138
Table 5.2. Regression parameters for mediated-moderated conditional Analysis – leadership performance as the DV and conservative values as the moderator.....	142
Table 5.3. Regression parameters for mediated-moderated conditional analysis – pastoral performance as the DV and organisational support for innovation as the moderator.....	145
Table 5.4. Regression parameters for mediated-moderated conditional analysis – pastoral performance as the DV and conservative values as the moderator.....	150
Table 5.5. Regression parameters for mediated-moderated conditional analysis – creativity as the DV and organisational support for innovation as the moderator	155
Table 5.6. Regression parameters for mediated-moderated conditional analysis – creativity as the DV and conservative values as the moderator	160
Table 5.7. Regression parameters for mediated-moderated conditional analysis – continuous improvement as the DV and organisational support for innovation as the moderator.....	163
Table 5.8. Regression parameters for mediated-moderated conditional analysis – continuous improvement as the DV and conservative values as the moderator.....	169
Table 5.9. Conditional standardised indirect effects from three types of calling to two types of ministerial performance via living the calling	170
Table 5.10. Conditional standardised indirect effects from three types of calling to two types of innovation performance via living the calling	171
Table 6.1. Foci of priest calling	184
Table 6.2. Multi-dimensions of job performance.....	184
Table 6.3. Factors influencing job performance and innovation	185
Table 6.4. Comparison of factors emerged from exploratory factor analyses of Study 2.....	186
Table 6.5. Result on moderation effect of organisational support for innovation in calling–job (ministerial) performance relationship.....	188
Table 6.6. Result on moderation effect of conservative values in calling–job (ministerial) performance relationship	188
Table 6.7. Result on moderation effect of organisational support for innovation in calling–job (innovative) performance relationship.....	189
Table 6.8. Result on moderation effect of conservative values in calling–job (innovative) performance relationship	189

List of Abbreviations

AVE	:	Average Variance Extracted
BCS	:	Brief Calling Scale
CFA	:	Confirmatory Factor Analysis
CST	:	Catholic Social Teaching
DV	:	Dependant Variable
EFA	:	Exploratory Factor Analysis
HRM	:	Human Resources Management
KMO	:	Kaiser-Meyer-Olkin
OCB	:	Organisational Citizenship Behaviour
PE-Fit	:	Person-Environment Fit
PJ-Fit	:	Person-Job Fit
PO-Fit	:	Person-Organisation Fit
RIT	:	Role Identification Theory

Statement of Original Authorship

The work contained in this thesis has not been previously submitted to meet requirements for an award at this or any other higher education institution. To the best of my knowledge and belief, the thesis contains no material previously published or written by another person except where due reference is made.

Signature: QUT Verified Signature

Date: December, 2nd 2021

Acknowledgements

“I know in whom I believe”. I believe that it is through the love and blessings of our Lord Jesus that I have reached this point. He has strengthened and guided me constantly. His love, I have felt strongly through the many people around me and in the highs and lows of my life. He is always there.

There are some important figures who enabled me to complete this challenging journey, to whom I would like to express my highest gratitude. First of all, I would like to thank my supervisory team: Professor Cameron Newton and Professor Vicky Browning. Thank you, Cam, for your extraordinary support to convince me that I could complete this study. Thanks for the feedback, encouragement, ideas, and more importantly your accompaniment in doing this research. I must not forget to mention your support for my scholarship. Without this, I wouldn't be able to finish this journey. You are the best supervisor ever! I am truly grateful to have you as my mentor, teacher, and colleague. Thanks, Vicky, for your patience and time to read my manuscript thoroughly and give me valuable feedbacks, including academic writing expression. Despite the many important roles that both of you perform at the university, you still paid attention to my research progress and quickly replied to my emails. The quality of supervision I received was amazing. It led me to learn more and more and to be passionate about my research. Both of you are superb!

A special thanks to the panel members of my dissertation: Dr Jude Matthews and Dr Lisa Schuster. Thank you for your valuable comments that have helped me to shape the final document of this dissertation. A huge appreciation for the HDR officers from the School of Management: Jeremy Campbell and Dennis O'Connell. Thanks for your support in finishing this dissertation. Professional editor Jane Todd provided copyediting and proofreading services according to the guidelines laid out in the university-endorsed national 'Guidelines for editing research theses'. I also express my gratitude to QUT which has provided me with the scholarship of QUTPRA International and Research Training Program stipend during my study. It has been a really great support.

I also would like to express my thankfulness to the Most Reverend Archbishop Cardinal Ignatius Suharyo, who commissioned me to Australia to undertake this

study. Thanks for your endless support. I really appreciate all the communication we have. Thank you for always having trust in me. For the community of Wynberg: Archbishop Mark Coleridge, Rev. Dr Anthony Mellor, Fr. Francis Fernandes. Also for all the former residents of Wynberg whom I lived with for the last 4 years (Fr. David Pascoe, Fr. Peter Brannelly, and Fr. Odinaka). I express my gratefulness for the community where we stay together. I feel at home here although I am a thousand miles away from my home country. I find joyfulness and compassion in our community. Thank you, Archbishop Mark, for your support, encouragement, and accompaniment. Thank you, Anthony, for reading some parts of my writing and giving valuable feedback and insight for my study. Thank you, Leanne and Pierre, and all St. Stephen's staff and friends (Carmel, Lloyd, Bob, Lauren, Hayden, Allen, Ann, Len, David, Paul, Denise, Jim); for providing a supportive environment for finishing this study.

Another huge appreciation to Indonesian students at QUT: Retno (my sister in "adoption" and crime), Marwan (a calm and intellectual researcher), Pipit (my culinary companion who helped me with some reviews and suggestions of this writing), Joko (the healer), Jappy (the smart bloke), Inka (thank you for tutoring NVivo), Dyan (with your helping hands), Hesty (keep up the spirit!), Vika, Devy, and Rivan-Fefi (with all the delicious food you provided). We are (not were) a family. May it remain so. A special thanks to Natalia. Thank you for always supporting me and encouraging me. I am truly grateful for your presence in my life and journey. Thank you as well to Jill for reading my manuscript before the final seminar.

And finally, the most profound gratitude for my family in Indonesia: Dad (please stay healthy!), Mum (thanks for your prayer from heaven), stepmom, siblings, and my nieces and nephews, who always support me and give me joy. Though you are all far away, I can still feel your unconditional love and warmth.

"Scio Cui Credidi" (I know in whom I believe). Thank you, Lord.

Chapter 1: Introduction

This chapter provides an overview of the thesis and introduces some important concepts that build the overall thesis. Section 1.1 and Section 1.2 address the importance of identifying work as a calling for the Catholic priests, the dimensions of their job performance, and the current notion of new ways of evangelisation in the Catholic Church. Section 1.3 outlines the research purposes and research questions that aim to investigate the possible relationships of foci of calling, the multi-dimension of job performance, and innovation in the Catholic priests' context. In Section 1.4, the overall research design of this thesis, which employs a mixed-method research design, is explained, including semi-structured interviews and quantitative surveys to answer the overall research questions. Finally, Section 1.5 includes an outline of the remaining chapters of the thesis.

1.1 RESEARCH BACKGROUND

In recent decades, the Catholic Church has come under increased pressure from congregations and society to be more accountable, specifically in relation to operations, and the performance of priests and the church as a whole (Yahanpath, Pacheco, & Burns, 2018). This pressure is also heightened by the allegations of sexual abuse scandals committed by some Catholic priests in the past (Barth, 2010). As a result, church attendance is declining (Chaves & Stephens, 2003; Schoenherr, 2004) and distrust in the Catholic Church is growing (Globe, 2003; Pilgrim, 2011; Rossetti, 1995). This situation has questioned if there is an adequate measure for priests' performance, an area which is unfortunately often overlooked. Relatedly, it has also been recognised that to stay relevant and to regain trust the Catholic Church needs to modernise herself, or in other words to innovate. Within the Catholic Church, the notion of innovation is labelled by the term "new ways of evangelisation" (Mellor, 2019; O'Loughlin, 2007). This concept points to how the Catholic Church could present itself in the changing world and in different cultures, specifically in regard to the call for a new way of accomplishing her mission towards all (McGregor, 2012).

In order to carry out new ways of evangelisation, the Catholic Church will need to rely heavily on the performance and leadership of priests whose various duties revolve around organising, maintaining, and administering the church. Priests contribute to the church with their life of devotion (Zickar, Balzer, Aziz, & Wryobeck, 2008) by performing the daily

operation in parishes (region-based church), schools, healthcare, and social services (Rossetti, 2011). In this way, priests are the representatives of the Catholic Church.

Interestingly, in the Catholic Church, the measure of job performance for priests has not been formally and systematically addressed. For priests to meet the required contemporary demands, there is a need to set clear performance standards and to develop an evaluation tool for measuring priests' performance in their roles (Kane, 2006). Previous scholars have examined some management themes in the context of the church or other religious organisations, such as corporate governance (Pfang, 2015), management training (Irwin & Roller, 2000), and leadership style (Druskat, 1994). However, to date, there has been very little research examining the importance of performance management in the church and how such a system can be effectively implemented.

Though the content, the dimensions, and the measurement for priest performance are still unknown, the Catholic Church has published several documents attempting to define the role in priests' daily ministry. These documents represent a starting point towards building a framework of priests' performance. The documents *Lumen Gentium* (1964a) and *Presbyterorum Ordinis* (1965), for example, mention three broad roles of a priest which are widely known as *Tres Munera Christi*: a shepherd (i.e., exercising the role of governance), a preacher (i.e., witnessing the gospel), and a sanctifier (i.e., leading the liturgical service and sacramental ministry). Aligned with the Church's teaching, a few studies have addressed the need to investigate priests' ministry by outlining a number of activities relating to their role, such as performing ritual services, preaching to the congregations, and administering parishes (Krindatch & Hoge, 2010; Rossetti, 2011).

Regrettably, the official guides to examine priests' job performance (e.g., *Lumen Gentium* and *Presbyterorum Ordinis*) are dated and may be less relatable to the context of contemporary society. More specifically, there are some global issues relating to Church (priestly) ministry which have not been addressed in those official documents (e.g., same-sex marriage, terrorism). Moreover, existing studies (Cornelio, 2012; Rossetti, 2011) have overlooked the likelihood that a priest's role incorporates other sub-roles which may shape the different dimensions of job performance. By the same token, there is a limited understanding that a priest's job performance is multidimensional and covers other areas beyond his daily task. For instance, priests are encouraged to innovate by engaging a new way of evangelising (e.g., managing social media for Church business), which has been outlined by the Catholic Church (O'Loughlin, 2007). However, the multidimensional aspects

of priests' performance are still not clearly defined. Based on the current notion of new ways of evangelisation, it is also possible that priest's multi-dimension of job performance also covers the needs for the priest to evangelise in new and different ways, i.e., to innovate. In other words, it may include the notion of innovative performance.

A point of interest relating to priests' ministry or performance is that priests identify their job as a calling. Indeed, the notion of work as a calling is integral in a priest's life (Rossetti & Rhoades, 2013; Zickar et al., 2008). Those who have decided to become priests identify their choice and later their role as a calling, specifically, as a response to a divine calling and a calling to serve the church (Rossetti, 2011). In management studies, the notion of work as a calling has been defined in many ways and the nuance of this term has extended beyond a primary association with the religious domain. For instance, a calling refers to one's perception that he or she is marked for a specific vocation (Baumeister, 1991). Further, individuals who define their job as a calling experience a deep sense of meaning in life (Duffy & Dik, 2013) and of fulfilling one's life purpose in work (Bunderson & Thompson, 2009; Dobrow & Tosti-Kharas, 2011).

However, to date, the notion of calling (e.g., the content, features) for priests is yet to be fully explored. It is plausible that priests' calling might relate to a number of roles they perform (e.g., teaching, administering, and delivering service). It is also possible that there is a different focus of calling within priests. Stated differently, a priest might have a different focus of calling than the others which shape their identity. Moreover, since priests potentially have different foci of calling, this identity will be likely to drive their behaviour/performance in their ministry. As such, one initial premise of this study is that the focus of a priest's calling will be differentially related to the yet to be defined dimensions of priest performance.

To examine the relationship between calling and job performance, including innovative performance, this study will employ two theoretical approaches: role identification theory (Burke & Stets, 2009; Stryker, 1987) and Person–Environment (P–E) Fit as the theoretical mechanism (Lewin, 1935; Murray, 1938; Parsons, 1909). Role identification theory or role identity theory frames the development of self-concept (Charng, Piliavin, & Callero, 1988; Grube & Piliavin, 2000) which comprises of different social role identities, determined by prominence and importance that guide behaviour (Siebert & Siebert, 2007). The theory is utilised as a theoretical lens for this study as it may explain the notion of calling as a particular way individuals may shape or identify their job. Specifically, this study proposes

that role identification theory could potentially explain that one's identity is formed or reinforced by the focus of his or her calling in the job or role they performed.

Meanwhile, P–E fit theory refers to the degree of congruence between an individual and some aspect of their working environment (Edwards, 1991; Kristof-Brown, Zimmerman, & Johnson, 2005). As a theoretical lens, P–E Fit will be utilised to explain that the fit between a priest and the Church will likely influence how the priest shapes their calling identity and how it may relate to his performance. Additionally, this theoretical lens may be used to explain calling–job performance relationship in the context of the Catholic Church. This study also proposes that other factors might affect the relationship between priests' calling and dimensions of job performance, including innovative performance. Those factors are related to both individual and organisational context. With regard to individual context, research on calling has studied that a vital factor that is likely to influence the relationship between calling and various positive job outcomes is the level to which an individual engages with activities aligned with their calling (i.e., live out their calling) (Douglass, Duffy, & Autin, 2016; Duffy, Dik, Douglass, England, & Velez, 2018; Hirschi, Keller, & Spurk, 2018). Regardless of the content and the relationship between the different foci of calling, different dimensions of job performance, and innovation, it is likely that living the calling will also influence the relationship between calling and job performance, as will be explored in this study. This is supported by previous literatures that addressed living the calling as the outcome of calling (Duffy et al., 2018) and the importance of living the calling in influencing job performance (Park, Sohn, & Ha, 2016).

Meanwhile, in relation to the organisational context, this study proposes that the organisational climate supporting innovation will influence the relationship between calling and job performance. In the context of new ways of evangelisation (innovation), this perceived organisational support could be seen as an encouragement from the organisation to innovate. Stated differently, support from organisation towards innovation could impact the priests' direction in the focus of their ministry, especially in order to evangelise in a new way. Thus, organisational support for innovation could possibly influence the relationship between calling and job performance. This is aligned with research on innovation where organisational support for innovation reflected in the presence of an innovative climate emerged as a key factor influencing innovation (Ali & Park, 2016; Carrillat, Jaramillo, & Locander, 2004; Khosravi, Newton, & Rezvani, 2019). In light of the innovation literatures, organisational support for innovation reflects the innovative climate within the organisation.

As some factors that possibly relate to calling and priest's job performance are still unknown, an exploratory study will be conducted as an initial step to understand the nature of the variables and various factors that might influence the relationship between calling and job performance.

1.2 CONTEXT OF THE STUDY

There are at least three reasons to support the Catholic Church as an appropriate setting for this study. First, the Catholic Church is currently pressured by society to be more innovative (i.e., open to changes) and accountable for the priests' performance. Thus, the idea of innovation seems relevant for the Church in current times. Second, it is a suitable ground in which the notion of work as a calling could be examined because all the priests as church leaders identify their job as a calling. More specifically, their calling relates to a personal response to God (as the one who calls) which then reveals its way through various missions of the Church in the face of global changes. Third, even though the role and responsibility of the Catholic priests are so vital, the measure of a priest's job performance has not been formally and systematically addressed and implemented. As such, a clearer understanding of the key tasks of a priest's role would be beneficial in understanding expectations around performance.

To broaden the understanding on the potential effect of priests' calling on their job performance, this present research will involve priests from two different cultures: Australia and Indonesia. As there is a perception that the Catholic Church has a strong organisational culture (Ershova & Hermelink, 2012; Keenan, 2011), it is expected that there will be similarities relating to how Catholic priests identify their job as a calling and how it relates to their ministry or performance. However, this study will also consider the possible influence of different cultures on calling and job performance.

1.3 RESEARCH PURPOSE

The overview of the study context and background reveals that there is a lack of research and practical examination relating to the content and the measurement of job performance of priests in the Catholic Church, including innovative performance. One important factor which likely has an impact on a priest's performance is the focus of his calling. However, the content or nature of a priest's calling also needs further explanation.

Further, extant studies have also overlooked other factors which possibly influence a priest to perform more effectively.

This research aims to unpack the possible different foci of calling and the multi-dimension of job performance, including innovation in the context of Catholic priests and the relationship within them that might also be influenced by individual and organisational context. To achieve this purpose, a series of three studies will be conducted.

Study 1: Qualitative Study – The exploration of different foci of priest calling and different dimensions of priest performance

Study 1 will explore the notion of the priests' identification of their job as a calling. It is likely that their calling is related to the different roles they perform, and thus leads to different foci of calling. Utilising semi-structured interviews, this study is also intended to unpack the different dimensions of job performance that a priest understands in his ministry, including the notion of evangelising in new ways (innovation). Additionally, several individuals and organisational factors that might be prominent in a priest's calling and job performance will also be investigated in this study. As such, the purpose of Study 1 was to explore the following research questions:

RQ 1: What are the different foci of a priest's calling?

RQ 2: What are the dimensions of a priest's job performance, including the relationship to new ways of evangelisation and innovation?

RQ3: What are the factors influencing priest's calling and job performance?

Study 2: Quantitative Study – A scale development

Study 2 is built upon the result of Study 1. Drawing from the analysis on the result of interviews in Study 1, this second study developed a questionnaire to investigate the relationship between calling, job performance, and various factors related to these constructs. Additionally, this study seeks to ensure the validity and reliability of the items of the survey developed from Study 1.

Study 3: Quantitative Study – Calling, Job Performance, and Innovation

The third study was designed to quantitatively examine the relationship between calling, job performance, and innovation. More specifically, this study investigated how different foci of calling influence various dimensions of job performance, including innovation. It is also expected that the results from Study 1 will inform the individual and

organisational factors that possibly influence the relationship between calling, job performance, and innovation.

RQ 4: Is there any significant relationship between calling and job performance?

RQ 5: Is there any significant relationship between calling and innovative performance?

RQ 6: To what extent do individual and organisational contexts of innovation influence the relationship between calling and different dimensions of the priest's performance and innovative performance?

1.4 RESEARCH DESIGN

This thesis employed a mixed-method research design, including qualitative semi-structured interviews and quantitative survey data to answer the overall research questions. The use of a mixed-methods design was also supported by the nature of the research questions, which are exploratory and confirmatory (Teddlie & Tashakkori, 2009). Mixed methods research design involves moving across the qualitative-multi-strategy-quantitative continuum in a logical and coherent manner (Teddlie & Tashakkori, 2009).

As noted previously, this thesis consisted of three studies. Study 1 was an exploratory qualitative study engaging semi-structured interviews with 37 respondents from two different regions (Indonesia and Australia). This study aimed to explore the notion of a priest's identification of their work as a calling and possible different dimensions of job performance, including innovative performance which relates to the idea of new ways of evangelisation. This study was also expected to generate potential factors that explain the relationship between calling and job performance. Study 2 ($N=75$ and $N=404$) and Study 3 are quantitative studies utilising online surveys with participants from Australia and Indonesia. While the purpose of Study 2 was to develop a scale related to calling, job performance, and innovation; Study 3 aimed to test the hypotheses built from Studies 1 and 2.

1.5 THESIS OUTLINE

Chapter 1 presents an overview of the research background and a brief theoretical perspective used in this study. Additionally, this section presents the initial research questions related to possible different foci of priest calling and the multi-dimension of a priest's job performance. Chapter 2 further investigates the extant literature about calling, job performance, and innovation, especially related to the purpose and the context of this study. This chapter also presents the theoretical approaches which explain the relationship between

the variables and other factors (e.g., organisational context) that might influence the proposed relationship.

The third chapter presents the findings of Study 1. This study utilised semi-structured interview research design to explore the nature of a priest's focus of his calling, the dimensions of priest's job performance, and various factors that might influence the relationship. Result from Study 1 will be utilised to develop a scale or questionnaire for investigating the relationship between the constructs. Following this process, a second study was conducted to test the scales with priests from several organisations in two different regions. Several exploratory and confirmatory factor analyses were undertaken of this data to statistically validate the scales developed. The result of Study 2 is presented in Chapter 4.

Meanwhile, Chapter 5 presents the result of Study 3. This study developed the hypotheses based on the review of the literature and the findings of Studies 1 and 2. The aim of this study was to investigate the relationship between calling and job performance, including innovative performance influenced by individual and organisational factors. More specifically, the analysis will further investigate the possible moderated mediation effect on the related scales.

A review of the finding of the studies within this thesis and associated theoretical and practical implications are discussed in Chapter 6. Particularly, this chapter summarises the result and themes revealed in this study that demonstrate the theoretical and practical value associated with calling, job performance, and innovation.

Chapter 2: Literature Review

2.1 INTRODUCTION

This chapter consists of nine sections that outline the key literature of this study and support the investigation of the possible relationships of foci of calling, the multi-dimension of job performance, and innovation in the Catholic priests' context. Section 2.2 explores the literature on job performance and highlights the emergence of new ways of evangelisation as a job performance innovation. Section 2.3 reviews the literature on work as a calling and unpacks the possible foci of priest calling. Further, these sections discuss the gaps in the research and will be used to propose the overall research questions for this research. The theoretical underpinning of this study is explained in Section 2.4 and Section 2.5, which outline the implementation of role identification theory, person–environment fit theory, and individual and organisational context factors to investigate calling and job performance. Section 2.6 addresses the context of this study which will be followed by the summary of the literature review (section 2.7). Section 2.8 outlines the research questions developed according to the literature and research gaps. Lastly, Section 2.9 summarises this chapter.

2.2 JOB PERFORMANCE

2.2.1 Definition, Features, and Importance

Across the literature, the term job performance has been used broadly but defined differently. Likewise, the definition of job performance has changed over time (Campbell, McCloy, Oppler, & Sager, 1993; Johnson, 2003; Welbourne, Johnson, & Erez, 1998). For example, job performance may reflect job-specific behaviours including core job responsibilities, for which the primary antecedents are likely to be ability and experience (Conway, 1999). Job performance also refers to the effectiveness of the person in carrying out their roles and responsibilities (AbuAlRub, 2004) in order to help the organisation reach its goal (Motowildo, Borman, & Schmit, 1997). The effectiveness of job performance may be reflected in one's behaviour in a particular role (Ilgen & Pulakos, 1999) and also in one's ability to produce quality work and contribute to the organisation through one's job outcomes (Viswesvaran & Ones, 2000).

Amid the diverse definition of job performance, literature distinguishes two key features of job performance. Firstly, job performance refers to a set of behaviours that an

employee performs which contribute to the achievement of organisational objectives (Rich, Lepine, & Crawford, 2010; Rotundo & Sackett, 2002). In particular, job performance represents scalable actions of outcomes which employees deliver to achieve organisational goals (Viswesvaran & Ones, 2000) as well as indirect activities which they undertake that lead to organisational accomplishment (Zhang, LePine, Buckman, & Wei, 2014). Secondly, job performance is multidimensional (Campbell, Gasser, & Oswald, 1996; Motowildo et al., 1997) which brings acknowledgment to the complexity in various performance mechanisms. In general, job performance is concern about how behaviours of individuals affect the organisation's objectives.

In organisational behaviour studies, job performance is possibly one of the most researched topics. Indeed, it has been referred to as the most important or the ultimate variable in a work context for any organisation and industry (Call, Nyberg, & Thatcher, 2015; Iddagoda & Opatha, 2016; Organ & Paine, 1999). The importance of job performance lies in the fact that an organisation's success depends on its employees' performance in tasks that contribute to the organisation achieving its goals. Thus, it is vital for organisations to understand, measure, and evaluate performance comprehensively. In general, the more organisations identify, select, develop, and retain high job performers, the more likely the organisations will achieve their objectives (Aguinis & O'Boyle, 2014; Boudreau & Ramstad, 2007).

The importance of job performance is also marked by its impact in influencing various positive job outcomes both at individual and organisational levels. At the individual level, for example, job performance predicts job satisfaction (Judge, Thoresen, Bono, & Patton, 2001), job retention (Brady & Rosenberg, 2002), and an employee's well-being (Shimazu, Schaufeli, Kamiyama, & Kawakami, 2015). At the organisational level, job performance, for example, has become an antecedent for organisational commitment (Kumar & Giri, 2007), turnover decisions (Lance, 1988), and firms' productivity and profit (Patterson, Warr, & West, 2004). Having discussed the definition, features and importance of job performance in organisational research, the following section explores the domain of job performance.

2.2.2 The Domain of Job Performance

Extant studies on performance have shown various attempts to build the model of the entire domain of job performance and to highlight specific performance components. Previous studies have mentioned various types of job performance, such as role performance

and innovative behaviours (Katz & Kahn, 1978), task performance, and contextual performance (Borman, Motowidlo, & Hanser, 1983), job and non-job specific task proficiency (Campbell, McHenry, & Wise, 1990), interpersonal dealings and technical activities (Borman & Brush, 1993), and useful personal behaviour (Welbourne et al., 1998).

Overall, a review of the literature (Rotundo & Sackett, 2002; Viswesvaran & Ones, 2000) highlights three broad job performance domains: 1) task performance, 2) contextual performance, and 3) counterproductive performance. Task performance comprises a set of behaviours that are directly involved in the production of goods, services or activities that reflect how well an individual performs the duties required by the job (Borman et al., 1983; Christian, Garza, & Slaughter, 2011). Task performance includes the quantity and quality of output that is also widely used to measure individual performance. Contextual performance is defined as individuals' behaviour that are not directly related to the core task-specific function but are vital for shaping the organisational, social, and psychological context. It provides important catalysts for task activities and processes within the organisation (Borman et al., 1983; Kahya, 2007). Although they each have a different scope, there is a strong linkage between task and contextual performance. Lastly, counterproductive performance is defined as voluntary behaviour that harms the performance of the organisation (Robinson & Bennett, 1995; Rotundo & Sackett, 2002).

Studies have also highlighted that there are many different dimensions of job performance, such as prosocial organisational behaviour (Brief & Motowidlo, 1986), organisational citizenship behaviour (Organ, 1988), extra-role behaviour (Vandyne, Cummings, & Parks, 1995), and generic work behaviours (Hunt, 1996). All of these studies have described specific components and behaviours expected from individuals in their work (Rotundo & Sackett, 2002). These dimensions are useful in shaping various types of job performance based on the context and the needs of an organisation.

It is necessary to highlight the domain of job performance in unpacking the various dimensions or contents examined in the context of the Catholic Church. Since there are various roles related to various priests' ministry (e.g., teacher, administrator, sacramental minister), it is expected that these different roles will influence a priest's performance in various dimensions of his ministry. Furthermore, the current challenges faced by the Catholic Church (e.g., the declining number of attendees, the pressure to be more accountable) and the changing world could possibly influence the priest to do their service in new ways or to be more innovative in performing their role. The innovativeness in his ministry could be seen as

an important contemporary focus of a priest's performance. Hence, in the context of the Catholic Church, this study proposes that innovation is a potentially important dimension of priest's job performance, which will be further explained in Section 2.2.4.

2.2.3 Job Performance for Catholic Priest

Job performance has been explored and studied comprehensively in various contexts. Interestingly, in the context of the Catholic Church, while the role of priests is very important for exercising the ministry of the Catholic Church, priests' job performance has not been clearly defined nor distinctively measured. Specifically, to date, the elements reflecting priests' job performance have not been distinguished clearly, making it challenging to evaluate their performance. Indeed, there are some studies in management areas involving Catholic priests as a sample and discussing some management and psychological themes, such as priest wellbeing (Rossetti, 2011), stressor (Zickar et al., 2008), life satisfaction (Cornelio, 2012), and corporate governance (Pfang, 2015). However, no studies have examined the notion of job performance for the Catholic priest.

Apart from the lack of literatures on the topic of a priest's job performance, there are three main official authoritative documents that can be used to initially determine the performance requirements of priests and how they are expected to deliver the church's ministry. These documents are The Dogmatic Constitution on the Church, *Lumen Gentium* (1964a), The Decree on the Ministry and Life of Priest, *Presbyterorum Ordinis* (1965), and an Apostolic Exhortation titled *Pastores Dabo Vobis* (1992).

Overall, these documents broadly specify a priest's role in terms of the performance of the "three tasks of Christ": as a King (leader), Priest (sanctification), and Prophet (proclamation). Previous literature has also explained the task of priests' service within the Catholic Church which supports performance classification in terms of sanctification, leadership, and proclamation (Cornelio, 2012; Krindatch & Hoge, 2010). The task of sanctification is related to the daily or weekly service of the priest within the community, such as leading weekly prayer at Sunday service, blessing weddings, and presiding at funerals. Meanwhile, the task of leadership is concerned with the availability of priests and their leadership capability including capability in the management of human resources issues and competence in financial reporting. Lastly, the task of the proclamation is expressed in their weekly and daily preaching of sermons within the congregations and any similar duty

during their service, such as giving the homily to the people, guiding Bible discussion, and appropriately preparing candidates for marriage.

Relating to these roles, a recent study conducted by Ismoyo (2017) with 100 priests in Indonesia has found that the three roles could be broadened into different sub roles which in turn affects different dimensions of performance. Overall, the findings revealed that there are six types of priests' performance related to priests' role (shepherd leadership, accessible leadership, access to sanctification, self-sanctification, quality of message, and quality of proclamation). These results provide an initial indication that different roles performed by priests influence different dimensions of priests' job performance. For instance, a priest's role as a liturgy-prayer service leader will likely influence the task of sanctification. However, Ismoyo's study was limited by region and sample. Moreover, these dimensions did not capture elements of innovation suggested by the notion of new ways of evangelisation. As such, further investigation of the dimensions of priests' performance is required.

2.2.4 Exploring Innovative Performance: New Ways of Evangelisation

While it is widely accepted that priests are entitled to perform the three tasks of Christ (*Lumen Gentium*, 1964a; Rossetti, 2011), the Catholic Church has also acknowledged innovation as a specific dimension of a priest's performance. Stimulated by the changing phenomena within society and within the Catholic Church itself (e.g., the declining number of Church attendees, the lack of trust in the Church as an institution), the Catholic Church is mindful that it must present its identity and mission in a new way. This notion is not new because the Church has an old motto: *Ecclesia semper reformanda* (the church is to always be reformed) (Mellor, 2019; O'Loughlin, 2007). The theme has been echoed more often in the past years by the highest Catholic leader, the Pope, who broached the need for the Church to find a new way of evangelisation (Mellor, 2019).

It was Pope John Paul II who established the theme at the synod (general meeting) of the Latin American bishops at Port-au-Prince (1983) in response to the birth of Liberation Theology. Later, his predecessor, Pope Benedict XVI, even went further by launching the Pontifical Council (a specific commission) for New Evangelisation (2010). In recent years, the current Pope, Pope Francis, resonated this notion in speeches on various occasions (Billy, 2014). Overall, the notion of a new evangelisation covers two ideas: the new world and the new Church. First, by mentioning the term "new world", the Catholic Church as a religious organisation realises that the world is changing rapidly. There are two tendencies in such a

situation, one is to reject God and the other is to search for God (McGregor, 2012). The evil of the world brings about confusion where achievement seems to be plenty but the sense of ultimate reality and existence withers. As a result, the world experiences a lack of humanity and love. Phenomena such as nuclear destruction, international terrorism, ecological destruction, are significant issues people face today. Second, by mentioning the term “A New Church”, the church leader calls for a new way of bringing their mission towards all people. The Church is encouraged to propel her mission with renewed faith, hope, and love. Pope John Paul II argued that, through the Holy Spirit, the Church received a new awareness of the nature of her *raison d’etre* and her mission.

Based on such knowledge, it makes sense that priests are called to manifest the idea of a new way of evangelisation within their ministry. For a priest, evangelising is an integral part of his calling as a priest, and his calling is reflected or implemented by performing various tasks relating to the role of a priest. As such, across every different task, he is expected to consider new ways of evangelisation. The new way of evangelisation, in management terminology, is similar to the capacity to create or to innovate in the workplace. Hence, this study aims to recognise the element of priests’ performance to innovate or to think creatively as an implementation of the notion of a new way in evangelisation.

Overall, a review of research and various Church-specific documents and doctrines suggests a multidimensional model of priest performance. However, to date, almost no research has been conducted to determine these elements and the potential variables that may influence different dimensions of priest performance.

2.3 WORK AS A CALLING

2.3.1 Definition and Origin

One important variable that can potentially affect one’s job performance is the identification of work as a calling. Though it has not been tested extensively, some researchers define calling as a subjective meaning that individuals attribute to their work, such as a deep sense of meaning on a particular job and beliefs about its purpose, that are typically assumed to influence important job-related outcomes, such as job performance (Ashforth & Pratt, 2003; Wrzesniewski & Dutton, 2001).

Historically, the concept of calling originated in the religious world (Elangovan, Pinder, & McLean, 2010) which was described as a divine inspiration to do things morally considered as good (Markow & Klenke, 2005). It entails the concept of choice in response to

one's vocation that comes to be applied to one's 'station in life'. Nevertheless, the notion of calling has moved away from a religious connotation to a broader view that conceptualised calling as work performed out of a strong sense of inner direction (Duffy & Dik, 2013; Elangovan et al., 2010; Markow & Klenke, 2005) and to uncover personal destiny (Novak, 1996).

As a construct, calling has been defined in various ways. For instance, calling has been viewed as one's perception that one has been set apart or marked for a specific vocation (*vocare*) (Baumeister, 1991); a belief that one's job is a central part of a broader sense of purpose and meaning in life and is used to help others or advance the greater good (Duffy & Dik, 2013); and a course of action in pro-social intention representing the convergence of one's sense of what a person would like to do, should do, and actually does (Elangovan et al., 2010). Inherently, calling is related to a number of positive experiences at work (pleasure, meaning, involvement, and job satisfaction) (Bellah, Madsen, Sullivan, Swidler, & Tipton, 1985; Novak, 1996; Wrzesniewski, McCauley, Rozin, & Schwartz, 1997). Individuals with a sense of calling in their role experience a deep sense of meaning, commitment, and engagement in their work (Dik & Duffy, 2009; Dobrow & Tosti-Kharas, 2011; Elangovan et al., 2010). Calling entails a deep-seated passion for work and a sense of fulfilling one's life purpose in work (Bunderson & Thompson, 2009; Dobrow & Tosti-Kharas, 2011).

A review of the literature relating to calling reveals four fundamental common features (Duffy & Dik, 2013; Elangovan et al., 2010). First, it suggests an orientation towards action. Second, it features a sense of clarity of purpose and mission. Third, it implies pro-social intentions. Fourth, it highlights the presence of an external summons ("the caller") which appears in various forms. The combination of these features distinguishes calling from any other related construct, such as work commitment (Loscocco, 1989), meaningful work (Rosso, Dekas, & Wrzesniewski, 2010), and work engagement (Kahn, 1990). Further, scholars argue that calling is an ongoing process. It should be discovered through life experience and also it might change over time (Dik & Duffy, 2009; Elangovan et al., 2010). Overall, previous research has highlighted that there are four antecedents or conditions which assist individuals in finding their personal calling (Dik & Duffy, 2009; Elangovan et al., 2010; Novak, 1996; Weiss, Skelley, Haughey, & Hall, 2003): an urge to find meaning in one's life, attentiveness, willingness to experiment with new paths, and the growing understanding of the self.

2.3.2 Job Outcomes Related to Calling

Several studies have examined the calling–job outcomes relationship with results revealing associations between calling and predicted career satisfaction (Duffy & Sedlacek, 2007), work engagement (Hirschi, 2012), and organisational attachment (Cardador, Dane, & Pratt, 2011). For instance, a longitudinal study examined by Hirschi and Herrmann (2013) of a sample of 84 undergraduate students found that perception of a calling positively related to career plan and career self-efficacy. The authors applied Brief Calling Scale (BCS) to measure one’s perception of whether they have calling or have named a particular kind of work they’ve done as a calling. In another study, on a sample of 370 university employees, Duffy, Dik, and Steger (2011) found that endorsing a calling is positively related to career commitment, organisational commitment, and lower intentions to leave, variables which reflect antecedents of performance (Staufenbiel & König, 2010). More specifically, the authors used career commitment as a mediator to explain the relationship between calling and work-related outcomes. Further, the Calling and Vocation Questionnaire was employed to measure the perception of job as a calling.

Indeed, studies on calling have found that those who perceived their work as a calling were more likely to be satisfied with their works than those who viewed it as a job or career (Davidson & Caddell, 1994; Wrzesniewski et al., 1997). Following this, some studies consistently reveal that perceiving a calling positively correlates with job satisfaction (Duffy, Allan, & Dik, 2011; Harzer & Ruch, 2012). However, to date studies on calling have been limited mostly to two types of samples (employees working in the education industry and students) (Duffy & Dik, 2013).

With regard to the calling–job performance relationship, to date, there are only a few studies that have addressed the influence of calling on job performance. For instance, in a series of study involving 200 samples of non-profit organisation, Kim, Shin, Vough, Hewlin, and Vandenberghe (2018) found that calling was positively related to in-role performance. Additionally, some studies have provided initial evidence that one’s calling influences job performance. More specifically, in their study involving 239 employees from 24 organisations in Taiwan, Lee, Chen, and Chang (2018) found that a sense of calling correlates with task and contextual performance. Meanwhile, a study from Park et al. (2016) involving 160 insurance salespersons found that calling did not significantly predict job performance, even though another scale related to calling (i.e., living the calling) correlated with higher levels of job performance (in this case: total commissions and number of policies sold).

While these studies have highlighted the relationship between calling and job performance, the statistical evidence supporting these findings is limited to correlations. Thus, further research is needed to unpack whether there is a significant relationship between calling and job performance.

2.3.3 Calling to the Priesthood and the Multi Foci of Priest Calling

The notion of work as a calling emanates primarily from the choice that many individuals made to enter into the priesthood which required a meaningful personal attachment and financial sacrifices (Word, 2012). Priests were said to be “called” by God to enter this role and to serve the congregation. In modern society, the sincere willingness to serve others in many capacities and settings is seen as a calling (Horton, 2008). In the context of the Catholic Church, the term “calling” is widely known and used, especially relating to one’s involvement in Church ministry (Rossetti, 2011; Zickar et al., 2008). A priest identifies his job and position as a church minister or a church leader, as a calling, especially a calling to devote himself to God (the caller) and to serve others (Rossetti & Rhoades, 2013). Further, the notion of calling for priests is not only related to a job but goes wider as a way of life and covers various aspects of their life (Zickar et al., 2008).

Unlike most workers whose life activities can be categorised with an adequate degree of accuracy between work and non-work activities (Sully, 1997), Catholic priests are often not entitled to such clarity. There is a lack of distinction between work and non-work activities within a priest’s life. For example, when a priest is in a grocery store, a parishioner might still act reverentially, even though the priest may want to engage in a light banter.

The sense of calling occurs in the life of a priest in many ways. For instance, the sense of being called by an external summons (i.e., God) has become a key factor that drives an individual to become a priest (Rossetti, 2011; Zickar et al., 2008). Such calling is considered to be a valuable spiritual resource to sustain his way forward. Further, this calling drives him to perform all the tasks and responsibilities attached to his role as a priest. However, in the light of role identity theory, it is possible that priests’ calling will relate to different dimensions of their ministry.

To date, research on priests’ identity as a calling is limited. Indeed, most research considers a priest’s calling exclusively as it relates to his personal experience with God as the caller (Rossetti, 2011; Zickar et al., 2008). Moreover, research has yet to explore the content of such calling and how it possibly relates to different dimensions of priests’ performance.

For instance, there are several jobs that a priest should perform in his daily role (e.g., sanctifying, preaching, administering). However, a priest may view his calling in the role as a sanctifier. He finds celebrating Mass is meaningful for him and supports his personal mission. This content of calling and its features might vary among priests. However, an identification with a particular calling (the focus of calling) might positively impact a priest's performance. A priest who identifies his calling as a pastor may be more likely to perform better in the job revolving around leading Sunday service prayer rather than administering. However, no research has yet actually identified different foci relating to priests' calling or their relationships to different performance dimensions. In the context of this present study relating to the needs for the Church to innovate, it is also possible that a particular priest's calling may relate to the role as an innovator (i.e., to evangelise in a new way).

2.4 THEORETICAL UNDERPINNINGS EXPLORING THE RELATIONSHIP BETWEEN CALLING AND JOB PERFORMANCE

There are a number of theoretical lens that could potentially explain how and why priests' calling might impact their performance. The present study draws on two theoretical approaches in particular: role identification theory (Burke, 1991) and person–environment fit theory (Lewin, 1935; Parsons, 1909). It should be noted that this study does not explicitly test these theories. However, the premise from these two theories could contribute to our deeper understanding of the relationship between calling and job performance.

2.4.1 Role Identification Theoretical Approach

One theoretical lens through which to examine the calling–performance relationship is role identification theory which refers to a self-view regarding a specific role (Burke, 1991; Burke & Tully, 1977). This theory states that role-consistent behaviour comes from the merging of the self-views of a person with the perceived views that others have of him or her. This confirms, supports, and validates that individual's role identity (Riley & Burke, 1995). As such, individuals tend to behave in line with their role identities because failing to fulfil that role may result in considerable social and personal costs (McCall & Simmons, 1978).

Role identification theory was introduced by Stryker (1980) and then developed by Burke (1991). This theory is grounded in symbolic interactionism and the notion that people identify and categorise themselves into different social positions (Siebert, Mutran, & Reitzes, 1999). Further, individuals may occupy multiple roles arranged hierarchically in order of salience. Role identity is the character and role we develop for ourselves as an occupant of a

particular social position. Therefore, role identification is our perception of how we see ourselves being and acting in a particular position, so in this manner we actively create our own role identities.

In this present study, role identification theory will be employed as a key theoretical lens by which to examine the relationship between calling and job performance. Once individuals perceive the focus of their calling, they will focus more on work that is aligned with the content of the calling (i.e., the role) and will identify themselves (who they are) in a particular role. Thus, their identification with a certain role (calling) is likely to be visible by a better performance in the role. Further, it is proposed that there are different dimensions of calling in their role which they might identify with. These identified dimensions are those more likely to have an impact on various aspects of priests' job performance. In the context of the Catholic Church, priests express their calling by performing the church's ministry in various forms (Rossetti, 2011). Past research involving priest's calling have overlooked that this calling (or identification within a specific role) could be unpacked further, particularly in how it potentially relates to different dimensions of performance.

Role Identification and Calling

Empirically, role identification theory has been used to examine the perception of one's role as a calling. Drawing from the distinctions made by Bellah et al. (1985), Wrzesniewski et al. (1997) defined three levels of role identification: job, career, and calling. The authors observed that individuals see their work either as a job, a career, or a calling; though they can occur simultaneously in the same occupation. Specifically, it is argued that individuals who identify their role as a job would concentrate on financial rewards and necessity. Meanwhile, those who identify their role as a career would be focused on advancement and achievement. Lastly, those who identify their role as a calling would focus on socially useful work (Grawitch, Barber, & Kruger, 2010; Wrzesniewski et al., 1997). In short, individuals with a calling orientation regard their work to be their purpose in life rather than a means for financial rewards (job) or advancement (career) (Elangovan et al., 2010; Harzer & Ruch, 2012).

Moreover, the Job-Career-Calling distinction does not necessarily depend on a specific occupation. Individuals may find all three kinds of component in their work. One might expect that individuals perceived their work as a calling in certain occupations, for example, teacher or nurse. However, it is also possible that individuals see their job as a calling in

various areas (Wrzesniewski et al., 1997). Such people find that their work is enjoyable, fulfilling, and meaningful to society, which represents the features of calling.

This tripartite view of one's work is related to some aspects of work which have received considerable attention. For instance, Locke and Latham (1990) found that the identification of work as a calling is highly related to higher work satisfaction, though the distinction of job-career-calling has not been explored entirely in its potential relation to job satisfaction. Further, this tripartite view is also related to the contrast between intrinsic and extrinsic motivation to work (Deci & Ryan, 2000) where calling is associated with intrinsic motivation, job is fuelled by extrinsic motivation, and career is mostly influenced by extrinsic rather than intrinsic motivation (Wrzesniewski et al., 1997). In summary, calling has been studied as one example of work orientation which guides individuals to identify their work.

As a work orientation, a calling strengthens one's engagement in certain roles (Wrzesniewski, 2003). Those with calling orientations find their work to be morally attached to their life, personally fulfilling, intrinsically rewarding, and central to their identity (Bellah, Madsen, Sullivan, Swidler, & Tipton, 1996). Further, the calling domain is likely to focus on an individual's role identity. As such, individuals who are attuned to strong calling are more likely to possess strong understanding on how their role connects to the general sense of who they are; that is, their identity clarity (Dobrow & Tosti - Kharas, 2011). Additionally, those who identify their role as a calling are likely to feel passionate about their work. It is this passion that is particularly important in bringing meaning to the role they perform (Duffy & Sedlacek, 2007). Those identifying their role as a calling and validating it by various acts are likely to experience the features of calling.

Overall, role identification theory is regarded as an important mechanism to examine the notion of calling because it forms personal identity about who they are, what they should do in their role, what is the focus of their job, what things are important to be achieved and also the features attached to the job. Hence, role identification and calling are closely related to one another and they shape the sense of the role they perform at work.

Theoretical Perspective of Role Identification Theory on Calling

Underlying the relevance of role identification theory to this research is the notion of identity salience. Role identity theory believes that individuals own multiple identities as they occupy different roles or positions in networks of social relationships (Stryker, 1980). Each role contains a set of social expectations therefore role identities can be understood as internalised role expectations which shape one's self-concept (Katz & Kahn, 1978; Stryker & Burke, 2000). Individuals' self-concepts are formed and developed by the meanings they attach to the multiple roles they perform in society. For example, an individual could have multiple identities at the same time: a parent, an academic, a researcher, and also a member of a faith-based organisation. However, among those identities, there could be one or some perceived as the primary identity/identities, that is, a salient identity.

A particular role identity could be more salient than others within an individual. These salient identities provide the greatest meaning to an individual and thus shape their definition of self-concept (Hogg & Terry, 2000). Further, salient role identities provide several vital functions in individuals' lives. First, salient identity provides predominant schemas through how an individual understands and responds to life events (Vignoles, Regalia, Manzi, Gollidge, & Scabini, 2006). Second, salient identities offer a sense of direction to guide individuals' behaviours when they face different or uncertain circumstances (Reitzes & Mutran, 1994; Suh, 2002). Third, when individuals face a change in one life phase to another, their salient identities are likely to change (Super, 1980). Consequently, a major change in life roles can lead to significant changes in individuals' attitudes, behaviours, and even psychological health (Erikson, 1963; Suh, 2002).

Role identification is derived from a role salience perspective as strong identification with a particular role is often based on a high level in the role's salience. Role salience is the recognised importance and significance of a role (Greenhaus, 1971) and covers the three dimensions: participation, commitment, and value expectations (Super, 1980). Nevill & Super (1986) argued that a role is considered more salient relative to another if: one spends a substantial amount of time in a particular role, feels affectively connected to that role, and expresses their personal values within that role. Therefore, a work role identification observes how much an individual allocates a significant amount of time in their role, feels sentimentally towards the role, and is able to communicate their personal values within the role framework.

The salient identity could potentially serve as a theoretical mechanism to explain one's calling. Extant studies suggest that calling is aroused not only because an individual is inherently disposed to a certain role (e.g., feel being called for a certain role) but also because he or she is engaged with a meaningful and salient self-identity. For example, Dik and Duffy (2009) mentioned that one's calling is expressed in pro-social intentions to help others. Likewise, Elangovan et al. (2010) noted a sense of meaning received in carrying out a calling by various actions.

Identity theory (Burke, 1991), especially through the literature focusing on conceptions of identity rooted in the self (Stryker & Burke, 2000), provides the theoretical reasoning for conceptualising the three role identities which are common in the life of priests: a shepherd (leader/administrator), a priest (sanctifier), and a prophet (teacher/preacher). The focus here is on the "active self" that questions, "Who am I?" and on how the knowledge of self encourages reflexive mindset and self-initiated action to create, maintain, and transform larger social and economic conditions to assist individual's self-growth and survival (Burke & Reitzes, 1991). Scholars have discovered identity as internalised expectations of those characteristics individuals hold as salient, distinctive, and enduring about them and that are at least partially reflected in the roles they exercise (Burke & Reitzes, 1991).

In relation to the focus of this study, for instance, a priest who finds self-meaning in the role of a sanctifier would be filled with the ideas to lead congregations towards sanctity (e.g., through spiritual companionship with God). He will likely subscribe to the thought that the sanctifier identity is a central, defining, and enduring characteristic of himself. Acknowledging that an individual may carry multidimensional identities, identity theory notes that identities are organised hierarchically such that one placed higher is more salient, central, and meaningful to self-meaning than those placed lower (Cardon, Wincent, Singh, & Drnovsek, 2009).

Therefore, some priests may assume an identity as a shepherd to be more salient and central rather than as a preacher. Consequently, they may commit more to the role of administering the institution than proclaiming the Word of God. Indeed, over time, a priest may adjust the salience of various role identities (e.g., the shepherd identity may become more salient than the sanctifier). Nevertheless, the relative significance of role identity is steady, resulting in a priest's self-meaning to be temporally unique and coherent.

This salient and distinctive role identity motivates a priest to engage more in particular activities and disengage from others. It explains the affective experience that the engagement brings. Particularly, identity is a basis of motivation for specific behaviours and actions that result in social validation of self-meaning. Role identities position a priest in social categories (e.g., “I am a preacher”), and he is motivated to sustain and confirm his unique self-meaning by engaging themselves in activities and interacting with people in ways that confirm the role expectations and validate the behavioural implications of salient social categories (Burke & Reitzes, 1991; Goffman, 1978). Burke and Reitzes (1991) referred this to an active self seeking engagement in activities that validate and disengagement from those activities that distract from salient identities. The authors also stated that engagement in activities that confirm salient identities brings positive effect in accord with the self (Burke & Reitzes, 1991). Specifically, one will experience positive emotions when their behaviour and activities confirms and enhances their salient identities. When there is a congruence between one’s behaviours and their salient identity, positive emotions occurred, motivational resources are reinforced, and these associative links remain in one’s memory for later retrieval. In contrary, when one’s behaviours are not aligned with their salient identity, negative emotions aroused and motivational resources are weakened. Over repeated times, individuals associate particular activities with intense positive feelings and encouragement because they strongly and consistently support their salient identity (Cardon et al., 2009).

In line with the aforementioned logic above, it is likely that priests are often differentially passionate towards some priestly activities. For example, a priest with a salient identity as a teacher would be passionate to engage in activities revolving around discussion, engaging with new critical thinking, and scanning the current situations for theological reflection. Alternatively, a priest who acknowledges sanctifier identity as the most salient would be passionate in activities that involve delivering sacraments to congregations. Finally, a priest whose self-meaning is derived from the shepherd identity would be passionate to engage in activities relating to church development (e.g., attracting people to come) and administration matters (e.g., human resource management and financial reporting).

It is not necessary for a priest to have a single dominant identity. However, when it is the case, he may avoid activities that are regarded as irrelevant to his meaningful identities. For example, he may be very passionate about the role of a teacher and would rather avoid handling the financial matters of the church. More generally, a priest may possess multiple identities of varying patterns. These identities are organised in an order of more or less

importance, to test whether one is clearly dominant or where one may be in conflict with another.

Burke (2006) argued that multiple identities shift the focus to the internal organisation of identities, and demand a mechanism in which the active-self navigates around those multiple identities. As such, in the context of this study, the significance of identities lies in which particular role identity brings passion in a priest's life, to what extent it contributes to the fulfillment of roles relating to other identities, and how a priest's active-self deal with multiple identities.

Role Identification for Priestly Calling

Catholic priests perform various roles based on the mission delegated to them, such as a spiritual minister, a parish priest, an academic, and a chaplain (Rossetti, 2011; Zickar et al., 2008). In his everyday routine, a priest is involved in several activities, some of which are quite distinctive to his profession. Though priests may have different responsibilities that are reflected in different activities, there is a certain task which any priest –regardless of his calling – is expected to perform. This task is related to ritual-service prayer in the Catholic Church which is reserved only for priests. Performing such a role (ritual leader) is vital for the organisation and it is what makes priests different from the layperson (unordained). In other words, performing the task of sanctification is a priest's domain, whereas laypersons are not authorised to do such activities.

Though the role as a ritual minister is very important, priests might identify their calling as a priest in various roles. Some studies have examined priest's role identification. For instance, in a study involving 325 Catholic priests in the United States, Reilly (1975) found that there are 23 activities associated with a priest's ministry which reveals six types of priests' roles: teacher, prophet, pastor, administrator, organiser, and priest-ritual. Further, the study also found that all age cohorts consider priest-ritual, teacher, and pastor to be the most important roles. However, there was less consensus on the other factors amongst the youngest priests who gave more importance to the role of prophet and less to the role of administrator.

The finding of this study provides insight such that different priest's roles could potentially relate differentially to a priest's initial calling. For example, a priest might perceive his role as a teacher more than as a ritual minister. In other words, his calling is to become a teacher. Hence, his role identification might be more related to types of performance revolving around teaching compared to regular prayer service. Further, the study

also suggested that another influencing factor, tenure, was likely to affect priests' calling relating to certain roles. Priests who have been ordained for less than ten years are more likely to identify their calling as pastor or prophet. Meanwhile, for priests who have served as pastors of large parishes, the role of administrator is more meaningful to the calling.

Overall, priests' role identifications (i.e., calling) have rarely been studied. Moreover, little is known about the actual referent (or specific role) related to the calling. The one study conducted relevant to priests (i.e., Reilly, 1975) is so dated that present-day priests may well classify their calling in terms of different roles, although some basic roles (ritual minister, teacher, and prophet) will still be part of priests' identity. Therefore, to fill the gap, role identification theory will be used to explore how priests see their calling related to a role or sub-role and also their performance. Overall, a key focus of the present research is to define specific role identifications of priests and examine the influence of these roles on a different dimension of performance

Calling–Job Performance Relationship: Role Identification Theoretical Approach

Studies on calling have revealed that identification of work as a calling leads to various favourable job outcomes. For instance, of a sample size of 196 employees, Wrzesniewski et al. (1997) found that those who identified their roles as a calling had a higher level of job satisfaction and lower level of absenteeism. Supporting this, Markow and Klenke (2005) found that individuals with a calling orientation indicate a higher level of organisational commitment than those with a job orientation. In another study, Wright and Cropanzano (2004) found that individuals who viewed their work as a calling had less negative psychological consequences compared with those who viewed their work as a job. A later study by Pines and Keinan (2005) suggested that connection between individuals and their role increases as they move toward a calling. These studies, in general, have shown that the identification of one's role with a calling leads to several favourable job outcomes. However, there is only limited research that has explored the relationship between calling and job performance (Kim et al., 2018; Lee et al., 2018).

A potential avenue to examine the relationship between calling and job performance is through the lens of role identification theory. An individual's role identity emerges from social interactions and other's expectations: the more others associate an individual with a particular role, the more the role merges with the self-concept (Finkelstein & Brannick, 2007). Once individuals perceive and develop their identity into a specific role or sub-role (i.e., the calling), they may perform such role effectively resulting in a higher level of

performance. Additionally, it is likely that they will engage in creative behaviours (i.e., to innovate) in their role as it will enhance their calling identity.

This notion is interesting in the present context as there are multiple roles that a priest might feel called to or identify with. Indeed, past studies have argued that role identity will motivate role performance because conducting relevant roles fulfils a critical need for self-verification (Markus & Wurf, 1987) and allows relevant others to identify and categorise an individual (Burke, 1991). Thus, the more central one's role identity is, the more likely that one's behaviour is consistent with that identity (Stryker, 1980).

There are at least two reasons why an individual performs highly based on the identification of their role as a calling. First, those with a higher level of calling have self-awareness ingrained within them that by performing well in their role, their calling identity is validated. In other words, their calling is seen or better revealed through their accomplishment. Such self-awareness brings about confidence and conviction which enable them to enhance their performance (Berg, Grant, & Johnson, 2010; Hall & Chandler, 2005) and to be creative in exercising their role.

Second, those who perceive their role as calling live out the positive features attributed to such calling, namely: pleasure, engagement, enthusiasm, and meaning. Such features support individuals to perform better in their role or sub-role which strengthens the calling identity leading to a higher level of performance. For a priest, a sense of calling also enables him to deal creatively with unpleasant or difficult aspects of his role, including suffering.

Overall, there is evidence that the calling of priests may have different foci. There is also evidence that there are various dimensions of priest performance, including innovative performance. One's calling may be focused on a particular element of church life which will be more favourably linked to one's performance dimensions.

2.4.2 Person–Environment Fit (P–E Fit) Theoretical Approach

Another approach that can be used to explain the possible relationship between calling, job performance, and innovation is through the Person–Environment (P–E) Fit theory. This theory focuses on the connectedness between one's identification about oneself and the work environment (e.g., organisation) and the importance of alignment between these two factors as a predictor of various favourable job outcomes, such as effective job performance and job satisfaction (Becker, Billings, Eveleth, & Gilbert, 1996; Kristof-Brown et al., 2005; Xiong, Newton, & Skitmore, 2019). In the context of this study, the congruence between priests'

characteristics (e.g., calling, values, concerns, skills, interest) and their workplace environment may well influence the effect of a priest's calling on their job performance. The following sub-sections explain the P–E Fit theory and its applicability to examine the relationship between calling and job performance.

Person–Environment Fit

The main premise of the Person–Environment Fit (P–E Fit) theory is that people tend to flourish in a work environment which is congruent or aligned with their skills, values, interest, and several other characteristics (e.g., concern, domain of operation, and capabilities) (Lewin, 1951). Broadly, P–E Fit is defined as the matching between an individual and a work environment that occurs when these factors are well aligned (Kristof-Brown, et al., 2005). This matching can influence human behaviour, including job outcomes. Indeed, P–E Fit theory has been used considerably in management studies to assess how the congruence between an individual and the environment leads to positive personal and organisational outcomes, such as job satisfaction (Assouline & Meir, 1987), organisational commitment (Adkins, Ravlin, & Meglino, 1996), and job performance (Becker et al., 1996).

While extensive studies have been undertaken to explore the nature and the effect of P–E Fit and the premise of this theory appears to be straightforward, there are many complexities to the framework, especially in terms of how the fit or congruence is assessed, the domain that is encompassed by fit, and how it relates to human behaviour and organisational outcomes (Milliman, Czaplewski, & Ferguson, 2001).

A meta-analysis study of P–E Fit conducted by Kristof-Brown et al. (2005), revealed different types of person–environment fit : person–vocation fit, person–job fit, person–organisation fit, person–group fit, and person–supervisor fit. These different type of fit influence various job outcomes differently. For instance, job satisfaction was more strongly related to person–job fit, while organisational commitment was more related to person–organisation fit.

The complexity of P–E Fit theory is also reflected by the various approaches to the conceptualisation of fit and the measurement of fit. With regard to the conceptualisation, Muchinsky and Monahan (1987) proposed two distinct conceptualisations: complementary fit (individual's characters fill the gap of the current environment or vice versa) and supplementary fit (the closeness of characteristics of an individual with the organisation or within the organisation) (see also Powell, 1998). Meanwhile, regarding the measurement of

P–E Fit, there are at least three approaches: perceived fit, subjective fit, and objective fit (e.g., Cable & DeRue, 2002; Judge & Cable, 1997; Kristof-Brown, 1996). The difference between these approaches lies in the direct or indirect evaluation of fit between an individual and the environment. For example, perceived fit occurs when a person directly assesses that there exists congruence between them and the organisation. Meanwhile, subjective fit takes place when the congruence is examined indirectly through the comparison between the person and organisation elements reported by the same individual. Lastly, objective fit refers to the assessment of fit that is measured indirectly through the comparison of the person and organisation elements reported by different parties (e.g., supervisors, peers). Regardless of its complexity, many research studies have used this theoretical lens to demonstrate the importance of fit in influencing one's behaviour and job outcomes.

In this present study, P–E Fit theory will be used as a theoretical lens to underpin the expectation of the potential relationship between calling and job performance in the context of the Catholic Church. It is likely that there are a number of types of fit between the priest and the environment of the Church (e.g., job and organisation) which support the presumption that a priest's calling will relate to his job performance.

P–E Fit and Calling–Job Performance Relationship

As the identification of work as a calling is an important focus of this study, it is pertinent to examine how calling relates to the P–E Fit approach. A review of the literature revealed that there is a link between calling and the P–E Fit theoretical perspective. For instance, a series of studies conducted by Hagmaier and Abele (2012) involving participants from Germany (N=406) and America (N=95) revealed that the construct of calling was multidimensional. More specifically, the authors found that there are three prominent dimensions of calling: Identification & Person–Environment Fit, Transcendent Guiding Force, and Sense of Meaning and Value Driven Behaviour. With regard to the category of Identification and Person–Environment Fit, the findings of this study suggest that calling is associated with the congruence of several characteristics between the individual and the organisation, such as skill, needs, talents, and passion. In this category, the authors stated that P–E Fit serves as a supportive mechanism for the implementation of one's inner mission and deep sense of meaning in the workplace, and thus closely relates to the identification with one's work as a calling.

In another study, Bunderson and Thompson (2009) developed a one-dimensional calling measure (Neoclassical Calling Questionnaire) consisting of six items that cover the

experience of passion, destiny, and the connectedness between the individual and environment (i.e., P–E Fit); to portray one’s identification of a job as a calling. More specifically, in the calling scale which was developed from field study, the authors utilised one’s fitness to the job (P–J Fit) to measure whether an individual has a calling in their job (i.e., “I am definitely the sort of person who fits in my line of work”). Additionally, there were at least two qualitative studies in which some of the participants mention fit as a prominent characteristic of what it means to have a certain calling (Duffy, Foley et.al., 2012; Hunter, Dik, & Banning, 2010). The findings of these studies indicate that the identification of one’s calling also covers the congruence between one’s passion/values/interest with organisational values and mission.

With regard to the impact of P–E Fit on job performance, Kristof-Brown et al. (2005) stated that the fit between person and organisation (P–O Fit) enables individuals to help and cooperate with other organisation members, support the organisation’s mission, and encourages extra effort in their work when necessary. This behaviour reflects the elements of contextual performance. Meanwhile, the fit between an individual with the job (P–J Fit) can be a reasonable predictor of task performance because P–J Fit emphasises job proficiency. Thus, a fit between one’s preferences and the job (with all its requirements) will provide a motivation to perform the required and desired tasks which will lead to greater task performance (Edwards, 1991; Goodman & Svyantek, 1999).

Indeed, some studies have revealed that the fit between an individual and the organisation or environment leads to a higher level of job performance (Becker et al., 1996; Oh, Guay, Kim, Harold, Lee, Heo, & Sin, 2014; Xiong et al., 2019). However, no studies have investigated the use of the P–E Fit approach in investigating calling–job performance relationship in the Catholic Church.

The link between calling and P–E Fit and between P–E Fit and job performance found in the literature supports the approach of this present study to utilise P–E Fit theoretical perspective in investigating calling–job performance relationship. More specifically, within the context of the Catholic Church, this theory may help to understand why a priest’s identification of his work as a calling might have an impact on his performance.

There are several ways in which P–E fit theoretical lens may be appropriate in the context of the Catholic Church, especially in examining the calling–job performance relationship. First, the fit between the priest and the organisation takes place in the

recruitment process, where an individual matches his passion and work meaning (i.e., calling) with the job within the Church or with the Church itself. More specifically, it is likely that individuals with a certain calling tend to seek a job opportunity that fits their calling well. When there is a strong fit between an individual and the job, it is likely that individuals will feel a strong sense of meaning in their work which could then strengthen their calling (Duffy et al., 2018). In the context of the priesthood, the motivation to be priests is likely to be influenced by the connectedness between one's passion, values, sense of meaning, concern for others (i.e., calling) and the Church's values, beliefs, teachings, and mission that are also reflected in particular priest's role, ministry, or job. As such, this congruence attracts candidates to join the priesthood because their belief about who they are (their calling) aligns with the job within the Church. Drawing from the type of fit suggested by Kristof-Brown (1996), the congruence may occur when at least one entity provides what the others seek or they share similar important characteristics, or both. In this case, the Church provides a job that matches the priest's calling.

Second, the fit between a priest and the Church (P–O Fit) is a result of the formation program in the seminary. During this formation period, the fit is strengthened by various activities (e.g., formal education, spiritual examination, retreat) which can lead into the internalisation of values and beliefs. Stated differently, the congruence between a priest's beliefs and values and the Church's are built, developed, and strengthened during their formal education training, such as learning activities in the seminary, internship program in parishes, mentoring, and participation in the Church mission. Through these activities, the Church's values and teachings are internalised by the priest candidate. Indeed, all of the priests had completed their 7 to 10 years of formation program before they were ordained and ready to be appointed in a particular mission. It is reasonable to consider that those who choose to be ordained and stay in the priesthood perceive a strong match or congruence of their individual calling and values with the Church's. While those who leave the seminary or the priesthood may feel that their values, concerns, or passions are no longer matched with the Church (Cryns, 1970; Fowler, 2019). Additionally, this internalisation process is a significant phase for priests in their journey to discover whether they have a certain calling that can be completed by the Church or that matches with the mission of the Church. With regard to the process of internalisation, indeed an identification of one's calling requires a discerning process that involves attentiveness and a growing understanding of the self (Duffy, Foley et al., 2012; Elangovan et al., 2010).

Third, the compatibility between priests' values, beliefs, and passion (i.e., calling) with the Church will lead them to engage with the Church's activities and mission. This engagement is noticeable in the priest's commitment to daily jobs performed in his mission. Stated differently, the parallel values and beliefs between a priest and the Church is reflected in their commitment to ministry. Eventually, this commitment will likely increase the possibility of a higher level of priest's job performance. One possible reason is that when there is a strong fit between the priest and the Church, the priest will strive to perform well in his job as it will advance the ministry of the Church, an organisation in which he belongs or identifies himself with. As such, a priest's higher level of job performance will strengthen his calling identity which matches and further contributes to the Church's goals and objectives.

Overall, P-E Fit theory highlights the dynamic relationship between the person and environment providing a framework to understand how individuals with a certain calling perceive the congruent environment to reinforce their calling. Additionally, the three possible mechanisms aforementioned indicate that the character (e.g., values, concerns, mission, passion) similarities between a priest and the environment (i.e., the Church) will likely have an impact on a calling-job performance relationship.

A further consideration with respect to the P-E Fit theoretical lens in the calling-job performance relationship is the call to new ways of evangelisation. As previously noted, the Catholic Church has encouraged priests and the Church as a whole to find new and innovative ways to evangelise and run its mission. Responding to current and modern challenges, the Church needs to evangelise in creative ways so that its values and teaching are always relevant in different contexts and settings (Mellor, 2019). This notion of new ways of evangelisation could be considered as strategic direction initiated by the Church for its members to observe so that it may become a common purpose within the Church.

Indeed, the Church often extends its teaching to respond to various global issues and challenges in multiple ways, such as pastoral statement, decree, and pastoral guidance. Those publications address some aspects of the Church's principles that should be promoted or applied in the priest ministry. For instance, in response to climate change, the Church issued an encyclical letter titled "Laudato Si" which addresses the calling for every person to respect and preserve the environment (Blanco, 2018).

Evangelisation in new ways has been echoed by supreme Church leaders including the Pope in the last few decades (Billy, 2014), and this reflects the Church's concern for change

or innovation. The notion becomes an important element of Church life which may influence the priests to also evangelise in new ways or to innovate regardless of their mission or the focus of their personal calling. Additionally, as there is a strong fit between the Church and priests in terms of beliefs, values, and mission; it is also possible that priests perceive this concern to innovate as theirs. Through various processes of formal and informal training (e.g., discussion, formation program) within the Church, priests could further align the Church's call to innovate with their personal passion.

However, the concept of new ways of evangelisation may not be the primary concern of the Church. As one of the oldest religious organisations, it has to be acknowledged that the Church adheres to existing custom, tradition, and teaching. There might be a nuance of conservatism to protect the custom and tradition of the Church and thus, innovation can be perceived as a threat to preservation of the Church's tradition. It is likely that the fit between the Church and priests may touch on the issue of conservatism which is likely to hinder innovation within the Church.

Through the lens of P-E Fit, this study proposes that when the Church's concern to innovate has been internalised among the priests and becomes their own concern, it is likely that it will lead to a higher level of priest's innovative performance. While there is a strong possibility that one's calling may lead to a higher level of innovative performance, there is a lack of empirical evidence to test this relationship.

2.5 INDIVIDUAL AND ORGANISATIONAL CONTEXTS INFLUENCING THE CALLING AND JOB PERFORMANCE RELATIONSHIP

The relationship between calling and the multidimension of priest job performance could be influenced by individual and organisational factors. With regard to individual factors, this study argues that the level of living the calling will impact on one's performance. Meanwhile, the organisational factor that might play an important role in intervening in the relationship between calling and job performance is related to the climate of the organisation. This section will highlight both these factors that may affect the relationship between calling and job performance.

2.5.1 Living the Calling

While in the past decade the notion of calling has been increasingly studied, recent scholars have started to examine another factor that explains in what conditions the presence of having a calling might have a positive effect on individuals and organisations (Hirschi et

al., 2018). Supported with some empirical evidences, several studies have revealed that living the calling is very prominent for influencing the relationship between calling and various job outcomes (Douglass et al., 2016; Duffy, Bott et al., 2012).

Even though calling and living the calling are highly related, they are not synonymous. Calling is described as a sense of passion for a particular type of work, along with the belief that this work is meaningful and purposeful (Bunderson & Thompson, 2009; Dobrow & Tosti-Kharas, 2011; Duffy & Dik, 2013). Meanwhile, living the calling is more related to the conditions where individuals are engaging themselves in various activities that reflect their calling (Duffy et al., 2014; Duffy & Autin 2013). The difference between those two constructs is based on the fact that due to a variety of personal and environmental barriers (e.g., economic motives), many people are not able to find work that is aligned with their personal passion, career preferences, and calling (Hirschi et al., 2018). With regard to the relationship between these two constructs, many researchers have agreed that having a calling is an antecedent to living the calling (Duffy, Allan, Autin, & Bott, 2013; Duffy, Bott, et al., 2012; Douglass et al., 2016; Duffy, Torrey, England, & Tebbe, 2017).

Several studies have also examined in the same analysis the effect of perceiving a calling and living the calling on various job outcomes (e.g., life satisfaction). Results of these studies showed that living the calling has a stronger positive effect on favourable job outcomes (e.g., life satisfaction, work engagement) rather than only perceiving a calling. For instance, the correlation of living the calling to life satisfaction is stronger than simply perceiving that they have a calling (Allan, Tebbe, Duffy, & Autin, 2015; Duffy et al., 2013; Duffy, Bott, et al., 2012). In another study, Gazica and Spector (2015) found that academics who were not able to live out their calling reported a lower level of work engagement, career commitment, and job satisfaction compared to those who were able to live their calling. A more recent study conducted by Duffy, England, Douglass, Autin, and Allan (2017) reported that having a calling without the ability nor opportunity to live out the calling is related to a lower level of life satisfaction. Moreover, the authors also found that living the calling mitigated the negative effect of burnout at work on job satisfaction. With regard to the effect on job performance, a study from Park et al. (2016) utilising 160 samples from an insurance company found that living the calling correlated with higher levels of job performance measured by the number of policies sold and total commissions received. In summary, these results support the vital role of living the calling for predicting positive individual and organisational outcomes, including job performance.

This present study argues that living the calling will be positively related to job performance and also influence the calling–job performance relationship. Utilising the P–E Fit theoretical lens, it is possible that when there is a fit between the an individual and the environment, it is more likely that they will live out their calling, that is to engage in activities that aligned with their calling and the mission of the Church. Moreover, the fit between the priest and the Church suggests that the environment will provide an allowance for priests to live out their calling and thus will likely lead to a better performance. As stated by Duffy et al. (2018), the strong P–E Fit facilitates individuals’ perception of meaningful work, a desire to remain in the job through which the calling can be lived out, to contribute to the organisation’s achievement, and therefore to perform better in their job.

Additionally, utilising the role identification theoretical lens, living the calling could be considered as one way for individuals to validate or reinforce their calling identity. It is likely then that living out one’s calling will lead to a better performance as it gives a stronger confirmation of one’s calling into a specific role. Overall, living out the calling could be essential to operate as an intermediate driver of a calling–job performance relationship.

However, it is also important to note that it is not always easy to live out the calling. Having a calling does not necessarily imply that one is currently living the calling (Duffy et. al., 2018). Due to various reasons, such as economic motives and environmental barriers, one might not be able to undertake work that matches one’s calling (Blustein, Kenny, Autin, & Duffy, 2019). With regard to the context of this study, the barriers that may hinder a priest to live out his calling are likely to be related to the mismatch between his calling and the job he is appointed to. More specifically, it is known that Catholic priests have different missions appointed to them, such as serving in a parish as a pastor, teaching at the seminary or other education body, and also working as a chaplain at the university, school, and hospital. As noted, a priest might have different foci of calling compared to his colleagues. However, a Catholic priest also professes a vow of obedience, that is to follow the direction or decision of their superior (bishop or religious provincial), including in the type of ministry in which he must serve. It is fortunate if he is appointed to a particular role which he finds aligned with the focus of his calling. Nevertheless, it is also possible that he is appointed to a mission that is not aligned to the focus of his calling. For instance, a priest with a focus of calling to serve the congregation (i.e., as a pastor) might be appointed to serve as teaching staff at the seminary, where he will not encounter many congregations that need prayer service. In this

case, he might not be able to live out his calling or engage with activities aligned with his personal calling.

With respect to the focus of this study, the notion of living the calling may also be important in enhancing innovative performance. In the context of new ways of evangelisation, the P–E Fit theoretical approach could be used to explain the relationship between living the calling and innovative performance. More specifically, when there is a strong fit between individuals with the organisation, it is more likely that the organisational concern and values becomes their calling and drive its member to live out their calling and to be more innovative. Stated differently, an innovative organisation provides support for the members to think and to perform creatively in their role (Afsar, Badir, & Khan, 2015); and this creative behaviour portrays individuals' effort to live out the calling. Additionally, as stated by De Jong and Den Hartog (2007), employees with a higher level of P–O Fit are satisfied with their task and are intrinsically motivated, and the expression of these qualities may take form in positive behaviour (e.g., live out the calling) which may lead to a better innovative performance in their role.

As such, in the context of the Catholic Church, the P–E Fit between the Church and the priests, especially in the concern and mission to evangelise in new ways, may help priests to perform helpful behaviours that contribute to the success of the Church mission to be more innovative. Such behaviour may be revealed in the priests' endeavour to live out their calling which leads to better innovative performance outcomes, such as creative pastoral ministry. Supported by several studies that have addressed the importance of living the calling in influencing the relationship between calling and several job outcomes (e.g., life satisfaction, career commitment) (Douglass et al., 2016; Duffy, Foley et al., 2012), this study proposes that living the calling will influence the relationship between calling and job performance in the context of the Catholic Church. Specifically, through the lens of role identification and P–E Fit theoretical approach, it is possible that living the calling is an important factor influencing a priest's job performance and could serve as an intervening variable in the calling–job performance relationship.

Overall, this review of the literature has provided sufficient support to highlight the important role of living the calling in affecting job performance. However, a qualitative investigation of priest's calling and job performance in Study 1 will further explore this idea to test whether in the ministry of the priesthood, living the calling is an important factor in intervening the calling–job performance relationship.

2.5.2 Organisational Climate Towards Innovation

Another potential factor that may influence the calling–job performance relationship is related to the organisational context. This study proposes that the climate of the organisation will be very significant in influencing the positive effect of calling on job performance. Indeed, there are a number of forms of organisational climate, such as organisational structure, team participation, and empowerment (Zhang & Begley, 2011). Nevertheless, this present study will focus on the climate that relates to innovation or priest innovative performance in the Catholic Church.

In general, innovation is defined as successful generation of new ideas, products, services, processes, method, and synthesis or combination of knowledge (Luecke & Katz, 2003; Iranmanesh et al., 2020). This term is closely related to innovative behaviour that is generally defined as the generation and implementation of new ideas (de Jong & Den Hartog, 2007; Janssen, 2000). Meanwhile, in regard to the terms of innovative climate, studies have addressed that the term of organisational climate along with organisational context, and work environment have been used interchangeably (Amabile, 1997; Denison, 1996; Oldham & Cummings, 1996; Shalley, Gilson, & Blum, 2000). A subsection of organisational climate that relates to innovation is named as innovative climate (Zhang & Begley, 2011). Broadly, innovative climate refers to the internal environment supportive of innovation (Shanker, Bhanugopan, Van der Heijden, & Farrell, 2017). This notion is also known by another term, such as innovative culture (Ali & Park, 2016) that refers to a set of shared assumptions, values, beliefs, attitudes, and behaviours of organisational members that could facilitate the creation and development of new products, services, or process innovation.

Innovative climate covers several dimensions, such as job autonomy (Parzefall, Seeck, & Leppänen, 2008), job resources (Huhtala & Parzefall, 2007), and perceive strong organisational support (DiLiello & Houghton, 2006). Researchers have argued that organisational climate might drive innovation in organisations (e.g., Amabile, Conti, Coon, Lazenby, & Herron, 1996; Cooper, Edgett, & Kleinschmidt, 2004; Nybakk & Jenssen, 2012) by encouraging, nurturing, and enhancing individual creativity. Organisational climate works in different ways to influence one's innovation. For instance, when employees work in an environment where job freedom is perceived to exist, they may experience greater free-will and have greater control of their own ideas which in turn will enhance their innovativeness. Similarly, when individuals feel support from the organisation to innovate, they will work

peacefully in generating new ideas to improve the organisation's innovativeness and performance without any fear that they will be blamed or become a scapegoat if new ideas are implemented but fail to contribute to the benefit of the organisation (Choi, 2007).

Studies on innovation have highlighted the important role of innovative climate in enhancing innovative performance, either as the antecedent, mediator, or moderator. For instance, a study involving 202 managers from Malaysian firms conducted by Shanker et al. (2017), found that innovative climate positively related to organisational performance and innovative working behaviour. In another context, a study from Ali and Park (2016) involving 359 participants from 195 firms across industries suggested that innovative climate/culture mediate the relationship between absorptive capacity and technical and non-technical innovation. Furthermore, a study from Sung and Choi (2014) suggested that innovative climate served as a moderator in the relationship between learning and innovative performance. More specifically, by engaging managers and employees from 260 firms in South Korea, the authors found that interpersonal and organisational learning practices positively related to a higher level of innovative performance when the innovative climate is high.

In the Catholic Church itself, it is likely that there is a mixed nuance of organisational climate in responding to the call of new ways of evangelisation. The first is more related to the positive perception of innovation while the second tends to be more resistant to innovation as it may harm tradition. The positive nuance of innovation may take form in organisational support for innovation. More specifically, by promoting the notion of new ways of evangelisation, the Church calls for a change from all its members, including the priests, in the way they exercise the Church's ministry, to innovate and to generate creative ideas in their workplace. Meanwhile, the aspect that may hinder innovation might be related to the nuance of traditionalism or conservatism that tends to protect the tradition and thus hinders the implementation of new ways of evangelisation. As studied by several researchers, many religious institutions resist innovation and change while perceiving their religious traditions as their competitive advantage (Barna, 1992; Hout & Fischer, 2002).

This present study proposes that innovative climate will serve as a moderator or supporting condition that will affect the relationship between calling, living the calling, and job performance relationship for Catholic priests. One avenue to explain the effect of innovative climate on the calling–job performance relationship is through the lens of P–E Fit theoretical approach. First, it is possible that when there is a strong fit between the priests and

the Church (P–O Fit), it is more likely priests will perform helpful behaviours aligned with the Church mission (i.e., to evangelise in new ways), and such behaviour may be displayed in their creativity in the ministry. Second, due to the process of seminary education or formation which generates the internalisation of values and concerns, the fit between the priests and the Church may include the calling to evangelise. A priest may find that he is also called to evangelise in new ways as it will contribute to the Church performance and by doing so, he will perceive a deep sense of meaning in his role as a priest. Additionally, an innovative climate may provide support, conditions, and freedom for a priest to think creatively, to be more innovative, and to make various improvements without being accused of being unfaithful to tradition.

However, as noted previously, the discussion about innovation in the Catholic Church is challenging due to another dimension of organisational climate that promotes conservatism and the preservation of the Church's teaching. As one of the oldest religious organisations, the Catholic Church is known for its rigid and structured hierarchy which aims to maintain the Church's teachings, values, customs, and traditions. Thus, any kind of change needs a substantial time to be implemented widely whilst some resistance may arise as responses to those changes. For instance, one of the biggest changes or reformations that took place in the Catholic Church was the second Vatican council (1962-1965). There were significant changes generated from this council, such as the acknowledgement of religious freedom and the use of local language in the Church service replacing Latin as the language of the Church (Swidler, 2015). Those changes were responded to with various negative reactions. Some members of the Church even separated themselves from the Catholic Church and accused the council as heretical and unorthodox (Routhier, Conley, & Kestermeier, 2013). Recently, there were also many cynical or negative reactions within the Catholic Church in responding to the address delivered by Pope Francis who pointed out the pastoral approach for divorced families and the civil-legal protection for same-sex marriage (Douthat, 2018). In general, the generation and implementation of new ideas in the Catholic Church are challenging, which makes it more difficult to promote innovation and changes in her ministry. Nevertheless, the idea of new ways of evangelisation and the current challenges faced by the Church in recent times have opened a new path to promote innovation.

Due to the presence of conservatism as an important dimension of the Church's organisational climate, it is likely that when there is a strong fit between the priests and the Church in relation to maintaining tradition and custom, it is less likely the priests will

perform creatively in their ministry as it may harm the custom and tradition of the Church. This support for traditionalism hindering innovation will not provide support for priests to think creatively nor will give freedom for priests to generate new ideas in their ministry.

Overall, by understanding the culture and the characteristic of this organisation, this study proposes that how priests' perceive organisational climate, and whether it supports or hinders innovation (i.e., innovative climate and conservatism), will influence the relationship between calling, living the calling, and job performance. However, the content and nature of organisational climate perceived by priests of the Catholic Church and how it may affect innovation are not known yet. Study 1, that engages interviews with priests, will be expected to explore this notion.

2.6 CULTURAL CONTEXT OF THE RESEARCH

While it is rarely studied, the investigation of the Catholic Church's organisational culture reveals that there are several prominent characteristics of this organisation, such as rigid layers of leadership, a strong hierarchical culture and uniformity of teachings, norms, and disciplines (Barth, 2010; Ershova & Hermelink, 2012; Keenan, 2011) that could influence the life and the ministry of the Catholic priests. For example, all the priests of the Catholic Church profess the same vows before they are ordained: chastity, obedience to the superior, and poverty. Additionally, with regard to formal academic education, they also study the same subjects (i.e., four years of theological studies and two years of philosophy studies) as the minimum requirements of the priesthood. Lastly, in relation to their ministry, they also learn about the same official documents to guide them in their ministry.

It is possible that priests' perception about calling and job performance might be similar based on their commonly shared education and experiences. However, based on Hofstede's (1991) work, there is recognition that coming from different national cultures could result in different perceptions of a particular behaviour. As such, while this study proposes a similarity of perception about calling and job performance among priests from different national cultures, this study will also consider the potential influence of a country's culture on a priest's calling and the dimensions of job performance. In this study, priests from two different cultures in countries from the Australasian region (Australia and Indonesia) will be invited to take part. Taking Indonesia and Australia as the context of this study is expected to broaden the understanding of the effect of priest's calling on different dimensions of job performance, especially towards new ways of evangelisation across various cultures.

Indonesia is considered to be an appropriate context given its strong religious nuance among the growing Catholic congregations. Meanwhile, Australia is chosen due to the strong individual character with the declining number of Church attendees.

2.7 SUMMARY OF LITERATURE REVIEW

Review of the literature has revealed several gaps in the extant knowledge related to the themes investigated in this present research. Table 2.1 below provides a summary of the gaps identified through the review of the literature and potential contributions to knowledge of this study.

Table 2.1. Summary of gaps and contributions

Gaps in Knowledge	Potential Contribution to Knowledge
Potential different focus of one's calling related to different role performed.	Demonstrating the multidimensionality of calling.
Potential different dimensions of job performance for Catholic priests.	Expanding the current literature on the multi-dimensions of job performance. Developing scales of the multi-dimensions of priest's job performance.
Potential positive effect of calling on job performance.	Explaining the mechanisms that link calling and job performance.
Potential individual and organisational factors (e.g., living the calling and innovative climate) that could affect the calling–job performance relationship, particularly related to innovative performance.	Identifying individual and organisational factors that might serve as important mediators and moderators in the calling–job performance relationship.

2.8 OVERALL RESEARCH QUESTIONS

Based on the review of the literature presented, the overall research questions are:

Research Question 1: What are the different foci associated with a priest's calling?

Research Question 2: What are the dimensions of a priest's job performance, including the relationship to new ways of evangelisation and innovation?

Research Question 3: What are the factors influencing a priest's calling and job performance?

Research Question 4: Is there any significant relationship between calling and job performance?

Research Question 5: Is there any significant relationship between calling and innovative performance?

Research Question 6: To what extent do living the calling and innovative climate influence the relationship between calling and different dimensions of the priest's performance?

2.9 SUMMARY

The second chapter of this thesis presented a literature review relating to calling, dimensions of job performance, and innovation. Extant research has shown that calling leads to various positive outcomes for both individuals and organisations. However, little is known about the effect of calling on job performance, including innovative performance. Additionally, no research has explored these themes in the context of the Catholic Church where all their priests as the leaders identify their job as a calling.

Review of literature has also indicated that there are individual and organisational factors that might influence the relationship between calling and job performance. In this study, it is proposed that those factors are living the calling and organisational climate of the organisation. In regards to individual factors, there is some empirical evidence showing how living the calling mediates the relationship between calling and various outcomes. Thus, the role of living the calling could reasonably act as a mediator between calling and job performance in the context of the Catholic clergy. Meanwhile, in relation to organisational factors, it is proposed that an innovative climate could play an important role in moderating calling-job performance relationship.

Additionally, this chapter has provided reasoning for the suitability and the usefulness of role identification theory and Person–Environment Fit theory as a broad lens that will be used to unpack the research themes and particularly to examine the relationship between calling and job performance. Overall, review of the literature and the investigation of the suitability of role identification and Person–Environment Fit theories have provided support for the potential positive relationship between calling and job performance, including

innovative performance. As such, Chapter 2 resulted in the development of the research questions of this present study.

The following three chapters (Chapters 3 to 5) will address a series of three studies that were undertaken to answer the research questions. As noted in section 1.4, this present research utilises a mixed method research design which has three different foci and utilises different methods. First, Study 1 explores qualitatively the potential multi foci of priest calling, multi-dimensions of priest job performance, and factors that affect calling and job performance. This explorative study will be presented in Chapter 3. Second, the findings of Study 1, supported by the review of the literature, will be used to develop scales related to the investigated themes. This scale development process is the focus of Study 2 and will be presented in Chapter 4. Third, Study 3 will investigate the relationship between calling and job performance that is possibly influenced by living the calling and organisational climate. The overall process and result of Study 3 will be outlined in Chapter 5. Figure 2.1 below displays the link between each study and the research questions.

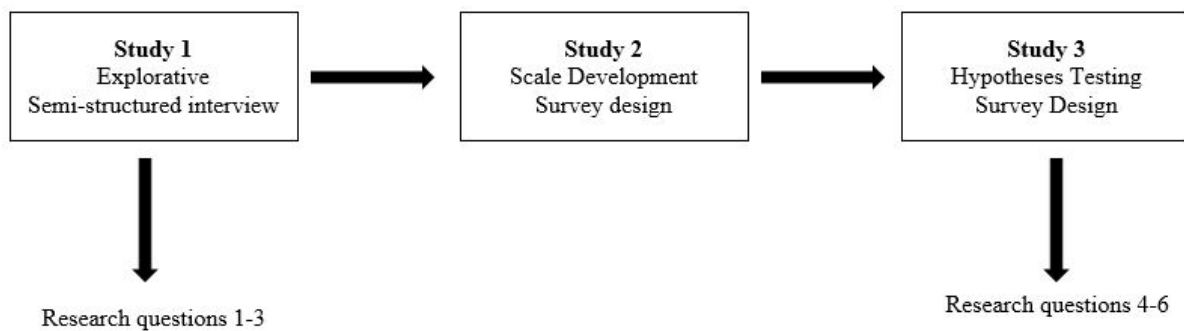


Figure 2.1. Summary of studies and research questions

Chapter 3: Study 1 - Qualitative Assessment of Calling, Job Performance, and Innovation

3.1 INTRODUCTION

This chapter outlines Study 1, which explores the priests' perception of the focus of their calling, multi-dimension of job performance, and innovation. Section 3.2 discusses the methodology employed in this study and highlights the use of an exploratory qualitative study engaging semi-structured interviews with 37 respondents from two different regions: Indonesia and Australia. The analysis procedures are explained in Section 3.3, which outlines the use of thematic analysis to identify codes and themes in relation to calling, job performance and innovation. Section 3.4 describes the key themes that emerged from the interviews, followed by the discussion of how the findings provide a unique contribution to our understanding of a priest's calling and how it might relate to job performance and innovation in Section 3.5. Lastly, Section 3.6 summarises this chapter.

3.2 METHODOLOGY

A purposive sampling method was used in this study. Participants from two different cultures in countries from the Australasian region (Australia and Indonesia) are invited to take part in this study. Taking Indonesia and Australia as the context of this study is expected to broaden the understanding of the effect of the priests' calling on different dimensions of job performance, especially towards new ways of evangelisation across various cultures. Indonesia is considered to be an appropriate context given its strong religious nuance among the growing Catholic congregations. Meanwhile, Australia is chosen due to the strong individual character with the declining number of Church attendees but the growing of multi-ethnic congregations.

Overall, two archdioceses were invited to take part in the study: the Archdiocese of Jakarta representing Indonesia and the Archdiocese of Brisbane representing Australia. These organisations were chosen due to the support they initially provided for the researcher to conduct the study. The support consisted of, but was not limited to, giving access to contact the board and the potential participants.

3.2.1 Participants and Organisations

Archdiocese of Jakarta

The Archdiocese of Jakarta is the oldest Roman Catholic Archdiocese in Indonesia that encompasses three major cities: Jakarta, Tangerang, and Bekasi. As an ecclesiastical province, it is headed by an archbishop who has the exclusive authority to lead the diocese. It started to run the ecclesiastical ministry when the area of Jakarta was assigned as an Apostolic Prefecture in 1807. To date, there are 69 parishes (region-based Church ministries) that serve the congregations and the community. Each parish is placed in the pastoral care of a parish priest who is supported by a minimum of one to four associate priests, depending on the number of congregations in the parish. Apart from parish-based ministry, this archdiocese also runs or is responsible for various services including schools, hospitals, social-economic development bodies, etc. In this archdiocese, by mid-2019 there are more than 250 priests, including those from religious orders, who actively work to support the Church ministry.

In 2017, there were three cities within the Archdiocese of Jakarta with a total population of roughly 16 million people with only 3% identifying as Catholic whereas approximately 85% of the population follows the Islamic faith. The headquarters (the Cathedral) is located in Jakarta, the capital city of Indonesia which is known as one of the densest city in Asia. Moreover, Jakarta is known as the centre of Indonesia's economic, cultural, and government bodies. This city is also a home to full diversity of Indonesia's multi-ethnic and religious groups.

To approach the Indonesian participants, initially, the researcher made contact via email with the Archbishop of Jakarta to gain permission in conducting the study. In this email, the researcher attached the formal invitation letter approved by the QUT Research Ethics Committee. A meeting with the Archbishop was conducted to give a further explanation of the research. As a result, the researcher was invited to the annual priest meeting to give a speech to invite potential participants in this study. There were 76 priests who attended the meeting, and the participant information sheets of this study were distributed to all. Since their involvement in this research is voluntary, they were invited to contact the researcher via email if they were interested in participating in the study. Overall, 20 priests made contact and agreed to participate. Following this, appointments were made to conduct the interview. The author collected the data in this diocese over a period of five weeks (May-June 2019). The interview process took approximately 45 to 75 minutes for each participant and most of the interviews were conducted in the office of the participants. Overall, 20 priests who work

in this archdiocese were interviewed. The interviewees' ages ranged from 30 to 68 with tenure as a priest from two to 37 years of ministry. All participants were actively serving as priests in various types of missions: parishes (50%), religious commissions (25%), seminary (15%), and higher education institutions (10%). Among the participants, four of them had double appointments: as a parish priest and simultaneously also served as a chairman of a religious body. Six out of 10 priests who work in the parishes were the parish priest, meanwhile, the rest serve as associate priests. In relation to education background, participants have graduated from different levels of education: bachelor (10%), master (80%), and doctor degree (10%).

Archdiocese of Brisbane

The Archdiocese of Brisbane was established in 1859. To date, there are more than 100 parishes serving the Catholic congregation in this third-largest Ecclesiastical province in Australia. Besides providing religious services through parishes, the archdiocese ministry covers several areas, including healthcare services, Catholic schools, Centacare, and social services. To date, there are more than 100 active priests serving in this archdiocese. Like most of Australia's dioceses, one prominent character of this archdiocese is its diversity. The growing number of multi-ethnic congregations is followed by the presence of numbers of overseas priests who work either permanently or temporarily in this Ecclesiastical province.

To approach the potential participants in the Archdiocese of Brisbane, several steps were taken. First, the researcher contacted the Archbishop explaining the purpose of this study in general and asked for his support to invite priests to be interviewed. A formal invitation letter approved by the QUT Research Ethics Committee was attached in this correspondence. Responding to this enquiry, the Archbishop nominated 20 priests to be contacted and sent them a general email about the study. They were asked to notify the researcher if they were interested in this study. The nominated participants were chosen randomly by the Archbishop considering the diversity of age, tenure, ethnic background, level of education, and types of appointments. Responding to this email, five participants contacted the researcher indicating their interest to participate. Due to the poor response, in the following week, the researcher sent a reminder invitation email to the rest of the participants. In response to this reminder, another six participants replied and gave a positive response to join the study. There was no response from nine priests even though a reminder email has been resent to them. To invite more participants, the researcher's networks were also utilised. More specifically, several priests from the researcher's network contacted other

priests and informed them about the study. As a result, they were six priests who eventually contacted the researcher and showed their willingness to participate in the research.

Overall, 17 priests from the Archdiocese of Brisbane were interviewed. The interview process took approximately 45 to 60 minutes for each respondent. Most of the interviews took place in the parish office or in their presbytery. The respondents' ages ranged from 32 to 72 with tenure from four to 45 years of priesthood. Most of the participants worked as a parish priest (70.5%), followed by an associate priest (11.7%), seminary staff (11.7%), and archdiocese commission (5.8%). With respect to educational background, participants had finished different formal education degrees: bachelor level (17.6%), master degree (64.7%), and doctoral level (17.6%). Furthermore, in the context of Australia, diversity within the sample also covered the ethnic background with Caucasians the greatest number (64.7%), followed by Nigerian (17.6%), Indian (11.7%), and Chinese (5.8%).

3.2.2 Data Collection Procedures

Prior to the interview, pilot interviews were conducted in both Indonesia and Australia. The pilot interviews were useful to ensure that the interview questions were understandable and would capture rich data relating to research questions. For Indonesian samples, a pilot interview was conducted with two priests who work in a parish and in the seminary. Similarly, for Australian samples, a pilot interview was conducted with two priests who were working as academics in a university. Some minor suggestions were given by pilot interview participants, particularly related to language issues or expression.

Since this study involved non-English speaking participants, a back-translating process was employed to check the accuracy of translation to ensure that the participants would have the same understanding of the questions as the researcher. This back-translating process involved a bilingual Indonesian student who translated the Indonesian translation back to English without knowing the original version. A few minor suggestions, especially in terms of expression, were achieved through this process. Also, all the relevant documents (invitation letter, participant information sheet, and consent form) were available in both languages and distributed based on the participants' mother language.

A total of 37 approximately 60 minute semi-structured interviews were conducted with the participants from two organisations. To avoid bias in participant replies, all interview questions were open-ended. An example of interview question is: "*How would you define and describe your calling as a priest?*" Following the suggestions from Lee, Mitchel, and

Sablynskis (1999) on the facilitation approach, participants were asked to elaborate and clarify all potential major and ambiguous answers. To understand the participants' responses, the researcher summarised and reiterated responses immediately after they were expressed.

All participants were provided with an information sheet explaining the purpose and nature of the interview, underlining voluntary participation, confidentiality, and the right to withdraw at any time. They then signed the consent form indicating their willingness to participate. All of the participants were in favour of recording interviews. Even though participants gave permission for the interviews to be recorded, the interviewer took notes during the interview to help to clarify when there were potentially ambiguous responses. Since the researcher is bilingual, interviews were conducted in their native languages: the researcher using English for the English-speaking respondents and using Bahasa for Indonesian speaking participants. Interviews that were recorded were transcribed for further analysis.

3.3 DATA ANALYSIS

The qualitative data was analysed using a thematic analysis approach. Technically, NVIVO version 11 was utilised to organise and code the qualitative data transcripts. Several steps were taken in the analysis process. Initially, the researcher reviewed every interview transcripts and performed an preliminary coding of descriptive nodes in both languages. The semantic approach, which took the explicit meaning of the text, was used to identify nodes. In this approach, participants' comments were taken as a base to identify initial themes (low-order themes) (Braun & Clarke, 2006). The low-order themes were next grouped together to develop high-order themes (or categories) which was presented in a summary table using an inductive method. This was used to ensure that the themes and categories were generated from the data (Patton, 1990). Categories identified as having similar themes were collapsed to reduce the total number of categories. Lastly, the researchers had a discussion of the remaining categories and then gave a label to each category that reflected each group's meaning.

Overall, themes identified within each category described the respondents' initial perception of calling, job performance, and innovation. For Indonesian participants, the relevant quotes have been translated into English. All relevant quotes presented in the results chapter are in italics followed by the code of the participants who can be identified only by the researcher. To ensure that bias did not affect the analysis, all qualitative data were coded

by two raters: the researcher and another bilingual PhD student who also works as a priest and therefore understands the context and the language of the participants. A few major initial discrepancies in coding were examined and rationalised between the raters to come to an agreement. If an agreement could not be attained, the unsettled narratives were omitted from the analysis. Differences in coding were negligible between the two raters with a kappa coefficient of .78 ($p=.000$) which assures a good reliability score.

3.4 RESULTS

The findings of Study 1 will be presented in this subchapter exploring the key themes that emerged from the interviews. Overall, qualitative investigation via interviews with 37 priests revealed some topics related to calling, multiple dimensions of job performance, innovation in the Catholic Church, and support for innovation. With respect to calling, participants expressed the different foci of their calling which are related to the role they perform. Meanwhile, relating to a priest's job performance, they are three major categories that were expressed by participants: value-based performance, collaborative ministry, and leadership performance. Similarly, three prominent categories were revealed in responding to the questions on innovation: personal orientation to innovation, collaborative innovation, and organisational context of innovation.

3.4.1 Calling: Religious Engagement and Social Calling

There were two categories and four distinct themes that emerged from interviews with priests about the focus of their calling. The first two themes, as a servant and as a pastor, were connected to their religious engagement within the Church, especially when they exercise their role as a priest. The subsequent two themes, accompaniment, and social empowerment, centred on the role of a priest within society, especially with regards to how their life and ministry could be meaningful to others. Therefore, they were categorised as a relational or social calling.

Religious Engagement

Theme 1 – Servant. The most prominent theme which interviewees identified is the calling as a servant. In this theme, interviewees made reference to the priesthood as *a way of dedicating their lives to service*. More specifically, there are two distinct recipients to their service: God and the Church namely the people of God. For instance, one interviewee described that his calling was to serve the people of God in their spiritual needs.

“By becoming a priest, I am called to serve the people of God. And that’s what gives me joy. To minister to them.” (R1a)

Similarly, another respondent referred to his calling as a mission to serve God by taking part in the Church’s mission to share the good news to all. Explicitly, he said that *“to serve God is the purpose of my calling as a priest.” (R12a).*

Theme 2 – Pastor. The second theme revolved around interviewees’ descriptions of their calling *as shepherd or pastor*. Within this theme of the narrative, they described calling in the form of a spiritual leader who guides the flock towards God. In this account, a priest was identified as a leader within the Church. Indeed, the role of shepherd or pastor entailed preaching, presiding over the prayer service, and sharing his faith with the congregations. As an example, an interviewee referred to the importance of his role as a sanctifier by sustaining the congregation spiritually through delivering sacraments.

“I’m called to bring people towards God, and it is a sacramental duty, the sanctification roles which strengthen my calling. It is because these roles are only reserved for priests; laypersons are not able to do them.” (R7)

Another respondent identified his calling to be a pastor by helping people to know God and to experience God’s love. He shared his view on calling by saying, *“I am a pastor more than anything, to be a good pastor you must have the desire. And the desire is around a wish to share the gospel with the people.” (R2a).*

Social Calling

Theme 1 – Accompaniment. Within the category of social calling, the prominent theme was calling *as a way of companionship*. The key point of this theme was the desire to befriend others. For example, one interviewee recognised that he was called to listen to others and to walk together in their spiritual journey. A priest expressed this by saying, *“As a priest, I want to be with the people, to help them, and to grow together in holiness.” (R15).* Meanwhile, another respondent referred to his calling as a desire to be with others in their needs.

“I spent many times for consultation with people. In the light of faith, I help them in the decision-making process so that they are able to find back their joy in their struggle.” (R13)

Theme 2 – Social empowerment. Lastly, the second theme touched on the concern to eradicate poverty. Within this narrative, interviewees described their calling *to nourish the needy*, such as to help the poor through education and to feed them. For instance, one priest described that his calling was to empower people to improve their well-being.

“My concern as a priest is to empower the poor, to help them build a better future through education, that’s what I do with the garbage picker’s children here.” (R9)

Another respondent underlined his salient calling to feed the poor in a literal sense by saying, *“I’m called to be a ‘channel’ of blessing for the poor and to feed the hungry.”* (R6).

3.4.2 Job Performance: Value-based and Leadership Performance

Interviews with respondents on job performance generated three categories within the dimensions of the priest’s job performance: value-based performance, collaborative performance, and leadership performance. The first category consists of four themes that were closely related and represents the values of the priesthood. Furthermore, they are expressed in one’s behaviour at work. Thus, these four themes were merged together in a single category named ‘value-based performance’. The second category, named collaborative performance, is mainly focused on the priest’s ability to collaborate with others during their ministry, especially colleagues and congregations. There are two themes that emerged for this category: teamwork and maintaining harmony. Meanwhile, the third category, leadership performance, is mainly related to a priest’s role as a leader in his ministry. It includes the role of a team leader, managing administration, and a communicator of the church’s vision.

Value-based Performance

Theme 1 – Man of Prayer. The most prominent themes that emerged from the data in the response to questions relating to the priest’s job performance were related to the priest’s spiritual life. Within this category, priests described their main role to be *a man of prayer who has a close connection to God*, the Caller. A respondent said, *“A good priest always maintains his prayer life since it is the source of his ministry.”* (R12a). Similarly, another respondent expressed this category by saying: *“a man who prays, a man who understands and longs for a relationship with God.”* (R7a).

Theme 2 – Empathy. The second prominent theme emerging from this category was related to the priest’s personal disposition in dealing with the people. Interviewees made reference to this theme by describing that a priest must have *generosity and compassion* in

his ministry. These characteristics were considered important by interviewees to help them relate to people in their day-to-day ministry. Within this category, an interviewee mentioned that a good priest is *“a man with a heart of a good shepherd who always looks after the flock one by one.”* (R13a). Correspondingly, another interviewee expressed that *“priest should be generous in his ministry, humble, and be on the same level as the people.”* (R1a).

In the context of the priest’s ministry, empathy is demonstrated in various activities, such as the priest’s ability to listen to his people and time spent on visiting congregations. One interviewee made reference to this theme by articulating how important it is for a priest to know his congregation, *“A good priest always tries to know his people, listens to them, and shares his life with them.”* (R2). Similarly, supporting this theme, another priest said that he always managed to know his people better through pastoral visitation: *“A good priest needs to identify and relate to the lives of the people. And so, one of the things that I’ve tried to do is to do more pastoral visitation to their homes.”* (R5a). Overall, interviewees associated this theme with the priest’s role as a leader or shepherd who tries to know his flock.

Theme 3 – Integrity and authenticity. The third theme related to behaviour and the value-based category is integrity and authenticity. Narratives in this theme referred to one’s *strong character and faithfulness to living out the calling* as a priest. It also referred to the extent of moral degree of the priest whose life-example is seen by the congregation. An example of this category was expressed by an interviewee: *“a good priest is genuine; we can see this from his word and deeds.”* (R6a). Similarly, one interviewee described a good priest as one who is known by his character and his lifestyle, *“he must have a strong character, he is not a copycat, he knows that his life should set an example to the congregations.”* (R13).

Theme 4 – Commitment. Within the category of value-based performance, another prominent theme was related to the *priest’s commitment to the mission assigned by the church*. Interviewees made reference to one’s personal commitment to obey the mission entrusted to him. For example, one interviewee identified the importance of a priest’s commitment to his ministry:

“When I worked as a provincial administrator, I valued a priest by their lives, how they lead the congregation, and how they are faithful to their duties. Their obedience to the authority of the Church and their commitment to duty contributes to an overall evaluation.” (R6a)

Concurrently, another interviewee expressed a similar notion:

“A priest has various duties, but he must be committed to his main mission, aligned with his appointment which he must carry out seriously.” (R8)

Theme 5 – Professionalism. The last theme within this category revolved around professionalism. Within this theme, interviewees described a top-performing priest as a professional *who worked seriously and got things done*. An example of this was articulated by an interviewee by saying:

“Every job needs professionalism. So, it's the same with the priesthood. Why squander your opportunity? If you've got a parish, you want to have the best parish where everything's going on, where things flourish, where there's a sense of peace, of goodwill, of energy, and of momentum.” (R10a)

Concurrently, another interviewee highlighted the importance of professionalism in his ministry by saying, *“a good priest is the one who can handle all the aspects of the parish effectively. Knowing a bit of everything. Not just a bit but doing it well.”* (R1a).

Collaborative performance

There are two themes emerging from this category. Both were related to the priest's ability to work with others and build a supportive community in mission.

Theme 1 – Teamwork. First, interviewees considered *the ability to work as a team* as an important factor of priests' performance. Within this category, an interviewee expressed the importance of teamwork:

“A priest is not a lone ranger, he must be able to work with his congregations and his fellow priest because as a priest, he was not sent out to work by himself.”
(R5)

Other respondents indicated this theme by saying, *“It's really important to have a team in your parish, who you would want to work with (congregations), and so whenever I have to make a decision, I sit with that team.”* (R4a).

Theme 2 – Maintaining harmony. The second theme revolving around collaborative performance referred to the priest's ability to *maintain harmony* in his ministry. For example, one interviewee described that a good priest is known by the way he maintains the community:

“A minimum standard for priest’s performance is that he doesn’t create unnecessary drama or fight in the parish, either with his fellow priest or with the people.” (R11)

Another respondent referred to this theme by highlighting the importance of building the community, *“Priests needs to live in harmony, especially with his fellow priests. We always try to build a supportive community in this presbytery where we listen to and respect each other.” (R12).*

Leadership performance

Within this category, there are three prominent themes emerging from the interviews.

Theme 1 – Team leader. Within this theme, an interviewee highlighted the importance of his role as *a leader of the parish* who has the ability to influence others to work with him.

“I’d rather think that people are happy to be part of this community. And because of that, they’re happy to support me and work with me whatever ministry we do.” (R10a)

Similarly, another interviewee expressed this theme by addressing the importance of a priest’s role in managing the team in his parish:

“Collaboration is also very important because sometimes the priest is so good, but he does not understand others and doesn’t know how to move them. He should understand the feeling of others and has to move with the community.” (R6a)

Theme 2 – Undertaking pastoral administration.

The second theme revolving around leadership performance was closely related to the *good governance of the Church*, especially in administrative matters. Within this theme, one interviewee referred to a well-managed pastoral administration as one of the criteria that a good priest must have. As an example, one priest mentioned the importance of a well-managed administration in his ministry.

“A good priest must have excellent managerial skills. He knows what the guidelines are made by the Archdiocese and knows how to apply it in his parish or mission.” (R3)

Similarly, another respondent said that a priest needs to manage the administration well, saying: “*the same with administration-wise. If you can handle the administration of a parish well, then you are a good pastor.*” (R3a).

Indeed, most interviewees worked or had worked in parishes with exposure to administrative duties. For example, one priest described that one of his primary responsibility was to develop the parish, that is, to ensure that every kind of Church ministry was well-managed.

“I must oversee management in various stuff. We do have a manager and I work alongside her, and we discuss many issues around management: property, financial, and security; we have to make sure that they are all well-maintained.”
(R11a)

Theme 3 – Visionary.

The last theme within the category of leadership performance revolved around the priest’s ability *to develop and communicate the vision* towards the future. As an example, an interviewee mentioned the importance of a priest’s role as a leader of the Church who brings people towards the same goal.

“A good priest has to be able to articulate a vision. I think you have to be able to spell out that it’s not only your vision. You should work with other leaders and other parishioners to help to create the vision and reach it.” (R5a)

Concurrently, another employee also highlighted the importance of the priest as a Church leader to articulate his vision, “*People need to understand what we want to achieve in this parish. It generally comes from the priest who must be able to communicate it well.*” (R4a).

3.4.3 Innovation: Personal Orientation and Organisational Context of Innovation

Interview narratives relating to new ways of evangelisation or innovation within the Church were compiled base on the dominant themes that emerged. Qualitative investigation through interviews revealed two main themes relating to innovation within a priest’s ministry: personal orientation to innovation and the contextual element of innovation. The first category was related to one’s personal orientation to be more innovative. There are four themes emerging from this category: orientation to innovation, collaborative ministry, continuous improvement, and innovation as the fruit of calling. Meanwhile, the second

category is related to various elements that may have influenced people to innovate, such as organisational policy, support, and cultural context. This second category consists of two themes: support from the organisation and cultural aspects of the organisation.

Personal Orientation to Innovation

Theme 1 – Orientation to Innovation. The most prominent theme emerging from interviews about innovation was related to one's orientation to innovation. More specifically, interviewees associated the topic innovation with one's *creativity* in ministry that takes form in various types of pastoral creativity as a result of their observation and learning from a particular context.

“When you sit in a pew and look around the church and you say to yourself, ‘That’s a good idea. I wonder how that would work.’ Or, ‘I wouldn’t do that. But I’d do something similar.’ It’s just having the mind to be open to new possibilities, possible ways of doing things differently or old things differently.”
(R10a)

Concurrently, another respondent highlighted the importance for a priest to be creative based on the needs of the people and the diocese. In order to be creative, the interviewee also made reference to one's ability to think out of the box.

“We need a priest who can think ‘out of the box’, who is able to see the current needs of the diocese and dare to make a various pastoral breakthrough, even though there are risks. Every innovation has risks.” (R3)

With respect to creativity, interviewees made reference to this theme by highlighting the importance of one's ability and *willingness to learn* from the changing context and respond to it with any pastoral creativity.

“Creativity in ministry comes from our willingness to learn from the current situation, challenges, and needs. We need to always contextualise our ministry with this changing world.” (R10)

Closely related to this theme was the view that an innovative orientation was connected to one's character. Within this theme, the interviewee referred to innovative behaviour as a gift or part of one's personality. As an example, one interviewee acknowledged that this gift drove him to be creative and always do something new.

“Yeah, I think, to be creative and innovative is a part of one’s character. Once again, do you want to have the best parish? The best faith community? And if so, you want to have the best options and opportunities for them. And that comes from continually reinventing yourself. Finding new ways of doing things.”

(R10a)

Another respondent also expressed the close relationship between innovative behaviour and the gift or strength that one possesses. Innovation, eventually, comes when he evolves his particular gift.

“I think gift and talent play an important role in innovation. People have different gifts. One with leadership’s talent will maintain stability, the other might be talented in the areas of prophecy, so they focus more on empowering and motivating others. So, I think, they will innovate based on the gifts they have in different areas.” (R5)

Theme 2 – Continuous improvement. Another important theme within the category of orientation to innovation touched on the *concern for priests to improve their daily roles*. Within this theme, an interviewee made reference to innovation not as a new activity done nor prepared, rather as an improvement in their day-to-day activities.

“You don’t need to have more innovative programs or doing more. We’ve already got what we need. It’s being able to encourage families and people to understand what they do. That’s the revolution, that’s the new evangelisation.”

(R7a)

Another respondent also indicated that innovation was expressed by doing their regular role better. For instance, one interviewee mentioned that he innovated by improving the way he taught the congregations, especially through the delivery of sermons.

“I innovate with simple way: always try to prepare and deliver interesting homilies, do ordinary things extraordinarily. So, people will feel happy and excited when they go to the church.” (R12)

Closely related to this theme, interviewees also mentioned that innovation takes place by improving communication skills so people will understand and get connected with the life of the Church.

“The way we communicate will make a difference. We proclaim the same gospel, the same joy. The content will always be the same, but we need to use a different language, the language of this era. Thus, I engage myself with a smartphone so I can reach the youth and understand their language.” (R11)

Theme 3 – Collective Innovation. The second prominent theme within this category was closely related to the first one. While the first theme focused on the need for a priest to learn from the context, be adaptive, and be flexible; this second theme was related to the source of learning for innovation, which takes place through collaborative ministry with colleagues and parishioners. More specifically, this theme revolved around a priest’s willingness to listen and to work together with experts in his parish; and therefore, a priest can be more adaptive in responding to the current situation throughout his ministry. As an example, one interviewee said the inspiration to innovate came from discussion and involvement with many people.

“The connections with other priests and other committed people are very important for innovations. The conversations are always challenging, and you can get ideas from other people, or other people can tell you the way the world thinks of a certain idea is wrong or silly which is important to hear too. Always be prepared to accept wisdom from wherever it comes and be humble to accept wisdom from people that you don’t expect.” (R2a)

Another respondent expressed the importance of collaborative ministry since various innovations within the church were stimulated by laypersons.

“It is interesting that in this Archdiocese, various forms of innovations, such as prison ministry, eco-pastoral movement, and devotional groups were initiated by laypersons. We should be grateful for this and the priest needs to support them. Thus, the joy of priesthood doesn’t rely upon his success to innovate but when he influences people to innovate.” (R14)

Theme 4 – Innovation as the fruit of Calling. The other theme emerging from interviews about innovation was related to one’s calling. Within this theme, interviewees described innovation in their ministry as an outcome of their calling. In other words, priests living out their calling will be more innovative in the workplace. As an example, one interviewee mentioned that innovation is the fruit of his joyfulness in being a priest.

“Innovation must be drawn out from calling, if a priest experiences the joy of his priesthood and the gospel, then he will innovate in his ministry.” (R11)

Similarly, another respondent mentioned that innovation occurred when a priest lived out his calling to be life-giving for others.

“We must realise that calling as a priest is life-giving for everyone. When we have that thing in our mind, we will try the best in our ministry; what is the best thing that I can give? Then, you start to innovate.” (R3)

Organisational Context for Innovation

The second category that emerged in response to questions on innovation was related to the context of innovation. This category revolved around organisational factors and social factors that influenced one’s innovation.

Theme 1 – Support from the organisation. The first theme emerging from the category of the contextual element of innovation revolved around support from the organisation for the innovation attempted by the priest. One interviewee made reference to this by highlighting whether there are *guidelines for innovation*.

“You don’t want to be a scapegoat when trying new things. It is important to have the support of the church. The church can support you by providing clear guidelines. For example, what is the spirituality of this particular parish, and if you are doing innovation, it has to be aligned with the spirituality of this parish.” (R1a)

Another respondent mentioned that support from the organisation is much needed, especially when they are complaints about the innovation he made.

“There are often complaints about the innovation I’ve made. Most come from external, from the congregation. Fortunately, I received support from the Archdiocese. They never warn me to stop innovating.” (R10)

Regarding support from the organisation, one interviewee described that innovation will be very challenging when it only relied upon a priest’s charisma. Innovation will disappear when the priest moves to another appointment.

“I often wonder about parishes with big programs and involvements, because that can depend on the personality of the priest or individual. They are not very

sustaining beyond the priest or individual, so if the person/priest goes, everything collapses.” (R2a)

Theme 2 – Conservative cultural values. The second theme within this category revolved around the characteristics of the organisation which may allow or hinder interviewees to innovate. The culture of the organisation, such as openness to changes, plays an important role for their members to innovate.

“The Church itself isn’t always adventurous or risk-taking enough, so it becomes challenging. It would be helpful if the Church is willing to take more risks. You can be innovative in your own ministry, but it is so hard to be innovative on a structural basis because the structure is so fixed.” (R2a)

Another respondent acknowledged that within the Catholic Church the notion of innovation is overlooked. His concern for innovation was around the need to examine innovation in a bigger frame in the life of the Church.

“We must admit that the idea of innovation doesn’t grow well in our Church. Indeed, there are various creative events in this diocese, but all are not sustained. Some have fallen into mere events. I believe innovation must have a clear vision, mission, steps that should be followed and should be sustainable. Otherwise, it will just be like spontaneous explosions made by some creative people.” (R15)

Theme 3 – Faithfulness to the tradition

The last theme emerging from questions about innovation was the concern to always be faithful to the tradition of the organisation. Within this category, one interviewee made reference that one’s innovation is not without limits and boundaries. There are guidelines, such as traditions, which a priest should maintain.

“Innovation is a good thing, but before he innovates, he must learn and understand the root, the tradition. Otherwise, he will break the limit with his innovation.” (R8)

Similarly, another interviewee described that there was a close link between innovation and tradition, both should walk together simultaneously to make the Church teaching always relevant and contextual.

“Actually, there is no contradiction between innovation and tradition. There is no tradition without innovation. Likewise, there is no innovation without tradition. How can we innovate if we don’t know the basic stuff? So, the most appropriate approach is an ongoing dialogue between the two.” (R14)

Responding to the questions related to innovation, interviewees also gave examples of various forms and examples of innovation they made. Some examples of innovations within the priest’s ministry were musical drama for Catholic teaching, interactive homilies, online administration, multicultural mass, and the use of social media for delivering the Church’s teaching

3.5 DISCUSSION

The first study aimed to explore the identification of priests’ focus on calling, self-development, job performance, and innovation. In order to achieve a good understanding of the related topics, interviews were conducted with 37 priests from two archdioceses. The findings of this study make a unique contribution to our understanding of a priest’s calling and how it might relate to job performance and innovation. A distinctive quality observed in this study was that all priests identified their job as a calling, which surpasses mere employment engagement with the organisation. This section discusses the analysis of priests’ job performance as a calling, the multitude of priests’ job performance and individual and organisational factors that influence priests’ orientation to innovation.

3.5.1 Different Foci of Priestly Calling

With respect to the focus of calling, interviewees made reference to two prominent categories: religious engagement with the themes of servant and pastor and social calling with the themes of accompaniment and empowerment. The first category is related to the activities performed by a priest in his daily roles. It is exclusively connected to Church matters and ministry. Meanwhile, the second category transcends the priest’s daily responsibility and Church matters. Within this category, a priest positioned himself as a person who has a responsibility to help others despite their background and origin. A number of overall points can be made with respect to the focus of calling within the priest’s life. First, the first two themes servant and pastor, revolve around a religious performance within the Church. This reflects Ellangovan et al.’s (2010) identification of a religious element to calling in their typology which is linked to one’s ultimate mission or destiny given by God. The religious connotations were distinctly shown by the terms used by the respondents. They

named the focus of their calling as a servant and as a pastor, two recognisable themes found in the bible. Furthermore, the notion that the name itself suggests a particular mission for the priest, as the one who is called. The idea of summoning to a particular mission or destiny is the developed or technical sense of calling in the Biblical world.

Elangovan et al. (2010) also identified an occupation related calling which is not necessarily religious in nature. This study specifically, indicated that the focus of a priest calling as a servant and pastor has a very strong connection to church activities. In this study, one's calling can be described as divinely inspired. Correspondingly, the activities revolved around religious matters.

As noted, the findings regarding the priest's calling identification (as a servant, pastor, accompaniment, and empowerment) could be approached using role identification theory since the participants associated their calling to the specific role they perform. This theory refers to a self-view regarding a specific role (Burke, 1991; Burke & Tully, 1977) where individuals tend to behave in accordance with their role identities. In the present study, the priests identify their calling based on the job they do. Regardless of the various roles they do as a priest, there is a certain role they considered as their calling identity or that has formed the focus of their calling. More specifically, when a priest was asked about the focus of his calling, he referred to a specific action or role that reflects his calling. For instance, a priest who identified his calling as a servant, expressed that his calling is revealed when he celebrates the sacraments. Similarly, a priest who expressed his calling as a pastor, recognised his calling when he spent the time guiding the people through consultation and teaching.

Second, even though the first two themes were related to religious engagement, they were closely linked to the last two themes (accompaniment and empowerment) in terms of prosocial intentions. A calling as a servant and as a pastor was related to the priest's involvement in supporting the congregation in various ways. For instance, the activities of counselling and visiting the sick are considered social-oriented behaviours. Meanwhile, it is explicit that the other two themes were related to one's willingness to help others who are in need. Those four themes indicated that a priest's calling is centred around helping others. This is consistent with the suggestion from various researchers on calling who underlined a pro-social orientation as one important component of calling (Dik & Duffy, 2009; Elangovan et al., 2010). The authors argued that there is not only a sense of personal purpose in calling,

but that purpose is, to some extent, other-focused, such as the desire to make the world a better place (Bellah et al., 1996; Dik & Duffy, 2009; Wrzesniewski et al., 1997).

It is important to note that the focus of calling of social empowerment only revealed in Indonesian context. One possible explanation is related to the potential bias of Australian participants who reside in the areas of greater Brisbane only which have affluent population. As such, it is possible that the problem of poverty or social economic are not very prominent in their context.

3.5.2 The Nature of Priest's Job Performance

The findings of this study enhance our understanding of a priest's job performance as being value-based performance (man of prayer, empathy, integrity, commitment, and professionalism), collaborative performance (teamwork and maintaining harmony), and leadership performance (team leader, undertaking pastoral administration, and visionary leadership). These findings are new as until now, there have been no studies exploring the multiple dimensions of job performance for priests. Furthermore, the result also extends the previous study conducted by Ismoyo (2017) with 100 priests in Indonesia which found that the three roles of a priest which are sanctification (e.g., presiding the Sunday service, blessing the wedding), shepherding (e.g., managing the congregation, financial report), and proclamation (e.g., teaching, delivering sermon)) could be broadened into different sub-roles which in turn affects different dimensions of performance. Overall, the findings revealed that there are six types of priests' performance related to priests' role (shepherd leadership, accessible leadership, access to sanctification, self-sanctification, quality of the message, and quality of proclamation) (Ismoyo, 2017).

There are a number of discussion points from the exploration of priest's job performance. First, the prominent finding on multi-dimension of a priest's job performance is related to value-based performance. Overall, priests are strongly motivated and driven by their values. In understanding this finding, it was evident when responding to the questions related to their job performance, most of the interviewees did not describe a tangible outcome (product or service) of their job, rather they referred to various values that help them to perform their ministry. Those values, such as man of prayer/religiousness, empathy, and integrity; refer to religious values they had internalised during their seminary training. Furthermore, those values are mostly derived from their understanding of biblical and Church

tradition, two main sources of teaching for Catholic priests. In other words, there are biblical and religious traditional background of the values internalised by the priests.

It is possible that the prominence of value-based performance of a priest's ministry is related to the character of the organisation. The Catholic Church is known as the biggest and the most structured religious organisation in the world. In general, it is known that her core mission is to establish the kingdom of God on earth, and it will be accomplished when the values they bring (e.g., peace, human dignity, respect for life) are applied in every aspect of human life. One prominent example indicating the mission and value of the Catholic Church is delivered through Catholic Social Teaching (CST). CST is a collection of papal documents which apply Catholic values and beliefs to temporary social questions, including economic and moral concern (Abela, 2001). Collectively, CST provides a broad rich source of social and economic questions and has impacted the business ethics fields. Some Church values that have been discussed in CST are respect for human dignity, preferential option for the poor and vulnerable, and human equality.

Due to its very broad mission and the values she delivers, it is understandable that the Church does not quantify the expected outcome of organisational performance. However, some studies have discussed organisational performance in the Church context and found two indicators: the amount of money earned by the Church (Corrêa, Vale, & de Almeida Cruz, 2017; Pearce, Fritz, & Davis, 2010) and the presence and involvement of the congregations in the Church (Bruce, 2005).

The fact that priests' performance is strongly driven by values could be explained through value congruence theory which refers to the similarity between values held by individuals and organisations (Chatman, 1989; Kristof-Brown, 1996). Previous studies have defined value congruence in many ways. For example, using the lens of the Person–Environment fit paradigm, there is a distinction between complementary fit (a person's or organisation's characteristics to provide what the other wants) and supplementary fit (a person and an organisation possess similar or matching characteristics) (Cable & Edwards, 2004; Muchinsky & Monahan, 1987). Within the context of the priesthood, it is likely that there is a supplementary fit between the priests and the Catholic Church. Both hold the same values, concern, and calling to respond to the current challenges and situations. This was reflected by some interviewees who articulated their calling as “a commitment to be with the Church”, and therefore to serve and to shepherd the people. Moreover, the likeness between the priests and the Church in terms of values and concerns has also motivated them to join the

priesthood. Religiousness, for example, which takes form in one's personal experience of God's presence is the initial value that motivated the participants to be a priest. Similarly, the same value is vital in the Catholic Church.

Another possible theoretical explanation for this finding is through the value internalisation framework. More specifically, there was a process of internalisation of particular values that made those values inherited by an individual. O'Reilly and Chatman (1986) described the process of value internalisation in which employees take on the values of their organisation. In this process, organisations are conceptualised as potentially influential environments providing information that can influence employees to cognitively restructure their values (Maierhofer, Griffin, & Sheehan, 2000). For priests, the internalisation of values is influenced by their seven to nine years of seminary formation. In summary, it is likely that the priests have the same values as the Church (supplementary fit), and that those personal values were later reinforced during their training (internalisation).

Second, previous research on job performance has found two general types of job performance (Borman & Motowidlo, 1997): task performance (behaviours that directly transform or support the transformation of raw materials into the organisation's product) and contextual performance (behaviours that support the social, organisational, and psychological environment in which task behaviours are performed). To some extent, the priests' perceptions of their expected job performance are more related to contextual performance. More specifically, some themes of the priest's value-based performance expressed are linked to three broad dimensions of contextual performance (interpersonal citizenship, organisational citizenship, and job conscientiousness) developed by Coleman and Borman (2000). For instance, empathy can be associated with interpersonal citizenship performance, commitment is linked to organisational citizenship performance, and professionalism is related to job conscientiousness. These are new findings as previous literature on contextual performance has not examined these dimensions in the context of a religious organisation, such as the Catholic Church.

Third, even though the various dimensions of a priest's job performance were perceived to be related to values, there is a small but also prominent dimension of the priest's job performance that is tangible and can be measured. This is found in the themes relating to pastoral administration. Within this theme, interviewees referred to the needs of maintaining administration matters to be aligned with the standards determined by the Archdiocese. With regard to the pastoral administration, it is possible to consider it as part of task performance.

This is aligned with previous research that has argued two types of task performance (Conway, 1999; Mohammed, Mathieu, & Bartlett, 2002): technical-administrative performance, and leadership task performance. Technical-administrative performance consists of all non-leadership oriented tasks, such as paperwork, organising, and planning. Meanwhile, leadership task performance covers human relations and people management, as well as motivating, supervising, and evaluating employees (Mohammed et al., 2002). Similarly, based on a more recent study on leadership (Gartzia & Baniandrés, 2015), those two tasks may represent two basic dimensions of leadership: people-orientation and task-orientation (Avolio, Walumba, & Weber, 2009; Kaplan & Kaiser, 2003; Yukl, Gordon, & Taber, 2002).

Interestingly, in the context of the priesthood, those two task performances (i.e., technical-administrative performance and leadership task performance) or two basic dimensions of performance are closely related. The participants considered that pastoral administration is an inherent part of their leadership performance. A possible explanation for this matter is that pastoral administration is the only measurable outcome of a priest's job performance. Carrying out this role, then, will influence the way they or the organisation evaluates whether they are performing well.

Fourth, interviews also revealed teamwork as an important element of a priest's job performance. This indicates the importance of collaborative performance in a priest's ministry. This emphasis on collaboration was also expressed in relation to the factors that may drive a priest's innovative behaviour. More specifically, interviewees expressed that the priest's ability to work with the bishop, colleagues, and congregations is essential in the life of the priests and in supporting them to carry out their ministry and to be more innovative. Interestingly, this theme is also accompanied by the idea of 'maintaining harmony' in the workplace. This capacity is seen as an important role of a priest as a leader to create a supportive and peaceful climate in the Church. In this context, participants associate teamwork and maintaining harmony with interpersonal relationship skills that cover several aspects such as respect, good communication skills, and active listening.

The importance of teamwork and maintaining harmony expressed through interviews might reflect the important value of collaboration upheld by the Church. Indeed, one basic teaching in Ecclesiology is the concept of the Church as a communion who gathers all people to strive for peace and establish the Kingdom of God on earth (Casanova, 1996; Lafont,

2000), Thus, by expressing these themes (teamwork and harmony), the priests reiterated the Church's values of community and peace.

Previous studies have associated teamwork as a part of contextual performance (Coleman & Borman, 2000; LePine, Piccolo, Jackson, Mathieu, & Saul, 2008; Purdy, Spence, Finegan, Kerr, & Olivera, 2010) and proposed several definitions for teamwork. For example, Purdy et al. (2010) defined teamwork as a process of organising groups amongst employees in order to accomplish certain work. In another study, LePine et al. (2008) defined teamwork as team-level activity that supports the social, organisational, and psychological environment in which the system's technical work is accomplished. The authors also associated three dimensions of contextual performance identified by Coleman and Borman (2000) with team-level activities that match with each of the dimensions. More specifically, corresponding to Interpersonal Citizenship Performance is interpersonal teamwork (characterised by some element, such as mutual assistance, support). Meanwhile, corresponding to Organisational Citizenship Performance is organisational teamwork (commitment and loyalty to team). And lastly, the dimension of teamwork related to Job Citizenship Performance is task teamwork (dedication to accomplish task teamwork performance). Following the typology from LePine et al. (2008), therefore, it is more likely that teamwork elements (teamwork and maintaining harmony) in the context of the priesthood are associated with interpersonal citizenship performance. Overall, this finding is new since there are no studies that have explored the elements of teamwork in the context of the Catholic Church and its effect on innovation.

Fifth, another interesting finding is related to leadership performance. In the interviews, priests acknowledged their role and position as a leader. Within this context, the participants expressed that one important characteristic of leadership is a clear vision towards the future goals of the organisation. In other words, participants addressed the notion of visionary leadership which takes form in one's ability to communicate and articulate a clear vision. This finding is consistent with previous literature on visionary leadership that describes visionary leaders as those who can communicate new directions, provide opportunities for employees to grow, and ultimately facilitate a sense of identity (Newton, Bish, Anibaldi, Browning, & Thomas, 2018). Furthermore, even though previous studies have found several differences between transformational leaders and charismatic leaders, they all assert that exemplary leadership depends largely on the articulation of an inspiring and viable vision (Groves, 2006).

The importance of a well-articulated vision for priest leadership is also connected with another theme that emerges within this category, a team leader. Within this study, the participants expressed their role as team leaders who influences others to work with them in their mission. Undoubtedly, this role requires one's ability to articulate a clear vision so the followers will be able to understand the goals and be willing to support them (Carroll & McMillan, 2006). This finding is supported by previous research on transformational leadership that suggests a transformational leader articulates a vision that emphasises the way in which collective goals are consistent with follower values, influencing followers to regard organisational goals as their own and submit extra effort toward goals and accomplishments (Bono & Judge, 2003; Druskat, 1994; Shamir, House, & Arthur, 1993). Overall, this finding enhances the current understanding of the importance of visionary leadership in the context of the Catholic Church.

The importance of visionary leadership and team leadership in the context of the priesthood is related to the priests' role as a parish leader or a mission leader. Indeed, most of the priests, excluding the associate parish priest, have the autonomy to create and develop a parish/particular appointment vision in order to respond to the needs of the parishioners (Wulandari, 2019). This vision is built based on the guidelines or the Archdiocese's vision and the current context of the parish. Therefore, the degree of leadership that a priest undertakes is mostly at the parish level.

3.5.3 Individual and Organisational Factors of Priest's Orientation to Innovation

An examination of perceptions of innovation in the Catholic Church revealed two prominent categories: individual orientation to innovation (creativity, continuous improvement, and innovation as the fruit of calling (i.e., living the calling)) and the cultural context of innovation (support from the organisation, collaborative ministry, and cultural aspect of the organisation).

There are various discussion points based on the findings. First, the two categories identified indicate that individual and organisational factors influenced a priest's orientation to innovation. Overall, this finding is aligned with a recent study on innovation that identifies various factors, including individual and organisational, as the drivers or antecedents of innovation (Khosravi et al., 2019). For instance, the authors found that an individual's self-directed learning influences management innovation. This is aligned with the findings from interviews that highlight the effects of priest's personal learning orientation on innovation.

Furthermore, these findings extend the understanding and scope of innovation in the Catholic Church that to date is limited to several themes, such as lay leadership (Stark, 1998), lay involvement in the pastoral movement in Brazil (Peterson & Vasquez, 1998), and social charity (Camilleri & Winkworth, 2005). However, the above studies did not directly address innovation in the context of the priesthood.

Second, the most prominent themes that emerged from the interviews revolve around one's orientation towards innovation. This takes at least two forms, creativity in a priest's pastoral work and continuous improvement. Participants expressed that innovation in the priests' ministry was generated from his ability to learn and to respond to the current context creatively. In management studies, creativity is defined as the production of novel ideas that are useful and appropriate to a given situation (Amabile, 1983; Zimmerer, 2008) and is considered as a personal characteristic that is mostly associated with innovation (Miron, Erez, & Naveh, 2004). Indeed, creativity is not synonymous with innovation, but those two variables are so closely linked that some scholars use the terms interchangeably. In terms of the process, creativity is a key stage in the process of innovation that covers elements, such as development, adoption, and implementation of ideas (Ford, 1996; Zhang & Begley 2011). The finding from the Church context is consistent with a previous study conducted by Miron et al. (2004) in R&D industry which found that creativity was positively related to innovative culture and performance.

Additionally, within the category of personal orientation to innovation, priests also highlighted the importance of self-learning or self-continuous improvement as an important element of innovation. This finding is consistent with previous studies that have suggested the practice of individual learning, such as engaging in a task-related project, may enhance innovation in the organisation by expanding the depth and breadth of one's knowledge (Birdi, 2007; Sung & Choi, 2014). Furthermore, the idea of self-directed learning has been categorised as a vital element of managerial antecedent for innovation (Khosravi et al., 2019).

One possible avenue to explain the importance of continuous learning improvement and being innovative in this context is related to priests' job content or the different task dimensions he must perform and the formal training he received. More specifically, it is plausible that there is a gap between the job demands that a priest encounters in his daily role compared to his formal training in the seminary. Indeed, the activities that a priest performs in his job can have a large impact on his personal learning development. For example, managerial skills such as office management, supervision of subordinates, and financial

management; are three areas that priests must learn independently of the seminary training and thus, they need personal learning to enhance their skills in these subjects. It is likely that these kinds of roles or assignments place the priests in a challenging situation of problems to solve, obstacles to overcome, dilemmas to resolve, and choices to make. It then leads the priest to develop himself in order to accomplish these duties. However, in the context of the priesthood, the components of managerial skills that force priests to learn independently have not been examined. Further study is needed to elaborate on this issue. Overall, interviews revealed that personal learning orientation (e.g., willingness to learn and self-continuous improvement) has been considered as a driver and simultaneously as a form of priest's innovation to accomplish their job. Stated differently, this self-continuous improvement orientation drives priests to be more innovative and find new ways to improve their ministry. Additionally, participants addressed the notion of continuous improvement when replying to questions related to innovation.

Within the theme of one's personal orientation, the third interesting finding is related to the presence of calling itself. More specifically, participants mentioned that all the improvements they made in their ministry, including innovation, is the result or the fruit of living out their calling. Priests who live out their calling will creatively find and observe new ways of doing things in his ministry and thus become more innovative. As such, respondents made a distinction between the existence of a calling and living out the calling itself. In line with this, research on calling has begun to investigate living a calling as the crucial factor to understand how and under what conditions that the existence of calling might bring positive effect on job outcomes (Duffy et al., 2013; Hirschi et al., 2018). From a theoretical standpoint, living the calling might influence the presence of calling and various positive effects of job outcomes, (Hirschi et al., 2018). For example, empirical research has found that living the calling influenced the link between calling and life satisfaction (Duffy et al., 2013) and between calling and career commitment and work meaning (Duffy, Bott et al., 2012). Based on such evidences, it is likely that in the context of the priesthood, living the calling will influence a priest's calling, his ministry, and his innovation in the Catholic Church.

The second theme that emerged from the questions on innovation is related to the cultural or organisational context. More specifically, interviewees made reference to the support from the organisation, the conservative culture that may hinder innovation, collective innovation, and the notion of faithfulness to the tradition. With respect to the organisational culture context, the themes emerged reflect a mixed perception among priests concerning

innovation. To some extent, some participants indicated enthusiasm when addressing innovation in the Catholic. They understand that innovation may occur in various forms and it might help to make the Church always be relevant in the changing world. On the other hand, there are also concerns about the boundary of innovation relating to the Church's tradition, custom/ritual, and teaching. More specifically, some participants expressed that any kind of innovation in the Church should be approached cautiously. The alignment with the tradition and potential complaints from the congregations should be taken into consideration before innovation takes place.

This finding is interesting as it relates to the degree of orientation to innovation in the Church Catholic. In other words, the concern is whether the Catholic Church provides a supportive or innovative climate for the priests. In the management literature, an innovative climate is defined as one's perception of the enduring features of an organisation which is open to new ideas and change as well as being willing to provide resources for innovative initiatives (West & Richter, 2008). Indeed, innovation may challenge the status quo and disrupt interpersonal relationships in the workplace. For this reason, individuals need to feel protection and encouragement from the organisation when they take risks in suggesting something new that may create tensions with others (Choi, 2007). An innovative climate may take form in the presence of encouragement from management and trusting relationships with other members (Patterson et al., 2004). This provides support to ensure that innovation would not harm the individual.

With respect to the innovative climate, the Church has addressed the notion of innovation in different terms. For example, the Church has an old motto: *Ecclesia Semper Reformanda* (The Church must always be reformed) introduced by Karl Barth (1947) (Koffeman, 2015; Woodard-Lehman, 2017). Furthermore, theologians agreed that the second Vatican council (1962-1965) had changed the features of the Church especially towards the changing world and the relationship with other religions (Greeley, 2005). The theme of reformation and transformation has been echoed more often in the past years by the highest Catholic leader, the Pope, who broached the need for the Church to find a new way of evangelisation (Pope John Paul II, 1983). Later, his predecessor, Pope Benedict XVI, went even further by launching the Pontifical Council (a specific commission) for New Evangelisation (2010) (McGregor, 2012).

These pieces of evidence indicate that the Catholic Church acknowledges and expects various kinds of innovative movement to be performed throughout her ministry. Based on

such knowledge, it can be summarised that priests, as Church leaders, are called to be innovative within their ministry. Across every different task, he is expected to consider new ways of evangelisation. However, the present study found a mixed perception and a caution on being innovative, indicating that the innovative climate in the Catholic Church is relatively low or not widespread. This finding suggests that the Church needs to enhance an innovative climate throughout her ministry in order to have more innovative priests. This suggestion is supported by previous studies that found the influence of organisation innovative climate on innovative behaviour (Sagnak, 2012; Shanker et al., 2017) and innovative performance (Balkar, 2015; Sung & Choi, 2014). Nonetheless, none of the above studies were conducted in the context of a religious organisation.

Another important finding on this topic is related to the involvement of the layperson who initiates various kinds of innovation. Even though it appears that the innovative climate of the Catholic Church is relatively limited, there are many movements or events at the congregation level or parish level that indicate forms of innovation, such as multicultural mass, interactive catechesis program, and online administration. Some forms of innovation were initiated by laypersons or generated through discussions with laypersons. These laypersons consisted of parish council members and regular churchgoers. As such, the participants expressed that innovation in the Catholic Church took place mostly at the parish level or in a smaller scope compared to the archdiocese level or even national level. This finding is related to the influence of organisational size, as one element of organisational factors, on management innovation. A meta-analysis study conducted by Khosravi et al. (2019) has found a mixed result examining the effect of organisation size on innovation. Some studies have found larger organisations are more successful in developing management innovation (Damanpour & Aravind, 2012; Ganter & Hecker, 2013). On the other hand, other studies found that smaller organisation have more influence on enhancing innovation (Černe, Jaklič, & Škerlavaj, 2013; Vaccaro, Jansen, Van Den Bosch, & Volberda, 2012).

The findings of this study indicate that it is more likely innovation will take place at the smaller or the more focused level of the Church (e.g., parish level). One possible explanation is that the parish has the best knowledge of its current context and challenges, and thus could give appropriate responses with creative ways and innovation. Overall, this finding extends our understanding of the effect of organisation climate on innovation, particularly within a religious organisation.

3.6 SUMMARY

This chapter has discussed the qualitative exploration of calling, job performance, and innovation in the context of the Catholic Church. Involving 37 interviewees, this study has revealed a number of important constructs related to multi foci of calling, different dimensions of job performance, innovation, and factors that influence the calling–job performance relationship. Several points of discussion have been presented showing some possible explanations of the findings and how they relate to past studies in the relevant topics.

The themes revealed in this first study are crucial in developing measurement of each construct to examine the relationship between calling and job performance, including innovative performance. The next chapter will focus on the scale development process and the quantitative assessment of the variables built from Study 1.

Chapter 4: Study 2 - Scale Development of Different Foci of Calling and Multi-dimension of Job Performance

4.1 INTRODUCTION

The findings of Study 1 indicated important themes for developing constructs to examine the relationship between calling and job performance, including innovative performance. Following the findings of Study 1, Study 2 investigated several scales developed from Study 1 focusing on different foci of priest's calling, multi-dimension of job performance, and innovation. For this purpose, this study engaged two data collections to test the validity and reliability of the scale. Section 4.2 describes the preliminary data analysis using a pilot survey (N=72). Following the pilot survey, a second survey was conducted with a bigger sample (N=404) to retest the validity and credibility of the relevant variables (Section 4.3). This process was undertaken to ensure that the variables and the items generated from Study 1 were meaningful and distinctive. Section 4.4 discusses the findings and demonstrates multiple foci of a priest's calling and different dimensions of a priest's job performance. Finally, Section 4.5 summarises this chapter.

4.2 PILOT STUDY

This pilot study was the first data collection in investigating the relevant variables informed from Study 1. The aims of the pilot study was to identify initial variables, to reduce the number of items that did not merge to any factor loadings, and to test the validity of the items. For this purpose, a number of exploratory factor analyses were conducted using SPSS version 26.

4.2.1 Methods

Participants and Organisations

A purposive sampling method was utilised in this study to investigate the validity and credibility of the survey questions. More specifically, the researcher utilised his network to approach potential participants. As the researcher has a good working relationship with a number of potential organisations and their members, the researcher contacted them via email and phone to invite them to participate in the study. The researcher also advised the potential

participants that this study is voluntary. As such, 120 priests who work in two regions (Australia – Brisbane and Indonesia – Jakarta) were approached to test the scales developed on multi foci of calling, multi-dimension of job performance, and innovation. Overall, 72 priests participated in the pilot study survey. They came from two different regions and were affiliated to 10 different organisations (dioceses and religious orders).

Region A was located in Australia. In total, 50 surveys were sent to the priests in this region with 17 responses received by the researcher. The respondents' age ranged from 34 to 70, $M = 49.06$, $SD = 11.15$. Of the respondents, 12 were diocesan priests and five were religious priests. Participants in this region reported their education levels as Bachelor degree (6.25%), Graduate Certificate (6.25%), Master-degree (62.5%), and Doctoral degree (25%). With respect to ethnic background, participants described their background as African (25%), Asian (25%) and Caucasian (50%). Meanwhile, in terms of types of work, priests from this region served the Church in various types of mission, parish priest (56.25%), associate parish priest (18.75%), and others (25%). Mean for tenure of priesthood for participants in this region was 19.5 years ($SD=14.8$)

Region B was located in Indonesia. Overall, 70 surveys were distributed to a range of priests who work in this region with 55 of them participated in the survey. Forty-four respondents were diocesan priests and 11 were religious priests. Indonesian participants reported education level as Bachelor degree (30.90%), Graduate Certificate (1.81%), Master-degree (58.18%), and Doctoral degree (9.09%). All participants were Asian (100%) and were serving the Church in different types of ministry, such as parish priest (25.45%), associate parish priest (27.27%), Diocesan commission chair (10.90%), education executive committee (18.18%), and others (18.18%). Mean for tenure of priesthood for Indonesian participants was 14.6 years ($SD=11.57$).

Procedure

The potential participants were invited to take part in this study using their work email address. In the email invitation, the researcher introduced himself and presented a brief overview of the study and the link to participate in the online survey. Furthermore, in the same email, the researcher attached the formal invitation letter approved by the QUT Research Ethics Committee. As this study had two online surveys, the researcher also advised participants that there would be another survey in the near future which they would also be invited to join.

Prior to the distribution of the survey, several steps were taken. First, the scale was developed from the interviews and from the related existing scales. Eventually, the scale was sent to the expert review panel. This step was taken to ensure the understandability of the survey items for the participants. The expert review involved three priests and one bishop from Australia who kindly voluntarily read and analysed the survey draft. Some minor comments were generated from this process, especially relating to language expression. Second, as the study involved Indonesian participants, a back-translating process was employed to check the accuracy of translation ensuring that the participants had the same understanding of the survey items as the researcher. This back-translating process involved two bilingual Indonesian priests who translated the Indonesia translation back to English without knowing the original version. A few minor suggestions, especially in terms of expression, were made through this process. Also, all the relevant documents (invitation letter, participant information sheet, and consent form) were available in both languages and distributed based on the participant's mother language.

Measures

Calling

Items on calling were developed from the exploratory study of Study 1. Overall, there are four prominent foci of priest calling: servant, pastor, accompaniment, and social empowerment. The survey items for each construct were taken from the interview manuscript (verbatim) which reflect a priest's different foci of their calling and were rated using a Likert Scale from 1 to 5 (strongly disagree to strongly agree). There were six items of calling as a servant identified (e.g., "I'm called to be a servant of God via the Church"). Six items were developed on the scale of calling as a pastor (e.g., "I'm called to lead the congregation towards God"). Meanwhile, the calling of accompaniment was measured by seven items (e.g., "I have a calling to help people as they face their life circumstances"). Lastly, the calling of social empowerment consisted of five items (e.g., "I believe I have been called to serve the needy").

Living out calling. This pilot study of Study 2 also employed a validated living out calling scale that is related to one's perception of their job as a calling. This scale was established by Duffy, Allan, Autin, and Bott (2012). An example item is "I am currently working in a job that closely aligns with my calling."

Multi-dimension of Job Performance

Interviews from Study 1 revealed 10 dimensions of priest's performance. Items measuring each scale were derived from the participants' perception about a high-performing priest and from related existing scales. All of the items were measured using a Likert Scale from 1 to 5 (strongly disagree to strongly agree).

Man of Prayer. Items for this scale were adapted from CARA pool priest survey (2002) and consist of five items (e.g., "I regularly visit my spiritual director.").

Empathy. Items for measuring priest's empathy were adapted from the altruism organisational citizenship behaviour scale (Podsakoff, MacKenzie, Moorman, & Fetter, 1990) (e.g., "I am always ready to lend a helping hand to those around me") and supplemented by the participants' perception gathered through interviews (e.g., "I visit the congregations regularly"). Overall, there were 11 items measuring empathy in a priest ministry.

Integrity and Authenticity. The scale for this construct were adapted from two existing scale of Servant Leadership scale (Liden, Wayne, Zhao, & Henderson, 2005) and the Authentic Leadership Inventory scale (Neider & Schriesheim, 2011). There are 12 items for this scale (e.g., "I have a strong internal moral standard that guides my actions").

Commitment. Overall, there were six items measuring priests' commitment to their mission. The items were adapted from the existing scale of General Social Survey (Lincoln & Kallerberg, 1992) and Nonprofit Engagement and Innovation Survey (Newton, 2019). The example item is "I am excited about doing my mission."

Professionalism. Eight items were used to measure priest's professionalism in their ministry. These items were adapted from the existing scale of In-Role Behaviour (Williams & Anderson, 1991) and CARA pool priest survey (2002). An example item is "I work hard to complete assigned duties in my mission."

Teamwork. Items for measuring priest's performance related to teamwork were adapted from self-reported inventory scale (Newton, 2014) and Organisational Citizenship Behaviour (OCB) individual initiatives scale (Moorman & Blakely, 1995). Overall, there were seven items for investigating this scale (e.g., "I motivate team members to express their ideas").

Harmony in the workplace. Seven items were used to measure priests' perception about how they strive to maintain harmony in the workplace (e.g., "I take steps to try to prevent problems with co-workers"). These items were adapted from OCB Courtesy scale (Podsakoff et al., 1990).

Team leader. To measure a priests' perception of their performance as a team leader, seven items were used (e.g., "I provide my team members with a clear direction on their responsibility to reach our goals"). These items were adapted from the self-reported inventory scale (Newton, 2014).

Pastoral administration. Overall, there were five items used to measure priests' performance related to administrative tasks. These items were derived from the explorative interviews in Study 1. An example of the items is "I provide a high quality of pastoral administration."

Visionary. Five items were used to measure a priest's vision in their ministry (e.g., "I have a clear sense of where we need to be in five years"). These items were adapted from Nonprofit Engagement and Innovation Survey (Newton, 2019).

Innovation

There were two prominent categories that revolved around orientation to innovation: individual context and organisational context. The first focused on perception of innovative movement within their workplace, while the latter describes various factors that influence innovative behaviour among the participants.

Creativity. Overall, seven items were used to measure participant's creativity. These items were adapted from Nonprofit Engagement and Innovation Survey (Newton, 2019). An example item is "I often come up with creative solutions to problems at work."

Continuous improvement. The scale for this construct were informed by the interview and adapted from two existing scales of Positive Work Behaviour: Lehman and Simpson (1992) and Peccei and Rosenthal (1997). There are four items for this scale (e.g., "I make it routine to make suggestions about how to improve my ministry").

Organisational context of Innovation – Innovative Climate.

Collective Innovation. Seven items were used to measure a priest's perception of collaborative innovation (e.g., "We work together as team members to identify and capture opportunities"). These items were adapted from the validated scale of The Building Block of Innovation Survey (Newton, 2011).

Organisational support for Innovation. This scale consisted of five items and was adapted from Nonprofit Engagement and Innovation survey (Newton, 2019). An example item is "My diocese/order provides priest with training on innovation and pastoral creativity."

Conservative values. Items for measuring participants' perception on conservative values which might hinder innovation on the Catholic Church were derived from explorative studies via interview. Overall, there were four items for this scale (e.g., "There are many rules, policies, teachings, and traditions that need to be considered before making changes in the Church's life").

Faithfulness to tradition. Similar to the conservative values scale, this scale was also built from interviews with the participants. Overall, four items were employed to capture a priest's perceptions of the notion of being faithful towards the tradition amid the need to innovate (e.g., "I try to respect the status quo when I come up with new ideas and ways of doing things").

4.2.2 Overview of the Analysis

Overall, a number of exploratory factor analyses (EFAs) were undertaken on the scales developed. Due to the nature of the items that were mostly derived from the interviews, the EFAs were conducted using SPSS 26.0 with Principal Component Analysis and Varimax Rotation in each analysis. In each of the scales, statistical investigation was assessed covering the values of sampling adequacy, Bartlett's Test of Sphericity, and the eigenvalues of the factor loading. Items that were loaded below .5 or cross loaded into more than one factor were removed. Additionally, a reliability test was performed to ensure that the items reflected the scale.

4.2.3 Result

Multi foci of calling

With respect to the priest's different foci of calling, a total of 23 items were subjected to factor analysis. Results reveal that the Kaiser-Meyer-Olkin measure of sampling adequacy was .68 indicating an adequate sample size for conducting a factor analysis and above the recommended minimum threshold of .60 (Tabachnick & Fidell, 2001). Bartlett's Test of Sphericity indicated that the correlations between variables were acceptable and significant to support a factor solution, ($\chi^2(136) = 570.077, p < .001$). The eigenvalues score revealed that there were five factors solutions that emerged with a value > 1 explaining 71.25% of the total variance. Following the information gained from Study 1, the first four foci of calling were labelled as follows: Calling as a servant (factor 1), calling of social empowerment (factor 2), calling as a pastor (factor 3), and calling of accompaniment (factor 4). The variances explained by factor one, two, three, and four were 31.34%, 14.34%, 10.51%, and 8.32%,

respectively. The fifth factor was labelled as ‘calling of befriending’ as the items revolved around a priest’s focus of their calling as a friend for all. However, factor 5 – calling of befriending – was removed from the analysis as there were only two items in this factor.

As per Table 4.1, the remain four factors indicated different foci of a priest’s calling which revolved around the theme of servant ($R=.82$), pastor ($R=.86$), accompaniment ($R=.74$), and social empowerment ($R=.79$). In this analysis, several items were removed as they loaded into more than one factor or very similar with another item in the same construct.

Table 4.1. Exploratory factor analysis on calling items

Calling items	Factors and Factor Loadings			
	Servant	Pastor	Accompaniment	Social Empowerment
I'm called to be a servant of God via the Church	.89			
My calling is to participate in the Church's mission	.79			
I believe that I have been called by God to serve Him through the Church ministry	.77			
I'm called to witness God's love for the congregation by leading the prayer service	.65			
The most important aspect of my job is to take part in the work of the Church*	.30	.76		
My calling is to serve God*	.35	.77		
My calling is to lead people towards holiness		.86		
I am called to become the spiritual leader of the congregation		.83		
My calling is to offer God's love by leading the Church's celebration of sacraments		.63		
I believe that I have been called to be a shepherd who guides the people to God*		.55	.46	
I'm called to lead the congregation towards God*	.29	.70		
I have a calling to accompany the people of God as they discern life decisions			.81	
My calling is to accompany the congregation as they deal with various kinds of life issues			.81	
I am called to accompany people of God as they encounter different difficulties throughout life			.78	
I have a calling to advise the people of God in making their decisions*		.56	.54	
My calling is to eradicate poverty				.83
My calling is to help the poor to have a better life				.82
I have been called to deal with issues related to poverty				.78
I have been called to serve the poor				.77
I believe I have been called to serve the needy*				.70

Note. * Items that have been removed from the analysis

Multi-dimension of priest's job performance

Several EFAs were conducted on the items related to multi-dimension of priest's job performance. Overall, there were 11 analyses conducted to investigate the validity of the scale and to reduce some items of the survey which did not load to the relevant factors.

Man of Prayer

Five items measuring a priest's level of religious life were subjected to exploratory factor analysis. As expected, there was only one factor emerged from the EFA analysis with eigenvalue score > 1 explaining 43.40% of the total variance. The Bartlett's Test of Sphericity showed that some correlations among the items existed ($\chi^2(10) = 48.875, p < .001$). Results also revealed that the score of Kaiser-Meyer-Olkin (KMO) which assess the adequacy of sample size for conducting factor analysis was .69 indicating an adequate sample size for the EFA. The reliability score for this scale was .65. Lastly, one item was removed from the data as its loading score was below 0.5. The overall items for this scale are presented in Table 4.2.

Table 4.2. EFA on man of prayer

Man of Prayer items	
I do my private spiritual reflection	.76
I pray privately each day	.74
I regularly receive the sacrament of penance	.70
I regularly visit my spiritual director	.58

Empathy

An EFA was undertaken on 11 items related to priest's perception about empathy. Results revealed that there were four factors emerged with eigenvalue > 1 . However, the fourth factor was removed because it had only two items. Another two items were removed from the analysis as they were cross loaded onto two factors. Factor one was labelled "Empathy" ($r = .80$) and consisted of four items. This scale was related to a priest's level of understanding towards other's feeling. Meanwhile, factor two was labelled "Presence" ($r = .77$) as it revolved around priest's availability to present and to be with the people. There were three items measuring factor two. Lastly, the third factor was labelled "Helping others" ($r = .65$). It encompassed three items and related to a priest's willingness and compassion towards the needy. The total variance explained by these three factors was 63.58%. The variance explained by factor one, two, and three individually were 32.52%, 16.37%, and 14.66%, respectively (Tabachnick & Fidell, 2001). The sampling adequacy score (KMO) for

this scale was .62 with the Bartlett's Test of Sphericity was $\chi^2(55) = 297.896$, $p < .001$. The overall items which were loaded into three different factors are presented in Table 4.3.

Table 4.3. EFA on empathy

Empathy items	Factor and Factor Loadings		
	Empathy	Presence	Helping others
I am known as an empathetic priest	.86		
I understand and share the feelings of others	.84		
I genuinely care about other's feelings	.76		
I take time to understand other's feelings	.66		
I visit members of my congregation regularly		.91	
I spend time visiting the sick		.79	
I take time to be with the members of my congregation		.70	
I am always ready to lend a helping hand to those around me			.85
I show support and care for others			.83
I approach my calling with a strong sense of compassion			.79

Integrity

The six items of the integrity scale were subjected to EFA to determine the number and nature of the factors. Results revealed that there was only one factor that emerged with eigenvalue score > 1 explaining 54.62% of the total variance. The KMO score for this scale was .85 demonstrating a good sample size. The Bartlett's Test of Sphericity showed that there were some correlations among the items ($\chi^2(15) = 134.912$, $p < .001$). Lastly, the reliability score for items related to integrity was .82. Table 4.4 presents the factor loading of the items for this scale.

Table 4.4. EFA on integrity

Integrity items	
I demonstrate integrity in my ministry	.85
I behave consistently in a way that reflects my beliefs	.81
I have a strong internal moral standard that guides my actions	.75
I resist pressure to do things contrary to my beliefs	.70
I am honest about my strengths and weaknesses in approaching my role as a priest	.65
I use my core belief to make decisions	.63

Upholding Church's values

As per Table 4.5, the factor analysis revealed that six items on this scale were loaded into two factors. The first factor was labelled 'upholding the values' ($r=.79$) and consisted of three items. The items of this scale revolved around priest's commitment to uphold the Church's values in their life. Meanwhile, the second factor also had three items and was named as 'Church values' influence' ($r=.65$). This second scale revolved around how the Church's values influence a priest's ministry and life. The total variance explained by these two factors was 67.01%. The variance explained by factors one and two were 48.87% and 17.13%, respectively. The Bartlett's Test of Sphericity was $\chi^2(15) = 125.517$, $p<.001$ and the KMO score was .75 indicating the adequacy of the sample size. In the further analysis, factor two was not included in the analysis, as the items were more related to organisational support for a priest's performance rather than a particular dimension of a priest's performance.

Table 4.5. EFA on upholding church's values

Upholding values items	Factor and factor loadings	
	Upholding values	Values' influence
I uphold Catholic values and ethics in how I behave and work with my congregation	.90	
I uphold Church values as a guidance in my ministry	.80	
I have similar values with the Church	.72	
The Church's teaching and values are the source of my moral guidance		.83
I draw on the Church's core values in making decisions		.75
I would not compromise the Church's ethical principles in order to be a well-liked person		.67

Commitment

The six-items measuring priest's commitment were assessed using EFA to check the validity and the loading scores of each of the items. As expected, only a single factor emerged from the EFA ($r=.85$). The test of sampling adequacy (KMO) was .83 indicating that the sample size was sufficient to undertake the analysis. Furthermore, the Bartlett's Test of Sphericity was $\chi^2(15) = 196.101$, $p<.001$ showing a support for factor solutions. Table 4.6 presents the factor loading of each scale.

Table 4.6. EFA on commitment

Commitment items	
I'm faithful and committed to my mission	.88
I always obey the mission appointed to me	.85
I never complain about my mission appointment	.83
I accept my mission wholeheartedly	.76
I am excited about doing my mission	.74
I am enthusiastic to accomplish my mission with great responsibility	.57

Professionalism

An EFA was conducted on eight items measuring priest's level of commitment. Results revealed that two factors emerged from the analysis. These two factors explained 58.83% of the total variance with each factor contributing 43.85% and 15.98%, respectively. However, factor two had only two items, and thus was removed from the overall analysis. Another one item was also removed as it loaded into two factors. The KMO score for professionalism ($r=.73$) scale was .80 and the Bartlett's Test of Sphericity was $\chi^2(28) = 171.113$, $p<.001$. The factor loading of the items is presented in Table 4.7.

Table 4.7. EFA on professionalism

Professionalism items	
Fulfill my responsibilities specified in my job description to my best ability	.87
Put a great deal of effort into performing the roles expected of me as a priest	.83
Work hard to complete assigned duties in my mission	.78
Undertake the core parts of my job to the best of my ability	.71
Perform my role with the utmost professionalism	.66

Teamwork

A factor analysis was conducted on eight items assessing a priest's level of teamwork. There were two factors that emerged from the analysis with eigenvalue score > 1 , explaining 64.33% of the total variance. Factor one encompassed three items and was labelled "working in team" ($r=.77$) as it revolved around a priest's ability to be with his team and contribute to the work of the team. Meanwhile factor two has three items and was labelled "working with

team” ($r=.68$) as it reflected a priest’s ability to work together with his colleagues towards the common goal. Factor one and factor two individually contributed to the total variance of 49.07% and 15.26%, respectively. Two items were removed from this analysis as they loaded into both factors. The KMO score for teamwork scale was .72 and the Bartlett’s Test of Sphericity was $\chi^2(21) = 162.516$, $p<.001$. The overall items and their factor loadings are presented in Table 4.8.

Table 4.8. EFA on teamwork

Teamwork items	Factor and factor loadings	
	Working in team	Working with team
I listen to the concerns of my team	.85	
I motivate team members to express their ideas	.79	
I seek to resolve conflict among team members	.71	
I work with fellow priests and parish team-members towards achieving our common goals		.84
I adapt to the needs of the team		.77
I work with my colleagues in order to meet the goals of the team		.63

Maintaining Harmony

A factor analysis on the seven items assessing priest’s perceptions about maintaining harmony revealed only one factor solution. This factor explained 59.07% of the total variance and the reliability score for this scale was .88. Furthermore, the Bartlett’s Test of Sphericity was $\chi^2(21) = 275.134$, $p<.001$ indicating some correlation between the items and supporting for the factor solutions. Meanwhile the test of sample adequacy (KMO) for this scale was relatively high (.83) showing an adequate sample size for the analysis. The overall items of this scale are presented in Table 4.9.

Table 4.9. EFA on maintaining harmony

Maintaining harmony items	
I work with my co-workers to resolve problems that would support a harmonious workplace	.90
I consider the impact of my actions on my co-workers	.81
I take steps to try to prevent problems with co-workers	.76
I value the sense of community in my mission	.75
I take action to create a harmonious workplace	.71
I take steps to facilitate team harmony	.68
I work hard to ensure a harmonious team that respects opinions	.65

Team leader

Seven items assessing a priest's level of team leadership were subjected to EFA. Results revealed that only one factor emerged from the analysis with an eigenvalue score > 1 explaining 53.78% of the total variance. The Bartlett's Test of Sphericity showed that there were some correlations among the items ($\chi^2(21) = 194.821, p < .001$). Results also revealed that the KMO score was .82 indicating an adequate sample size for the EFA. The reliability score for the team leadership scale was .84. Table 4.10 presents the overall items and the factor loadings for this scale.

Table 4.10. EFA on team leader

Team leader items	
I facilitate team discussions on emerging issues	.79
I delegate workload to my colleagues and team members appropriately and fairly	.78
I provide my team members with a clear direction on their responsibility to reach our goals	.77
I set up processes to ensure planned implementation take place	.75
I set appropriate standards of behaviour among the team members to reach our goals	.72
I motivate and empower my team members	.71
I treat my team members and parish/mission staff as individuals, support and encourage them	.59

Pastoral Administration

The five items related to pastoral administration were subjected to EFA to determine the number and nature of the factors. As expected, there was only one factor that emerged from the analysis with an eigenvalue score > 1 explaining 73.25% of the total variance. The KMO score for this scale was .88 demonstrating a good sample size for conducting the analysis. The Bartlett's Test of Sphericity showed that there were some correlations among the items ($\chi^2(10) = 211.584, p < .001$). Lastly, the reliability score for this scale was .90. Table 4.11 presents the factor loadings of each item for this scale.

Table 4.11. EFA on pastoral administration

Pastoral administration items	
I manage my parish administration well	.88
I complete my administration responsibility in line with the archdiocesan' standards	.87
I provide a high quality of pastoral administration	.85
I carry out pastoral administration in an orderly manner	.84
I spend time regularly to manage administrative issues	.80

Visionary Leadership

An EFA was conducted on four items assessing priest's perceptions of visionary leadership. A single factor emerged from the analysis explaining 73.69% of the total variance. The KMO score for visionary leadership ($r=.73$) scale was .77 indicating an adequate sample size for conducting the factor analysis. Lastly, the Bartlett's Test of Sphericity was $\chi^2(6) = 157.940$, $p < .001$ showing some correlations between the items. The factor loading of the items is presented in Table 4.12.

Table 4.12. EFA on visionary leader

Visionary leadership items	
I communicate a clear and positive vision of the future for my parish	.90
I communicate a clear vision outlining where my parish is going	.88
I have a clear sense of where we (the parish) need to be in 5 years	.85
I challenge my team members to think about current problems in new ways	.78

Innovation

Overall, there were two exploratory factor analyses conducted on the scales related to a priest's perception about innovation: creativity and continuous improvement.

Creativity

Overall seven items of creativity were subjected to EFA assessing the number and the nature of the factors. Result revealed that, as expected, only one factor emerged from the analysis explaining 64.38% of the total variance. The adequacy of the sample size was assessed with the KMO (.84) value indicating a good sample size. Bartlett's Test of Sphericity showed that there were some correlations among the items ($\chi^2(21) = 307.966$, $p < .001$) and thus, supporting the factor solution. Lastly, the reliability score for this scale was .91. Table 4.13 presents the factor loadings of each item for this scale.

Table 4.13. EFA on creativity

Creativity items	
In my ministry, I produce many new ideas to support growth in the community	.86
I often come up with creative solutions to problems at work	.83
I bring and share new creative ideas with others that might improve the Church's life	.81
My parish and community see me as a good source of creative ideas and solutions to problems	.79
I continuously innovate in my ministry	.78
I suggest new ways of performing work tasks	.77
I search out new techniques, technologies, processes, and ideas in my ministry	.75

Continuous Improvement

A four-item measuring continuous improvement was assessed using EFA to check the number of the factor and the loading scores of each of the items. Results revealed that only a single factor emerged from the analysis with eigenvalue >1 and explained 65.56% of the total variance. The reliability score for this scale was relatively high (.81). The test of sampling adequacy (KMO) was .80 indicating that the sample size was adequate to conduct the analysis. Furthermore, Bartlett's Test of Sphericity was $\chi^2(6) = 94.765$, $p < .001$ showing support for factor solutions. Table 4.14 presents the factor loading of each scale.

Table 4.14. EFA on continuous improvement

Continuous improvement items	
I search for any work-related new information and knowledge which may help improve the quality of work I do	.83
I am working to improve the way I undertake my job as a priest	.82
I make it routine to make suggestions about how to improve my ministry	.81
I discuss with my supervisor and team members ways to improve our ministry	.77

Factors Influencing Innovations

As informed by Study 1, there are internal and external factors that potentially influence one's innovation in the workplace. With regard to the context of this study and the research question, this study proposes that the internal factor of a priests' creativity is the level of living the calling. Meanwhile, the external factors of innovation, which refer to the organisation innovative climate, consist of four elements: organisational support for innovation, conservative values, collective innovation, and faithfulness to the tradition.

Living the Calling

The four items of living the calling scale were subjected to EFA. The results indicated that only one factor emerged from the analysis contributing 69.08% of the total variance. The Bartlett's Test of Sphericity showed support for factor solution and that there were some correlations among the items existed ($\chi^2(6) = 127.375, p < .001$). Furthermore, the KMO score was .78 indicating an adequate sample size for the EFA. The reliability score for this scale was .84. The overall items and their loadings scores are presented in Table 4.15

Table 4.15. EFA on living the calling

<u>Living the calling items</u>	
By performing a priest's role, I am living out my calling	.89
I am currently working in a mission that is aligned with my calling	.88
I am consistently living out my calling in my work as a priest	.79
I have regular opportunities to live out my calling	.75

Organisational Support for Innovation

The scale of organisational support for innovation, which has five items, was subjected to EFA using SPSS. Result revealed a single factor emerged from the analysis contributing 64.67% of the total variance. The KMO score for this scale was .75 demonstrating an adequate sample size for conducting the factor analysis. The Bartlett's Test of Sphericity indicated that there were some correlations among the items ($\chi^2(10) = 195.066, p < .001$). Lastly, the reliability score for items related to this scale was .86. None of the items were removed. Table 4.16 presents the factor loadings for the organisational support for innovation scale.

Table 4.16. EFA on organisational support for innovation

<u>Organisational support for innovation items</u>	
My diocese/order gives me clear guidelines to implement innovation or pastoral creativity	.86
Priests' pastoral creativity and new ideas are valued by the diocese/order	.83
My diocese/order encourages and supports me to innovate in my ministry	.82
My diocese/order provides priest with training on innovation and pastoral creativity	.78
My diocese/order provides me with coaching on how to be innovative	.71

Conservative Values

One factor with eigenvalues > 1 was identified as underlying the four items questionnaire measuring priest's perceptions of conservative values. This factor accounted for 56% of the variance. The KMO value is .75 which suggests that the data is suitable for the factor analysis. Bartlett's Test of Sphericity value supports the suitability of the data for the

analysis. ($\chi^2(6) = 58.483, p < .001$). Lastly, the reliability score for this scale was .74. The loading of each of the items is presented in Table 4.17.

Table 4.17. EFA on conservative values

Conservative values items	
In my ministry, some people often complain if new changes take place	.80
In my workplace, new ways of thinking are questioned	.77
In the Catholic Church context, the idea of innovation is challenged as not being faithful to the traditions and ritual customs of the Church	.74
There are many rules, policies, teachings, and traditions that need to be considered before making changes in the Church's life	.69

Collective Innovation

A seven-item measuring collective innovation was subjected to factor analysis. As expected, a single factor loading emerged with an eigenvalue > 1 explaining 58.61% of the total variance. The Bartlett's Test of Sphericity ($\chi^2(21) = 244.814, p < .001$) and the KMO score (.79) indicated that the data was suitable for conducting the factor analysis. The reliability score for this scale was .89. One item was removed from the data as its loading score was below .5. Table 4.18 presents the nature of the items.

Table 4.18. EFA on collective innovation

Collective innovation items	
I encourage my parish team in creative problem-solving	.88
In my mission/parish, people work collaboratively to implement new ways of doing thing	.83
We encourage teams throughout the organisation to work together to develop new ideas and practices	.79
I encourage members of my mission/parish to pursue new opportunities	.77
In my mission/parish, I encourage team members to proactively take the initiative to innovate	.77
We work together as team members to identify and capture opportunities	.75

Faithfulness to tradition

A factor analysis was conducted on four items revolving around the notion of faithfulness to the tradition. There was a single factor that emerged from the analysis with an eigenvalue score > 1 , explaining 55.10% of the total variance. Results also revealed that the test of sampling adequacy (KMO) was .68 indicating that the sample size was adequate to conduct the analysis. Furthermore, Bartlett's Test of Sphericity was $\chi^2(6) = 75.291, p < .001$. Lastly, the reliability score for this scale was .74. One item (Q48_2) was removed from the data as it loaded below 0.5. The factor loading for each of the items is presented in Table 4.19.

Table 4.19. EFA on faithfulness to tradition

Faithfulness to tradition items	
I am aware of and preserve the Church tradition when I try to make changes in my ministry	.90
I do my best not to violate the Church's Traditions when I innovate	.77
I try to respect the status quo when I come up with new ideas and ways of doing things	.76

Further, a single EFA was undertaken on all the items related to organisational factors influencing innovation. Result revealed five different constructs with eigenvalue >1. However, factor 5 has only two items and thus, was removed from the analysis. Those items are Q46_4 (“*My diocese/order provides priest with training on innovation and pastoral creativity*”) and 46_5 (“*My diocese/order provides me with coaching on how to be innovative*”). The remaining 4 factors supports the finding of Study 1 that informed four different organisational factors that influence innovation. Table 4.20 presents the factor loadings for each items.

Preliminary Data Analysis

Descriptive data (means and standard deviations) and intercorrelations among the focal variables for the whole sample of the pilot study of Study 2 (N=72) are displayed in Table 4.20. Overall, most correlations, except some correlations involving creativity and continuous improvement, were low to moderate indicating that multicollinearity was not a serious threat to the analyses (Tabachnick & Fidell, 2001). Inspection of Table 4.21, in particular, reveals that the correlations between calling and innovation, and between calling and multi-dimension of job performance variables ranged from low to moderate levels, $r=.17$ to $r=.44$

Table 4.20 EFA on all the items related to organisational factors influencing innovation

Organisational factors related to innovation	Factors and Factor Loadings			
	Org support for innovation	Collective innovation	Conservatism	Faithfulness to tradition
Priests' pastoral creativity and new ideas are valued by the diocese/order	.89			
My diocese/order encourages and supports me to innovate in my ministry	.85			
My diocese/order gives me clear guidelines to implement innovation or pastoral creativity	.79			
I encourage my parish team in creative problem-solving		.85		
In my mission/parish, people work collaboratively to implement new ways of doing thing		.83		
I encourage members of my mission/parish to pursue new opportunities		.78		
We encourage teams throughout the organisation to work together to develop new ideas and practices		.78		
In my mission/parish, I encourage team members to proactively take the initiative to innovate		.77		
We work together as team members to identify and capture opportunities		.76		
In my parish, new ways of thinking and ideas are supported*		.51		
In the Catholic Church context, the idea of innovation is challenged as not being faithful to the traditions and ritual customs of the Church			.78	
In my ministry, some people often complain if new changes take place			.77	
There are many rules, policies, teachings, and traditions that need to be considered before making changes in the Church's life			.72	
In my workplace, new ways of thinking are questioned			.69	
I try to respect the status quo when I come up with new ideas and ways of doing things				.89
I consider the traditions of the Church while considering new ways to approach current problems and challenges in the Church				.79
I do my best not to violate the Church's Traditions when I innovate				.75
I am aware of and preserve the Church tradition when I try to make changes in my ministry*				.40

Note. *Item removed from the analysis (factor loading equal or below .5), Org support for innovation: Organisational support for innovation

Table 4.21. Descriptive data for focal variables in Study 2

Variables	Mean (SD)	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
1. C-Servant	4.49 (.57)	(.82)																								
2. C-Soc Empower	3.82 (.78)	.27*	(.85)																							
3. C- Pastor	4.45 (.46)	.32*	.04	(.74)																						
4. C- Accompaniment	3.69 (.95)	.25*	.39**	.17	(.81)																					
5. Man of prayer	4.16 (.50)	.16	.24*	.18	.15	(.68)																				
6. Empathy	3.90 (.63)	.15	.32**	.14	.34**	.22	(.80)																			
7. Presence	3.89 (.74)	.19	.16	.24*	.20	.42**	.14	(.77)																		
8. Helping others	4.35 (.43)	.10	.13	.10	.12	.48**	.25*	.21	(.67)																	
9. Integrity	4.24 (.50)	.32**	.28*	.15	.23	.21	.00	.40**	.36**	(.83)																
10. Uphold Values	4.36 (.51)	.34**	.16	.03	.10	.14	-.04	.20	.20	.43**	(.79)															
11. Commitment	4.34 (.50)	.18	.22	.04	.19	.36**	.24*	.21	.55**	.48**	.40**	(.85)														
12. Professionalism	4.43 (.42)	.38*	.39**	.24*	.19	.40**	.11	.36**	.44**	.56**	.41**	.68**	(.85)													
13. Teamwork 1	4.26 (.47)	.18	.22	.26*	.29*	.28	.19	.47**	.48**	.54**	.25*	.39**	.56**	(.77)												
14. Teamwork 2	4.31 (.51)	.07	-.07	.11	-.02	.28*	.04	.30*	.35**	.03	.11	.23*	.22	.40**	(.68)											
15. Harmony	4.32 (.42)	.24*	.15	.28*	.24*	.19	.19	.35**	.33**	.45**	.29*	.56**	.53**	.55**	.19	(.88)										
16. Team leader	4.24 (.45)	.25*	.28*	.10	.30*	.35**	.20	.43**	.49**	.42**	.40**	.52**	.58**	.58**	.32**	.50**	(.84)									
17. Pastoral admin	4.21 (.58)	.28	.14	.15	.12	.17	.07	.45**	.18	.42**	.26*	.24*	.28*	.46**	.40**	.28*	.24*	(.90)								
18. Vision	4.18 (.58)	.14	.18	.30**	.11	.29*	.19	.45**	.41**	.53**	.24*	.47**	.59**	.63**	.32**	.41**	.51**	.38**	(.87)							
19. Creativity	4.03 (.55)	.32**	.48**	.24*	.24*	.36**	.40**	.31**	.46**	.47**	.12	.56**	.66**	.48**	.10	.41**	.52**	.23*	.57**	(.91)						
20. Cont. Improvement	4.09 (.55)	.31**	.29*	.06	.22	.39**	.22	.31**	.48**	.53**	.29*	.62**	.69**	.54**	.24*	.48**	.59**	.21	.60**	.72**	(.81)					
21. Living calling	4.38 (.61)	.20	.05	.27*	.08	.29*	.11	.12	.47**	.47**	.23	.52**	.45**	.31**	.19	.43	.27*	.20	.30**	.43**	.34**	(.84)				
22. Support Innovation	3.67 (.73)	.04	.14	.23	-.05	.18	-.05	.05	.20	.14	.27*	.29*	.23	.27*	.31**	.39**	.26*	.11	.15	.19	.19	.14	(.86)			
23. Cons-Value	3.36 (.69)	.20	-.40	.11	-.03	.07	.10	.22	.08	.10	.11	-.05	.18	.16	.07	.26*	.15	.20	.13	.04	.09	-.13	.14	(.74)		
24. Coll- Innovation	4.06 (.55)	.32**	.46**	.23*	.22	.38**	.41**	.31**	.48**	.48**	.14	.60**	.68**	.51**	.12	.45**	.51**	.23*	.60**	.69**	.75**	.44**	.20	.04	(.89)	
25. Faithful to tradition	3.89 (.65)	.08	-.52	-.06	.03	-.06	-.07	.07	.06	.06	.25*	.01	-.00	.17	.37**	.13	.06	.21	.11	-.04	.12	.03	.29*	.25*	.04	(.77)

Note. Cronbach's (1951) alpha reliability coefficients appears in the diagonals. Soc empower=Social empowerment; Cont. Improvement=Continuous Improvement; Cons-Value=Conservative values; Support innovation=Organisational support for innovation; Coll- Innovation=Collective Innovation. [*p < .05; **p < .01.

4.3 SCALE DEVELOPMENT – THE SECOND DATA COLLECTION

Following the pilot survey, another data collection was conducted involving a bigger sample (N=404) to retest the validity and credibility of the relevant variables. This process was undertaken to ensure that the variables and the items generated from Study 1 were meaningful and distinctive.

4.3.1 Methods

Participants and Organisations

Catholic priests from two regions (Australia and Indonesia) and several organisations (i. e., Archdioceses, dioceses, and religious orders) were invited to participate in the survey. Overall, 404 priests participated in the survey. In Australia, priests from 26 dioceses and 22 religious orders participated in the survey. Meanwhile, Indonesian participants came from 21 dioceses and 16 religious orders.

Region A

This region covers all the Catholic Priests who serve in Australia. In total, 217 priests participated in the survey. The respondents ages ranged from 26 to 89 years, $M = 57.34$, $SD = 14.75$. The grouping of the participants' age is as follows: age 26-35 (6.86%), 36-45 (20.09%), 46-55 (17.15%), 56-65 (24.01%), 66-75 (21.56%), and above 75 (10.29%)

Of the respondents, 147 were diocesan priests and 70 were religious priests. With respect to this diocese/religious order affiliation, the participants reported several home diocese and orders to which they incardinate. For diocesan priests, the participants came from various dioceses: Adelaide (.49%), Ballarat (2.45%), Brisbane (15.19%), Broken Bay (1.47%), Cairns (.49%), Canberra Goulburn (4.41%), Hobart (1.96%), Lismore (1.47%), Maitland (.49%), Melbourne (14.70%), Parramatta (1.96%), Perth (3.43%), Rockhampton (.49%), Sale (.49%), Sandhurst (0.98%), Sydney (8.33%), Toowoomba (.49%), Townsville (0.98%), and Wollongong (0.98%). Furthermore, among the diocesan priests who serve in Australia, some came from overseas and belong to different overseas dioceses: Bacolod (.49%), Colombo (.49%), Daet (.49%), Ekiti (.49%), Incheon (.49%), Otukpo (.49%), and Umahia (1.47%).

Meanwhile for religious priests, they identified their religious affiliation to different religious orders as follows: CFIC (.49%), Vincentians-CM (1.96%), CMI (0.98%), Somascan-CRS (.49%), Scalabrinian-CS (1.47%), Michaelites-CSMA (.49%), Redemptoris-CSsR (.49%), HGN (.49%), MCBS (1.96%), MLS (.49%), MSC (0.98%), MSSP (1.47%),

Carmelites-OCarm (.49%), Franciscan-OFM (1.96%), Capuchin Friars-OFM Cap (1.96%), OFM Conv (.49%), Dominicans-OP (1.47%), Augustinian-OSA (0.98%), Jesuits-SJ (9.8%), Marist-SM (0.98%), Spiritan (.49%), Soverdis-SVD (2.45%), and not specified (0.98%)

Participants in Australia reported education levels of Diploma (5.39%), Bachelor Degree (24.01%), Graduate Certificate (9.80%), Master degree (46.56%), and Doctoral degree (14.21%). With respect to ethnicity, participants described their background as African (4.90%), Asian (25.98%), Caucasian (62.25%), Hispanic (0.98%), and others (5.88%). Meanwhile, in terms of types of ministry, priests from this region served the Church in various types of appointments, which are parish priest (50.98%), associate parish priest (16.67%), diocesan body-commissions (1.96%), education committee (1.96%) and others (e.g., seminary staffs, academics, spiritual director) (28.43%). Mean of tenure of priesthood for participants in this region was 26.65 years ($SD=16.57$)

Region B

Region B includes all the priests working for different Catholic missions in Indonesia. Overall, 187 priests participated in the survey. Participants' age ranged from 28 to 73 years, $M = 45.34$, $SD = 10.16$. One hundred and nineteen (63.63%) participants were diocesan priests and 68 (36.36%) were religious priests. Participants from this region reported the grouping of their age as follows: age 28-37 (26.73%), 38-47 (29.94%), 48-57 (31.01%), 58-67 (10.69%), and above 68 (1.60%). With regard to home affiliation, the diocesan priests reported home diocese as follows: Agats-Asmat (3.20%), Amboina (1.06%), Atambua (0.53%), Bandung (1.06%), Bogor (1.60%), Ende (0.53%), Jakarta (25.66%), Kupang (1.06%), Makassar (6.95%), Malang (1.06%), Maumere (2.13%), Medan (0.53%), Merauke (0.53%), Palangkaraya (4.81%), Palembang (0.53%), Pangkalpinang (0.53%), Purwokerto (4.27%), Semarang (5.34%), Surabaya (0.53%), Tanjungkarang (0.53%), Weetebula (1.06%). Meanwhile, for religious priests, there were different religious orders which some participants reported as their home organisation. They were CICM (0.53%), Vincentians-CM (0.53%), Passionist-CP (1.06%), Redemptoris-CSsR (0.53%), MSC (3.74%), MSF (4.81%), Carmelites-OCarm (2.13%), Franciscan-OFM (5.88%), Capuchin Friars-OFM Cap (0.53%), Oblates-OMI (0.53%), OSC (1.60%), Salesians-SDB (1.06%), Jesuits-SJ (9.09%), SMM (1.06%), SVD (2.67%), and the Xavierians-SX (0.53%).

Indonesian participants reported education levels of Diploma (0.53%), Bachelor Degree (43.85%), Graduate Certificate (3.20%), Master degree (48.12%), and Doctoral degree (4.27%). All of the participants were Asian (100%) from different ethnic-tribe background

(e.g., Javanese, Chinese, Flores). They served the Church ministry in Indonesia in different types of mission, such as parish priest (31.55%), associate parish priest (23.52%), diocesan commission chair (13.90%), education executive committee (9.09%), and others (e.g., seminary formation, chaplaincy, lecturer) (21.92%). Mean of tenure of priesthood for Indonesians participants was 14.83 years ($SD=9.77$).

Procedure

A purposive sampling method was utilised in this study to examine the nature of the variables related to calling, job performance, innovation, and factor affecting calling–job performance relationship. More specifically, the researcher contacted the president of the Catholic Bishops Conference in Indonesia and Australia advising them about the study and asking for their assistance to distribute the invitation to all the bishops in those regions. The bishops were then expected to circulate the invitation using their network to approach potential participants. In this correspondence, a formal invitation letter approved by the QUT Research Ethics Committee was attached.

To gain more responses, two weeks after the first invitation was sent, the researcher contacted some priest coordinators in Indonesia and Australia. Their email addresses were provided by the Archdiocese of Brisbane and Archdiocese of Jakarta with whom the researcher has a good working relationship. The researcher also advised the potential participants that this study is voluntary.

Similar to the pilot survey, several steps were undertaken to ensure the understandability of the items. The steps involved an expert review process from two priests in each regions who work as academics and a back translation process. Minor suggestions were made based through these processes.

Measure

This survey employed the same survey items as the pilot survey (see 4.2.1), except some items have been removed from the survey as a result of the exploratory factor analyses in the pilot study.

4.3.2 Results of the Exploratory and Confirmatory Factor Analyses

A number of exploratory factor analyses were conducted on all the related scales generated from Study 2: calling (servant, pastor, accompaniment, and social empowerment), multi-dimension of job performance (man of prayer, empathy, presence, helping others, integrity, upholding Church's values, commitment, professionalism, working in team,

working in team, harmony, team leadership, pastoral administration, and vision leader), and innovation (creativity, continuous improvement, living the calling, organisational support for innovation, conservative values, collective innovation, and faithfulness to tradition). Similar to the pilot study, this analysis aimed to investigate the validity of the items and reveal the number and nature of the items related to the factors using a bigger sample (N=404). The factor analyses were conducted using SPSS 26.0 with Principal Component Analysis and Varimax Rotation in each analysis except for the second stage of EFA on multi-dimension of job performance.

Some factor analyses generated the same results as the pilot study, and therefore will not be presented in this section. However, there are some different results as shown below.

Calling

Foci of Priest Calling

After removing some items from the data, a total of 14 items related to different foci of calling was subjected to factor analysis. Results revealed that there were three factors that emerged from the analysis with eigenvalue > 1. Different from the pilot study, the factor analysis in Study 2 revealed that calling as a servant merged with calling as a pastor. This factor then was labelled as 'calling as a servant'. The other two foci of calling (calling of social empowerment and calling of accompaniment) did not change. These three scales explained 61.24% of the total variance. The variance explained by factors one (servant), two (social empowerment), and three (accompaniment) individually were 36.64%, 15.19%, and 9.41%, respectively. The Bartlett's Test of Sphericity showed that some correlations among the items existed ($\chi^2(91) = 2237.533, p < .001$). Results also revealed that the KMO score was 0.86 indicating a good sample size for conducting the analysis. The reliability score for calling as a servant, calling of social empowerment, and calling of accompaniment individually were .84, .80, .85, respectively. One item was removed from the data as it loaded into two factors. Table 4.22 presents the factors revealed and the nature of the items.

To assess the model fit of the different foci of calling, two confirmatory factor analyses (CFA) were undertaken using AMOS 26.0. The first CFA involved four different foci of calling, as informed by the pilot study. Meanwhile, the second CFA only included three different foci of calling. As per Allison (2002), an EM algorithm was used to replace missing data via MVA in SPSS. For the first CFA, results revealed that some fit indices indicated an acceptable model fit, even though they were not considered as a good fit model. The scores of CFI and RMSEA were .92 and .07, respectively. Both were below and above the cut-off point

of $> .95$ for CFI and $< .06$ for RMSEA, respectively (Bagozzi & Yi, 2012; Hu & Bentler, 1999). Furthermore, the value of Standardised RMR was $.062$. This was above the cut-off point of $< .05$.

This result indicated that a modification of the model was necessary. As there was a strong correlation between calling as a servant and calling as a pastor ($.84$) and informed by the result of exploratory factor analysis of Study 3, both scales were merged, and two items were removed from the analysis as they loaded into different factor. After modification, the result from the second CFA (with three focus of calling) revealed a good fit model. More specifically, as per Table 4.23, the score of CFI, RMSEA, and Standardised RMR was $.95$, $.06$, and $.046$, respectively. This result showed a good fit of the model to the data with parameters mostly equivalent to or slightly better than the lower-bound criteria for acceptable fit (Hu & Bentler, 1999). Table 4.24 showed standardised estimates and squared multiple correlations for the three different foci of a priest's calling.

Table 4.22. EFA on calling (N=404)

Calling items	Factor and Factor Loadings		
	Servant	Social empowerment	Accompaniment
I'm called to be a servant of God via the Church	.74		
I believe that I have been called by God to serve Him through the Church ministry	.73		
My calling is to participate in the Church's mission	.73		
My calling is to offer God's love by leading the Church's celebration of sacraments	.70		
My calling is to lead people towards holiness	.67		
I'm called to witness God's love for the congregation by leading the prayer service	.66		
I am called to become the spiritual leader for the congregation	.65		
My calling is to eradicate poverty		.83	
My calling is to help the poor to have a better life		.82	
I have been called to deal with issues related to poverty		.78	
My calling is to accompany the congregation as they deal with various kinds of life issues			.85
I am called to accompany people of God as they encounter different difficulties throughout life			.82
I have a calling to accompany the people of God as they discern life decisions			.79

Table 4.23. Goodness of fit statistics for confirmatory factor analysis for four foci of calling classification and three foci of calling

Goodness of Fit Statistics	Values - Four foci of calling	Values - Three foci of calling
Chi Square	234.131	141.853
DF	71	51
CFI	.92	.95
NFI	.897	.924
RMSEA	.07	.06
Standardised RMR	.0624	.046

Table 4.24. Confirmatory factor analysis of different foci of calling classification using structural equation modelling

Calling categories	Standardised Estimates		
	Servant	Accompaniment	Social empowerment
Servant – 1	.59		
Servant – 2	.61		
Servant – 3	.64		
Servant – 4	.70		
Servant – 5	.62		
Servant – 6	.77		
Accompaniment – 1		.75	
Accompaniment – 2		.86	
Accompaniment – 3		.83	
Social empowerment – 1			.73
Social empowerment – 2			.78
Social empowerment – 3			.75
Highest item SMC	.59	.73	.60
Lowest item SMC	.34	.56	.56

Note. SMC = squared multiple correlation

Multi-dimension of Job Performance

A single EFA was undertaken on scales related to multi-dimension of priest job performance using a bigger sample (N=404). Compared with the factor analyses conducted in the pilot study (N=72), results revealed that there were no different results for some measurement (i.e., Man of Prayer, Empathy, Presence, Integrity, Upholding Church's values, Commitment, Professionalism, Pastoral administration, and Visionary leadership) albeit some items were removed from the data as they loaded into more than one factor or their loading score was below .5. However, there are some different results from this analysis. For instance, with regard to the scale of 'helping others' result revealed that an item from this scale was removed from the data as it loaded in two factors (Q29_3). As a result, this variable had only two items, and thus this variable was also removed from the overall analysis. Additionally, the analysis also revealed there were three constructs (i.e., Working in team, Working with team, and Harmony) that were merged into a single factor. This new variable was then labelled "teamwork" as the items revolved around a priest's perception about the importance of community life, encompassing the need for collaboration in the ministry and for maintaining a harmonious and supporting working condition.

Further, a single EFA was undertaken on all the items related to job performance. Result also revealed eleven factors with eigenvalue >1. This result support the findings of multidimensionality of priest's job performance as informed by Study 1. Meanwhile, with regard to innovative performance, the variables creativity and continuous improvement were merged into a single factor. However, due to the nature of the variable which reflects different areas of innovation and as informed by the results of Study 1, those two variables were retained as a separate construct in the futher analysis. Overall, the exploratory factor analysis on the dimensions of job performance revealed 11 factors of job performance which are not related to innovation and two factors of job performance related to innovation.

The overall result of the exploratory factor analysis on multi-dimension of job performance is presented in Table 4.25.

Table 4.25. EFA on multi-dimension of job performance

Items	Factor and factor Loadings													
	1	2	3	4	5	6	7	8	9	10	11	12		
Man of Prayer 1	.70													(.76)
Man of Prayer 2	.66													
Man of Prayer 3	.65													
Man of Prayer 4	.64													
Man of Prayer 5	.60													
Empathy 1		.75												(.82)
Empathy 2		.74												
Empathy 3		.71												
Empathy 4		.64												
Presence 1			.77											(.76)
Presence 2			.72											
Presence 3			.69											
Integrity 1				.72										(.81)
Integrity 2				.60										
Integrity 3				.53										
Integrity 4				.52										
Upholding Church's values 1					.73									(.81)
Upholding Church's values 2					.73									
Upholding Church's values 3					.72									
Commitment 1						.74								(.87)
Commitment 2						.67								
Commitment 3						.61								
Commitment 4						.54								
Professionalism 1							.66							(.89)
Professionalism 2							.65							
Professionalism 3							.62							
Professionalism 4							.61							
Professionalism 5							.58							
Teamwork 1								.76						(.94)
Teamwork 2								.74						
Teamwork 3								.70						
Teamwork 4								.70						

Table 4.25. EFA on multi-dimension of job performance (continued)

Items	Factor and factor Loadings														
	1	2	3	4	5	6	7	8	9	10	11	12			
Teamwork 5								.68							
Teamwork 6								.67							
Teamwork 7								.64							
Teamwork 8								.64							
Teamwork 9								.63							
Teamwork 10								.61							
Team leadership 1									.65						(.86)
Team leadership 2									.59						
Team leadership 3									.58						
Team leadership 4									.55						
Pastoral administration 1										.78					(.91)
Pastoral administration 2										.77					
Pastoral administration 3										.76					
Pastoral administration 4										.73					
Pastoral administration 5										.63					
Visionary leadership 1											.68				(.88)
Visionary leadership 2											.67				
Visionary leadership 3											.66				
Visionary leadership 4											.65				
Creativity 1													.77		(.92)
Creativity 2													.75		
Creativity 3													.74		
Creativity 4													.73		
Creativity 5													.73		
Creativity 6													.72		
Creativity 7													.66		
Continuous improvement 1													.67		(.85)
Continuous improvement 2													.60		
Continuous improvement 3													.55		
Continuous improvement 4													.52		

Note. Cronbach's (1951) alpha reliability coefficients for each variable appears in the last column.

In the light of the literature review about priesthood ministry which mentioned three main roles of a priest (i.e., to lead, to sanctify, and to preach), a second stage of exploratory factor analysis was undertaken on the computed variables of multi-dimension of priest's job performance which are not related to innovation (creativity and continuous improvement). This second stage of factor analysis aimed to achieve more meaningful factors from the data and to reduce the number of factors that existed. In this second stage of analysis, the EFA was performed on the computed variables using principal axis factoring and direct oblimin.

Results revealed there were two factors that emerged from the analysis with eigenvalue score > 1, explaining 61.79% of the total variance. In line with one of the primary purposes of this research (i.e., exploring multi-dimension of priest's job performance) and based on the review of the items that loaded on both factors, the researcher then named these two factors as "ministerial performance" as it reflects day to day roles or daily responsibilities of a priest in his Church ministry.

With regard to the detail of each construct, factor one encompassed five scales and was labelled "pastoral performance" ($r=.80$) as it revolved around a priest's role related to Church matters and how they need to present themselves among their congregations. Meanwhile, factor two has three scales and was labelled "leadership performance" ($r=.84$) as it reflected a priest's responsibility as a leader in the organisation. Factor one and factor two individually contributed to the total variance of 52.27% and 9.52%, respectively. Three scales (i.e., professionalism, presence, and teamwork) were removed from this analysis as they loaded on both factors. The KMO value for this scale was .92 and Bartlett's Test of Sphericity was $\chi^2(55) = 2218.462, p<.001$ indicating a good sample size for conducting the analysis. The overall scale and their factor loadings are presented in Table 4.26.

Table 4.26. Second stage of EFA on multi-dimension of job performance-pattern matrix

	Factor and factor loadings	
	Pastoral performance	Leadership Performance
Upholding Church's values	.78	
Commitment	.76	
Man of Prayer	.71	
Integrity	.57	
Empathy	.46	
Team leader		-.89
Vision		-.74
Pastoral administration		-.73

Confirmatory Factor Analysis on Multi-dimension of Job Performance and Factors Influencing Innovation

To assess the model fit of the multi-dimension of priest' job performance, several steps were taken. Initially, two confirmatory factor analyses (CFA) were undertaken using AMOS 26.0. The first CFA involved 11 dimensions of a priest's job performance, as informed by the result of EFA in Study 3. Meanwhile, the second CFA only included two dimensions of a priest's job-ministerial performance. As per Allison (2001), an EM algorithm was used to replace missing data via MVA in SPSS. For the first CFA, results revealed that some fit indices indicate an acceptable model fit. The scores of CFI and RMSEA were .91 and 0.05, respectively. The CFI score was below the cut-off point of $> .95$ and the RMSEA score was good as it was below the cut-off point of $< .06$ (Bagozzi & Yi, 2012; Hu & Bentler, 1999). Furthermore, the value of Standardised RMR was 0.045 indicating an acceptable model fit as it was below the cut-off point of $< .05$ (see Table 4.27).

The second CFA was conducted on two scales of job-ministerial performance. However, the result of this analysis showed that all of the indices indicate a poor model fit. More specifically, the scores of CFI, RMSEA, and Standardised RMR were .71, .10, and .07, respectively. All of the scores were above and below the cut-off point for each indices. While the results of the CFA on 11 dimensions of job performance indicated a better model fit rather than the CFA on two-dimensions of job performance, this study still proposes to employ the two dimension of job performance as it was informed by the literature review (i.e., three main tasks of Catholic Priest). As such, some modification to the second model was conducted to improve the model fit. The modification involved the removal of some items with standardised estimates (factor loading) values below .5 and those with high modification indices (MI) values. Additionally, to improve the model, some covariances between the items were conducted. After modification, results revealed a generally good fit model. More specifically, as per Table 4.27, the score of CFI, RMSEA, and Standardised RMR was 0.95, 0.05, and 0.05, respectively. This result showed a good fit of the model to the data with parameters mostly equivalent to or slightly better than the lower-bound criteria for acceptable fit (Hu & Bentler, 1999). This result, thus, confirms the decision to include the two dimensions of job performance (i.e., ministerial performance) in further analysis. Table 4.28 showed standardised estimates and squared multiple correlations for the different dimensions of priest job performance.

Table 4.27. Goodness of fit statistics for confirmatory factor analysis for 11 scales of multi-dimension of job performance and 2 scales of job performance

Goodness of Fit Statistics	Values – 11 scales of Job performance	Values-2 scales of Job Performance	Values 2 scales with MI
Chi Square	2259.4	2577.9	556.7
DF	1169	494	253
CFI	.91	.71	.95
NFI	.83	.66	.91
RMSEA	.05	.10	.05
Standardised RMR	.045	.07	.05

Table 4.28. Confirmatory factor analysis of different dimensions of priest's job performance classification using structural equation modelling

Job Performance Items	Standardised Estimates	
	Pastoral Performance	Leadership Performance
Pastoral Performance 1	.58	
Pastoral Performance 2	.59	
Pastoral Performance 3	.50	
Pastoral Performance 4	.76	
Pastoral Performance 5	.57	
Pastoral Performance 6	.76	
Pastoral Performance 7	.72	
Pastoral Performance 8	.49	
Pastoral Performance 9	.53	
Pastoral Performance 10	.60	
Pastoral Performance 11	.66	
Pastoral Performance 12	.65	
Leadership Performance 1		.69
Leadership Performance 2		.70
Leadership Performance 3		.80
Leadership Performance 4		.81
Leadership Performance 5		.73
Leadership Performance 6		.69
Leadership Performance 7		.70
Leadership Performance 8		.71
Leadership Performance 9		.65
Leadership Performance 10		.69
Leadership Performance 11		.59
Leadership Performance 12		.67
Leadership Performance 13		.63
Highest item SMC	.58	.66
Lowest item SMC	.24	.35

Note. SMC = squared multiple correlation

In regard to innovative performance, the decision to retain two dimensions of innovative performance (i.e., creativity and continuous improvement) as a separate construct was supported by the inspection of CFA which indicate an acceptable model fit. More

specifically, as per Table 4.29, the score of CFI, RMSEA, and Standardised RMR was .96, .07, and .03, respectively. Table 4.30 provides standardised estimates and squared multiple correlations for the two dimensions of innovative performance

Table 4.29 Goodness of fit statistics for confirmatory factor analysis for Innovative Performance

Goodness of Fit Statistics	Values – Two dimensions of Innovative Performance
Chi Square	148.0
DF	43
CFI	.96
NFI	.94
RMSEA	.07
Standardised RMR	.03

Table 4.30 Confirmatory factor analysis of innovative performance classification using structural equation modelling

Innovative Performance	Standardised estimates	
	Creativity	Continuous Improvement
Creativity 1	.82	
Creativity 2	.81	
Creativity 3	.81	
Creativity 4	.78	
Creativity 5	.82	
Creativity 6	.82	
Creativity 7	.69	
Continuous improvement 1		.70
Continuous improvement 2		.79
Continuous improvement 3		.82
Continuous improvement 4		.79
Highest item SMC	.67	.67
Lowest item SMC	.60	.49

Note. SMC = squared multiple correlation

Further, a CFA was also conducted on four scales related to organisational factors influencing innovative performance (i.e., organisational support for innovation, collective innovation, conservative values, and faithfulness to tradition). Result revealed an acceptable model fit with the values of CFI, RMSEA, and Standardised RMR was .91, .08, and .05, respectively. Table 4.31 below presents the scores of each indicator. Further, the standardised estimates and squared multiple correlations for the four dimensions of organisational factors influencing innovative performance is outlined in Table 4.32.

Table 4.31 Goodness of fit statistics for confirmatory factor analysis for organisational factors influencing innovation

Goodness of Fit Statistics	Values
Chi Square	312.4
DF	84
CFI	.91
NFI	.89
RMSEA	.08
Standardised RMR	.05

Table 4.32 Confirmatory factor analysis of organisational factors influencing innovative performance classification using structural equation modelling

Org Factor IP	Standardised estimates			
	Org Support Innovation	Collective Innovation	Conservative values	Faithfulness to tradition
Org support innovation 1	.85			
Org support innovation 2	.80			
Org support innovation 3	.85			
Collective innovation 1		.77		
Collective innovation 2		.82		
Collective innovation 3		.82		
Collective innovation 4		.78		
Collective innovation 5		.73		
Collective innovation 6		.72		
Conservative values 1			.71	
Conservative values 2			.78	
Conservative values 3			.60	
Faithfulness to tradition 1				.73
Faithfulness to tradition 2				.61
Faithfulness to tradition 3				.73
Highest item SMC	.72	.67	.61	.53
Lowest item SMC	.64	.51	.36	.37

Note. SMC = squared multiple correlation, Org Factor IP=Organisational factor influencing innovative performance, Org Support Innovation=Organisational support for innovation.

4.3.3 Preliminary Data Analysis

In order to investigate whether there are differences between the participants from different regions on the scales developed, a series of Independent Samples *t* test were performed on the variables related to different foci of calling and multi-dimensions of job performance. Result revealed that differences across regions were mostly not significant. In terms of the different foci of calling, calling as servant, calling of accompaniment, and calling of social empowerment did not significantly differ across the regions, $t(388)=-.165, p=.86, ns$, $t(388)=1.021, p=.30, ns$, $t(388)=-1.701, p=.09, ns$ respectively.

Meanwhile, with regard to the dimensions of job performance, there are significant differences between the two regions in relation to perception about creativity, continuous improvement, and leadership performance $t(387)=-3.943, p < 0.01$, $t(387)=-4.727, p < 0.01$, and $t(388)=-4.586, p < 0.01$. Inspection of the mean values reveal that creativity and continuous improvement were lower in the Australian region, $M = 3.79; SD = .65$, and $M = 3.80; SD = .70$, respectively, compared to the Indonesian region, $M = 4.04; SD = .59$, and $M = 4.10; SD = .53$, respectively. Similarly, leadership performance was significantly lower in the Australian region, $M = 3.93, SD = .56$, compared to the Indonesian region, $M = 4.18, SD = .49$. There was no significant difference in priest's perception about pastoral performance in both regions $t(388)=-.704, p = .48, ns$.

Descriptive data (means and standard deviations) and intercorrelations among the focal variables for the whole sample ($N=404$) are displayed in Table 4.28. Overall, most correlations, except some correlations involving creativity and continuous improvement, were low to moderate indicating that multicollinearity was not a serious threat to the analyses (Tabachnick & Fidell, 2001). Inspection of Table 4.28, in particular, reveals that the correlations between calling and innovation, and between calling and multi-dimension of job performance variables ranged from low to moderate levels, $r = .17$ to $r = .44$.

Convergent and Discriminant Validity

Convergent validity and discriminant validity are two methods to investigate the construct validity of a scale measurement procedure. Convergent validity investigates how closely the new scales developed are related to other variables and other measures of the same construct. It shows that the measures which should be related are related. Convergent validity was assessed through the pattern of correlations between the scales. Correlations among all the variables developed are reported in Table 4.28. The relationship that exists between different foci of calling and multi-dimensions of job performance are significant. Calling as a servant was weakly correlated with creativity ($r = .17$) and moderately correlated with continuous improvement ($r = .24$), pastoral performance ($r = .37$), and leadership performance ($r = .21$). Calling of accompaniment were moderately correlated with creativity ($r = .31$), continuous improvement ($r = .30$), pastoral performance ($r = .44$), and leadership performance ($r = .36$). Meanwhile, calling of social empowerment was also moderately correlated with creativity ($r = .35$), continuous improvement ($r = .33$), pastoral performance ($r = .30$), and leadership performance ($r = .36$).

Among the variables examined, the strongest correlation was between creativity and continuous improvement and between creativity ($r=.74$) and leadership performance ($r=.71$). Meanwhile the weakest but still significant relationship was found between calling of accompaniment and organisational support for innovation ($r=.17$). The inspection of the correlation scores show that most of the scales of calling are related to other variables, especially to the variables of job performance, and thus, indicate the convergent validity of the constructs.

Meanwhile, discriminant validity investigates that the scales that are not supposed to be related, are in fact, unrelated. As stated by Fornell and Larcker (1981), discriminant validity can be examined by comparing the amount of the variance captured by the construct (AVE) and the shared variance with other constructs. More specifically, the AVE values for each construct should be greater than the squared multiple correlation involving the constructs. In this present research, the correlation representing the highest threat to discriminant validity was for the association between creativity and continuous improvement ($r = .74$, $p < .01$). However, the squared multiple correlation is .54 which is lower than the AVEs values for creativity and continuous improvement (.63 and .65, respectively). In all cases assessed, the value of the AVEs was greater than the relative values of the squared multiple correlations. As such, the discriminant validity is supported.

Table 4.33. Descriptive data for focal variables in Study 2 (N=404)

Variables	Mean (SD)	1	2	3	4	5	6	7	8	9	10	11	12
1. Calling-Servant	4.50 (.52)	(.84)											
2. Calling-Accompaniment	3.84 (.95)	.48**	(.85)										
3. Calling-Soc empowerment	3.65 (.76)	.22**	.35**	(.80)									
4. Creativity	3.91 (.63)	.17**	.31**	.35**	(.92)								
5. Continuous improvement	3.94 (.64)	.24**	.30**	.33**	.74**	(.85)							
6. Pastoral performance	4.23 (.40)	.37**	.44**	.30**	.57**	.60**	(.80)						
7. Leadership performance	4.05 (.54)	.21**	.36**	.36**	.71**	.67**	.61**	(.84)					
8. Living the calling	4.38 (.59)	.35**	.34**	.19**	.44**	.43**	.60**	.42**	(.86)				
9. Org. support for innovation	3.62 (.86)	.21**	.16**	.09	.22**	.34**	.33**	.24**	.36**	(.92)			
10. Conservative values	3.38 (.72)	-.01**	.06	.03	.10*	.17**	.07	.09	-.05	-.05	(.72)		
11. Collective innovation	4.10 (.56)	.20**	.36**	.34**	.70**	.61**	.50**	.74**	.41**	.26**	.06	(.89)	
12. Faithfulness to tradition	3.91 (.65)	.22**	.15**	-.31	.13**	.26**	.34**	.17**	.26**	.29**	.25**	.08	(.73)

Note. Cronbach's (1951) alpha reliability coefficients appears in the diagonals. Soc empowerment=Social empowerment; Org Support for innovation=Organisational support for innovation

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

4.4 DISCUSSION

Several factor analyses conducted in Study 2 revealed several scales supporting the research focus. The pilot study revealed that there are four foci of calling (servant, pastor, accompaniment, and social empowerment), 14 different dimensions of job performance (man of prayer, empathy, helping others, presence, integrity, upholding values, commitment, professionalism, working in team, working with team, maintaining harmony, team leader, and pastoral administration), two types of innovation or innovative performance (creativity and continuous improvement), and five scales focusing on factors that influence the relationship between calling and job performance (living the calling, organisational support for innovation, collective innovation, conservative values, and faithfulness to tradition).

Utilising a bigger sample and informed by the literature about a priest's role in his ministry, a further factor analysis was undertaken to explore these factors. The results of Study 2 revealed three rather than the original four foci of calling: servant, accompaniment, and social empowerment. Two categories of job performance emerged: ministerial performance (leadership performance and pastoral performance) and innovative performance (creativity and continuous improvement). No changes were found on the factors affecting the impact of calling on job performance. Overall, this further analysis has streamlined the factors under consideration.

With regard to priest calling, the analysis in Study 2 validated the findings of Study 1 that highlighted the different foci of calling. Apart from the removal of calling of befriending scale in the pilot study, which is very similar to calling of accompaniment, the results support our assumption that priests have different foci of calling. The notion of calling for priests is first and foremost related to a strong religious sense (Rossetti, 2011). However, it also relates to the role they perform and how it gives important meaning to their life (Dick & Duffy, 2009; Elangovan et al., 2010). Additionally, the three distinctive foci of calling also support the idea of the core meaning of priesthood: to be a man of God and man for others (Rossetti, 2011).

Meanwhile, relating to different dimensions of job performance, results revealed a more meaningful element of a priest's job performance as a result of two stages of exploratory factor analysis. It is important to note that if the second stage of EFA was not conducted, there were 11 dimensions of priest's job performance indicating that the notion of job performance in the context of Catholic clergy is varied among the priests. The lack of agreed

formal measurements of priest's job performance have led to various perceptions among the priests about what is considered good performance for priests. This diverse perception is likely influenced by various factors, such as the type of mission in which they work, tenure, and educational background. While it is acknowledged that the Church has addressed the three roles of priests: to lead, to serve, and to witness (*Lumen Gentium*, 1964a), the findings indicate that those guidelines are too broad and need to be categorised into smaller sub-categories. It is likely that the task of developing a more specific job performance for priests should be entrusted to the local Church as they know best the context, challenges, and types of service of the Church mission within their ecclesiastical province.

Lastly, with respect to several factors that possibly influence the relationship between calling and job performance, statistical analysis of Study 2 revealed that no scales were removed indicating that each of the scales is unique and distinctive. An interesting point from this topic is regarding the double perception about innovative climate or factors affecting innovation. More specifically, in the context of the Catholic Church, there is mixed perception about the nuance of innovative climate. On one side, two factors were associated with drivers of innovation, namely: support from the organisation and collective innovation. On the other side, there are factors that hinder innovation, that is, faithfulness to tradition and conservative values. Those four distinctive factors suggested that exercising innovation in the Catholic Church is challenging, even though the notion of new ways of evangelisation have been echoed by the Church leaders on several occasions (O'Loughlin, 2007). Study 3 will examine further which factors significantly influence the calling–job performance (including innovative performance) relationship.

4.5 SUMMARY

The statistical analysis conducted in this study has revealed a number of scales relating to priest's different foci of calling, multi-dimension of job performance, and factors that influence the calling–job performance relationship. These findings are new because to date there are no studies that have developed scales relating to the aforementioned themes in the context of the Catholic Church. These findings have also supported our belief that there are multiple foci of a priest's calling and different dimensions of a priest's job performance.

The next chapter will investigate further the potential relationship between the variables, especially between calling and multi-dimension of job performance.

Chapter 5: Study 3 - The Relationship between Calling and Job Performance

5.1 INTRODUCTION

This chapter discusses Study 3, which aims to extend our understanding of the relationship between calling and job performance (i.e., ministerial performance and innovative performance) which could be influenced by individual factors such as living the calling and organisational factors (i.e., organisational climate). To achieve this purpose, Sections 5.2, 5.3 and 5.4 provide a theoretical framework and literature review to propose the potential relationship between calling and job performance and develop the overall hypotheses and research model in Section 5.5. Following this review, Section 5.6 explains the statistical analyses that was utilised to investigate the proposed hypotheses, followed by a discussion of the findings concerning the calling and job performance relationship, the mediating role of living the calling and the moderating role of innovative climate and conservatism (Section 5.8). Lastly, Section 5.9 summarises the chapter.

5.2 CALLING AND JOB PERFORMANCE RELATIONSHIP

As informed by Studies 1 and 2, there are two dimensions of job performance for priests, which are ministerial performance and innovative performance. Similarly, the first two studies revealed that there are a number of factors that potentially affect the relationship between calling and job performance, and in particular innovative performance. Those factors could include individual factors such as an individual's calling and organisational factors such as organisational climate.

5.2.1 Calling and Ministerial Performance

As noted previously, research on calling has addressed its positive effect on various job outcomes, such as work satisfaction, work meaningfulness, and career commitment (Duffy & Dik, 2013). While studies about calling have increased significantly in the past decade, limited research has addressed the influence of calling on job performance. Indeed, a study conducted by Kim et al. (2018) with two points of data collection and involving 200 staff members of a Presbyterian megachurch in the USA found that calling positively related to in-role performance. Furthermore, utilising social exchange theory, the study also revealed a

significant mediation relationship in which the positive relationship between calling and in-role performance was mediated by organisational commitment. However, when this study was replicated using another two datasets from multiple for profit organisations (N=304, N=201), the result of the direct effect of calling on job performance was mixed. More specifically, in the first replication study involving participants from a US-based survey response panel, the effect of calling on job performance was not significant. Meanwhile, in the second replication with employees from different companies, the calling–job performance relationship was significant. Unlike the present research that utilised multi-dimension (or foci) of the calling, the authors used a single dimension of calling developed by Bunderson and Thompson (2009). Thus, further analysis was needed to examine the effect of multi-dimension of calling on job performance. Additionally, there were another two empirical studies that have addressed the relationship between calling and job performance (Lee et al., 2018; Park et al., 2016), but the evidence they presented relied upon correlation scores, and as such requires further investigation.

It is evident from the results of Studies 1 and 2 that there are different foci of a priest's calling and different dimensions of a priest's job performance. Utilising role identification theory, this study proposes that a priest's calling will significantly predict his ministerial performance. Role identification theory states that an individual identifies and categorises themselves into different social positions (i.e., role) (Burke, 1991). This identity also emerges from social interactions and expectations: the more others associate an individual with a particular role, the more the role merges with the self-concept (Finkelstein & Brannick, 2007).

Using the theoretical approach of role identification mechanism, it is argued that one's identification of their work as a calling will lead to a higher level of job performance because by performing well in a certain role, one's calling is reinforced or validated. Previous studies have stated that calling is related to one's self-concept or awareness about what an individual is called to. It covers a deep sense meaning of life, purpose and mission, and pro-social intention (Duffy & Dik, 2013; Elangovan et al., 2010). Likewise, some scholars argued that role identity is also highly related to one's self awareness about who he/she is and such self awareness brings confidence and conviction about their identity which enables them to enhance their performance (Berg et al., 2010; Hall & Chandler, 2005). Thus, it is reasonable to argue that a priest's self-concept and awareness (i.e., calling) will lead to a higher level of his ministerial performance.

Additionally, the positive effect of calling on priest's ministerial performance could be explained through the perspective of P-E Fit, especially Person-Job (P-J) Fit. A number of researchers have examined the effect of job fit on favourable outcomes, such as contextual performance (Han, Chiang, McConville, & Chiang, 2015), job satisfaction (Yu, 2016), and organisational commitment (Greguras & Diefendorff, 2009). Broadly, P-J Fit is defined as the congruence between a person's characteristics (e.g., skill, knowledge, abilities) and the jobs that are performed (Edwards, 1991; Kristof-Brown, 1996). There are two types of P-J Fit. The first is the fit between the demands and abilities, in which the employees' abilities are in line with what the job requires. The second is often named as supplies-values fit which occurs when employees' needs, desires, and preference are met by the jobs that they perform (Kristof-Brown et al., 2005). Utilising the P-J Fit theoretical lens, it is likely that when there is a strong fit between a priest with the job he exercises, the more likely it is that he will perform better in his role, as he finds himself and the abilities he has match the role. For instance, a priest with the focus of calling as a pastor will find that the job related to pastoral performance (e.g., celebrating Sunday service, leading the retreat) suits his calling and desire to serve others and match with his abilities.

It is also important to note that among different roles a priest undertakes, there might be a salient calling (or focus of one's calling) with which a priest identified themselves. The specific focus of this calling is predicted to influence his performance related to his focus of calling. For example, a priest who identifies his calling as a pastor will more likely perform well in the roles related to shepherding tasks, such as leading the congregation in the prayer service and delivering the celebration of the sacrament. Likewise, a priest with the focus of his calling "to accompany" will more likely fulfil his role better in the tasks related to accompaniment, such as giving pastoral guidance and spiritual direction. It is therefore proposed, that:

H1: Different foci of calling (e.g., servant, accompaniment, social empowerment) will be positively related to different dimension of priest's ministerial performance (e.g., leadership performance and pastoral performance).

5.2.2 Calling and Innovative Performance

As the primary concern of this study is related to the notion of new ways of evangelisation (i.e., innovation within the Catholic Church), it is important to note that the multidimensional nature of a priest's job performance covers innovative performance

(creativity and continuous improvement). As such, innovative performance will be examined separately from the other dimension of priest's performance, that is ministerial performance. This study proposes that a priest's innovative performance will likely be influenced by his calling.

In Study 1, it was established that in the context of the Catholic Church, innovative performance refers to a priest's innovative behaviour that takes place in two forms: creativity and continuous improvement. To some extent, this perception is similar to the notion of innovative work behaviour (IWB) (Farr & Ford, 1990). However, De Jong and Den Hartog (2007) argued that IWB differs from one's creativity (Amabile, 1988) because it also includes the implementation of ideas. Moreover, the same author distinguishes four dimensions of IWB: idea exploration, idea generation, idea championing, and idea implementation. This study will use the term "innovative performance" rather than IWB to include creativity. However, research on IWB will be employed to highlight in some instances the relevant factors that predict innovative performance.

Studies on innovative performance have revealed that one's innovative behaviour in the work place is predicted by both personal qualities and work environment factors (West & Richards, 1999). For instance, a study by De Jong and Den Hartog (2007) argued that innovative performance was influenced by the innovation climate of the organisation. In another study involving 323 managers in India, Agarwal (2014) found that employees' innovative performance was predicted by work engagement. A more recent systematic literature review, conducted by Bos-Nehles, Renkema, and Janssen (2017) found that Human Resource Management (HRM) practices influence one's innovative performance. More specifically, by reviewing 27 peer-reviewed journals, the authors identified the HRM practices that enhance one's innovative performance, such as training and development, reward, job security, and feedback. Furthermore, the same authors mentioned three different theories that were often used to explain the effect of HRM practices on innovation: self-determination theory, job demands-resources theory, and social exchange theory. None have utilised role identification theory to elaborate on innovative performance.

With regard to the specific context of this study (i.e., Catholic Church), there are no studies that have investigated priests' innovative performance. However, there were several studies that revolved around innovation conducted in religious organisation. For instance, using a sample of 250 congregations of Lutheran Church in America, Pearce et al. (2010) found that innovativeness, an element of entrepreneurial behaviour, was positively related to

Church performance, that is measured by the number of attendance and monetary giving. Meanwhile, in another study, involving semi-structured interviews with 19 Roman Catholic Priests of Jakarta, Wulandari (2019) found that the Catholic priests are capable of engaging in innovation. The author presented in the empirical findings from interviews that some priests exhibit proactive innovative behaviour in their ministry, such as providing an entrepreneurial workshop, and establishing a socio economic development organisation to help lower and middle income parishioners and non-Catholics who start up small businesses. Nevertheless, there is a lack of research that has explored the dimension of innovative performance of Church leaders and how it might be influenced by the identification of their work as a calling.

Review of the literature reveals that none of the research to date has explored the notion that one's innovative performance might be influenced by one's identification with work as a calling. This study is proposing that one's calling could influence one's innovative performance. Explored through the perspective of role identification theory, there are a number of possible reasons why an individual could have a higher innovative performance based on the identification of their role as a calling. First, role identity states that the more central one's role identity (calling), the more likely it is that the individual's behaviour will be consistent with that identity (Stryker, 1980). This behaviour could be expressed in their willingness to innovate in the areas related to their role as it will confirm their identity. Second, individuals with a higher level of calling have a self-awareness ingrained within them that by performing well in their role, their calling identity is validated. Therefore, it is likely that individuals will find creative ways to continuously improve their performance as it will enhance their identity (i.e., calling). For example, a priest with the focus of calling of social empowerment will creatively find methods to help the poor, not only by donating money but by developing networks with education bodies that can support free education or training to help the poor.

The relationship between calling and innovative performance could also be explained through the P-E Fit theory, especially through the lens of Person-Job (P-J) Fit and Person-Organisation (P-O) Fit.

First, an assertion of P-J Fit is that the congruence between an individual's knowledge, skills and abilities and job requirements leads to favourable job outcomes (Kim, Schuh, & Cai, 2020). Amabile (1988) proposes that an individual's knowledge and skills in a certain field are the key to their creative performance. Furthermore, Woodman, Sawyer, and Griffin (1993) highlight that one's ability and knowledge are two important antecedents of individual

creativity. Applying those learnings to this study, it is likely that one's calling into a certain role also includes a high level of knowledge, ability and skill in that particular area, which will support their calling identity (Duffy & Dik, 2013). This premise is supported by a study conducted by Dobrow and Heller (2015) which found that an experience of stronger early callings leads to greater perceived ability to exercise one's calling. Additionally, several researchers stated that one's calling must fit or relate to their abilities and skills (Duffy & Dik, 2013; Novak, 1996).

As an example, in the context of this study, a priest who identifies the focus of his calling to be in the area related to accompaniment is likely to have good knowledge and skills in counselling or will be trying to hone their ability for such through learning and development. As such, when there is a fit between his calling and the job he performs, it may lead to creative behaviours because of the knowledge and skills he possesses.

Some researchers have also suggested that when there is a strong fit between the person and the job (e.g., job characteristics, organisation's demands, and resource availability), employees are likely to respond to challenges creatively in their work due to the level of commitment and satisfaction within their jobs (Kristof-Brown et al., 2005). Further, some studies have endorsed the importance of P-J Fit in influencing innovative performance. For example, a study conducted by Huang, Yuan, and Li (2019) involving 474 employees from 30 IT firms in China found that P-J Fit was positively related to innovative performance. The authors found that the congruence between the individual and their job promotes innovative performance by stimulating the employees' job involvement. In another study which utilised multiple sources of data from 459 participants, Afsar et al. (2015) found that there is a positive relationship between Person-Environment (P-E) Fit and innovative performance.

Based on the above findings, it is possible that the tighter the fit between one's calling (that includes a high level of knowledge and skill) and a particular job, the more likely an individual will be creative in the job they perform. Stated differently, the higher the match between an individual in a certain calling with their job (P-J Fit), the higher the level of one's innovative performance. As such, this study proposes that a priest's calling in a particular role will enhance his innovative performance within that role.

Second, in the context of this study the notion of new ways of evangelisation may reflect the Church's concern, value, or strategic movement to innovate. Where there is a strong fit between a priest and the Church (P-O Fit), the concept of new ways of

evangelisation may have been internalised in the life and the ministry of the priests. Indeed, some scholars (e.g., Kristof-Brown et al., 2005; Verquer, Beehr, & Wagner, 2003) have argued that high P–O Fit enables employees to perform helpful behaviours and to contribute valuable input to the organisation, and one’s innovative performance or creativity could be one such input.

In the context of a priest’s ministry, it is likely that a priest’s innovative performance (i.e., his attempt to evangelise in a new way) is influenced by the fit between himself and the organisation. Additionally, a priest’s innovative performance will be more related to the focus of his calling as by being a creative in a role he is called to, his calling identity is validated.

Substantial research reveals the fit between an individual and the environment (e.g., job, organisation) is important to various favourable job outcomes, such as innovative performance. However, there is no study which addresses how P–E Fit theory may support the investigation of the effect of priest’s calling on his innovative performance. In general, utilising the role identification and P–E Fit framework, this study proposes that:

H2: Calling (servant, accompaniment, social empowerment) will be positively related to innovative performance (creativity and continuous improvement).

5.3 THE MEDIATING EFFECT OF LIVING THE CALLING

The relationship between calling and job performance (i.e., ministerial performance and innovative performance) will be more likely influenced by individual factors related to innovation. This study proposes that the direct relationship between calling and job performance, including innovative performance) will be mediated by the level of living the calling.

5.3.1 Calling and Living the Calling

Studies on work as a calling have highlighted a key distinction between perceiving a calling and living the calling (Douglass et al., 2016; Hirschi et al., 2018). These terms are closely associated but not synonymous. While perceiving a calling refers to the extent to which an individual believes that they are called to a particular role or responsibility, living the calling touches on the degree to which an individual is currently engaging in various activities that align with their calling (Duffy & Autin, 2013) This distinction is evident when due to various reasons people work in a job that is not aligned to their calling. They might feel that they are called to a particular role or career, but they are not currently working in a

particular job that supports that calling often due to a variety of contextual factors including limited access to opportunity and work choice (Bluestein, 2017).

While some empirical studies have found that having a calling is positively related to a range of positive outcomes, such as job satisfaction and career satisfaction (Duffy & Dik, 2013), recent research acknowledges that having a calling is not always sufficient to yield positive outcomes for the individual and organisation. Rather, it is living the calling that is more important in this regard (Berg et al., 2010; Duffy, Bott, et al., 2012; Gazica & Spector, 2015). Consequently, some researchers have begun to investigate living the calling as an important factor to explain how and under which conditions having a calling might yield positive effects (Hirschi et al., 2018).

Supported by previous research on calling (e.g., Duffy & Autin, 2013) and informed by interviews conducted in Study 1, this present study proposes that calling and living the calling are highly related. The identification of work as a calling will drive an individual to engage with activities aligned with their calling or to live out the calling. As such, living the calling is a possible outcome of one's calling.

5.3.2 Living the Calling and Job Performance

Studies on calling have addressed the importance of living the calling in predicting various favourable job outcomes, such as career commitment, life satisfaction, and job performance (Duffy, Allan, et al., 2013; Duffy, England, et al., 2017; Park et al., 2016). The prominent role of living the calling was also demonstrated by some empirical studies which found that having a calling without the ability to live out the calling will lead to unfavourable job outcomes, such as lower level of work engagement, job satisfaction (Gazica & Spector, 2015 and life satisfaction (Duffy, et al., 2019). However, to live out a calling, an individual must perceive a calling, as the main objective of living out the calling is to have a deep sense of meaning at work and to contribute to the society from their work (Duffy, Dik et al., 2018; Kim et al., 2018).

As the focus of living the calling lies in one's engagement in activities that are aligned with a certain calling, it is likely that living the calling will positively relate to a higher level of job performance. The possible reasons are that those who live out their calling come to accept the belief in what they do (i.e., live out their calling), have a deep sense of meaning and bring significance to society (Bunderson & Thompson, 2009; Dik & Duffy, 2009). In line with this reasoning, previous studies have provided preliminary evidence that calling-oriented

employees exhibit a high level of performance in various types of work (e.g., teachers, ministers) (Kim et al., 2018). Furthermore, employees who live out their calling are inclined to spend their non-paid time on their jobs (Clinton, Conway, & Sturges, 2017), take on higher voluntary workloads (Chen, 2010) and evaluate their performance highly (Lobene & Meade, 2013).

As such, in the context of this study, it is highly likely that a priest who lives out his calling will have a higher level of performance, as by exhibiting an outstanding performance, it may bring a deep sense of meaning about his ministry and how his work contributes to the Church and society. Additionally, by living out the calling and performing his ministry, his calling is reinforced.

5.3.3 Living the Calling as the Mediator in Calling-Job Performance Relationship

With regard to the construct of living the calling, some studies have addressed that living the calling plays an important role as either a moderator or mediator variable in the calling and job outcome relationship. For instance, involving 201 samples of adult employees, a study by Duffy, Bott et al. (2012) found that living the calling moderated the relationship of perceiving a calling with career commitment and work meaning, such that these relations were more significant for those with a stronger sense they were living their calling. The same study also found that a high level of living the calling moderated the indirect effect between work meaning and career commitment, indicating the importance of living the calling in the relationship between calling and job satisfaction.

Meanwhile, some studies found that living the calling serves as a mediator in the relationship between calling and several job outcomes (e.g., life satisfaction, career commitment). For instance, Duffy, England et al. (2017) found that living the calling plays an important role in mediating the relationship between perceiving a calling and life satisfaction. More specifically, utilising RMediation and involving 746 samples of working adults, this study found that the effects of calling on life satisfaction were significant at low, moderate, and high levels of living the calling. In other words, living the calling fully mediated the effect of having a calling on employees' life satisfaction. Further, a more recent study conducted by Ehrhardt and Ensher (2020) found that living the calling, that was influenced by having a calling, predicted a higher level of job satisfaction and work engagement.

Regardless of the mixed role of living the calling in affecting the relationship between calling and various job outcomes (e.g., career commitment, job satisfaction) found in literature, this study proposes that living the calling is best positioned as the mediator of the calling–job performance relationship. There are at least two reasons to support this proposition.

First, a number of research studies on calling have stated that calling is best positioned as an antecedent to living the calling. For instance, a series of studies utilising samples from online panels (e.g., Duffy & Autin, 2013; Duffy, Allan et al., 2013; Duffy, Bott et al., 2012) reported bivariate correlations ranging from .35 to .49 between calling and living the calling. Additionally, a recent study by Duffy, Douglass, Gensmer, England, and Kim (2019) reviewed that in several studies, the correlation of these two constructs hovers around .50. While it is not a high correlation score, these results provided initial evidence of a relationship between calling and living the calling. Further, some studies have examined that living the calling mediates the relationship between calling and several job outcomes, such as higher income, work engagement, career commitment, and job satisfaction (e.g., Douglass et al., 2016; Duffy et al., 2013; Duffy & Autin, 2013; Duffy, Torrey, et al., 2017; Gazica & Spector, 2015). While there is no research that has investigated the mediating effect of living the calling on the calling–job performance relationship, the empirical findings aforementioned (e.g., living the calling mediates calling–life satisfaction/job satisfaction/work engagement relationship) indicates that calling may mediate the positive effect of calling on job performance because job satisfaction and work engagement are known as antecedents to job performance.

Second, and more importantly, Study 1 has informed that living the calling plays an important role in influencing a priest’s job performance. More specifically, participants viewed that their high level of performance is the fruit (i.e., outcome) of living their calling. Stated differently, priests perceive that having a calling will lead them to live out that calling and in turn influence their performance.

Informed by the results of the interviews and supported by literatures which highlights living the calling as the outcome of having a calling, this study will investigate that the positive effect of calling on job performance might be mediated by living the calling. One way to explain the mediating effect of living the calling is through role identification theory. According to this theory, one has a self-view of who he/she is in relation to a specific role (Burke & Tully, 1977). As a particular role becomes more closely tied to an individual’s

sense of self/identity, individuals tend to act or behave aligned with their role identity. Simply put, the way we see ourselves, or the way we think we are, has a great influence on the way we act. Using this theory, it is argued that a priest might have a different focus of calling which is related to their role. As he feels that he has a certain calling, it is likely that a priest will engage in activities that fulfil his identity (i.e., living out their calling). And in turn, by living out his calling, the priest will perform well in the job activities related to the calling as this verifies his calling identity. For example, a priest who identified his calling as a servant will involve himself in activities that revolve around serving in the Church (i.e., living out his calling as a servant), and in turn, his engagement will lead him to perform more fully in the role related to service. Further, it is also likely that living the calling eventually leads to creative ways and improvement (i.e., innovative performance) in the ministry he performs.

As such, this study proposes the following hypotheses:

H3: Living the calling will mediate the relationship between calling (servant, accompaniment, social empowerment) and priest's ministerial performance (leadership performance and pastoral performance).

H4: Living the calling will mediate the relationship between calling (servant, accompaniment, social empowerment) and priest's innovative performance (creativity and continuous improvement).

5.4 THE MODERATING EFFECT OF ORGANISATIONAL CLIMATE

As informed by the interview process in Study 1, there are individual and organisational factors that may influence the relationship between calling and job performance. While individual factors refer to one's ability to live out the calling, organisational factors revolve around the climate of the organisation (innovative climate and conservatism) towards innovation. It is likely that these organisational factors will influence the effect of priest's calling on his performance, especially towards the movement to evangelise in new ways.

This study proposes that organisational climate could influence the positive relationship between calling and job performance, especially innovative performance. It is important to note that in the context of the Catholic Church, there are two different nuances of organisational climate that seem to contradict each other. The first nuance indicates a supportive climate of innovation whereas the second reflects a cautious judgement regarding changes that may be seen as a barrier to innovation. Due to the nature of the variables and

how they relate to innovation, the first two factors (organisational support for innovation and collective innovation) will be named as 'Innovative Climate'. Meanwhile, the factor that covers conservative values and faithfulness to tradition is named as 'Conservatism'. These variables are seen as barriers to innovation. This study will examine which and how these variables may influence the calling–job performance relationship.

5.4.1 Innovative Climate as a Moderator

As noted in section 2.5.2, innovative climate refers to the internal environment supportive of innovation (Shanker et al., 2017) consisting of a set of shared assumptions, values, beliefs, attitudes, and behaviours of organisational members that could facilitate innovation (Ali & Park, 2016). Innovative climate affects one's innovative behaviour in particular ways. For instance, Akgün, Keskin, and Byrne (2010) suggested that an innovation-oriented climate encourages organisation members to use their creative ideas, share the message with their colleagues, and facilitate change and continual creativity. Additionally, some scholars have found that innovative climate is important in stimulating and enhancing employees's innovative performance or innovative behaviour (Ali & Park, 2016; Carrillat et al., 2004; Khosravi et al., 2019). With regard to the content or nature of innovative climate, some studies have found different elements of innovative climate within the organisation, such as job autonomy and low bureaucracy (Brown & Eisenhardt, 1998; Van de Ven, Polley, Garud, & Venkataraman, 1999), and learning orientation culture that promotes invention (Amabile, 1997).

This study proposes that an innovative climate (i.e., elements supporting innovation) is an organisational-contextual factor that could moderate the calling–job performance relationship. More specifically, the positive effect of calling on job performance will be more likely higher under the conditions of high innovative climate. There are two reasons to support this premise.

First, as noted previously (see section 5.3.3), by utilising role identification theory, this study argues that one's calling and living this calling will lead to higher levels of job performance because by performing well in a particular role, one's calling is being reinforced. Stated differently, a higher level of performance will strengthen one's identification of one's calling. Furthermore, it is likely this positive effect of calling on job performance will be stronger under certain conditions, such as in a positive and supportive environment towards innovation (i.e., innovative climate). In a supportive innovative climate

where the organisation is concerned about innovation and new ways of doing things, it is more likely that individuals will feel supported to be creative and innovative. This support is needed by the individual and it should reinforce one's ability to perform better in their job. In the context of this study, when a priest experiences high levels of an innovative climate, he is more likely to experience support to innovate in ministry. As such, this supportive innovative climate should lead to a higher level of priests' job performance, particularly related to innovation.

The potential moderating role of innovative climate in the relationship between calling, living the calling, and job performance could also be approached through the lens of P-E Fit theory, especially through the P-O Fit perspective. This theory proposes that the fit between an individual and the organisation will lead to a number of favourable job outcomes. In the context of the Catholic Church, the notion of new ways of evangelisation displays the Church's concern and strategic direction for changes or innovation. When there is a strong fit between a priest and the Church, it is likely that the need for change has become a priest's concern as well, regardless of his having a certain focus of calling (e.g., servant, accompaniment). This fit then drives the priest to perform evangelisation in new ways, to be creative, and to be innovative in their performance. Additionally, this fit works as a supportive mechanism for the implementation of a priest's mission and deep sense of meaning, and thus closely relates to the identification with his work as a calling.

Overall, this argument is built based on the notion that an innovative climate will provide support and drive innovative performance among priests as it will inspire and direct them to acknowledge innovation as an important organisational concern and values, and thus, they will commit to it. The innovative climate, hence, could be seen as the fertile soil that is crucial in influencing one's innovative behaviour to grow.

Second, a review of the literature has supported the importance of the role of innovative climate in moderating the relationship between different individual and organisational variables and innovative performance. For example, by involving 176 employees and 92 immediate managers from telecommunications and information technology in China, Wang, Begley, Hui and Lee (2012) found that an innovation-oriented climate moderates the relationship between employees' conscientiousness and innovative performance. More specifically, this study found that the positive effect of one's conscientiousness on innovative performance is stronger in a higher level of innovative culture combined with outcome-oriented culture. However, in the absence of outcome-oriented culture, innovative climate did

not moderate the positive effect of one's conscientiousness on innovative performance. This finding suggests that innovative climate and outcome-oriented culture complement each other, but it also indicates that more investigation is needed to unpack the role of innovative climate in affecting innovative performance.

Further support for the moderating effect of innovative climate was found in a study conducted by Iranmanesh, Kumar, Foroughi, Mavi, and Min (2020). Involving 212 respondents from multiple medium and large manufacturers in Malaysia, the study found that innovative climate (or innovative culture) moderated the relationship between elements of organisational structure (e.g., informal social relations and link mechanism) and innovative performance (i.e., innovation capability that includes product, process, marketing, and organisational innovation). More specifically, the results revealed that informal social relations and linking mechanisms have a higher effect on innovative performance among firms that have a higher innovative climate rather than lower. This result indicates that interaction between departments in the organisation (informal social relations) and collaboration (linking mechanisms) will not lead to innovative performance in organisations where the new ideas are not supported and employees are at risk of being penalised for their new ideas that do not work.

Additionally, a study conducted by Škerlavaj, Song, and Lee (2010) found that innovative climate moderates the relationship between organisational structure on employees' creativity, and as such the level of one's creativity will be higher when innovative climate is high. It is important to note that even though these studies did not directly assess the notion of calling as the driver for performance, the finding supports the importance of innovative culture as a fertile environment to promote and enhance innovation.

In relation to this present research, results of interviews in Study 1 revealed that in the context of the Catholic Church, there are elements of innovative climate that support innovation, which are organisational support for innovation and collective innovation. While the first is more related to the support received from the organisation or supervisor (i.e., bishop), the second revolves around the collaboration within the workplace that promotes innovation.

Apart from the importance of innovative climate in affecting innovative performance, there is a lack of study that addresses its influence on the potentially positive effect of one's calling on job performance. Additionally, no research has addressed the nuance of innovative

climate in the context of the Catholic Church. Supported by previous studies and the rationale that innovative culture lubricates the enthusiasm to innovate, this present research argues that in the context of the Catholic Church, the innovative climate that supports innovation will moderate the relationship between calling and job performance. The hypotheses are as follow:

H5: Innovative climate (Organisational support for innovation and collective innovation) will moderate the indirect relationship between calling, living the calling, and job performance such that the relationship will be strengthened when innovative climate is high.

H6: Innovative climate (Organisational support for innovation and collective innovation) will moderate the indirect relationship between calling, living the calling, and innovative performance such that the relationship will be strengthened when innovative climate is high.

5.4.2 Conservatism as a Barrier to Innovation

As informed by Study 1, another dimension of organisational climate in the Catholic Church refers to the nuance of conservatism within the organisation that revealed a sense of cautiousness, suspicion, and also resistance to changes (i.e., innovation) in the Church. Within this category, two factors emerged: conservative values and faithfulness to tradition.

These two factors could be seen as barriers to innovation, as they may hinder or obstruct the practice and implementation of innovation. Previous scholars in the innovation area have categorised obstacles related to innovation in several ways, such as the internal versus external barriers (Piatier, 1984), revealed versus deterring barriers (D'Este, Iammarino, Savona, & von Tunzelmann, 2012), and the EOGI which stands for External environment, Organization, Group, and Individual barrier model (Hueske & Guenther, 2015). Among these categories, the most common is internal versus external barriers of innovation. The internal barriers are revealed in several forms, such as limited funding; lack of technical skill; organisational culture (Rush & Bessant, 1992); organisational capital and capacities (Hewitt-Dundas, 2006), and human-related barriers, for example, workers defiance towards innovation (Zwick, 2002). Meanwhile, external barriers cover several conditions such as consumer-related barriers and government regulation and policies (Hadjimanolis, 1999).

In relation to the innovation barriers in the Catholic Church, a review of the results of the interviews of Study 1 and the inspection of the survey items of Study 2 indicate that the constraints of innovation revolve around the cautious attitude towards change and resistance

to innovate. These constraints present at various levels of the Church's members, from individual (e.g., congregation, priest) to team level (e.g., parish-council, religious movement). It is also likely that these barriers are influenced by the culture of the organisation that focuses on maintaining the customs and traditions. As such, it is reasonable to classify these barriers to innovation in the Catholic Church as purely internal. While there are many external factors that could limit innovation in the Catholic Church, such as local culture and perception of innovation risk, this study will focus on these two key factors identified in Studies 1 and 2 of this research which are conservative values and faithfulness to tradition. Additionally, if EOGI classification is used, the constraints of innovation in the Catholic Church touch on three different elements: individual, group, and organisation (Hueske & Guenther, 2015).

The findings of research into the effect of innovation barriers on innovative performance is mixed. For instance, utilising a proportion of sales representing an innovative product as the measure for performance, a study led by Hewitt-Dundas (2006) in Ireland found that different innovation barriers affect innovative performance in a different way: the lack of market opportunities influence innovation success and the limited knowledge on new technologies affect the innovation sales. A more recent study conducted by Hartono and Kusumawardhani (2019) in Indonesian manufacturing firms found mixed results regarding the effect of innovation barriers on innovative performance. More specifically, using the Indonesian Innovation Survey (IIS) 2011, this study found that obstacles which relate to employee and organisation attitude bring in a positive influence on innovation and innovative performance. In contrast, obstacles which relate to finance and cooperation result in negative effects on innovation and innovative performance.

While these studies have supported the effect of innovation barriers on innovative performance, no research has ever examined innovation barriers in the context of the Catholic Church and how they might affect the innovative performance of the Catholic clergy. This present study proposes that innovation barriers in the Catholic Church (conservative values and faithfulness to tradition) will have an impact on the positive relationship between calling and job performance and more specifically innovative performance.

The same argument applied to the innovative climate in the previous section (see section 5.4.1) could also be used to examine the nuance of conservatism and its effect on the relationship between calling and job performance in the context of the Catholic Church. More specifically, utilising P-E Fit perspective, when there is a fit between the priests and the

environment in terms of the call to preserve the tradition, custom, and dogma (conservatism), it is more likely the priest will feel a strong support to perform their daily duty in line with the Church's teaching and custom. The nuance of conservatism may influence and lead the priest to understand that preservation of the organisation's tradition is a very important value, and thus, they will be loyal to it. It is important to note that a priest's job performance also covers the dimension of ministerial performance which refers to the priest's role in the prayer service observance (pastoral performance) and leadership areas (leadership performance). As these variables reflect the Church teaching and tradition of a priest's role, it is likely the nuance of conservatism will provide support for a priest to engage in activities that will lead to higher levels of performance in those areas. As such, this study proposes:

H7: Conservatism (conservative values and faithfulness to tradition) will moderate the indirect relationship between calling, living the calling, and ministerial performance such that the relationship will be more positive when conservatism is high.

A further complexity of priest's job performance is related to the notion of new ways of evangelisation in which priests are called to be more innovative and creative. This notion is reflected by the variable of innovative performance as an important dimension of a priest's job performance. With regard to the effect of calling on innovative performance, conservatism could be considered as a poor environment for innovation where innovative organisation members do not receive support for exercising innovation at the workplace. Even though one's calling will potentially lead to a higher level of innovative performance, if the environment does not support innovative behaviour, it is likely that one's calling will not be reinforced by exercising innovation.

Thus, the hypothesis built is as follow:

H8: Conservatism (conservative values and faithfulness to tradition) will moderate the indirect relationship between calling and innovative performance via living the calling such that the relationship will be more negative when conservatism is high.

5.5 OVERALL HYPOTHESES AND THE RESEARCH MODEL

Results from exploratory and confirmatory factor analysis on 404 participants in Study 2 and a review of the literature has revealed different foci of calling and different dimensions of a priest's job performance. Additionally, some individual and organisational factors have also been identified. Hence, the overall hypotheses of this study are as follows:

- H1: Calling (servant (H1a), accompaniment (H1b), social empowerment (H1c)) will be positively related to priest's ministerial performance (pastoral and leadership performance).
- H2: Calling (servant (H2a), accompaniment (H2b), social empowerment (H2c)) will be positively related to priest's innovative performance (creativity and continuous improvement).
- H3: Living the calling will mediate the relationship between calling (servant (H3a), accompaniment (H3b), social empowerment (H3c)) and priest's ministerial performance (pastoral and leadership performance).
- H4: Living the calling will mediate the relationship between calling (servant (H4a), accompaniment (H4b), social empowerment (H4c)) and priest's innovative performance (creativity and continuous improvement).
- H5: Innovative climate (organisational support for innovation and collective innovation) will moderate the indirect relationship between calling (servant (H5a), accompaniment (H5b), social empowerment (H5c)), living the calling and ministerial performance (pastoral and leadership performance) such that the relationship will be strengthened when innovative climate for innovation is high.
- H6: Innovative climate (organisational support for innovation and collective innovation) will moderate the indirect relationship between calling (servant (H6a), accompaniment (H6b), social empowerment (H6c)) living the calling, and innovative performance (creativity and continuous improvement) such that the relationship will be strengthened when innovative climate for innovation is high.
- H7: Conservatism will moderate the indirect relationship between calling (servant (H7a), accompaniment (H7b), social empowerment (H7c)), living the calling, and ministerial performance (pastoral and leadership performance) such that the relationship will be more positive when conservatism is high.
- H8: Conservatism will moderate the indirect relationship between calling (servant (H8a), accompaniment (H8b), social empowerment (H8c)),

living the calling, and innovative performance (creativity and continuous improvement) such that the relationship will be more negative when conservatism is high.

Figure 5.1 below depicts the overall model of Study 3 that covers all the hypotheses proposed.

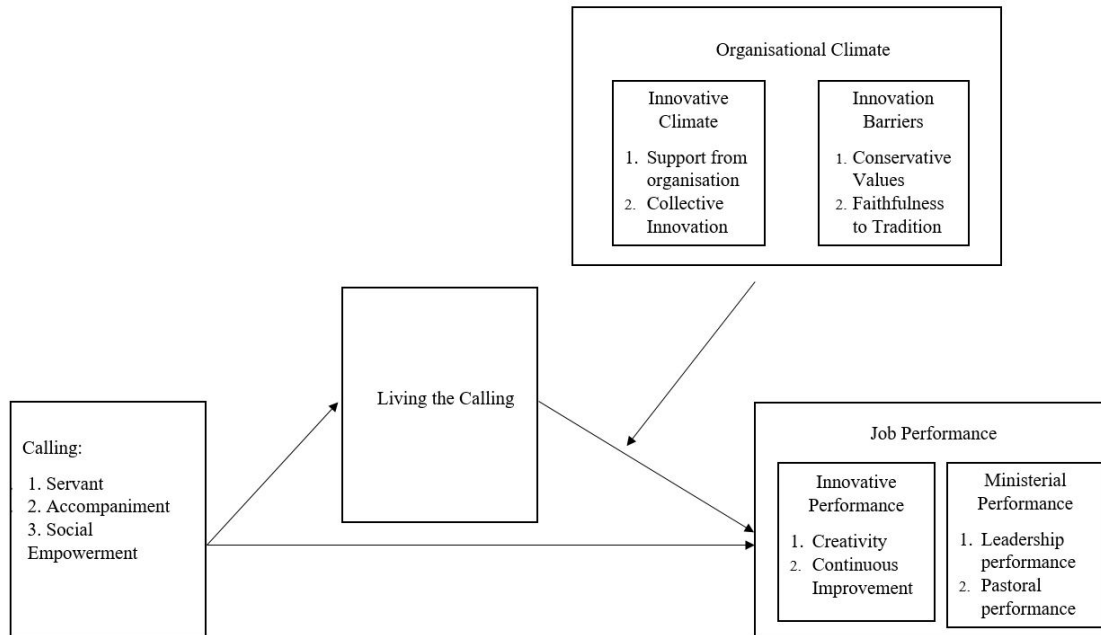


Figure 5.1. Research model of Study 3

5.6 ANALYSIS

To analyse the proposed relationship between variables, this study utilised the dataset of Study 2 (N=404). There were two steps of analysis undertaken to investigate the relationship between calling, living the calling, multi-dimension of job performance, and innovation. The first steps involved exploratory factor analysis and confirmatory factor analysis to ensure that there are more meaningful factors that reflect the related variables and to reduce some survey items which were not loading into the relevant factor. Meanwhile, the CFA was conducted to ensure that there is a good model fit of the constructs, especially related to multi foci of priest's calling and the multi-dimension of priest's ministerial performance.

The second step was to utilise a number of moderated mediation analysis using PROCESS Model 14 to investigate the overall hypotheses and to check the possible moderated mediation relationship between calling, job performance, living the calling, and organisational context of innovation (i.e., support for innovation and conservative values).

More specifically, this study assessed the extent to which the relationship between calling, living the calling, and multi-dimension of job performance are higher at a high level of organisational support for innovation and are lower at a high level of conservatism. These conditional effects will be tested using PROCESS in SPSS using bootstrapping techniques (Hayes, 2013).

5.7 RESULTS OF THE MODERATED MEDIATION MODEL

5.7.1 Test of Moderated Mediation Model in Two Regions

Several tests of moderated mediation model using PROCESS (Model 14) were undertaken to investigate the moderated effect of innovative climate and conservatism on the indirect relationship between calling and innovation via living the calling for both regions (Australia and Indonesia). Overall, there are a number of variables that were statistically investigated to test the hypotheses. More specifically, there are three variables of calling as independent variables (servant, accompaniment, and social empowerment), one variable as the mediator (living the calling), four variables as dependent variables (creativity, continuous improvement, leadership performance, and pastoral performance), and four variables as moderators (organisational support for innovation, collective innovation, conservative values, and faithfulness to tradition).

To test whether there is a difference between the two regions on the hypotheses proposed, initially, this study divided the dataset into two sub datasets: dataset A (Australian participants), dataset I (Indonesian participants). Eventually, moderated mediation analyses were conducted for each data set. Out of 192 moderated mediation analyses (64 analyses for each dataset) using PROCESS Model 14, results revealed that there was only a minor difference in the results for each case compared to all cases. More specifically, there is no significant moderated mediation model between calling of accompaniment and social empowerment, living the calling, conservative values, and leadership performance when either sub dataset A or I was used separately or if the analyses used the dataset for each region. However, when the dataset that includes all participants was used, the relationships were significant. Due to this finding, the further overall analysis utilised the dataset which includes all participants regardless of the difference of region.

5.7.2 Effect on Leadership Performance

Calling as Independent Variable, Living the Calling as Mediating Variable and Organisational Support for Innovation as Moderator Variable

Calling as a servant

Results revealed that the overall model was significant (see Table 5.1). Calling as a servant did not significantly predict leadership performance. While living the calling positively related to leadership performance, organisation support for innovation did not significantly predict leadership performance. Results also revealed that the moderating effect of organisational support for innovation between living the calling and leadership performance was significant. The test of the indirect effect of organisational support for innovation between calling of servant, living the calling, and leadership performance for $-1SD$, M , and $+1SD$ was significant at all levels suggesting a mediating effect. Lastly, the inspection of the index of moderated mediation model also revealed that organisational support for innovation moderated the indirect relationship between calling as a servant and leadership performance via living the calling. This result failed to support H1a, provided a full support to H3a, and partially supported H5a.

As per Figure 5.2, simple slope portrayed the significant indirect relationship between calling as servant-pastor and leadership performance mediated by living the calling was moderated by organisation support for innovation. Calling as servant indirectly influenced leadership performance via living the calling, at low (standardised indirect effect=.24, SE = .04, $p < .001$, 95% CI [0.15, .33]), medium (standardised indirect effect=.46, SE = .05, $p < .001$, 95% CI [0.37, .55]) and high Organisational Support for Innovation (standardised indirect effect=.68, SE = .06, $p < .001$, ns, 95% CI [.55, .81]). The simple plot revealed that the level of leadership performance increased significantly for those with high level of organisation support as the level of living the calling increased. Likewise, for those with low organisation support, leadership performance also changed significantly as living the calling increased. However, at a very low level of organisational support $-1.6SD$, leadership performance did not change significantly (standardised indirect effect=.06, SE = .05, $p = .29$, 95% CI [-0.05, .17]).

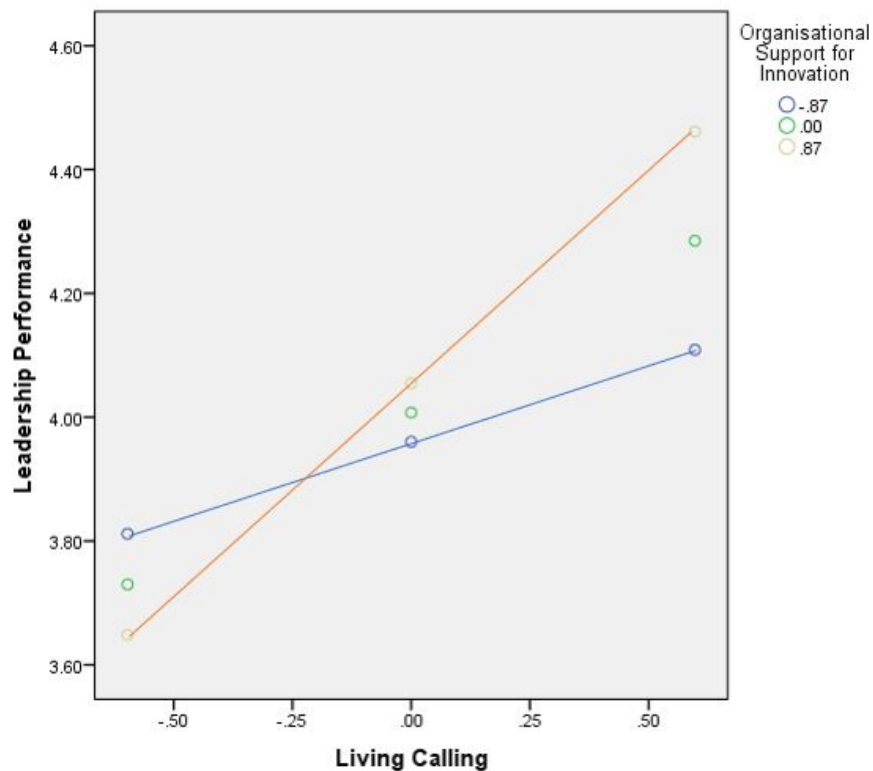


Figure 5.2. Simple plot calling as servant-living calling- organisational support for innovation-leadership performance

Calling of accompaniment

As per Table 5.1, results revealed that the overall model was significant. Calling of accompaniment and living the calling significantly and positively predicted leadership performance. However, organisation support for innovation did not significantly predict leadership performance. Furthermore, the moderating effect of organisational support for innovation between living the calling and leadership performance was also significant. Test of the indirect effect of organisational support for innovation between calling of accompaniment, living the calling, and leadership performance for $-1SD$, M , and $+1SD$ was significant at all levels indicating a mediating effect. Lastly, the inspection of index of moderated mediation model also revealed that organisational support for innovation moderates the relationship between calling of accompaniment and leadership performance via living the calling. Calling of accompaniment was indirectly related to leadership performance via living the calling at all levels of organisational support for innovation. This provides full support for H1b and H3b, and partial support for H5b.

As per Figure 5.3, the simple plot shows that the significant indirect relationship between calling of accompaniment and leadership performance mediated by living the calling is moderated by organisation support for innovation. Calling of accompaniment indirectly

influenced leadership performance via living the calling, at low (standardised indirect effect=.20, SE = .04, $p < .001$, 95% CI [0.11, .29]), medium (standardised indirect effect=.40, SE = .06, $p < .001$, 95% CI [0.30, .49]), and high organisational support for innovation (standardised indirect effect=.59, SE = .06, $p < .001$, 95% CI [.46, .72]). The simple plot revealed that the level of leadership performance increased significantly for those with a high level of organisation support as the level of living the calling increased. Similarly, for those with low organisation support, leadership performance also changed significantly as living the calling increased. However, at a very low level of organisational support -1.42SD, creativity did not change as living the calling increased (standardised indirect effect=.08, SE = .05, $p = .11$, 95% CI [-0.02, .18]).

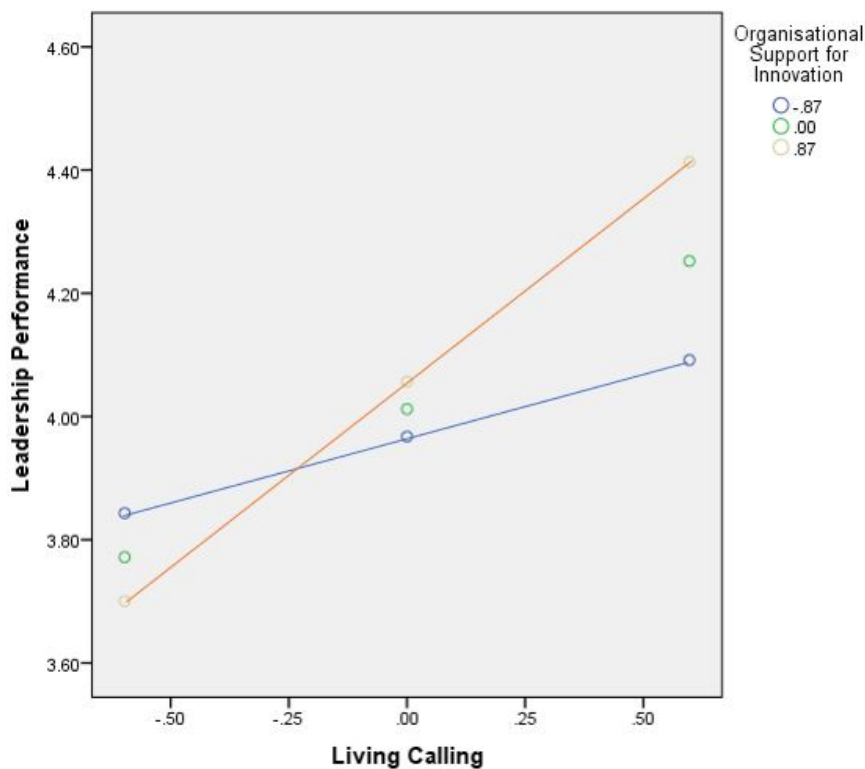


Figure 5.3. Simple plot calling of accompaniment-living calling- organisational support for innovation- leadership performance

Calling of social empowerment

The analysis revealed that the overall model was significant (see Table 5.1). Calling of social empowerment and living the calling significantly and positively predicted leadership performance. However, organisation support for innovation did not significantly relate to leadership performance. Test of the indirect effect of organisational support for innovation between calling of social empowerment, living the calling, and leadership performance for -1SD, M, and +1SD was significant at all levels indicating a mediating effect. Results also

revealed that organisational support for innovation moderate the relationship between calling of social empowerment and leadership performance via living the calling. Calling of social empowerment indirectly related to leadership performance via living the calling at all levels of organisational support for innovation. This result provides a full support for H1c and H3c, and partial support for H5c.

As per Figure 5.4, calling of social empowerment indirectly influenced leadership performance via living the calling, at low (standardised indirect effect=.20, SE = .04, $p < .001$, 95% CI [0.12, .28]), medium (standardised indirect effect=.41, SE = .04, $p < .001$, 95% CI [0.33, .50]), and high Support for Innovation (standardised indirect effect=.63, SE = .05, $p < .001$, 95% CI [.51, .75]). Simple plot revealed that the level of leadership performance increased significantly for those with high level of organisation support as the level of living the calling increased. Likewise, for those with low organisation support, leadership performance also changed significantly as living the calling increased. However, at very low level of organisational support -1.42SD, the moderation effect of organisational support for innovation for the mediation model was no longer significant (standardised indirect effect=.06, SE = .05, $p = .19$, 95% CI [-0.03, .16]).

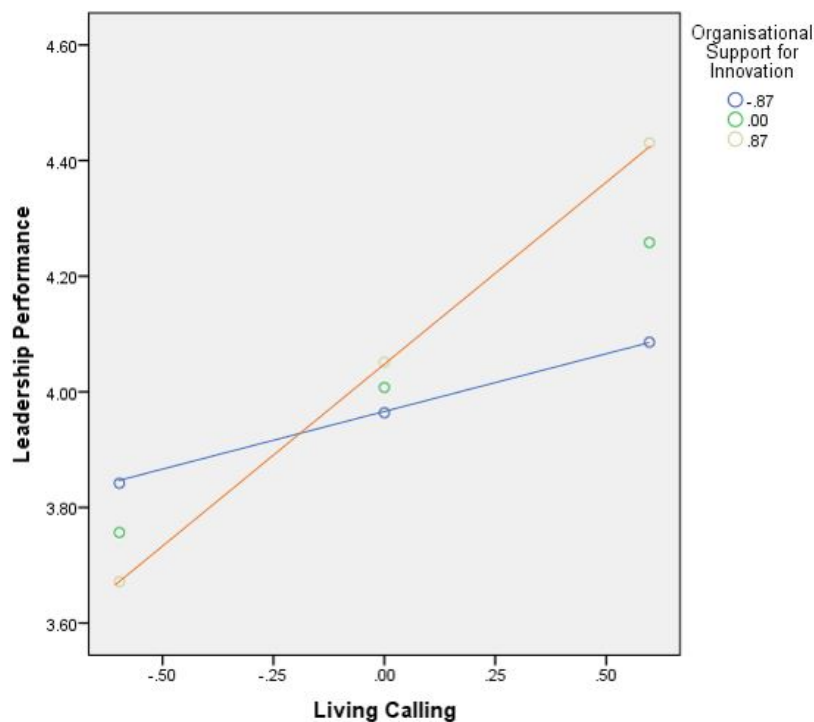


Figure 5.4. Simple plot calling of social empowerment-living calling- organisational support for innovation- leadership performance

Table 5.1. Regression parameters for mediated-moderated conditional analysis – leadership performance as the DV and organisational support for innovation as the moderator

	<i>F (MSE)</i>	<i>df</i>	<i>R</i> ²	<i>p</i>	β [95% CI]	<i>SE</i> β	<i>t</i>	<i>p</i>
Calling as Servant (H1a)								
Overall model	38.28 (0.21)	4,383	.28	< .000				
Constant					3.95 [3.52, 4.38]	0.21	18.03	< .000
Calling as servant					0.01 [-0.08, 0.10]	0.04	0.25	.79
Living the calling (centred)					0.46 [0.37, 0.55]	0.05	9.71	< .001
Organisational support for innovation (centred)					0.05 [-0.00, 0.11]	0.03	1.86	.06
Living the calling x Org support for innovation					0.24 [0.17, 0.31]	0.03	7.10	< .000
Indirect effect								
-0.86 (-1SD)					0.09 [0.05, 0.17]	0.03		
0.00 (<i>M</i>)					0.18 [0.11, 0.28]	0.04		
0.86 (+1SD)					0.27 [0.15, 0.42]	0.07		
Moderated mediation effect					0.08 [0.03, 0.16]	0.03		
Calling of accompaniment (H1b)								
Overall model	43.68 (0.31)	4,383	.31	< .001				
Constant					3.61 [3.41, 3.81]	0.10	35.49	< .001
Calling of accompaniment					0.10 [0.05, 0.15]	0.02	3.93	< .001
Living the calling (centred)					0.40 [0.30, 0.49]	0.04	8.47	< .001
Organisational support for innovation					0.05 [-0.00, 0.10]	0.02	1.81	.07
Living the calling x Org support for innovation					0.22 [0.15, 0.29]	0.03	6.46	< .000
Indirect effect								
-0.86 (-1SD)					0.04 [0.01, 0.07]	0.15		
0.00 (<i>M</i>)					0.08 [0.05, 0.12]	0.17		
0.86 (+1SD)					0.12 [0.08, 0.17]	0.02		
Moderated mediation effect					0.05 [0.02, 0.06]	0.01		
Calling of social empowerment (H1c)								
Overall model	55.95(0.18)	4,383	.36	<.001				
Constant					3.24 [3.02, 3.46]	0.11	29.58	< .001
Calling of social empowerment					.20 [0.15, 0.26]	0.03	7.11	< .001
Living the calling					.41 [0.33, 0.50]	0.04	9.74	< .001
Org support for innovation					0.05 [-0.00, 0.10]	0.02	1.84	.06
Living the calling x Org support for innovation					0.24 [0.18, 0.31]	0.03	7.61	< .001
Indirect effect								
-0.86 (-1SD)					0.03 [0.01, 0.05]	0.01		
0.00 (<i>M</i>)					0.06 [0.02, 0.10]	0.02		
0.86 (+1SD)					0.09 [0.04, 0.15]	0.03		
Moderated mediation effect					0.03 [0.01, 0.06]	0.01		

Calling as Independent Variable, Living the Calling as Mediating Variable and Conservative Values as Moderator Variable

Calling as a servant

The analysis shows that the overall model was significant (see Table 5.2). Calling as a servant did not significantly predict leadership performance. Meanwhile, living the calling and conservative values positively related to leadership performance. The moderating effect of conservative values between living the calling and leadership performance was also significant. The test of the indirect effect of conservative values between calling of servant, living the calling and continuous improvement for $-1SD$, M , and $+1SD$ was significant at all levels suggesting a mediating effect. The inspection of index of the moderated mediation model revealed that conservative values did not moderate the indirect relationship between calling as a servant and leadership performance via living the calling. This fails to support H7a.

Calling of accompaniment

Partially supporting H7b, the overall model was significant. Calling of accompaniment significantly predicted leadership performance. Similarly, living the calling and conservative values also predicted leadership performance. Furthermore, the test of moderating effect of conservative values between living the calling and leadership performance was significant. Inspection of the indirect effect of conservative values between calling of accompaniment, living the calling and leadership performance for $-1SD$, M , and $+1SD$ was significant at all levels suggesting a mediating effect. Lastly, the index of the the moderated mediation model indicated that conservative values moderate the indirect relationship between calling of accompaniment and leadership performance via living the calling.

The PROCESS analysis revealed that calling of accompaniment indirectly influenced leadership performance via living the calling, at low level (standardised indirect effect=.48, SE = .06, $p < .001$, 95% CI [0.36, 0.60]), medium level (standardised indirect effect=.34, SE = .04, $p < .001$, 95% CI [0.25, 0.42]), and at high level conservative values (standardised indirect effect=.19, SE = .05, $p < .001$, 95% CI [.09, .29]). As per Figure 5.5, the simple plot showed that the level of leadership performance increased significantly for those with low and high level of conservative values as the level of living the calling increased. However, at the very high level of conservative values $+1.2SD$, leadership performance did not change significantly as living the calling increased (standardised indirect effect=.09, SE = .06, $p = .15$, 95% CI [-.03, .23]).

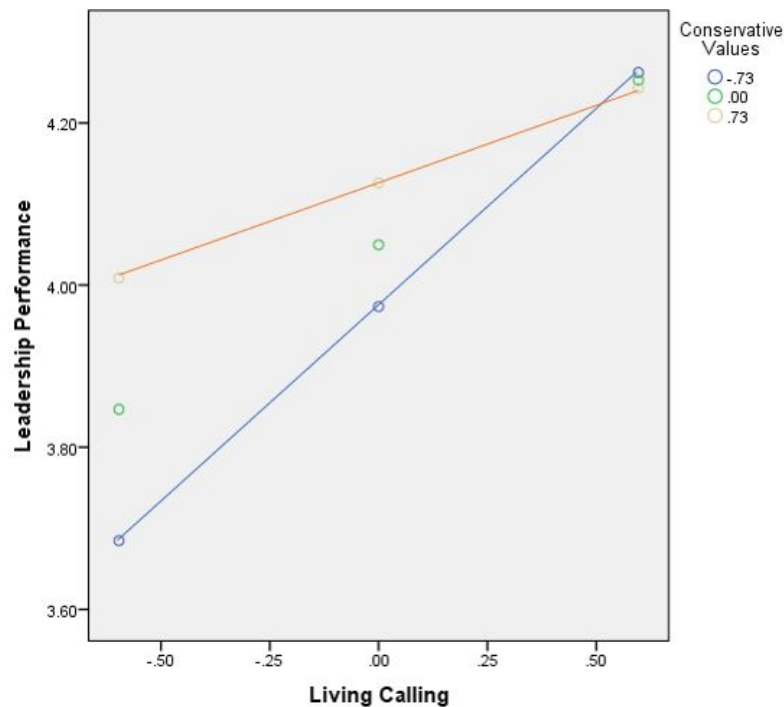


Figure 5.5. Simple plot calling of accompaniment-living calling- conservative values-leadership performance

Calling of social empowerment

Partially supporting H7c, the overall model was significant (see Table 5.2). Calling of social empowerment significantly and positively related to leadership performance. Likewise, living the calling and conservative values also positively related to leadership performance. The moderating effect of conservative values between living the calling and leadership performance was significant. Results also revealed that the inspection of the indirect effect of conservative values between calling of social empowerment, living the calling, and leadership performance for $-1SD$, M , and $+1SD$ was significant at all levels suggesting a mediating effect. Lastly, the test of the index of the moderated mediation model also revealed that conservative values serve as a moderator on the indirect relationship between calling of social empowerment and leadership performance via living the calling.

With regard to the moderated mediation model, results indicated that calling of social empowerment indirectly influenced leadership performance via living the calling, at low level (standardised indirect effect=.51, SE = .05, $p < .001$, 95% CI [0.40, 0.62]), medium level (standardised indirect effect=.36, SE = .04, $p < .001$, 95% CI [0.28, 0.44]), and at high level conservative values (standardised indirect effect=.21, SE = .05, $p < .001$, 95% CI [.11, .31]). As per Figure 5.6, simple slope revealed that the level of leadership performance increased significantly for those with a high level of conservative values as the level of living the calling increased. Similarly, for those with low conservative values, leadership performance

also changed significantly as living the calling increased. However, at a very high level of conservative values $+1.21SD$, leadership performance did not change as living the calling increased (standardised indirect effect=.11, SE = .06, $p = .09$, 95% CI [-0.01, .24]).

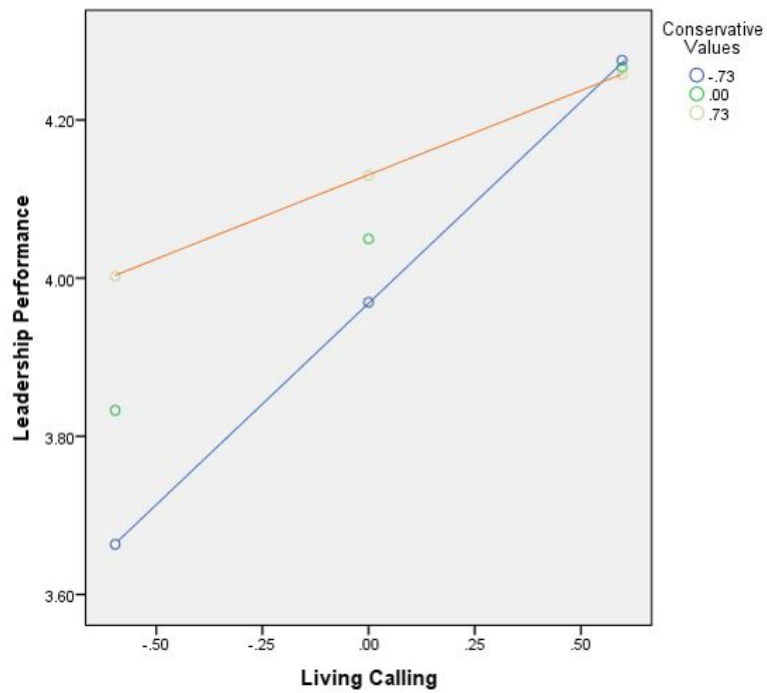


Figure 5.6. Simple plot calling of social empowerment-living calling- conservative values-leadership performance

Table 5.2. Regression parameters for mediated-moderated conditional Analysis – leadership performance as the DV and conservative values as the moderator

	<i>F</i> (<i>MSE</i>)	<i>df</i>	<i>R</i> ²	<i>p</i>	β [95% CI]	<i>SE</i> β	<i>t</i>	<i>p</i>
Calling as Servant (H ^{4c})								
Overall model	27.92 (0.22)	4,384	.22	< .000				
Constant					3.73 [3.29, 4.17]	0.22	16.57	< .000
Calling as servant					0.06 [-0.02, 0.16]	0.04	1.39	.16
Living the calling (centred)					0.39 [0.30, 0.47]	0.04	8.92	< .001
Conservative values (centred)					0.11 [0.05, 0.18]	0.03	3.42	< .001
Living the calling x Conservative values					-0.19 [-0.29, -0.09]	0.05	-3.74	< .000
Indirect effect								
-0.72 (-1 <i>SD</i>)					0.21 [0.11, 0.33]	0.05		
0.00 (<i>M</i>)					0.15 [0.09, 0.24]	0.04		
0.72 (+1 <i>SD</i>)					0.10 [0.04, 0.20]	0.04		
Moderated mediation effect					-0.07 [-0.16, 0.00]	0.04		
Calling of accompaniment (H ^{4f})								
Overall model	35.47 (0.21)	4,384	.26	< .001				
Constant					3.53 [3.33, 3.74]	0.10	33.90	< .001
Calling of accompaniment					0.13 [0.08, 0.18]	0.02	5.04	< .001
Living the calling (centred)					0.34 [0.25, 0.42]	0.04	7.95	< .001
Conservative values (centred)					0.10 [0.03, 0.17]	0.03	3.13	< .001
Living the calling x Conservative values					-0.19 [-0.29, -0.09]	0.05	-3.92	< .000
Indirect effect								
-0.72 (-1 <i>SD</i>)					0.10 [0.06, 0.14]	0.02		
0.00 (<i>M</i>)					0.07 [0.04, 0.10]	0.01		
0.72 (+1 <i>SD</i>)					0.04 [0.01, 0.09]	0.02		
Moderated mediation effect					-0.04 [-0.07, -0.00]	0.01		
Calling of social empowerment (H1c)								
Overall model	42.74(0.28)	4,384	.30	<.001				
Constant					3.27 [3.04, 3.49]	0.11	28.50	< .001
Calling of social empowerment					0.22 [0.15, 0.27]	0.03	6.93	< .001
Living the calling					0.36 [0.28, 0.44]	0.04	9.13	< .001
Conservative values (centred)					0.11 [0.04, 0.17]	0.04	3.38	< .001
Living the calling x Conservative values					-0.20 [-0.30, -0.10]	0.05	-4.18	< .001
Indirect effect								
-0.72 (-1 <i>SD</i>)					0.07 [0.03, 0.12]	0.02		
0.00 (<i>M</i>)					0.05 [0.02, 0.08]	0.01		
0.72 (+1 <i>SD</i>)					0.03 [0.01, 0.06]	0.01		
Moderated mediation effect					-0.03 [-0.06, -0.00]	0.02		

5.7.3 Effect on Pastoral Performance

Calling as Independent Variable, Living the Calling as Mediating Variable and Organisational Support for Innovation as Moderator Variable

Calling as a servant

Results revealed that the overall model was significant (see Table 5.3). Calling as a servant significantly predicted pastoral performance. Similarly, living the calling and organisational support for innovation positively related to pastoral performance. Results also revealed that the moderating effect of organisational support for innovation between living the calling and pastoral performance was also significant. The test of the indirect effect of organisational support for innovation between calling as a servant, living the calling, and pastoral performance for $-1SD$, M , and $+1SD$ was significant at all levels suggesting a mediating effect. However, the inspection of the index of moderated mediation model revealed that organisational support for innovation did not moderate the indirect relationship between calling as a servant and pastoral performance via living the calling. This result partially supports H1a, fully support sH3a, but fails to support H5a.

Calling of accompaniment

Partially supporting H1b and fully supporting H3b, the overall model was significant. Calling of accompaniment and living the calling significantly and positively predicted pastoral performance. Similarly, organisation support for innovation also significantly predicted pastoral performance. Furthermore, the moderating effect of organisational support for innovation from living the calling to pastoral performance was also significant. Test of the indirect effect of organisational support for innovation between calling of accompaniment, living the calling, and pastoral performance for $-1SD$, M , and $+1SD$ was significant at all levels indicating a mediating effect. However, the inspection of the index of moderated mediation model revealed that organisational support for innovation did not moderate the relationship between calling of accompaniment and pastoral performance via living the calling. As such, H5b was not supported.

Calling of social empowerment

For H5c, the overall result was significant (see Table 5.3). Calling of social empowerment and living the calling significantly and positively predicted pastoral performance. However, organisation support for innovation did not significantly relate to pastoral performance. The test of the indirect effect of organisational support for innovation between calling of social empowerment, living the calling, and pastoral performance for -

1SD, *M*, and +1SD was significant at all levels indicating a mediating effect. Additionally, organisational support for innovation moderated the relationship between calling of social empowerment and pastoral performance via living the calling. Calling of social empowerment indirectly related to leadership performance via living the calling at all levels of organisational support for innovation. This result provides a full support for H3c and partial support for H1c and H5c.

As per Figure 5.7, calling of social empowerment indirectly influenced pastoral performance via living the calling, at low (standardised indirect effect=.31, SE = .03, $p < .001$, 95% CI [0.25, .36]), medium (standardised indirect effect=.38, SE = .03, $p < .001$, 95% CI [0.32, .44]), and high Support for Innovation (standardised indirect effect=.46, SE = .04, $p < .001$, 95% CI [.38, .54]). Simple plot revealed that the level of pastoral performance significantly increased for those with high level of organisation support rather than those with low organisation support as the level of living the calling increased. This moderated mediation model indicated that the higher the organisational support perceived, the higher one's pastoral performance is influenced by calling of social empowerment and living the calling.

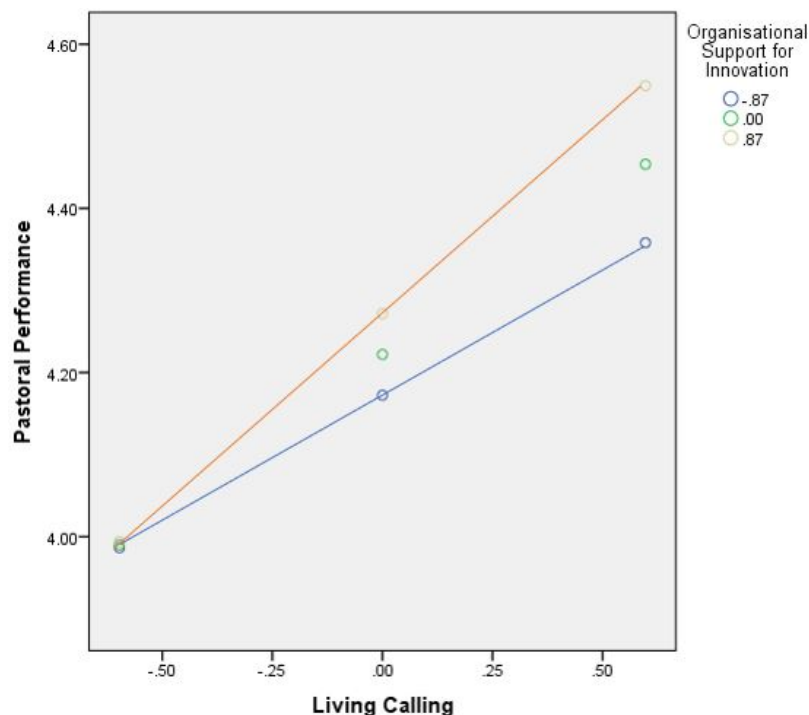


Figure 5.7. Simple plot calling of social empowerment-living calling-organisational support for innovation-pastoral performance

Table 5.3. Regression parameters for mediated-moderated conditional analysis – pastoral performance as the DV and organisational support for innovation as the moderator

	<i>F (MSE)</i>	<i>df</i>	<i>R</i> ²	<i>p</i>	β [95% CI]	<i>SE</i> β	<i>t</i>	<i>p</i>
Calling as Servant (H1a)								
Overall model	69.09 (0.09)	4,383	.41	< .000				
Constant					3.68 [3.40, 3.97]	0.14	25.22	< .000
Calling as servant					0.11 [0.05, 0.18]	0.03	3.67	< .001
Living the calling (centred)					0.37 [0.31, 0.43]	0.03	11.71	< .001
Organisational support for innovation (centred)					0.05 [0.01, 0.09]	0.02	2.74	< .007
Living the calling x Org support for innovation					0.07 [0.03, 0.12]	0.02	3.33	< .000
Indirect effect								
-0.86 (-1SD)					0.12 [0.07, 0.17]	0.02		
0.00 (<i>M</i>)					0.14 [0.09, 0.21]	0.03		
0.86 (+1SD)					0.17 [0.10, 0.26]	0.04		
Moderated mediation effect					0.03 [-0.00, 0.05]	0.01		
Calling of accompaniment (H1b)								
Overall model	78.03 (0.08)	4,383	.44	< .001				
Constant					3.83 [3.70, 3.96]	0.06	56.73	< .001
Calling of accompaniment					0.10 [0.06, 0.13]	0.02	5.91	< .001
Living the calling (centred)					0.34 [0.28, 0.40]	0.03	11.00	< .001
Organisational support for innovation					0.05 [0.01, 0.09]	0.02	2.97	< .003
Living the calling x Org support for innovation					0.06 [0.01, 0.10]	0.02	2.76	< .006
Indirect effect								
-0.86 (-1SD)					0.06 [0.04, 0.08]	0.01		
0.00 (<i>M</i>)					0.07 [0.05, 0.10]	0.01		
0.86 (+1SD)					0.08 [0.05, 0.12]	0.01		
Moderated mediation effect					0.01 [-0.00, 0.02]	0.01		
Calling of social empowerment (H1c)								
Overall model	74.07(0.09)	4,383	.43	<.001				
Constant					3.84 [3.69, 3.99]	0.07	50.08	< .001
Calling of social empowerment					0.10 [0.06, 0.14]	0.02	5.04	< .001
Living the calling					0.38 [0.32, 0.44]	0.03	12.87	< .001
Org support for innovation					0.05 [0.02, 0.09]	0.02	3.00	< .003
Living the calling x Org support for innovation					0.08 [0.04, 0.13]	0.02	3.88	< .001
Indirect effect								
-0.86 (-1SD)					0.04 [0.02, 0.07]	0.01		
0.00 (<i>M</i>)					0.05 [0.02, 0.09]	0.02		
0.86 (+1SD)					0.06 [0.03, 0.11]	0.02		
Moderated mediation effect					0.01 [0.00, 0.02]	0.01		

Calling as Independent Variable, Living the Calling as Mediating Variable and Conservative Values as Moderator Variable

Calling as a servant

For H7a, the overall model was significant (see Table 5.4). Calling as a servant significantly predicted pastoral performance. Similarly, living the calling and conservative values also positively related to pastoral performance. The moderating effect of conservative values between living the calling and pastoral performance was significant. The test of the indirect effect of conservative values between calling as a servant, living the calling to pastoral performance for $-1SD$, M , and $+1SD$ was significant at all levels suggesting a mediating effect. The inspection of index of moderated mediation model also revealed that conservative values moderated the indirect relationship between calling as a servant and pastoral performance via living the calling. This provides a partial support for H1a and H7a, and full support for H3a.

With regard to the moderated mediation effect, calling as servant indirectly influenced pastoral performance via living the calling, at low level (standardised indirect effect=.45, SE = .04, $p < .001$, 95% CI [0.37, 0.52]), medium level (standardised indirect effect=.37, SE = .02, $p < .001$, 95% CI [0.32, 0.43]), and at high level conservative values (standardised indirect effect=.30, SE = .03, $p < .001$, 95% CI [.23, .37]). As per Figure 5.8, simple plot revealed that the level of pastoral performance increased significantly for those with low and high level of conservative values as the level of living the calling increased. However, the plot also indicated that those with high level of conservative values reported higher level of pastoral performance rather than those with lower conservative values when living the calling is low.

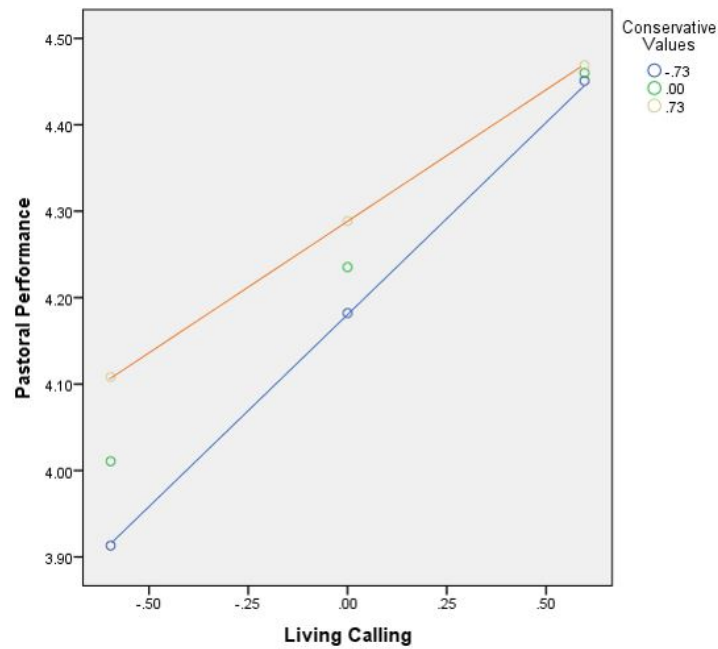


Figure 5.8. Simple plot calling of servant-living calling-conservative values- pastoral performance

Calling of accompaniment

For H7b, the overall model was significant (see Table 5.4). Calling of accompaniment significantly predicted pastoral performance. Similarly, living the calling and conservative values also predicted pastoral performance. Furthermore, a significant result was found on the moderating effect of conservative values between living the calling and pastoral performance. Test of the indirect effect of conservative values between calling of accompaniment, living the calling, and pastoral performance for $-1SD$, M , and $+1SD$ was significant at all levels suggesting a mediating effect. Lastly, the index of moderated mediation model indicated that conservative values moderate the indirect relationship between calling of accompaniment and pastoral performance via living the calling. This provides a partial support for H7b.

The analysis revealed that calling of accompaniment indirectly influenced pastoral performance via living the calling, at low level (standardised indirect effect=.43, SE = .03, $p < .001$, 95% CI [0.35, 0.50]), medium level (standardised indirect effect=.35, SE = .02, $p < .001$, 95% CI [0.30, 0.41]), and at high level conservative values (standardised indirect effect=.28, SE = .03, $p < .001$, 95% CI [.21, .34]). As per Figure 5.9, simple plot revealed that the level of pastoral performance increased significantly for those with low and high level of conservative values as the level of living the calling increased. However, the plot also indicated that those with higher level of conservative values reporting higher level of pastoral performance rather than those with higher conservative values when living the calling is low.

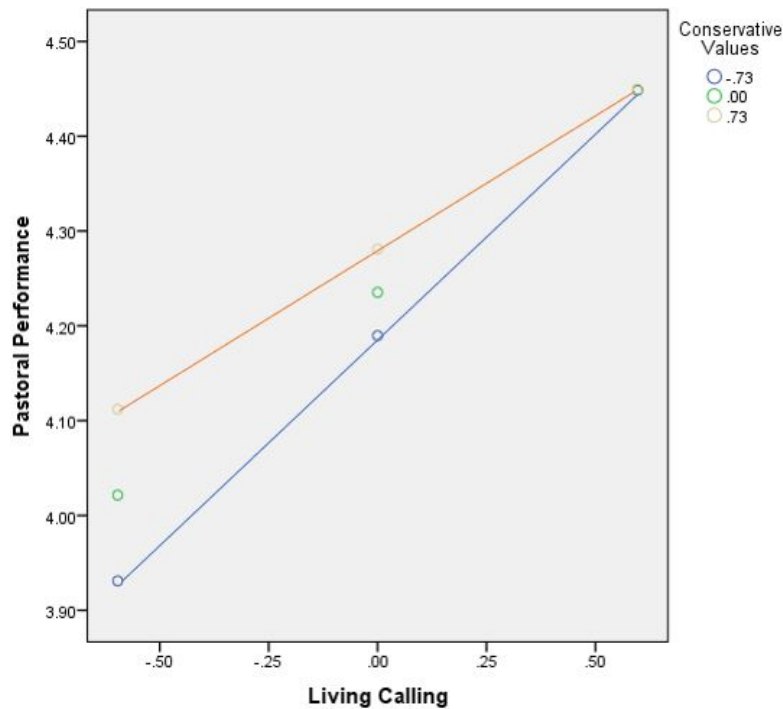


Figure 5.9. Simple plot calling of accompaniment-living calling-conservative values-pastoral performance

Calling of social empowerment

Partially supporting H7c, the overall model was significant (see Table 5.4). Calling of social empowerment significantly and positively related to pastoral performance. Likewise, living the calling and conservative values also positively related to pastoral performance. The moderating effect of conservative values between living the calling and pastoral performance was significant. The test of the indirect effect of conservative values between calling of social empowerment, living the calling, and pastoral performance for $-1SD$, M , and $+1SD$ was significant at all levels suggesting a mediating effect. The inspection of the index of moderated mediation model also revealed that conservative values serve as a moderator on the indirect relationship between calling of social empowerment and pastoral performance via living the calling.

With regard to the moderated mediation model, results indicated that calling of social empowerment indirectly influenced pastoral performance via living the calling, at low level (standardised indirect effect=.47, SE = .03, $p < .001$, 95% CI [0.39, 0.54]), medium level (standardised indirect effect=.39, SE = .02, $p < .001$, 95% CI [0.34, 0.44]), and at high level conservative values (standardised indirect effect=.31, SE = .03, $p < .001$, 95% CI [.25, .38]). Figure 5.10 of simple slope revealed that the level of continuous improvement increased significantly for those with high level of conservative values as the level of living the calling increased. Similarly, for those with low conservative values, continuous improvement also

changed significantly as living the calling increased. However, the plot also indicated that for those with low level of living the calling, the level of pastoral performance is higher when the conservative values are high rather when the conservative values are low.

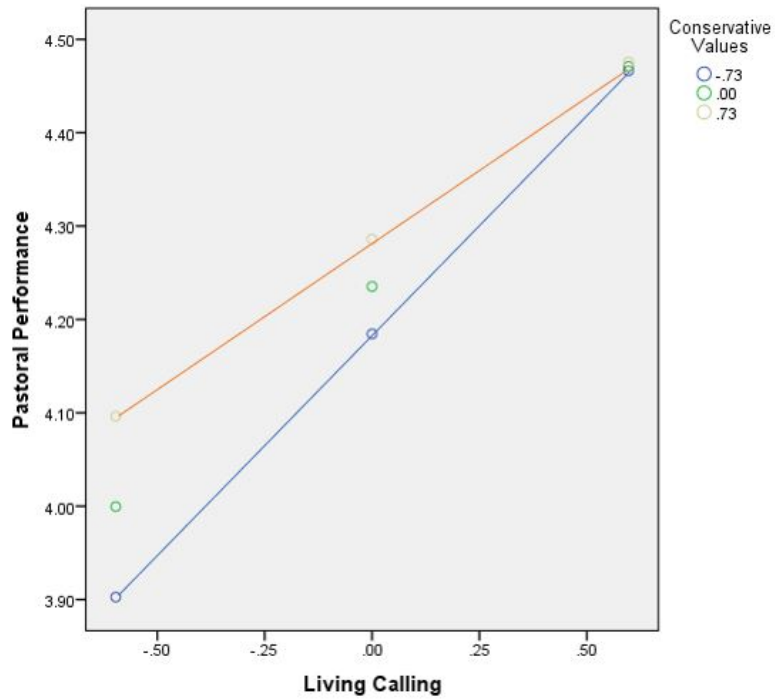


Figure 5.10. Simple plot calling of social empowerment-living calling-conservative values-leadership performance

Table 5.4. Regression parameters for mediated-moderated conditional analysis – pastoral performance as the DV and conservative values as the moderator

	<i>F (MSE)</i>	<i>df</i>	<i>R</i> ²	<i>p</i>	β [95% CI]	<i>SE</i> β	<i>t</i>	<i>p</i>
Calling as Servant (H ^{4c})								
Overall model	68.40 (0.30)	4,384	.41	< .000				
Constant					3.58 [3.30, 3.87]	0.14	24.73	< .000
Calling as servant					0.14 [0.08, 0.20]	0.03	4.48	< .000
Living the calling (centred)					0.37 [0.32, 0.43]	0.03	13.28	< .001
Conservative values (centred)					0.07 [0.02, 0.11]	0.02	3.31	< .001
Living the calling x Conservative values					-.10 [-0.16, -0.03]	0.03	-3.04	< .003
Indirect effect								
-0.72 (-1SD)					0.18 [0.10, 0.26]	0.04		
0.00 (M)					0.15 [0.09, 0.21]	0.03		
0.72 (+1SD)					0.12 [0.07, 0.17]	0.02		
Moderated mediation effect					-0.04 [-0.07, -0.00]	0.02		
Calling of accompaniment (H ^{4f})								
Overall model	77.67 (0.09)	4,384	.44	< .001				
Constant					3.80 [3.67, 3.93]	0.06	56.56	< .001
Calling of accompaniment					0.11 [0.07, 0.14]	0.02	6.55	< .001
Living the calling (centred)					0.35 [0.30, 0.41]	0.02	13.00	< .001
Conservative values (centred)					0.06 [0.02, 0.10]	0.02	2.90	< .001
Living the calling x Conservative values					-0.10 [-0.16, -0.03]	0.03	-3.18	< .000
Indirect effect								
-0.72 (-1SD)					0.09 [0.06, 0.12]	0.01		
0.00 (M)					0.07 [0.05, 0.10]	0.01		
0.72 (+1SD)					0.06 [0.04, 0.08]	0.01		
Moderated mediation effect					-0.02 [-0.03, -0.00]	0.00		
Calling of social empowerment (H1c)								
Overall model	49.61(0.93)	4,384	.42	<.001				
Constant					3.84 [3.69, 4.00]	0.07	49.61	< .001
Calling of social empowerment					0.10 [0.06, 0.14]	0.02	5.09	< .001
Living the calling					0.39 [0.34, 0.44]	0.02	14.69	< .001
Conservative values (centred)					0.07 [0.02, 0.11]	0.02	3.17	< .001
Living the calling x Conservative values					-0.10 [-0.17, -0.04]	0.06	-3.19	< .001
Indirect effect								
-0.72 (-1SD)					0.07 [0.03, 0.11]	0.02		
0.00 (M)					0.06 [0.03, 0.09]	0.02		
0.72 (+1SD)					0.04 [0.02, 0.07]	0.01		
Moderated mediation effect					-0.01 [-0.03, -0.00]	0.01		

5.7.4 Effect on Creativity

Calling as Independent Variable, Living the Calling as Mediating Variable and Organisational Support for Innovation as Moderator Variable

Calling as a servant

Results indicate that the overall model was significant (see Table 5.5). Calling as a servant did not significantly predict creativity. While living the calling positively related to creativity, organisation support for innovation did not significantly predict creativity. Results also revealed a moderating effect of organisational support for innovation between living the calling and creativity was significant. With regard to the mediating effect, the test of the indirect effect of organisational support for innovation between calling as a servant, living the calling, and creativity for $-1SD$, M , and $+1SD$ was significant at all levels suggesting a mediating effect. Lastly, the inspection of index of moderated mediation model also revealed that organisational support for innovation moderated the indirect relationship between calling as a servant and creativity via living the calling. More specifically, calling as a servant indirectly influenced creativity via living the calling at all levels of organisational support. This provides partial support for H4a and H6a but fails to support H2a.

As per Figure 5.11, the significant indirect relationship between calling as servant and creativity mediated by living the calling is moderated by organisation support for innovation. Calling as servant indirectly influenced creativity via living the calling, at high (standardised indirect effect=.74, SE = .07, $p < .001$, 95% CI [0.59, .90].), medium (standardised indirect effect=.55, SE = .05, $p < .001$, 95% CI [0.44, .66] and at low Organisational Support for Innovation (standardised indirect effect=.36, SE = .05, $p < .001$, ns, 95% CI [.25, .47]). Simple plot revealed that the level of creativity increased significantly for those with high level of organisation support as the level of living the calling increased. Likewise, for those with low organisation support, creativity also changed significantly as living the calling increased. However, at a very low level of organisational support $-2SD$, the relationship was no longer significant (standardised indirect effect=.11, SE = .08, $p = .17$, 95% CI [-0.04, .27]).

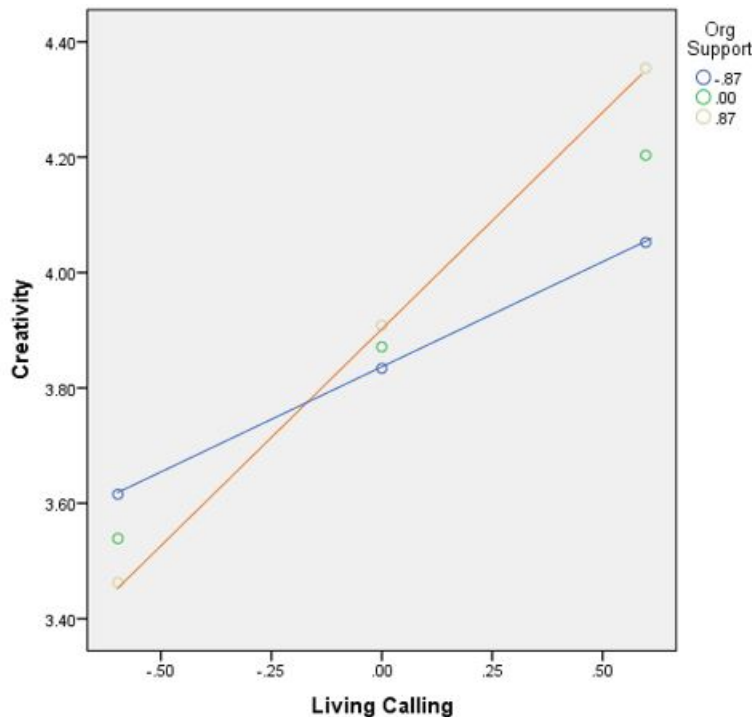


Figure 5.11. Simple plot calling servant-living calling-organisational support for innovation-creativity

Calling of accompaniment

As per Table 5.5, results revealed that the overall model was significant. Calling of accompaniment and living the calling significantly and positively predicted creativity. However, organisation support for innovation did not significantly predict creativity. Furthermore, the moderating effect of organisational support for innovation between living the calling and creativity was also significant. The test of the indirect effect of organisational support for innovation between calling of accompaniment, living the calling, and creativity for $-1SD$, M , and $+1SD$ was significant at all levels indicating a mediating effect. Lastly, the inspection of index of moderated mediation model also revealed that organisational support for innovation moderated the relationship between calling of accompaniment and creativity via living the calling. Calling of accompaniment indirectly related to creativity via living the calling at all levels of organisational support for innovation. This provides partial support for H2b, H4b, and H6b.

As per Figure 5.12, simple plot shows that the significant indirect relationship between calling of accompaniment and creativity mediated by living the calling is moderated by organisation support for innovation. Calling of accompaniment indirectly influenced creativity via living the calling, at high (standardised indirect effect=.65, SE = .07, $p < .001$, 95% CI [0.50, .81].), medium (standardised indirect effect=.49, SE = .06, $p < .001$, 95% CI

[0.37, .60], and at low organisational support for innovation (standardised indirect effect=.32, SE = .05, $p < .001$, 95% CI [.21, .42]). Simple plot revealed that the level of creativity increased significantly for those with a high level of organisation support as the level of living the calling increased. Similarly, for those with low organisation support, creativity also changed significantly as living the calling increased. However, at a very low level of organisational support $-1.87SD$, creativity did not change as living the calling increased (standardised indirect effect=.13, SE = .07, $p = .06$, 95% CI [-0.01, .28]).

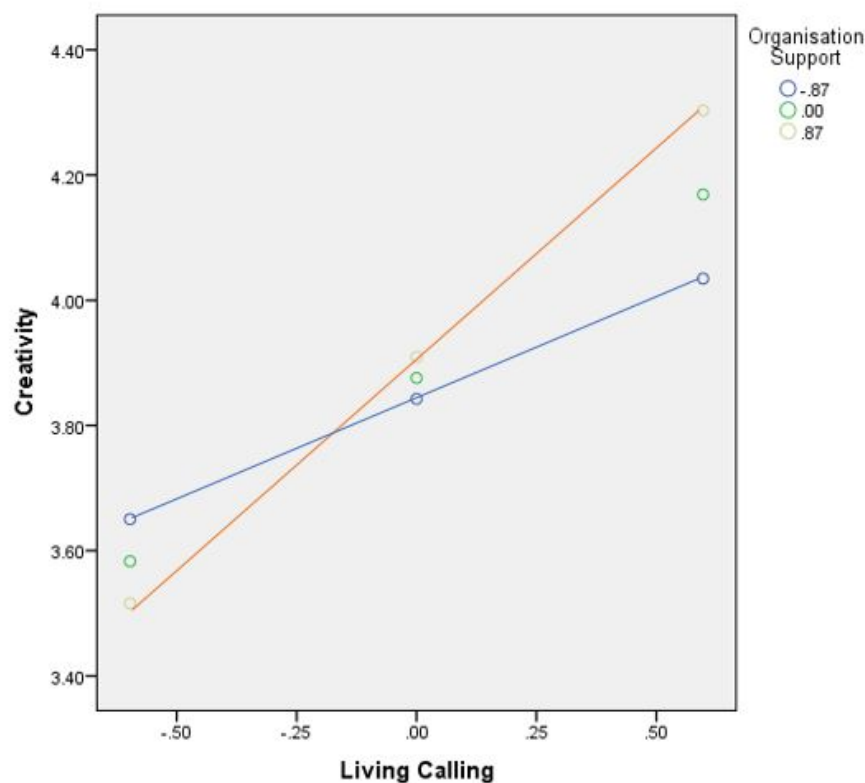


Figure 5.12. Simple plot calling of accompaniment-living calling-organisational support for innovation-creativity

Calling of social empowerment

The analysis revealed that the overall model was significant (see Table 5.5). Calling of social empowerment and living the calling significantly and positively predicted creativity. However, organisation support for innovation did not significantly predict creativity. The test of the indirect effect of organisational support for innovation between calling of social empowerment, living the calling and creativity for $-1SD$, M , and $+1SD$ was significant at all levels indicating a mediating effect. Results also revealed that organisational support for innovation moderated the relationship between calling of social empowerment and creativity via living the calling. Calling of social empowerment indirectly related to creativity via living

the calling at all levels of organisational support for innovation. This provides partial support for H2c and H5c, and full support to H4c.

Results revealed that the indirect relationship between calling of accompaniment and creativity mediated by living the calling is moderated by organisation support for innovation. More specifically, calling of social empowerment indirectly influenced creativity via living the calling, at high (standardised indirect effect=.68, SE = .07, $p < .001$, 95% CI [0.54, .82].), medium (standardised indirect effect=.49, SE = .05, $p < .001$, 95% CI [0.39, .59], and at low Support for Innovation (standardised indirect effect=-.30, SE = .05, $p < .001$, 95% CI [.20, .40]). As per Figure 5.13, simple plot revealed that the level of creativity increased significantly for those with high level of organisation support as the level of living the calling increased. Meanwhile, for those with low organisation support, creativity also changed significantly as living the calling increased. However, at very low level of organisational support $-1.82SD$, the moderation effect of organisational support for innovation for the mediation model was not significant (standardised indirect effect=.10, SE = .07, $p = .15$, 95% CI [-0.03, .24]).

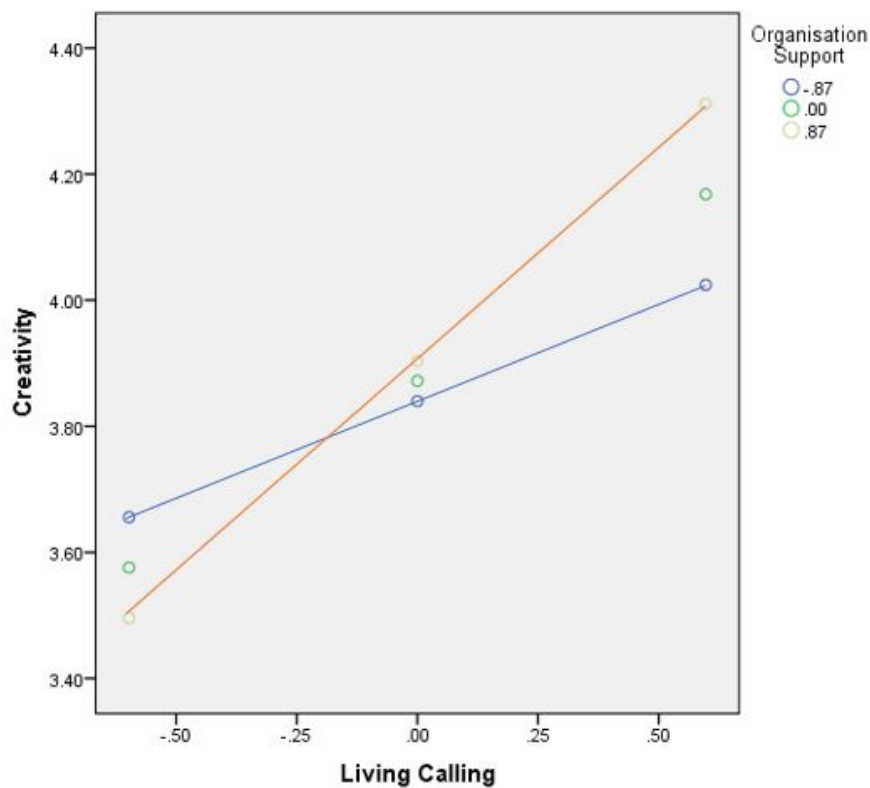


Figure 5.13. Simple plot calling of social empowerment-living calling-organisational support for innovation-creativity

Table 5.5. Regression parameters for mediated-moderated conditional analysis – creativity as the DV and organisational support for innovation as the moderator

	<i>F (MSE)</i>	<i>df</i>	<i>R</i> ²	<i>p</i>	β [95% CI]	<i>SE</i> β	<i>t</i>	<i>p</i>
Calling as Servant (H1a)								
Overall model	33.02 (0.30)	4,383	.25	< .000				
Constant					3.96 [3.45, 4.47]	0.26	15.18	< .000
Calling as servant					-0.02 [-0.13, 0.09]	0.05	-0.36	.71
Living the calling (centred)					0.55 [0.44, 0.66]	0.05	9.74	< .001
Organisational support for innovation (centred)					0.04 [-0.02, 0.11]	0.03	1.23	.21
Living the calling x Org support for innovation					0.00 [0.13, 0.30]	0.04	5.25	< .000
Indirect effect								
-0.86 (-1SD)					0.14 [0.08, 0.24]	0.03		
0.00 (<i>M</i>)					0.22 [0.13, 0.34]	0.05		
0.86 (+1SD)					0.29 [0.16, 0.47]	0.07		
Moderated mediation effect					0.08 [0.02, 0.16]	0.03		
Calling of accompaniment (H1b)								
Overall model	35.80 (0.31)	4,383	.27	< .001				
Constant					3.52 [3.28, 3.76]	0.12	28.75	< .001
Calling of accompaniment					0.09 [0.02, 0.15]	0.03	2.89	< .001
Living the calling (centred)					0.49 [0.37, 0.60]	0.06	8.59	< .001
Organisational support for innovation					0.03 [-0.2, 0.10]	0.03	1.12	.25
Living the calling x Org support for innovation					0.19 [0.11, 0.27]	0.04	4.66	< .000
Indirect effect								
-0.86 (-1SD)					0.06 [0.03, 0.11]	0.19		
0.00 (<i>M</i>)					0.10 [0.06, 0.14]	0.19		
0.86 (+1SD)					0.14 [0.09, 0.19]	0.03		
Moderated mediation effect					0.04 [0.01, 0.06]	0.01		
Calling of social empowerment (H1c)								
Overall model	47.02(0.27)	4,383	.32	<.001				
Constant					3.03 [2.77, 3.29]	0.13	22.98	< .001
Calling of social empowerment					.22 [0.15, 0.29]	0.03	6.46	< .001
Living the calling					.49 [0.39, 0.59]	0.05	9.55	< .001
Org support for innovation					0.03 [-0, 0.2, 0.10]	0.03	1.11	0.26
Living the calling x Org support for innovation					0.21 [0.13, 0.29]	0.03	5.49	< .001
Indirect effect								
-0.86 (-1SD)					0.04 [0.02, 0.07]	0.01		
0.00 (<i>M</i>)					0.07 [0.03, 0.11]	0.02		
0.86 (+1SD)					0.10 [0.04, 0.16]	0.03		
Moderated mediation effect					0.03 [0.00, 0.06]	0.01		

Calling as Independent Variable, Living the Calling as Mediating Variable and Conservative Values as Moderator Variable

Calling as a servant

As per Table 5.6, the overall model was significant. Calling as a servant did not significantly predict creativity. Meanwhile, living the calling and conservative values positively related to creativity. The moderating effect of conservative values between living the calling and creativity was significant. Test of the indirect effect of conservative values between calling as a servant, living the calling, and creativity for $-1SD$, M , and $+1SD$ was significant at all levels suggesting a mediating effect. The inspection of index of moderated mediation model also revealed that conservative values serve as a moderator on the indirect relationship between calling as a servant and creativity via living the calling. This provides a partial support for H8a.

Calling as servant indirectly influenced creativity via living the calling, at low level (standardised indirect effect=.67, SE = .07, $p < .001$, 95% CI [0.53, 0.81]), medium level (standardised indirect effect=.50, SE = .05, $p < .001$, 95% CI [0.40, 0.60]), and at high level conservative values (standardised indirect effect=.32, SE = .06, $p < .001$, 95% CI [.20, .44]). As per Figure 5.14, simple plot revealed that the level of creativity increased significantly for those with low and high level of conservative values as the level of living the calling increased. However, at a very high level of conservative values $+1.4SD$, creativity did not change significantly as living the calling increased (standardised indirect effect=.15, SE = .09, $p = .09$, 95% CI [-.02, .33]).

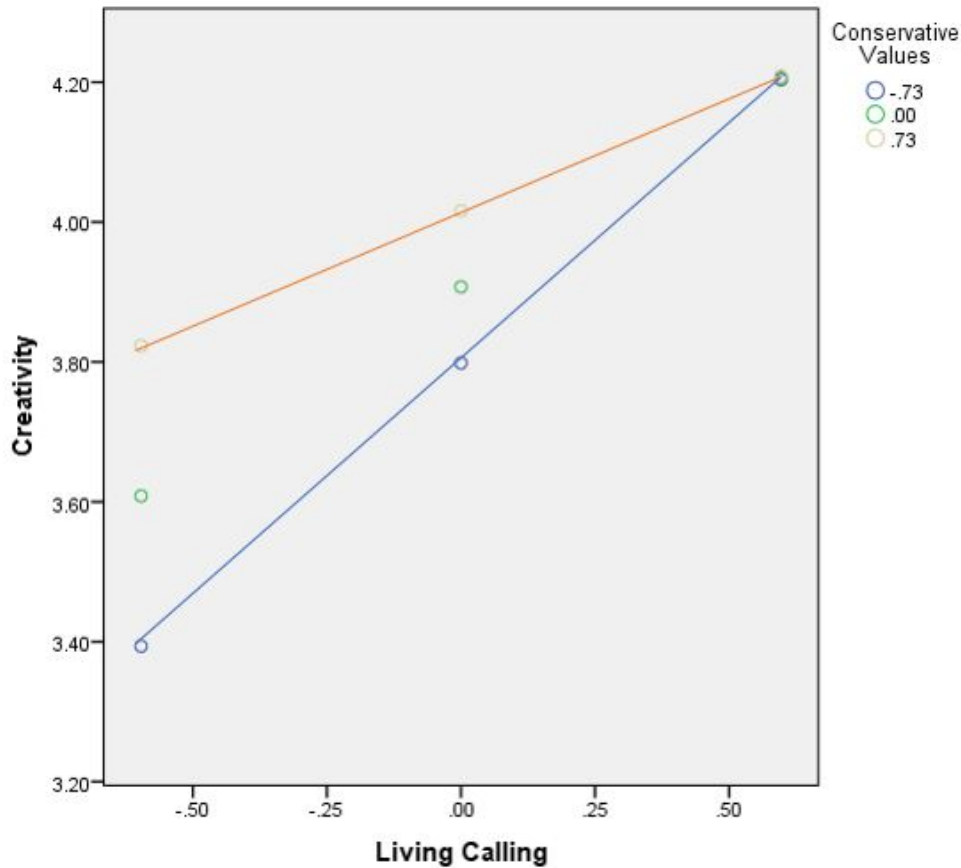


Figure 5.14. Simple plot calling of servant-living calling-conservative values-creativity

Calling of accompaniment

Result revealed that the overall moderated mediation model was significant (Table 5.6). Calling of accompaniment significantly predicted creativity. Similarly, living the calling and conservative values also predicted creativity. Furthermore, the significant result was found on the moderating effect of conservative values between living the calling and creativity. Inspection of the indirect effect of conservative values between calling of accompaniment, living the calling, and creativity for $-1SD$, M , and $+1SD$ was significant at all levels suggesting a mediating effect. Lastly, the index of moderated mediation model also revealed that conservative values moderate the indirect relationship between calling of accompaniment and creativity via living the calling. This provides a partial support for H8b.

The analysis revealed that calling of accompaniment indirectly influenced creativity via living the calling, at low level (standardised indirect effect=.62, SE = .07, $p < .001$, 95% CI [0.48, 0.76]), medium level (standardised indirect effect=.44, SE = .04, $p < .001$, 95% CI [0.34, 0.54]), and at high level conservative values (standardised indirect effect=.26, SE = .06, $p < .001$, 95% CI [.14, .38]). As per Figure 5.15, simple plot showed that the level of creativity increased significantly for those with low and high level of conservative values as

the level of living the calling increased. However, at the very high level of conservative values $+1.2SD$, creativity did not change significantly as living the calling increased (standardised indirect effect=.14, SE = .08, $p = .07$, 95% CI [-.01, .30]).

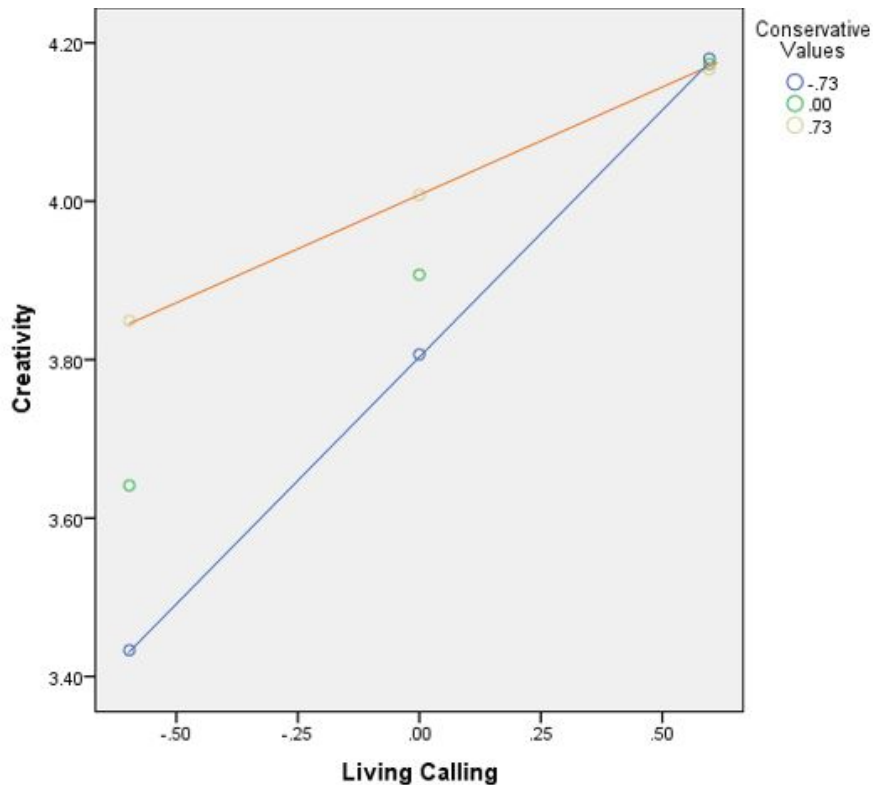


Figure 5.15. Simple plot calling of accompaniment-living calling-conservative values-creativity

Calling of social empowerment

As per Table 5.6, the overall model was significant. Calling of social empowerment significantly predicted creativity. Similarly, living the calling and conservative values positively related to creativity. The moderating effect of conservative values between living the calling and creativity was significant. The test of the indirect effect of conservative values between calling of social empowerment, living the calling, and creativity for $-1SD$, M , and $+1SD$ was significant at all levels suggesting a mediating effect. The inspection of index of moderated mediation model also revealed that conservative values serve as a moderator on the indirect relationship between calling of social empowerment and creativity via living the calling. This provides a partial support for H8c.

The moderated mediation result indicated that calling of social empowerment indirectly influenced creativity via living the calling, at low level (standardised indirect effect=.64, SE = .06, $p < .001$, 95% CI [0.51, 0.77]), medium level (standardised indirect effect=.45, SE = .04, $p < .001$, 95% CI [0.36, 0.54]), and at high level conservative values (standardised

indirect effect=.26, SE = .05, $p < .001$, 95% CI [.15, .37]). Figure 5.16 of simple slope revealed that the level of creativity increased significantly for those with high level of conservative values as the level of living the calling increased. Similarly, for those with low conservative values, creativity also changed significantly as living the calling increased. However, at a very high level of conservative values +1.21SD, creativity did not change as living the calling increased (standardised indirect effect=.14, SE = .07, $p = .06$, 95% CI [-0.01, .29]).

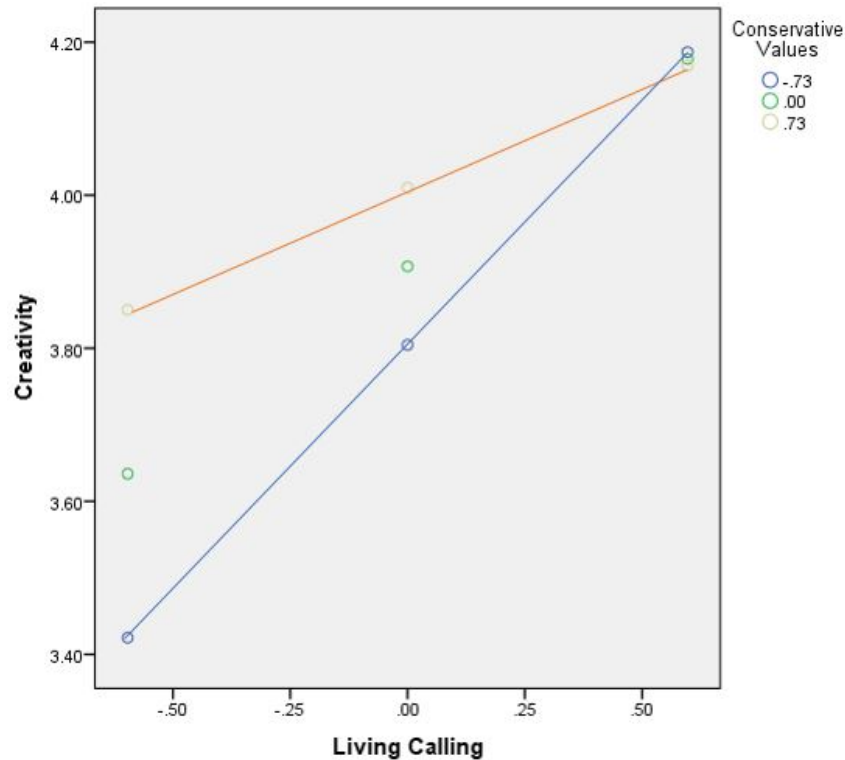


Figure 5.16. Simple plot calling of social empowerment-living calling-conservative values-creativity

Table 5.6. Regression parameters for mediated-moderated conditional analysis – creativity as the DV and conservative values as the moderator

	<i>F</i> (<i>MSE</i>)	<i>df</i>	<i>R</i> ²	<i>p</i>	β [95% CI]	<i>SE</i> β	<i>t</i>	<i>p</i>
Calling as Servant (H ^{4c})								
Overall model	31.62 (0.30)	4,384	.24	< .000				
Constant					3.77 [3.26, 4.28]	0.25	14.56	< .000
Calling as servant					0.02 [-0.08, 0.14]	0.05	0.49	.61
Living the calling (centred)					0.50 [0.40, 0.60]	0.05	9.87	< .001
Conservative values (centred)					0.14 [0.07, 0.22]	0.03	3.77	< .002
Living the calling x Conservative values					-.24 [-0.36, -0.12]	0.05	-4.08	< .000
Indirect effect								
-0.72 (-1SD)					0.27 [0.15, 0.42]	0.06		
0.00 (<i>M</i>)					0.20 [0.12, 0.30]	0.04		
0.72 (+1SD)					0.12 [0.06, 0.23]	0.04		
Moderated mediation effect					-0.09 [-0.19, -0.02]	0.04		
Calling of accompaniment (H ^{4f})								
Overall model	36.18 (0.29)	4,384	.27	< .001				
Constant					3.46 [3.22, 3.70]	0.12	28.49	< .001
Calling of accompaniment					0.11 [0.05, 0.17]	0.03	3.73	< .001
Living the calling (centred)					0.44 [0.34, 0.54]	0.04	8.95	< .001
Conservative values (centred)					0.13 [0.6, 0.21]	0.03	3.54	< .001
Living the calling x Conservative values					-0.24 [-0.36, -0.13]	0.06	-4.20	< .000
Indirect effect								
-0.72 (-1SD)					0.13 [0.09, 0.18]	0.02		
0.00 (<i>M</i>)					0.09 [0.06, 0.13]	0.01		
0.72 (+1SD)					0.05 [0.02, 0.10]	0.02		
Moderated mediation effect					-0.05 [-0.08, -0.01]	0.01		
Calling of social empowerment (H1c)								
Overall model	45.78(0.27)	4,384	.32	<.001				
Constant					3.05 [2.79, 3.31]	0.13	22.04	< .001
Calling of social empowerment					.23 [0.16, 0.30]	0.04	6.54	< .001
Living the calling					.45 [0.36, 0.54]	0.05	9.88	< .001
Conservative values (centred)					0.14 [0, 06, 0.21]	0.04	3.75	< .001
Living the calling x Conservative values					-0.25 [-0.36, -0.14]	0.05	-4.52	< .001
Indirect effect								
-0.72 (-1SD)					0.09 [0.04, 0.15]	0.03		
0.00 (<i>M</i>)					0.07 [0.03, 0.11]	0.02		
0.72 (+1SD)					0.04 [0.01, 0.07]	0.02		
Moderated mediation effect					-0.03 [-0.07, -0.01]	0.01		

5.7.5 Effect on Continuous Improvement

Calling as Independent Variable, Living the Calling as Mediating Variable and Organisational Support for Innovation as Moderator Variable

Calling as a servant

The inspection of the analysis indicates that the overall result was significant (see Table 5.7). Calling as a servant did not predict continuous improvement. However, living the calling and organisation support for innovation significantly predicted continuous improvement. Furthermore, the moderating effect of organisational support for innovation between living the calling and creativity was also significant. Test of the indirect effect of organisational support for innovation between living the calling to continuous improvement for $-1SD$, M , and $+1SD$ was significant at all levels indicating a mediating effect. Lastly, the inspection of index of moderated mediation model revealed that organisational support for innovation did not moderate the relationship between calling as a servant and continuous improvement via living the calling. This provides partial support for H4a but fails to support H2a and H6a.

Calling of accompaniment

Results revealed that the overall model was significant (see Table 5.7). Calling of accompaniment significantly and positively predicted continuous improvement. Similarly, living the calling and organisation support for innovation also significantly predicted continuous improvement. The test of the moderating effect of organisational support for innovation between living the calling and creativity was also significant. Furthermore, the inspection of the indirect effect of organisational support for innovation between calling of accompaniment, living the calling, and continuous improvement for $-1SD$, M , and $+1SD$ was significant at all levels indicating a mediating effect. However, the result of index of moderated mediation model revealed that the indirect effect of calling of accompaniment on continuous improvement via living the calling was not moderated by organisational support for innovation. This result fails to support H6b, but provides a full support for H4b and partial support for H2b.

Calling of social empowerment

As per Table 5.7, the overall moderated mediation model was significant. All the non-dependent variables (calling of social empowerment, living the calling, and organisational support for innovation) significantly predicted continuous improvement. Similarly, there was a significant interaction between living the calling and organisational support for innovation

to continuous improvement. The test of the indirect effect of organisational support for innovation between calling of social empowerment, living the calling, and continuous improvement for $-1SD$, M , and $+1SD$ was also significant at all levels indicating there are mediating effects on every level of the moderator. However, the inspection of index of moderated mediation model revealed that organisational support for innovation did not significantly moderate the indirect relationship between calling of social empowerment and continuous improvement via living the calling. This result fails to support H6c but partially supports H2c.

Table 5.7. Regression parameters for mediated-moderated conditional analysis – continuous improvement as the DV and organisational support for innovation as the moderator

	<i>F</i> (<i>MSE</i>)	<i>df</i>	<i>R</i> ²	<i>p</i>	β [95% CI]	<i>SE</i> β	<i>t</i>	<i>p</i>
Calling as Servant (H ^{4c})								
Overall model	30.36 (0.31)	4,383	.26	< .000				
Constant					3.57 [3.05, 4.09]	0.26	13.48	< .000
Calling as servant					0.07 [-0.03, 0.19]	0.05	1.29	.19
Living the calling (centred)					0.44 [0.33, 0.55]	0.05	7.66	< .001
Organisational support for innovation (centred)					0.14 [0.07, 0.21]	0.03	4.21	< .000
Living the calling x Organisational support for innovation					.15 [0.07, 0.24]	0.04	3.73	< .000
Indirect effect								
-0.86 (-1SD)					0.12 [0.06, 0.22]	0.03		
0.00 (<i>M</i>)					0.17 [0.10, 0.27]	0.04		
0.86 (+1SD)					0.23 [0.11, 0.37]	0.06		
Moderated mediation effect					0.06 [-0.01, 0.13]	0.03		
Calling of accompaniment (H ^{4f})								
Overall model	36.89 (0.29)	4,383	.27	< .001				
Constant					3.55 [3.30, 3.79]	0.12	28.48	< .001
Calling of accompaniment					0.09 [0.03, 0.15]	0.03	3.02	< .001
Living the calling (centred)					0.40 [0.29, 0.52]	0.05	6.99	< .001
Organisational support for innovation (centred)					0.14 [0.08, 0.21]	0.03	4.28	< .001
Living the calling x Organisational support for innovation					0.14 [0.05, 0.22]	0.04	3.33	< .000
Indirect effect								
-0.86 (-1SD)					0.06 [0.02, 0.11]	0.02		
0.00 (<i>M</i>)					0.08 [0.05, 0.12]	0.01		
0.86 (+1SD)					0.11 [0.06, 0.15]	0.02		
Moderated mediation effect					0.03 [-0.01, 0.05]	0.01		
Calling of social empowerment (H1c)								
Overall model	46.00(0.28)	4,383	.32	<.001				
Constant					3.12 [2.85, 3.38]	0.13	23.06	< .001
Calling of social empowerment					.21 [0.14, 0.28]	0.03	6.00	< .001
Living the calling					.41 [0.31, 0.52]	0.05	7.85	< .001
Organisational support for innovation (centred)					0.14 [0, 08, 0.21]	0.03	4.38	< .001
Living the calling x Organisational support for innovation					0.16 [0.08, 0.24]	0.04	4.07	< .001
Indirect effect								
-0.86 (-1SD)					0.04 [0.01, 0.07]	0.04		
0.00 (<i>M</i>)					0.06 [0.02, 0.10]	0.06		
0.86 (+1SD)					0.08 [0.03, 0.13]	0.02		
Moderated mediation effect					0.02 [-0.00, 0.05]	0.01		

Calling as Independent Variable, Living the Calling as Mediating Variable and Conservative Values as Moderator Variable

Calling as a servant

Result of the analysis indicates that the overall model was significant (see Table 5.8). Calling as a servant significantly predicted continuous improvement. Similarly, living the calling and conservative values also positively related to continuous improvement. The moderating effect of conservative values between living the calling and continuous improvement was significant. The test of the indirect effect of conservative values between calling as a servant, living the calling, and continuous improvement for $-1SD$, M , and $+1SD$ was significant at all levels suggesting a mediating effect. The inspection of index of moderated mediation model also revealed that conservative values moderated the indirect relationship between calling as a servant and continuous improvement via living the calling. This provides a partial support for H8a.

With regard to the moderated mediation effect, calling as servant indirectly influenced continuous improvement via living the calling, at low level (standardised indirect effect=.66, SE = .07, $p < .001$, 95% CI [0.52, 0.80]), medium level (standardised indirect effect=.47, SE = .05, $p < .001$, 95% CI [0.37, 0.57]), and at high level conservative values (standardised indirect effect=.29, SE = .06, $p < .001$, 95% CI [.16, .41]). As per Figure 5.17, simple plot revealed that the level of continuous improvement increased significantly for those with low and high level of conservative values as the level of living the calling increased. However, at a very high level of conservative values $+1.4SD$, continuous improvement did not change significantly as living the calling increased (standardised indirect effect=.11, SE = .09, $p = .21$, 95% CI [-.06, .29]).

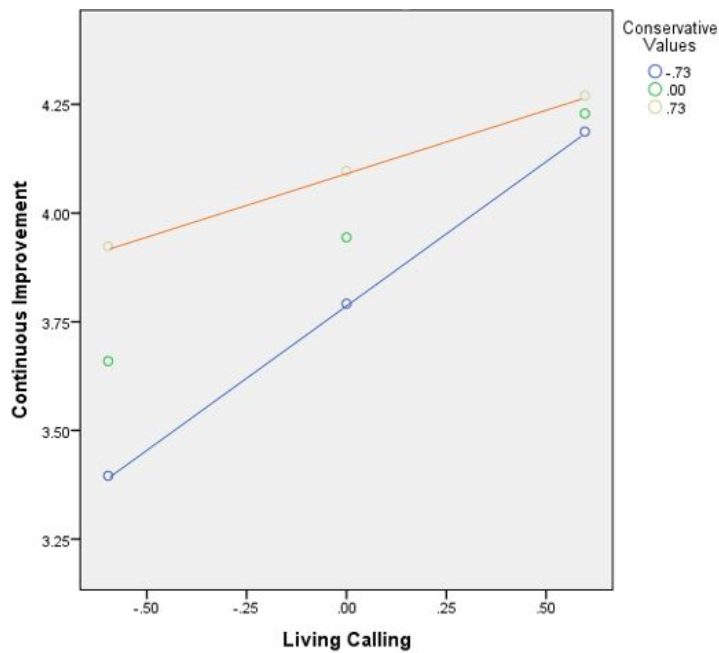


Figure 5.17. Simple plot calling of servant-living calling-conservative values-continuous improvement

Calling of accompaniment

Partially supporting H8b, the overall model was significant (see Table 5.8). Calling of accompaniment significantly predicted continuous improvement. Similarly, living the calling and conservative values also predicted continuous improvement. Furthermore, a significant result was found on the moderating effect of conservative values between living the calling and continuous improvement. Test of the indirect effect of conservative values between calling of accompaniment, living the calling to continuous improvement for $-1SD$, M , and $+1SD$ was significant at all levels suggesting a mediating effect. Lastly, the index of moderated mediation model indicated that conservative values moderate the indirect relationship between calling of accompaniment and continuous improvement via living the calling. This provides a partial support for H8b.

The analysis revealed that calling of accompaniment indirectly influenced continuous improvement via living the calling, at low level (standardised indirect effect=.64, SE = .07, $p < .001$, 95% CI [0.50, 0.78]), medium level (standardised indirect effect=.45, SE = .05, $p < .001$, 95% CI [0.35, 0.55]), and at high level conservative values (standardised indirect effect=.26, SE = .06, $p < .001$, 95% CI [.14, .38]). As per Figure 5.18, simple plot showed that the level of continuous improvement increased significantly for those with low and high level of conservative values as the level of living the calling increased. However, at the very high level of conservative values $+1.2SD$, continuous improvement did not change

significantly as living the calling increased (standardised indirect effect=.14, SE = .08, $p = .08$, 95% CI [-.02, .30]).

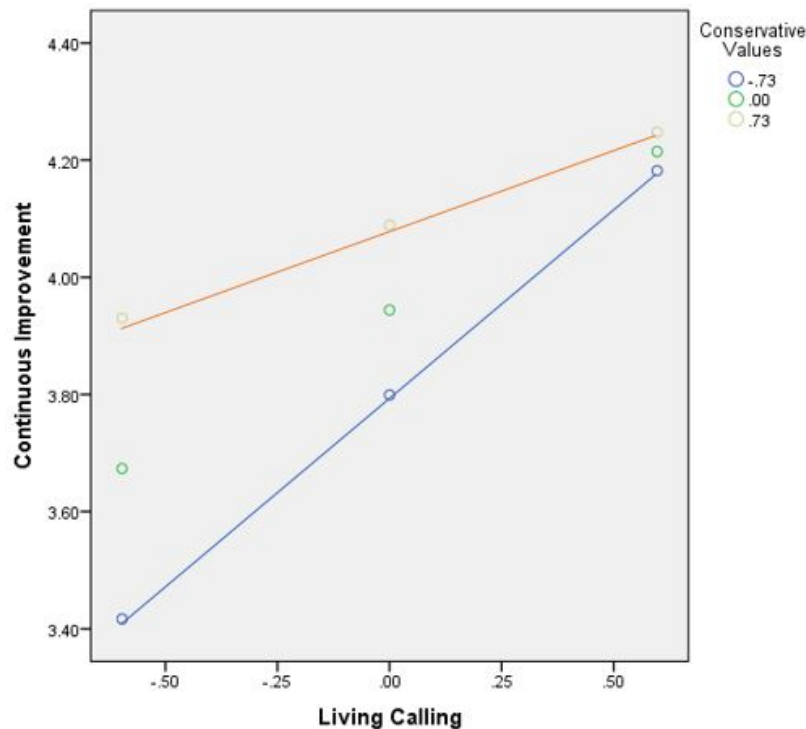


Figure 5.18. Simple plot calling of accompaniment-living calling-conservative values-continuous improvement

Calling of social empowerment

Partially supporting H8c, the overall model was significant (see Table 5.8). Calling of social empowerment significantly and positively related to continuous improvement. Likewise, living the calling and conservative values also positively related to continuous improvement. The moderating effect of conservative values between living the calling and continuous improvement was significant. The test of the indirect effect of conservative values between calling of social empowerment, living the calling, and continuous improvement for $-1SD$, M , and $+1SD$ was significant at all levels suggesting a mediating effect. The inspection of index of moderated mediation model also revealed that conservative values served as a moderator on the indirect relationship between calling of social empowerment and continuous improvement via living the calling.

With regard to the moderated mediation model, results indicated that calling of social empowerment indirectly influenced continuous improvement via living the calling, at low level (standardised indirect effect=.65, SE = .06, $p < .001$, 95% CI [0.52, 0.78]), medium level (standardised indirect effect=.46, SE = .04, $p < .001$, 95% CI [0.37, 0.55]), and at high level conservative values (standardised indirect effect=.26, SE = .05, $p < .001$, 95% CI [.15,

.38]). Figure 5.19 of simple slope revealed that the level of continuous improvement increased significantly for those with high level of conservative values as the level of living the calling increased. Similarly, for those with low conservative values, continuous improvement also changed significantly as living the calling increased. However, at a very high level of conservative values $+1.21SD$, continuous improvement did not change as living the calling increased (standardised indirect effect=.13, SE = .08, $p = .07$, 95% CI [-0.01, .29]).

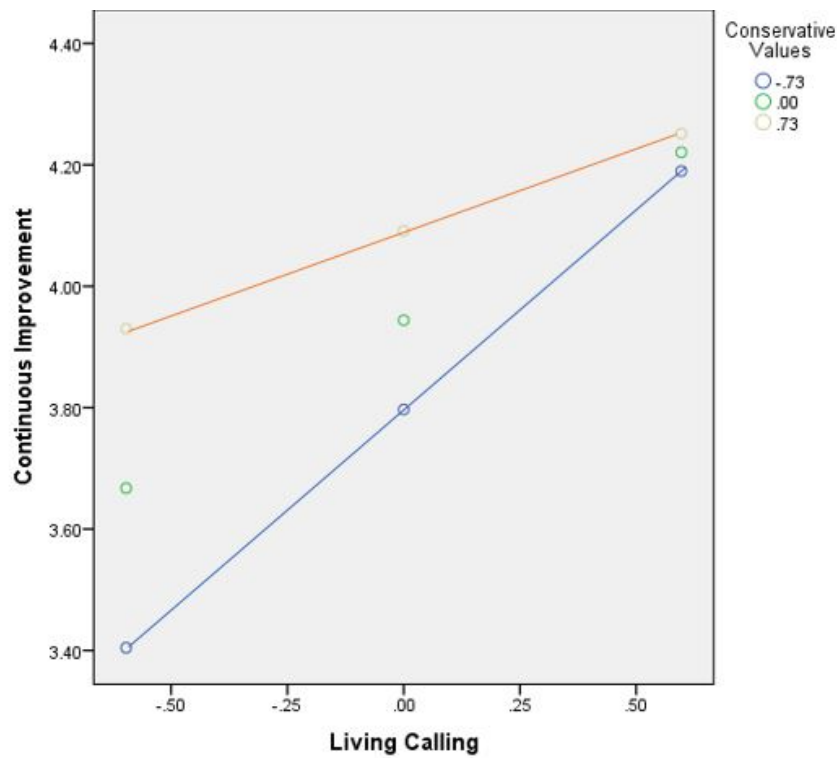


Figure 5.19. Simple plot calling of social empowerment-living calling-conservative values-continuous improvement

Table 5.8. Regression parameters for mediated-moderated conditional analysis – continuous improvement as the DV and conservative values as the moderator

	<i>F</i> (<i>MSE</i>)	<i>df</i>	<i>R</i> ²	<i>p</i>	β [95% CI]	<i>SE</i> β	<i>t</i>	<i>p</i>
Calling as Servant (H ^{4c})								
Overall model	35.88 (0.30)	4,384	.27	< .000				
Constant					3.36 [2.84, 3.87]	0.26	12.88	< .000
Calling as servant					0.12 [0.01, 0.24]	0.05	2.25	.02
Living the calling (centred)					0.47 [0.37, 0.57]	0.05	9.35	< .001
Conservative values (centred)					0.21 [0.13, 0.28]	0.03	5.27	< .001
Living the calling x Conservative values					-.25 [-0.37, -0.13]	0.06	-4.26	< .000
Indirect effect								
-0.72 (-1 <i>SD</i>)					0.26 [0.15, 0.42]	0.06		
0.00 (<i>M</i>)					0.19 [0.11, 0.29]	0.04		
0.72 (+1 <i>SD</i>)					0.11 [0.05, 0.20]	0.03		
Moderated mediation effect					-0.10 [-0.20, -0.03]	0.04		
Calling of accompaniment (H ^{4f})								
Overall model	36.63 (0.30)	4,384	.28	< .001				
Constant					3.50 [3.26, 3.75]	0.12	28.51	< .001
Calling of accompaniment					0.11 [0.05, 0.17]	0.03	3.63	< .003
Living the calling (centred)					0.45 [0.35, 0.55]	0.05	8.99	< .001
Conservative values (centred)					0.19 [0.12, 0.27]	0.03	5.03	< .001
Living the calling x Conservative values					-.25 [-0.37, -0.14]	0.05	-4.33	< .000
Indirect effect								
-0.72 (-1 <i>SD</i>)					0.13 [0.09, 0.19]	0.02		
0.00 (<i>M</i>)					0.09 [0.06, 0.14]	0.02		
0.72 (+1 <i>SD</i>)					0.05 [0.02, 0.10]	0.02		
Moderated mediation effect					-0.05 [-0.08, -0.02]	0.01		
Calling of social empowerment (H1c)								
Overall model	46.94(0.28)	4,384	.32	<.001				
Constant					3.13 [2.86, 3.39]	0.13	23.22	< .001
Calling of social empowerment					.22 [0.15, 0.29]	0.03	6.14	< .001
Living the calling					.46 [0.37, 0.55]	0.04	9.91	< .001
Conservative values (centred)					0.20 [0.12, 0.27]	0.04	5.28	< .001
Living the calling x Conservative values					-.26 [-0.38, -0.15]	0.06	-4.62	< .001
Indirect effect								
-0.72 (-1 <i>SD</i>)					0.09 [0.04, 0.16]	0.03		
0.00 (<i>M</i>)					0.07 [0.03, 0.10]	0.02		
0.72 (+1 <i>SD</i>)					0.04 [0.02, 0.07]	0.01		
Moderated mediation effect					-0.03 [-0.08, -0.01]	0.01		

Overall, the conditional effects of the moderated mediation models of Study 3 are presented in Tables 5.9 and 5.10 below.

Table 5.9. Conditional standardised indirect effects from three types of calling to two types of ministerial performance via living the calling

Mediation	Condition	Indirect effect (SE)	
		Leadership Performance	Pastoral Performance
Servant ->living the calling-> ministerial performance	Low organisational support	.06, (.05)	<i>ns</i>
	Moderate organisational support	.46, (.05)*	<i>ns</i>
	High organisational support	.68, (.06)*	<i>ns</i>
Accompaniment -> living the calling->ministerial performance	Low organisational support	.08, (.05)	<i>ns</i>
	Moderate organisational support	.40, (.06)*	<i>ns</i>
	High organisational support	.59, (.06)*	<i>ns</i>
Social empowerment -> living the calling->ministerial performance	Low organisational support	.06, (.05)	.31, (.03)*
	Moderate organisational support	.41, (.04)*	.38, (.03)*
	High organisational support	.63, (.05)*	.46, (.04)*
Servant ->living the calling-> ministerial performance	Low conservative values	<i>ns</i>	.45, (.04)*
	Moderate conservative values	<i>ns</i>	.37, (.02)*
	High conservative values	<i>ns</i>	.30, (.03)*
Accompaniment -> living the calling->ministerial performance	Low conservative values	.48, (.06)*	.43, (.03)*
	Moderate conservative values	.34, (.04)*	.35, (.02)*
	High conservative values	.09, (.06)	.28, (.03)*
Social empowerment -> living the calling->ministerial performance	Low conservative values	.51, (.05)*	.47, (.03)*
	Moderate conservative values	.36, (.04)	.39, (.02)*
	High conservative values	.11, (.06)	.31, (.03)*

*Significant at $p < .001$, *ns*=non-significant moderated mediation model

Table 5.10. Conditional standardised indirect effects from three types of calling to two types of innovation performance via living the calling

Mediation	Condition	Indirect effect (SE)	
		Creativity	Continuous Improvement
Servant ->living the calling-> innovative performance	Low organisational support	.11, (.08)	<i>ns</i>
	Moderate organisational support	.55, (.05)*	<i>ns</i>
	High organisational support	.74, (.07)*	<i>ns</i>
Accompaniment -> living the calling-> innovative performance	Low organisational support	.13, (.07)	<i>ns</i>
	Moderate organisational support	.49, (.06)*	<i>ns</i>
	High organisational support	.65, (.07)*	<i>ns</i>
Social empowerment -> living the calling-> innovative performance	Low organisational support	.10, (.07)	<i>ns</i>
	Moderate organisational support	.49, (.05)*	<i>ns</i>
	High organisational support	.68, (.07)*	<i>ns</i>
Servant ->living the calling-> innovative performance	Low conservative values	.67, (.07)*	.66, (.07)*
	Moderate conservative values	.50, (.05)*	.47, (.05)*
	High conservative values	.15, (.09)	.11, (.09)
Accompaniment -> living the calling-> innovative performance	Low conservative values	.62, (.07)*	.64, (.07)*
	Moderate conservative values	.44, (.04)*	.45, (.05)*
	High conservative values	.14, (.08)	.14, (.08)
Social empowerment -> living the calling-> innovative performance	Low conservative values	.64, (.06)*	.65, (.06)*
	Moderate conservative values	.45, (.04)*	.46, (.04)*
	High conservative values	.14, (.07)	.13, (.08)

*Significant at $p < .001$, *ns*=non significant moderated mediation model.

5.7.6 The Non-Significant Result

The analyses were conducted on all related variables to assess the possible moderated mediation effect of innovative climate and innovation barriers on the indirect relationship between calling, living the calling, and job performance. Of 64 analyses, there were 18 significant results as presented above. However, the rest of the results were not significant. These non-significant results include two moderator variables proposed, namely, collective innovation and faithfulness to tradition. The results indicate that these two variables did not significantly moderate the effect of calling on job performance via living the calling.

5.8 DISCUSSION

This third study aimed to explore the relationship between calling and job performance, the mediating effect of living the calling, and the moderating effect of organisational climate (organisational support of innovation, collective innovation, conservative values, and faithfulness to tradition) on the indirect relationship between calling, living the calling, and job performance, including innovative performance.

5.8.1 Calling and Job Performance Relationship

With regard to the direct relationship between different foci of calling and multi-dimensions of job performance, the results revealed that a particular focus of calling has a significant positive relationship with a specific dimension of performance. Calling as a servant significantly predicted pastoral performance but not leadership performance. In terms of its relation to innovative performance, calling as a servant significantly predicted continuous improvement but not creativity. This result is not unexpected due to the nature of calling as a servant which revolves around a priest's duty on the sanctuary/altar and reflects the priest's role related to the task of sanctification or prayer service (e.g., leading regular service, delivering sacraments, performing ritual prayer) which they are required to perform based on the guidance set by the Church. Thus, improvisation or creativity is not expected.

One possible explanation is related to the nuance of the Catholic worship service that is characterised by its rigidity and uniformity (Miyamoto, 2010; Reid, 2005). Indeed, it is widely known that the Catholic Church has a strict and rigid liturgical rule that guides the priests on what they should do in their roles as a ritual leader. There are liturgical norms consisting of many aspects, such as the words of prayer that should be said, the gestures of the liturgical presider, and the order of prayer service. These guidances are to be followed faithfully by the priests and – to some extent – leaves no room for creativity, especially in

some basics of ritual service. While the liturgy of the Catholic Church has gradually changed and reformed (Daniel, 2019; Denysenko, 2015; Kubicki, 2013; Whelan, 2017), the implementation takes time and needs approval from the higher level of hierarchy (e.g., local bishop conference), and thus hinders the priests from being creative in performing the role of sanctification.

However, results also show that the calling of servant significantly affects a priest's continuous improvement. This result makes sense because improving continuously in their ministry will enhance their calling identity as a servant. As exercising creativity in the area of sanctification is challenging, the best possible way for the priests to develop their performance, and thus reinforce their calling identity as a servant, is by continuous small improvements in the area related to sanctifying. For example, priests with the focus of calling as a servant can improve the way they perform the Church's rituals like baptism and Eucharist. They might add hymns to the rite of baptism to make the ceremony more solemn or engage with audiovisual teaching during baptism preparation. Additionally, results also reinforce that this calling as a servant is positively related to the priest's pastoral performance. This is not surprising as pastoral performance includes rituals or sanctifying matters in the priest's ministry.

The other two foci of calling (calling of accompaniment and calling of social empowerment) significantly predict both innovative performance (creativity and continuous improvement) and ministerial performance (leadership performance and pastoral performance). Unlike the calling as a servant, these two foci of calling reflect the priest's role that is not impacted by the nuance of liturgical strictness. Priests with these types of calling (i.e., accompaniment and empowerment) are more focused on the desire to help others. Thus, they will creatively find various methods to do things in new ways (i.e., to be innovative) and to improve their ministry as it will reinforce their calling identity. As an example, a priest with the focus of calling of accompaniment will find creative ways, such as collaborating with a professional counsellor from different areas in the activity of delivering pastoral counselling to the congregation.

Interestingly, the calling of accompaniment and social empowerment are also positively related to leadership performance and pastoral performance. One possible explanation is that these social-focus callings will lead an individual to perform well in various areas that connect them with others. Indeed, these two areas of performance (leadership and pastoral performance) are related to social or communal activities, such as teamwork and prayer

assembly. Thus, it is likely that priests find that by exercising activities related to leadership and pastoral performance, they experience a deep sense of meaning and can fulfil their calling to connect and to help others. Overall, this notion supports one important feature of calling that is pro-social orientation (Dobrow & Tosti-Kharas, 2011; Elangovan et al., 2010).

Unlike the majority of the research on calling that has used the validated scale of Calling and Vocation Questionnaire (CVQ) and Brief Calling Scale (BCS) (Dik, Eldridge, Steger, & Duffy, 2012), the scale used in this study was generated from the qualitative study with priests. The results show that most of the different foci of calling were positively related to a higher level of job performance in its various dimensions. Thus, it gives support to the recent conceptualisation of calling that predicts the positive relationship between calling and job performance (Duffy et al., 2018). Additionally, this result also enriches the literature of calling by presenting the multidimensionality of calling (i.e., different focus of calling) and providing evidence on the significant influence of calling on job performance in a very unique context.

5.8.2 The Mediating Role of Living the Calling

The analysis also revealed that living the calling plays an important role in mediating the relationship of one's calling to various dimensions of job performance. While some foci of calling did not significantly predict a certain dimensions of job performance, living the calling significantly predicted all the dimensions of job performance and also mediated the relationship between calling and job performance. More specifically, of 18 significant results, this study found that living the calling mediates the relationship between different foci of calling and various dimensions of job performance that were moderated by two moderator variables (organisational support for innovation and conservative values). Additionally, living the calling also changes the relationship between some non-significant direct relationships between calling and job performance. For example, the relationship between calling as a servant did not significantly predict creativity, but when individuals live out their calling (i.e., live the calling as the mediator), the relationship becomes significant. Therefore, the connection between living the calling and job performance is important in the context of the Catholic clergy because the priest's level of performance is influenced mostly by their engagement in activities related to their calling (i.e., living out their calling).

Overall, the outcome of the analysis informs us of the importance of living the calling in influencing one's job performance. Regardless of the foci of their calling, as long as

individuals live out their calling, they will likely have a higher level of performance rather than if they don't live their calling. Stated differently, living the calling will lead to a higher level of performance in its various dimensions. This result also supports previous studies that found living the calling has a stronger effect than only having a calling (Allan et al., 2015; Duffy et al., 2013; Gazica & Spector, 2015).

With regard to the relationship with previous studies on calling, it is also important to note that this study employed a validated scale of living the calling developed by Duffy, Allan, et al., (2013). Thus, this study extends the extant research that highlights the role of living the calling in affecting various job outcomes, such as life satisfaction and wellbeing (Conway, Clinton, Sturges, & Budjanovcanin, 2015; Duffy et al., 2011; Duffy, Douglass, et al., 2019).

The vital role of living the calling found in this study is also aligned or could be explained through the perspective of role identification theory. As noted, role identification theory focused on one's engagement in a particular role, through various activities, that strengthen one's identity (Wrzesniewski, 2003). Simply put, this theory argues that "What people do (in their role) defines who they are". This notion is similar to or can be applied in the construct of living the calling. Unlike perceiving or having a calling, living the calling is more related to an individual's involvement in activities that exhibit their calling. Thus, the key point of living the calling also revolves around observing or exercising activities. In summary, it is not only about the perception that one is called to a particular role or mission (i.e., having a calling), rather it is doing activities aligned with one's calling (i.e., living the calling) that has a greater influence on various job outcomes.

5.8.3 The Moderating Role of Innovative Climate and Conservatism

The path analyses reveal that organisational support for innovation and conservative values moderated several indirect relationships between calling, living the calling, and different dimensions of job performance. However, collective innovation and faithfulness to tradition did not serve as moderators for the aforementioned relationship.

The moderating role of organisational support for innovation

With regard to innovative performance, organisational support for innovation moderated the positive indirect effect of calling (servant, accompaniment, and social empowerment) and living the calling, on creativity, but not on continuous improvement. This interesting result shows that regardless of the focus of one's calling, an innovative climate

serves significantly as a moderator that enhances innovation (i.e., creativity of priests). This result also supports previous studies that have highlighted the importance of an innovative climate in nurturing innovation in the workplace (Ali & Park, 2016; Akgün et al. 2010; Skerlavaj et al., 2010; Wang et al., 2012), though the antecedents to innovation were different (e.g., learning culture, knowledge management).

However, findings from the study also indicate that not every type or dimension of innovative climate enhances innovation. For instance, collective innovation did not moderate any relationship between different foci calling, living the calling, and multi-dimension of job performance. This finding is interesting as it indicates that different features of an innovative climate may work differently in different contexts.

Indeed, several researchers have examined different types of organisational climates and their relationship to creativity and innovation (Zhang & Begley, 2011). For instance, Anderson and West (1998) proposed four team climate factors that enhance group innovativeness: group vision, interpersonally non-threatening participative safety, task orientation, and approval. In another study, Amabile (1997) set a model of organisational climate with three main components: organisational motivation, resource components in the task domain, and management practices that allow freedom and autonomy. However, none of these studies have elaborated the suitability of each type of innovative climate in different contexts or cultures of an organisation.

Expanding the previous studies, results show that the most influential dimension of innovative climate, in the context of the Catholic Church, is organisational support for innovation. One possible way to explain this result is related to the character of the organisation. A structured hierarchical organisation, such as the Catholic Church, emphasises obedience and oneness with the organisation. Indeed, organisational support for innovation could reflect the value of obedience to authority (i.e., the bishop). The supervisor's direction and empowerment to innovate will be heard and observed faithfully or with great loyalty by the subordinates (i.e., the priests). The sense of obedience for the priests is widely known. When a priest enters the priesthood or is being ordained, he professes the vow of obedience to his superior in such ways as acceptance of the Church teaching and in practical matters of being appointed to a particular mission (Daly, 2013; Isacco, Sahker, Krinock, Sim, & Hamilton, 2016). It is likely that the traditional power relationship between bishop and priest, including in performing new ways of evangelisation, is characterised by the nuance of the fatherhood, where the priest expresses his loyalty, and the bishop shows his loving care and

support for the priest. Relatedly, some studies have also examined the importance of the relationship between priests and the bishop that will influence a priest's life and ministries, such as psychological health and job satisfaction (Isacco et al., 2016; Ismoyo, 2017; Rossetti, 2011). These studies highlighted that support from the diocese or the bishop is important and likely leads to a higher level of job outcomes (e.g., job satisfaction, and in this present research, innovative performance).

The nuance of obedience and oneness with the Church does not occur in another dimension of innovative climate assessed in this study, that is collective innovation which is more related to the team-collaboration to innovate (see Amabile et al., 1996; Anderson & West, 1998) rather than the nuance of fitness with the organisation. This could explain why collective innovation did not significantly moderate the proposed relationship.

Meanwhile, in relation to ministerial performance, results revealed that moderating effects of organisational support for innovation was found in the significant indirect relationship between calling (servant, accompaniment, social empowerment), living the calling and leadership performance. With the exception of calling of social empowerment, organisational support for innovation did not moderate the relationship between different foci of calling, living the calling, and pastoral performance.

This result shows that innovative climate also influences another dimension of job performance. A possible way to explain this significant result is related to the nature of leadership performance that is linked to the managerial dimension of a priest's performance. As noted, in the area of pastoral performance, innovation is unlikely to happen as pastoral performance revolves around the priest's altar ministry (i.e., areas related to liturgy) where many aspects have been rigidly set by the organisation. However, the areas covered by leadership performance are more flexible where a priest may find creative ways to lead and to manage their parish or particular mission. For example, in a rural parish, a priest might creatively involve a group of parishioners to voluntarily manage administrative and financial matters rather than employing a full-time officer that could be costly. And this innovation will be more strengthened or enhanced under the conditions where they receive support from the organisation (or the bishop). While some researchers have addressed the impact of leadership style in enhancing an innovative climate in an organisation (e.g., Wang & Rode, 2010; Saganak, KuruÖz, Polat, & Soylu, 2015), no studies have examined the reverse relationship, that is the impact of innovative climate on leadership. Thus, this finding contributes to the extant literature on innovation and leadership.

Overall, the significant moderating effect of organisational support for innovation indicates two things. First, it shows that regardless of the foci of one's calling, innovative climate plays an important role in nurturing and promoting innovation. This finding is consistent with previous studies that have examined the role of innovative climate on innovative performance (Akgün et al., 2010; Iranmanesh et al., 2020; Shanker et al., 2017; Zhang & Begley, 2011). Second, this study indicates that the different types of innovative climate work differently in different contexts. Thus, the characters (e.g., values, concerns, beliefs) of the organisation also influence the significant role of different types of innovative climate.

The moderating role of conservative values

The investigation of the moderating role of conservatism revealed a mixed result. More specifically, results of the study revealed that one variable related to conservatism, that is, conservative values at low level, significantly moderates the indirect relationship between all foci of calling, living the calling, and each dimension of innovative performance (creativity and continuous improvement) and leadership performance. This result is aligned with the previous discussion that highlighted the effect of innovative climate (high level of organisational support for innovation) as the significant moderator for the aforementioned relationship. As such, this study indicated that the combination of a high level of innovative climate and low level of innovation barrier (i.e., conservative values) work together as the enablers of a priest's innovative performance. In other words, both serve as a supportive condition to enhance innovation in the Catholic Church.

On the other hand, investigation of the path analysis also revealed that high level of conservative values moderates the relationship between different foci of calling, living the calling, and pastoral performance; only at low level of living the calling. As mentioned in the previous section, this result may reflect the nature of pastoral performance which is related to the priest's liturgical service and thus, innovation is very unlikely to happen. This result shows that conservative values – the sense of oneness with the Church – provide a condition or environment that will enhance pastoral performance and guide the priests to preserve the Church's tradition, custom, and teaching reflected in their liturgy celebration.

The mixed results of the moderating role of conservative values on different dimensions of job performance reflect the nature of this variable. In this study, conservative values refers to the nuance of refusal or resistance against various kinds of change in the Church. It is not surprising that many religious institution's stakeholders (e.g., the

congregation) resist innovation and change (Barna, 1992; Dougherty & Heller, 1994; Hout & Fischer, 2002) because they view their religious traditions and history as their core values. As such, in the religious context, innovation or change may be seen as disruptive and disrespectful of tradition. This argument could explain why a low level of conservative values moderates the relationship between calling, living the calling, and innovative performance. Specifically, under the conditions of low resistance and refusal to change, innovative performance will increase.

Further, conservative values also focus on the nuance of respect to tradition and history which are strong factors found in many religious organisations. They bind the congregation and become the competitive advantage of the religious organisation (Salipante & Golden-Biddle, 1995). This traditionality is delivered and strengthened by organisational routines that are tied to the members' view of the legitimacy of the religious organisation (Pearce et al., 2010). In the context of the Catholic Church, these organisational routines mostly take place in the regular prayer service which generate the view of the stakeholders (e.g., bishop, congregations) as to what a priest should do or exercise in his ministry. As such, regardless of the focus of their calling, conservative values may influence the priests to perform what they are normally expected to do, especially in the areas related to the task of sanctification or pastoral performance. This argument supports the result of this study which highlighted the impact of a high level of conservative values in establishing supportive conditions for a high level of priest's pastoral performance.

Overall, the result within the unique context of the Catholic Church has highlighted the different role of conservative values at a high level that can either be an initial barrier of innovative performance or an enabler of pastoral performance.

5.9 SUMMARY

This chapter has presented the results of Study 3 which is the main study of this research. Several sets of factor analyses were conducted on the relevant variables to reassure the validity and reliability of the items and to reduce the number of survey items. Additionally, two confirmatory factor analyses were undertaken to assess the good fit of the model, especially for the variables related to different foci of calling and multi-dimension of job performance. As a result, some variables were merged and then included in the analysis to answer the overall research questions.

Following this analysis, a review of the literature was conducted to build the hypotheses assessing the relationship between calling, living the calling, organisational context of innovation, and multi-dimension of job performance. The overall hypotheses were then assessed by utilising moderated mediation analyses. Results revealed a number of significant moderated mediation relationships between the variables. More specifically, two variables related to organisational context (i.e., organisational support for innovation and conservative values) significantly moderate the relationship between calling, living the calling, and job performance. The discussion was presented to provide possible explanations of the findings.

The findings of this study show novelty of the research and contribute to the extant literature of calling, job performance, and innovation. To the best of our knowledge, this study is the first that has examined the themes mentioned in the context of the Catholic Church. The next chapter will elaborate the theoretical contribution of each study to the current knowledge. Likewise, some practical contributions will also be presented and may bring benefit to the Catholic Church or similar organisations.

Chapter 6: General Discussion

6.1 INTRODUCTION

This chapter summarises the key findings and the overall contribution of this thesis to the current knowledge and practice of job calling and performance. Section 6.2 explains the research aim and research questions of this study. The synthesis of the key findings is presented in Section 6.3, which highlights the relationship between calling and job performance. In Sections 6.4 and 6.5, the theoretical contributions are explained, in particular highlighting the extent to which organisational climate, in the forms of organisational support for innovation and conservative values, moderates the indirect relationship between calling, living the calling, and job performance. The contribution of this research also lies in the uniqueness of the study context (i.e., the Catholic Church) and the regions where the participants in the study reside (i.e., Australia and Indonesia) (Section 6.6). This interesting context and sample across two countries is original to this research and provides an opportunity to explore how different contexts might position the findings. Section 6.7 offers several practical implications for consideration, especially for the stakeholders of the Catholic Church, including the bishops, priests, and the seminary institution that provides formal training for priests. Further, this research also proposes that the practical contributions of this study could be applied in similar religious organisations where the involvement of their leaders is named as a calling, and their job performance is mostly related to the value-base of the organisation. The research limitations and future research opportunities are presented in Section 6.8, followed by the conclusion in Section 6.9.

6.2 RESEARCH OVERVIEW

This research aimed to investigate the potential different foci of one's calling, multi-dimension of job performance, and the relationship between calling and job performance in the context of the Catholic Church. Due to the current strategy of the Church to evangelise in new ways, this study also investigated the theme of innovation in the Catholic Church as it may reflect the notion of new ways of evangelisation. As the Church's strategic direction to evangelise in new ways covers all elements of a priest's ministry, this study considers innovation as one possible dimension of a priest's job performance (i.e., innovative performance).

A review of the literature was undertaken to uncover the gaps in the present research relating to calling and job performance. It was evident that there was limited research that has investigated the different foci of calling, and the influence of calling on job performance, especially the multi-dimension of job performance, in the context of religious organisation and the Catholic Church. The perspective of role identification theory and Person–Environment Fit theory were employed as theoretical lens to explain the multi foci of calling, multi-dimension of job performance, and how calling might affect job performance, including innovative performance.

Overall, three studies were conducted to examine and unpack the relevant themes and to investigate the relationship between the variables. The summary of each study is as follows:

Study 1 was undertaken to qualitatively explore and identify the multi foci of a priest's calling, multi-dimension of job performance, including innovative performance, and factors that may influence the relationship between calling and job performance. More specifically, this study explored how different foci of a priest's calling may relate to the multiple role he performs in the Church ministry. In this study, 37 priests from Australia and Indonesia participated in semi-structured interviews. The research questions of Study 1 were:

Research Question 1: What are the different foci associated with a priest's calling?

Research Question 2: What are the dimensions of a priest's job performance, particularly related to the notion of new ways of evangelisation or innovation?

Research Question 3: What are the factors influencing a priest's calling and job performance, especially relating to performance in evangelising in new ways?

Study 2 was conducted to develop and validate scales relating to the identified themes (foci of calling, multi-dimension of job performance, and factors influencing the calling–job performance relationship). This study consisted of two data collections via online survey. The first data collection was the pilot survey engaging with 72 respondents from two geographical areas in Indonesia (Jakarta) and in Australia (Brisbane). The second data collection involved 404 respondents from broader geographical areas of Indonesia and Australia.

Informed by the relevant literature and supported by the findings of Study 1, several scales related to calling, job performance, and innovation were developed. Some items of the survey were built from the exploratory study (i.e., Study 1), while others were adapted from existing scales which measure similar variables. For instance, the items measuring ‘teamwork’ were adapted from the self-reported inventory scale (Newton, 2014) and OCB individual initiatives scale (Moorman & Blakely, 1995).

Study 3 employed a quantitative design to investigate the relationship between calling and job performance that may be influenced by individual and organisational factors of innovation. This study was built upon the work of Study 1 and Study 2 and represented a further test of the scales developed and an investigation of the statistical relationship among variables. Study 3 sought to investigate the following research questions:

Research Question 4: Is there a significant relationship between calling and job performance?

Research Question 5: Is there any significant relationship between calling and innovative performance?

Research Question 6: To what extent do living the calling and innovative climate influence the relationship between calling and different dimensions of the priest’s performance?

6.3 REVIEW OF THE KEY FINDINGS

The three studies conducted have revealed important results that are vital to answer the overall research questions. Study 1 provides key themes of the research focus. Study 2 developed scales related to the research themes. Finally, Study 3 investigated the relationships between the identified variables informed by Study 1 by using the scales developed in Study 2. The summary of the findings is as follows:

6.3.1 Summary of Findings of Study 1

The findings revealed that there is a perception about multiple foci of priest’s calling which are related to their roles and the expectations of their performance. The four themes uncovered with regard to the focus of the priest calling are calling as a servant, calling as a pastor, calling of accompaniment, and calling of social empowerment (see Table 6.1 below).

These different foci of calling encompass multiple roles that priests perform and the kind of roles that make them feel a deep sense of meaning of work and achievement of their mission.

Table 6.1. Foci of priest calling

Focus of Calling	Definition
Calling as a servant	A way of dedicating one's life to serve God and His people
Calling as a pastor	Spiritual leader who guides the believers in their spiritual journey
Calling of accompaniment	A way of companionship: befriending others and to be with them
Calling of social empowerment	The nourishment of the needy, the marginalised, and the poor

Meanwhile, regarding the dimensions of priests' performance, including innovative performance, there are several prominent themes under four different categories: value-based performance, collaborative performance, leadership performance, and innovative performance (see Table 6.2).

Table 6.2. Multi-dimensions of job performance

Category	Themes	Definition
Value-based performance	Man of Prayer	A strong relationship with God
	Empathy	Compassion and generosity as one's personal disposition to deal with people
	Integrity & Authenticity	One's strong character and faithfulness to live out the priesthood
	Commitment	A priest's commitment to the mission appointed by the Church
Collaborative performance	Professionalism	Working seriously and getting things done in his ministry
	Teamwork	The ability to work as a team in his mission
Leadership performance	Maintaining Harmony	The ability to create a peaceful and harmonious environment in the workplace
	Team leader	The role to lead, manage, and influence the community
	Pastoral administration	Good governance of the Church administration
Innovative performance	Vision	Developing and communicating the vision of the Church towards the future
	Creativity	Pastoral creativity in one's ministry
	Continuous Improvement	Improvement in priest's daily duties

The final themes which were revealed in Study 1 are related to relevant factors that affect priest's job performance, especially in relation to performing new ways of evangelisation (see Table 6.3). Five themes emerged under two different categories: the internal and external factors influencing innovation.

Table 6.3. Factors influencing job performance and innovation

Factors	Themes	Definition
Internal	Living the Calling	The ability and opportunity to live out the calling
External – Supportive	Organisational support for innovation	Any kind of support received from the organisation to be more creative in ministry
	Collective Innovation	A willingness to listen and work together with other team members to innovate
External Barriers	Conservative Values	The culture of the organisations which hinders innovation
	Faithfulness to tradition	Awareness of boundaries to innovation

6.3.2 Summary of Findings of Study 2

Several statistical investigations conducted in Study 2 have revealed a number of measurements related to the research focus. By conducting two data collection, Study 2 developed and validated the scales informed by Study 1. In summary, there are several scales that were merged into more meaningful factors reflecting the variables assessed. The overall findings of Study 2 are presented in Table 6.4 below.

Table 6.4. Comparison of factors emerged from exploratory factor analyses of Study 2

Themes	Labels of the Variables			
	Factors	Pilot Study of Study 2 (N=72)	Factors	Study 2 (N=404)
Calling	4	Calling as Servant Calling as Pastor Calling of Accompaniment Calling of Social empowerment	3	Calling as Servant Calling of Accompaniment Calling of Social empowerment
Job Performance	14	Man of Prayer Empathy Presence Helping others Integrity Upholding Church's values Commitment Professionalism Teamwork – Working in team Teamwork – Working with team Harmony Team leader Pastoral administration Vision	2	Ministerial Performance: Leadership Performance Pastoral Performance
Innovative Performance	2	Creativity Continuous Improvement	2	Not changed
Living the calling	1	Living the calling	1	Not changed
Organisational climate	4	Organisational support for innovation Collective innovation Conservative values Faithfulness to tradition	4	Not changed

6.3.3 Summary of Findings of Study 3

The moderated mediation analyses using PROCESS revealed several significant results. With regards to the effect of calling on innovative performance, organisational support for innovation at a high level was found to moderate the indirect effect of calling (servant, accompaniment, social empowerment), via living the calling on creativity, but not on continuous improvement. Conservative values at a low level moderate the indirect relationship between calling (servant, accompaniment, social empowerment), and all types of innovative performance (creativity and continuous improvement) via living the calling.

Meanwhile in relation to the effect of calling on ministerial performance, organisational support for innovation moderates the indirect relationship between calling (servant, accompaniment, social empowerment) and leadership performance via living the calling. Furthermore, support for innovation only moderates the relationship between calling of social empowerment and pastoral performance via living the calling. Lastly, conservative values at a low level moderate the relationship between calling (accompaniment and social empowerment) and leadership performance via living the calling; and moderate the indirect effect between all foci of calling, living the calling, and pastoral performance. The overall result of moderated mediation analysis on the effect of calling on innovative performance and ministerial performance is displayed in Table 6.5 to Table 6.8 below.

Table 6.5. Result on moderation effect of organisational support for innovation in calling–job (ministerial) performance relationship

Independent Variables (Focus of calling)	Mediator (Living the calling)	Dependant Variables (Ministerial performance)	Moderated Mediation Hypotheses Supported (H5 & H7)	
			High level Org. support	Low level Org. support
Servant	LTC	Leadership Performance	✓	<i>x</i>
Accompaniment	LTC	Leadership Performance	✓	<i>x</i>
Social Empowerment	LTC	Leadership Performance	✓	<i>x</i>
Servant	LTC	Pastoral Performance	<i>x</i>	<i>x</i>
Accompaniment	LTC	Pastoral Performance	<i>x</i>	<i>x</i>
Social Empowerment	LTC	Pastoral Performance	✓	<i>x</i>

LTC: Living the calling, Org support: Organisational support for Innovation, “✓”: significant result, “*x*”: non-significant result.

Table 6.6. Result on moderation effect of conservative values in calling–job (ministerial) performance relationship

Independent Variables (Focus of calling)	Mediator (Living the calling)	Dependant Variables (Ministerial performance)	Moderated Mediation Hypotheses Supported (H5 & H7)	
			High level Cons Val	Low level Cons Val
Servant	LTC	Leadership Performance	<i>x</i>	<i>x</i>
Accompaniment	LTC	Leadership Performance	<i>x</i>	✓
Social Empowerment	LTC	Leadership Performance	<i>x</i>	✓
Servant	LTC	Pastoral Performance	✓	<i>x</i>
Accompaniment	LTC	Pastoral Performance	✓	<i>x</i>
Social Empowerment	LTC	Pastoral Performance	✓	<i>x</i>

LTC: Living the calling, Org support: Organisational support for Innovation, “✓”: significant result, “*x*”: non-significant result.

Table 6.7. Result on moderation effect of organisational support for innovation in calling–job (innovative) performance relationship

Independent Variables (Focus of calling)	Mediator (Living the calling)	Dependant Variables (Innovative performance)	Moderated Mediation Hypotheses Supported (H6 &H8)	
			High level Org. support	Low level Org. support
Servant	LTC	Creativity	✓	<i>x</i>
Accompaniment	LTC	Creativity	✓	<i>x</i>
Social Empowerment	LTC	Creativity	✓	<i>x</i>
Servant	LTC	Continuous Improvement	<i>x</i>	<i>x</i>
Accompaniment	LTC	Continuous Improvement	<i>x</i>	<i>x</i>
Social Empowerment	LTC	Continuous Improvement	<i>x</i>	<i>x</i>

LTC: Living the calling, Org support: Organisational support for Innovation, “✓”: significant result, “*x*”: non-significant result.

Table 6.8. Result on moderation effect of conservative values in calling–job (innovative) performance relationship

Independent Variables (Focus of calling)	Mediator (Living the calling)	Dependant Variables (Innovative performance)	Moderated Mediation Hypotheses Supported (H6 &H8)	
			High level Cons Val	Low level Cons Val
Servant	LTC	Creativity	<i>x</i>	✓
Accompaniment	LTC	Creativity	<i>x</i>	✓
Social Empowerment	LTC	Creativity	<i>x</i>	✓
Servant	LTC	Continuous Improvement	<i>x</i>	✓
Accompaniment	LTC	Continuous Improvement	<i>x</i>	✓
Social Empowerment	LTC	Continuous Improvement	<i>x</i>	✓

LTC: Living the calling, Cons. val: Conservative values, “✓”: significant result, “*x*”: non-significant result.

As there were two potential moderators variables (i.e., collective innovation and faithfulness to tradition) which did not significantly affect the relationship between calling, living the calling and job performance, the overall significant model of moderated mediation analysis of Study 3 is displayed in Figure 6.1 below.

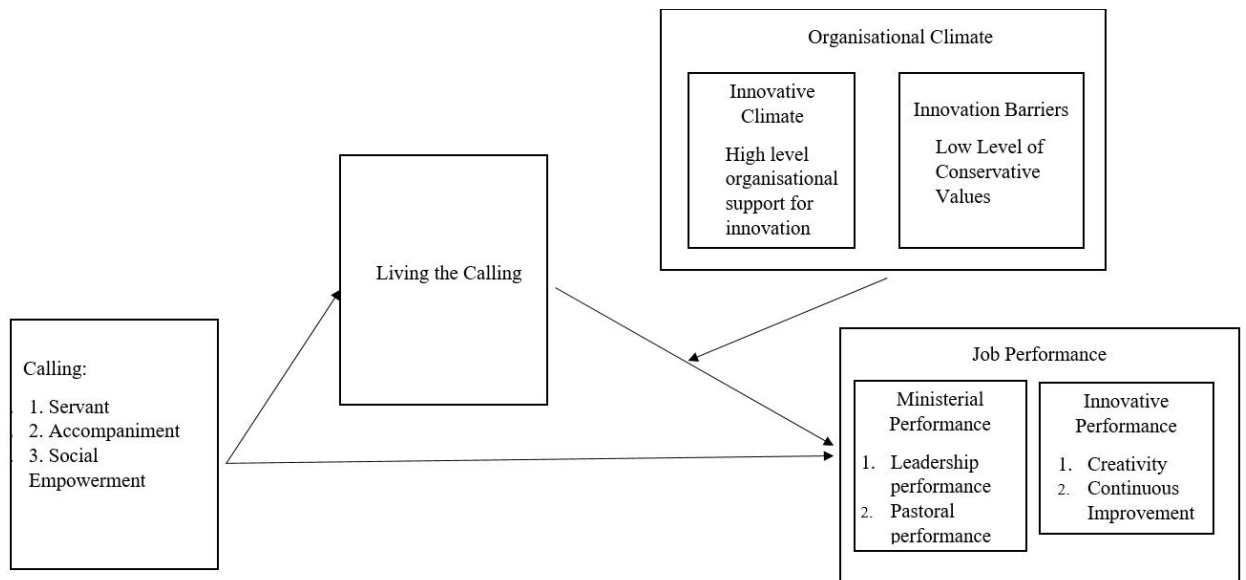


Figure 6.1. The moderated mediation model of study 3

6.4 THEORETICAL CONTRIBUTION OF STUDIES 1 AND 2

To the best of our knowledge, this present research is the first that attempts to identify and develop scales regarding calling, job performance, and relevant factors that affect the calling–job performance relationship in the context of the Catholic Church. Several contributions of Studies 1 and 2 are outlined below.

6.4.1 Calling

This present research reveals three foci of priest’s calling: servant, accompaniment, and social empowerment. This supports the main assumption of the research that the measure of calling is multifaceted and might relate to different roles that an individual performs in their occupation. This finding of Study 1 enriches the existing measures of calling which are mostly one dimensional (e.g., The Pennsylvania Work Life Questionnaire (Bellah et al., 1985; Wrzesniewski et al., 1997), The Neoclassical Calling Questionnaire (Bunderson & Thompson, 2009) and Brief Calling Scale (Dik et al., 2012)). Further, the scale development process conducted in Study 2 supports the qualitative findings of Study 1 that calling is multidimensional and relates to the different roles that an individual performs.

With regards to the importance of multidimensionality of calling, it is known that the essence of calling is one's perception of a deep sense of meaning of work and pro-social intention that one will contribute to society throughout one's work. The idea that calling is multidimensional indicates that there are multiple ways for individuals to seek and identify their calling (e.g., based on their roles) which makes their work become meaningful and contributes to the common good.

While there are at least two measures of calling which are multidimensional, such as the Calling and Vocational Questionnaire (CVQ) (Dik et al., 2012) and Multidimensional Calling Measurement (Hagmaier & Abele, 2012), the multidimensionality of the different foci of calling found in this research is limited to the specific context of the Catholic Church. Supported by the role identification theoretical perspective, this present research has provided initial evidence that a priest's calling is associated with the different roles that he performs in his ministry, such as a leader of the congregation (i.e., pastor) or a servant.

Furthermore, the multidimensionality of calling found in this study may be applied in a different context where individuals perform multiple roles in their job. More specifically, this study may trigger other researchers to examine further different foci of calling in various occupations with the understanding that there are multiple roles associated with a particular job. For instance, a job as an academic has multiple roles (e.g., teaching, researching, and serving) which one must perform. It is likely that there are also multiple foci of calling based on the roles of the job. Stated differently, a series of studies conducted in this present research (i.e., exploratory study followed by scale development process) indicates that the concept of calling needs to be explored in various contexts as it may relate to a number of roles in one's job.

With regard to the specific context of the Catholic Church, this study unpacked the notion of calling for the Catholic priest. Indeed, aligned with previous research which highlighted the spiritual nuance of calling (i.e., God as the Caller) (Elangovan et al., 2010; Novak, 1996), this research also found that a priest's calling is mostly related to one's spiritual connection with God as the caller. However, it also encompasses multiple aspects of a priest's life and ministry. The notion of a calling, thus, is not only understood or associated with spiritual matters but also revolves around social matters. The calling of accompaniment and social empowerment, for

example, are two variables that portray how a priest feels a deep sense of meaning of their work when they relate with others. This depicts pro-social intention motives as one important element of calling (Duffy & Dik, 2013; Elangovan et al., 2010).

6.4.2 Multi-dimension of Job Performance

With regard to the multidimension of job performance, the findings reveal that a priest's job performance are more related to values-behaviour orientation rather than outcome orientation. Furthermore, the values that were expressed by the participants display the values and the concern of the organisation as well (e.g., spiritual life, empathy). These findings indicate that the multi-dimension of job performance for priests are best explained through the perspective of P–E Fit theory, especially Person–Organisation Fit. Indeed, this theory broadly argues that the fit between an individual and organisation in terms of values, beliefs, and characters will lead to favourable job outcomes, including a high level of job performance (Kristof-Brown et al., 2005).

One contribution of the exploratory research in Study 1 is providing preliminary evidence of value-based performance as one important dimension of job performance, especially in the context of a religious organisation or similar organisations. This finding extends the classical approach of job performance that distinguishes two main dimensions of job performance, which are task performance and contextual performance (Borman et al., 1983, Rotundo & Sackett, 2002; Sackett, 2002; Viswesvaran & Ones, 2000). Specifically, value-based performance could be seen as an example or sub-dimension of contextual performance. Upholding values aligned with the organisation will allow individual performance to contribute to the overall performance of the organisation. As such, this present research extends our understanding of the dimensions of job performance.

A further distinctive contribution of Study 1 is related to the context of the organisation. To the best of our knowledge, this investigation is the first study that explores multiple dimensions of a priest's job performance or even the domain of job performance in the context of religious organisations. Indeed, there are official guidelines or documents that address priest's ministry covering three priestly roles: sanctification, preaching, shepherding (e.g., *Lumen Gentium*, *Gaudium et Spes*, *Pastores Dabo Vobis*). However, the findings indicate that Catholic priests identify a number of dimensions of their performance that surpass the Church guidelines or

articulate those guidelines in more distinctive elements or personal ideals. As such, the findings on multiple dimensions of priest performance extend the current literature and enriches our understanding of what comprises performance for a priest. This has been relatively limited up to this point.

With regard to the scales developed on a priest's job performance, this present research is the first that attempts to measure how a priest's ministry should be assessed. While some studies have attempted to examine the measurement of Church's performance (e.g., Pearce et al., 2010), no studies have unpacked the various dimensions of priest ministry nor developed measurement on how priests' performance should be reviewed. The scales developed in Study 2 of this paper contribute to the current literature on job performance by detailing how religious leaders' performance can be assessed. Similarly, this finding enriches the current literature on Catholic clergy which to date has overlooked the discussion of the review of priests' performance. The scale development investigation has further supported the notion that dimensions of priest's job performance can be categorised into more distinctive dimensions which are leadership performance and pastoral performance. Both display the two main elements of a priest's ministry covering the domain of priest's responsibility in their mission.

The next significant contribution of this research is related to the content and measurement of a priest's innovative performance which reflects the notion of new ways of evangelisation (i.e., innovation in the Church). Specifically, this research has identified that a priest's innovative performance consists of two distinctive elements: creativity and continuous improvement. Indeed, literature identifies that innovative performance can cover several variables. For instance, a study conducted by De Jong and Den Hartog (2010) revealed four variables of innovative performance: exploration, generation, championing, and implementation of ideas. However, in the context of the Catholic Church, where the notion of innovation is still new, innovative performance is understood as a priest's creativity in the workplace and his continuous improvement in the Church mission. This finding is new and extends the understanding about innovative performance.

With regard to the context of this study, it is important to note that while the exploration and measurement of innovative performance had been developed by some researchers (e.g., De Jong & Den Hartog 2010; Janssen, 2000), no research has explored this theme in the context of a religious organisation (e.g., Catholic Church).

As such, this study offers a new consideration and novelty in regard to the elements of innovative performance in the context of the Catholic Church. Additionally, the findings related to innovative performance contribute to the literature about new ways of evangelisation by presenting priests' perceptions about innovative performance. While very few studies have attempted to unpack ideas related to innovation in the Church (e.g., entrepreneurial behaviour in the Church) (see Pearce et al., 2010; Wulandari, 2019), this present research is the first that has endeavoured to explore the element of innovative performance or new ways of evangelisation as perceived by the priests as religious leaders of the Church.

6.4.3 Innovation

Apart from the findings related to innovative performance, this present research has also identified and developed scales related to several factors that may drive or hinder innovation in the context of the Catholic Church. More specifically, the present research revealed that organisational support for innovation will enhance innovation while conservative values limit innovation. Although several studies have elaborated on dimensions of organisational climate supporting innovation, such as autonomy and freedom (Krause, 2007), empowerment (Zhang & Begley, 2011), and knowledge resources (Kogut, 2000), little is known about the content and nature of organisational climate related to innovation in the context of religious organisations. As such, this finding contributes to our understanding of organisational climate as the elements that impact upon innovation in the very unique context of the Catholic Church.

Overall, this present research provides evidence that a strong perception of the need to evangelise in new ways and support from the organisation to innovate will encourage pastoral creativity and innovation. However, a strong perception of preserving tradition will hinder innovation within the Church. This finding extends current literature by highlighting the importance of perceived organisational climate as a driver and a potential barrier to innovation (e.g., Hartono & Kusumawardhani, 2019; Wang et al., 2012; Zhang & Begley, 2011) which is also applicable in the context of the Catholic Church. Lastly, as expected, the nuance of criticism and upholding the tradition (i.e., conservatism) were found to be elements that hinder innovation. This extends the current literature on innovation barriers (Rush &

Beasant, 1992; D'Este et al., 2012; Hueske & Guenther, 2015) by highlighting the drive to maintain tradition as a cause of resistance to change in the organisation.

6.5 THEORETICAL CONTRIBUTION OF STUDY 3

While Studies 1 and 2 sought to identify and examine the themes related to calling and job performance, Study 3 focused on the investigation of the relationship between the variables. Overall, there are three contributions of Study 3 to the extant research into calling, job performance and innovation.

The first major contribution of this study is to provide evidence on the extent to which one's calling acts as an antecedent to job performance. In partial support of Hypotheses 1 and 2, which were calling will be positively related to ministerial performance and innovative performance, the analyses of the data revealed that different foci of calling positively relate to various dimensions of job performance (see section 5.8.1). This result extends the current literature on calling by presenting evidence of the positive effect of calling on job performance. This relationship, indeed, has been theorised in Work Calling Theory (Duffy et al., 2018) but has received limited attention and rarely quantitatively tested. As noted in section 5.2.1, a series of studies conducted by Kim et al. (2018) found that calling predicts performance. However, the results were mixed when studied in a different context and with a different type of sample. Additionally, unlike the previous study that used a single dimension of calling and job performance, this present research employed a multifaceted measure of calling and multi-dimension of job performance to examine the calling–job performance relationship. This is an important contribution of this study as it is amongst the first to examine the relationship between multi foci of calling and multi-dimension of job performance.

It is important to note that this present research also considers and categorises innovation or innovative behaviour as a sub dimension of job performance (i.e., innovative performance). The inspection of the analysis of the data (sections 5.7.4 and 5.7.5) reveals that innovative performance is influenced by the focus of calling. While in the last decade research on calling has extensively investigated the impact of calling on a number of favourable job outcomes (e.g., life satisfaction, work commitment) (e.g., Duffy et al., 2013; Hirschi, 2012; Duffy et al., 2011), none have examined its effect on innovative performance. Utilising the lens of role identification theory, this study has found that particular foci of calling (i.e.,

accompaniment and social empowerment) serve as the antecedent of innovative performance. This present research, thus, extends the current literature on calling and innovation by providing empirical evidence of the impact of particular foci of calling on innovative performance.

The second major contribution of this research is to explain the role of living the calling in mediating the relationship between one's calling and job performance. In full support of Hypotheses 3 and 4, the findings of Study 3 indicate that living the calling mediates the relationship between the multi foci of calling and the multi-dimensions of job performance. As noted in section 5.8.2, the mediating role of living the calling resulted in the positive effect of different foci of calling on job performance. While in the absence of living the calling, the relationship between some foci of calling (servant) and job performance (e.g., creativity) was not significant. This present research, thus, explains the mechanism that links calling and job performance. Specifically, calling will lead an individual to live out their calling which in turn leads to a higher level of job performance.

It is important to note that a review of the literature found mixed understanding of the role of living the calling in influencing the relationship between calling and various job outcomes. Some studies found that living the calling should serve as a mediator (e.g., Duffy, England et al., 2017) while others claimed that it should serve as moderator (Duffy, Bott et al., 2012, Duffy, Torrey et al., 2017). However, this present research, supported from interviews in Study 1, found that living the calling is best positioned as the mediator between calling and job outcomes (in this present research: job performance). With this finding, this present research is able to show how living out the calling might explain the relationship between calling and job performance.

The third major contribution of this study is to investigate the extent to which organisational climate, in the forms of organisational support for innovation, collective innovation, conservative values, and faithfulness to tradition; moderates the indirect relationship between calling, living the calling, and job performance. Most of the results supported the moderated mediation of innovative climate and living the calling proposed in Hypotheses 5 to 8. More specifically, two variables of organisational climate (organisational support for innovation and conservative values) were found to be significant moderators of the indirect effect between calling, living the calling, and job performance. This result indicates that calling will

positively relate to job performance via living the calling under the condition of a supportive environment towards innovation, which is characterised by a high level of organisational support towards innovation and a low level of conservative values.

The finding of the moderated mediation analysis makes an important contribution to the literature of calling and job performance, especially innovative performance. With regard to the calling literature, although at least three published studies have investigated the effect of calling on job performance (Kim et al., 2018; Lee et al., 2018; Park, Sohn, & Ha, 2016), the authors did not account for the important moderator of innovative climate. In relation to the innovation literature, this study provides evidence to explain how and under what conditions one's identification of calling will lead to innovative performance. More specifically, a high level of perceived organisational support for innovation and a low level of conservative values are a supportive environment that nurture one's innovative performance.

As noted in section 5.4.1, some studies have highlighted the importance of innovative climate in moderating the relationship between individual or organisational factors and innovative performance (e.g., Iranmanesh et al., 2020; Wang et al., 2012). However, this present research is the first to emphasise the importance of innovative climate as the moderator of calling–job performance in terms of its effect on multiple dimensions of job performance, including the dimensions that are not related to innovation (i.e., ministerial performance).

6.6 CULTURAL CONTEXT

A particular uniqueness of this study lies in the context studied (i.e., the Catholic Church) and the regions where the participants in the study reside (i.e., Australia and Indonesia). This interesting context and sample across two countries is original to this research and provides an opportunity to explore how different contexts might position the findings.

In regard to the different regions that reflect different national cultures, it is very interesting that there are only minor differences in the results related to the themes investigated. The exploratory Study 1 revealed that the calling of social empowerment only emerged in the Indonesian context.

Further, a preliminary data analysis of the samples using Independent Samples *t* test (see section 4.3.3) shows that overall there were no significant

differences across all variables with the exception of perceptions about creativity, continuous improvement, and leadership performance, where the Indonesia participants rated higher compared to Australian participants in these three variables. As noted in section 2.6, the differences revealed indicate that there is potential role of national culture that might affect the result. Further investigation is needed to explore this theme.

Meanwhile, in regard to the focus of this present research, which is to examine the relationship among the variables (i.e., the relationship between calling and job performance mediated by living the calling and moderated by innovative climate), inspection of the path analysis reveals a uniformity of the result even though the hypotheses were tested in different regions which have different national cultures. More specifically, there is no difference regarding the significant result of the moderated mediation analysis when the hypotheses were investigated using the different datasets of Australian and Indonesian participants.

This result could indicate the strong influence of the organisational culture and values of the Catholic Church that surpass the cultural differences. According to Schein (1990), a strong organisational culture exists when there is evidence that people in that organisation share a long history or have shared an important intense experience. This is likely the case with the Catholic Church with its long history as one of the oldest religious organisations that has gone through ups and downs in its journey. As such, this fact supports the idea that the Catholic Church has a strong organisation culture and a sense of unity. In relation to the types of organisational culture in the Catholic Church, Verhoye (2015) stated that in this organisation, there are two organisational subcultures, which are the layers of Church hierarchy subcultures (cardinals, bishops, and priests) and the regional organisational subcultures (e.g., Catholic Church in Asia and Africa). However, the author did not examine which subcultures may have a stronger influence for priests.

Overall, these findings contribute to the extant research of organisational culture of the Catholic Church by providing evidence that the Church's organisational culture could be stronger than local culture in terms of its effect on a priest's life and ministry. While a few studies have addressed the topic of Church organisational culture (e.g., Ershova & Hermelink, 2012; Keenan, 2011; Verhoye, 2015), none have provided this particular evidence of the strength on the effect of the Church's organisational culture on priests' performance.

In conclusion, this present research is the first study that attempts to unpack the multi foci of calling, job performance, and innovation in the context of the Catholic Church in different regions with different national cultures.

6.7 PRACTICAL CONTRIBUTION

This present research highlights that there are multiple foci of priest's calling, multiple dimensions of priest job performance, and various elements that may influence the implementation of new ways of evangelisation within the Church. The findings of this research offer several practical implications for consideration, especially for the stakeholders of the Catholic Church including the bishops, priests, and the seminary institution that provides formal training for priests.

Overall, the practical contributions of this study for the Catholic Church's stakeholders are outlined below.

For priests, this finding gives insight that their calling as a priesthood is not only related to spiritual nuance, but also covers social involvement with society. Indeed, while spiritual life is acknowledged as the basic foundation of a priest's calling, the fact that a priest's calling is multidimensional gives support for the priest to understand that their non-related religious involvement can also bring a deep sense of meaning into their life and bring benefit to others or society including how they carry out their role as a priest. As noted by scholars in calling (Dik & Duffy, 2009; Elangovan et al., 2010), two important elements of calling are the perception that work has a deep sense of meaning in our life and pro-social intentions of our work.

With regard to the multi-dimension of job performance, the findings of this study can be used as a tool for priest's self-assessment. By undertaking this assessment, the priest can understand the strength of their ministry and the areas that need improvement. Eventually, it may lead to personal development planning that will be very important to improve the priest's ministry.

For the policy makers of the Catholic Church (i.e., bishop and the local or diocesan curia), this finding helps them to understand the richness of the calling of the priesthood or what makes the priest feel a positive experience in their mission. The understanding of a priest's focus of calling is important as a source of information for the appointment of a priest into a particular mission. In other words, it will give a good suggestion for the bishop and the curia in their job of choosing the right man for the right place. The bishop and his assistants can build a "talent pool"

to profile the priests based on the focus of their calling. For instance, they can assign a priest who has passion and calling of accompaniment to be the spiritual director of pastoral care.

With regard to the scale of job performance, the findings could aid the organisation (i.e., diocese) to understand the priests' understanding and perception of the dimensions of their ministry. The research findings provide support for the Catholic Church to build a performance management system which will bring benefit for both priests and the organisation. One possible practical implication is by applying regular performance appraisals for priests on these performance dimensions; a common exercise in many industries that receives little attention in the context of religious organisations. This regular performance appraisal will eventually lead to a number of management practices, such as learning and development programs, career development, etc; that are very crucial in improving the individual and the organisation performance.

Study 3 outlined the importance of an innovative climate in nurturing a priest's innovative performance. This finding gives insights for the Church to develop a strategy that continually promotes new ways of evangelisation as their strategic direction towards the future. Church leaders need to have the same voice in promoting the needs of new ways of evangelisation, the need to change, and the need to innovate. While the presence of conservatism and traditionalism will always be a part of every religious organisation based on a long history and the unity of teachings and beliefs, in response to the current challenges and to changing worlds, religious leaders need to deliver the Church ministry in ways that are more relevant and contextual for contemporary society.

Lastly, this finding also gives insight for the seminary staff who are responsible for the training of priests. The understanding of the multi foci of calling, multi-dimensions of job performance, and the importance of an innovative climate for the Church; will support them to develop or improve the curriculum for the seminarians. As the most important party who is in charge of preparing the students for the life and ministry of the priesthood, the seminary staff could develop a more comprehensive curriculum using both formal and informal learning or in-campus or in-parish placement, that acknowledges and empowers the seminarians to strive for a deep sense of meaning of their calling, to understand the expectation of their performance, and to learn how to evangelise in new ways in their future ministry. An

example of the improvement of formal learning is the delivery of an additional mandatory unit about new ways of evangelisation, while the informal learning could occur by assigning the seminarians to be involved in various programs during their placement year in parishes.

It is also possible that the practical contributions of this study could be applied in similar religious organisations where the involvement of their leaders is named as a calling and their job performance is mostly related to the value-base of the organisation. Leaders of many religious institutions or religions may identify their decision to be the spiritual leader of their faith community as a calling. Like the Catholic priest, they may also perceive this calling initially in relation to spiritual concern, that is, one's personal response to God's calling. Additionally, their engagement with the mission of their religious organisation is likely to be motivated by the congruence of values between them and the religious organisation. With regard to the roles they perform, religious leaders in various religions also serve their people in many types of mission, including leading prayer service, providing spiritual teaching, and caring for the poor. In the Anglican Church, for example, they have a body named "Anglicare" that provides support for the needy. Thus, it is likely, that among religious leaders, there are different roles which might be related to the different focus of calling. These different roles may also indicate that there are multiple dimensions of religious leaders' performance.

As there are some similarities between the Catholic priests and religious leaders from various religion, in terms of their engagement into the organisation (i.e., calling) and different roles they exercise, the practical contribution of this study may be relevant for other religious organisations. Specifically, the focus and the methodology of this study could be replicated in different settings of various religious organisations to unpack the notion of one's calling and its effect on their job performance.

6.8 RESEARCH LIMITATIONS AND FUTURE RESEARCH

This study also has some limitations that could be addressed in future research. Some of the limitations of this study are outlined below.

First, with regard to the priest's job performance variable, this study employs self-rated performance. According to Thornton (1968), a self-rated perception, especially in measuring performance could lead to a bias result which is indicated by

a higher mean value and a restricted range in the observed score compared to more objective methods. However, other scholars argued that self-rated perception is reliable for measuring one's performance and it has been used frequently in various studies (see Lorente, Salanova, Martinez, & Vera, 2014). To avoid bias in this important variable, future studies might consider utilising different methods to measure job performance, such as involving supervisors, customers (i.e., parishioners), or peers to review priest performance. In the context of this study, the most accessible methods to measure priests' performance is by involving the peers with whom the priest works, who are the parish staff and also the parishioners as they relate closely to the priest and might have a better understanding of how the priest performs his mission.

Second, this study is conducted in a particular type of organisation, that is the Catholic Church. To support the premises of this study, that calling is multi-dimensional or has different focus and there are multiple dimensions of job performance related to various roles one undertakes, future research needs to test this premise using multiple contexts or organisations. It is possible that future research might identify different foci of calling, different dimensions of performance, and various factors that might relate to the enhancement of innovation at the workplace which might be different with the findings revealed in this present research within the particular context of the Catholic Church.

Third, with respect to the findings of Study 1 where the calling of social empowerment was only revealed in the Indonesian context and not in Australia, it is important to note that there is a potential bias of the Australian sample where the Australian participants for this exploratory study reside in greater Brisbane areas only which have a more affluent population. Involving participants from other areas including those who work in remote areas with low economic status should be undertaken in any future research to mitigate the potential bias of the sample.

Fourth, this study utilises role identification theory and person–environment fit as a lens to examine and explain the relationships between the variables that were studied. However, this present research did not quantitatively assess role identification or person–environment fit using well-known validated measurements for both. Future research could consider utilising validated scales to measure these variables. This investigation will verify the identification of priests' calling in their role and the congruence between the priests and the environment (i.e., the Catholic

Church) that is used to explain why calling might serve as the antecedent of job performance. It is possible that measuring these variables could provide a richer understanding about the mechanism of the calling–job performance relationship.

Fifth, with regard to Study 3, this study utilised a cross sectional survey design where the data was taken from a single point of time, rather than a longitudinal study. A cross-sectional research design identifies the inter-correlations among various perceptions and attitudes and therefore provides valuable insight (Zikmund, Babin, Carr, & Griffin, 2013). Future research could consider using a longitudinal design to track the perception and attitudes of job performance over time and also the extent to which the focus of a priest’s calling remains the same over time.

Sixth, the sample size of the pilot study in Study 2 was relatively small (N=72). It prevented the researcher to conduct some statistical analysis, such as the EFA for all dimension of job performance. Additionally, most of the samples are Indonesian (N=55) which may impact the influence of national culture to the analysis.

Lastly, Study 2 developed scales related to calling, job performance, and innovation. However, as recommended by DeVellis (2003), a scale development process requires the rigor of four steps. In Step 1, a pool of potential items was established followed by expert review. Step 2 focuses on the assessment of the psychometric properties of reliability, dimensionality, and stability. Step 3 examines the convergent and discriminant validity of the scale. Lastly, Step 4 outlines the assessment of the criterion-related validity of the scale. However, due to the limited resources, the data collections via survey in this present research were only collected twice, so the assessment of the stability might become an issue. Additionally, the findings were not replicated nor cross validated using different samples from wider regions. Further research would need to consider all the steps aforementioned to ensure that the scale development process is undertaken rigorously, generating a reliable measurement for the relevant variables.

6.9 CONCLUSION

This present chapter has provided a summary of this thesis by presenting the findings of each study and discussing the key themes emerging from Study 1 to Study 3. With regard to the overall research questions, this present research has

explored the multidimensionality of a priest's calling and job performance, and the relationship between these variables. In particular, this study provides a compelling case of new ways of evangelisation as the Catholic Church's strategy and direction towards innovation that influence a priest's ministry.

The findings demonstrate how the different foci of calling encompass the multiple roles of priests that value a deep sense of meaning of work and achievement in the mission. In terms of job performance, the influence of value-based behaviour orientation was evident as one crucial dimension of a priest's job performance. Additionally, with respect to the factors that influence the effect of calling on job performance, this research has displayed the important role of living the calling in mediating the relationship between calling and job performance. This result, indicates the importance for priests to live out their calling in order to enhance their performance. Lastly, this research found that calling will positively relate to job performance via living the calling under a supportive environment towards innovation, characterised by a high level of organisational support towards innovation and a low level of conservative values.

In conclusion, the results emerging from this present research have contributed to our understanding of the concept of calling beyond spiritual nuance and its effect on job performance, particularly related to innovation in the context of the Catholic Church.

References

- Abela, A.V. (2001). Profit and more: Catholic social teaching and the purpose of the firm. *Journal of Business Ethics, 31*(2), 107-116.
- AbuAlRub, R. F. (2004). Job stress, job performance, and social support among hospital nurses. *Journal of Nursing Scholarship, 36*(1), 73-78.
- Adkins, C. L., Ravlin, E. C., & Meglino, B. M. (1996). Value congruence between co-workers and its relationship to work outcomes. *Group & Organization Management, 21*(4), 439-460.
- Afsar, B., Badir, Y., & Khan, M. M. (2015). Person–job fit, person–organization fit and innovative work behavior: The mediating role of innovation trust. *The Journal of High Technology Management Research, 26*(2), 105-116.
- Agarwal, U. A. (2014). Linking justice, trust and innovative work behaviour to work engagement. *Personnel Review, 43*(1), 41–73.
- Aguinis, H., & O'Boyle Jr, E. (2014). Star performers in twenty-first century organizations. *Personnel Psychology, 67*(2), 313-350.
- Akgün, A. E., Keskin, H., & Byrne, J. C. (2010). Procedural justice climate in new product development teams: Antecedents and consequences. *Journal of Product Innovation Management, 27*(7), 1096-1111.
- Ali, M., & Park, K. (2016). The mediating role of an innovative culture in the relationship between absorptive capacity and technical and non-technical innovation. *Journal of Business Research, 69*(5), 1669-1675.
- Allan, B. A., Tebbe, E. A., Duffy, R. D., & Autin, K. L. (2015). Living a calling, life satisfaction, and workplace climate among a lesbian, gay, and bisexual population. *The Career Development Quarterly, 63*(4), 306-319.
- Allison, P. D. (2001). *Missing data*: Sage Publications.
- Amabile, T. M. (1983). The social psychology of creativity: A componential conceptualization. *Journal of Personality and Social Psychology, 45*(2), 357-376.
- Amabile, T. M. (1988). A model of creativity and innovation in organizations. *Research in Organizational Behavior, 10*(1), 123-167.
- Amabile, T. M. (1997). Motivating creativity in organizations: On doing what you love and loving what you do. *California Management Review, 40*(1), 39-58.
- Amabile, T. M., Conti, R., Coon, H., Lazenby, J., & Herron, M. (1996). Assessing the work environment for creativity. *Academy of Management Journal, 39*(5), 1154-1184.
- Anderson, N. R., & West, M. A. (1998). Measuring climate for work group innovation: development and validation of the team climate inventory. *Journal of Organizational Behavior, 19*(3), 235-258.
- Ashforth, B. E., & Pratt, M. G. (2003). Institutionalized spirituality. *Handbook of workplace spirituality and organizational performance, 93-107*.
- Assouline, M., & Meir, E. I. (1987). Meta-analysis of the relationship between congruence and well-being measures. *Journal of Vocational Behavior, 31*(3), 319-332.
- Avolio, B., Walumba, F., & Weber, T. (2009). Leadership: Current theories research and future direction. *Review of Psychology, 60*, 421-449.
- Bagozzi, R. P., & Yi, Y. (2012). Specification, evaluation, and interpretation of structural equation models. *Journal of the Academy of Marketing Science, 40*(1), 8-34.
- Balkar, B. (2015). The Relationships between Organizational Climate, Innovative Behavior and Job Performance of Teachers. *International Online Journal of Educational Sciences, 7*(2).
- Barna, G. (1992). *Finding a Church You Can Call Home*. Baker Publishing Group.
- Barth, T. (2010). Crisis management in the Catholic Church: Lessons for public administrators. *Public Administration Review, 70*(5), 780-791.

- Baumeister, R. F. (1991). *Meanings of life*: Guilford Press.
- Becker, T. E., Billings, R. S., Eveleth, D. M., & Gilbert, N. L. (1996). Foci and bases of employee commitment: Implications for job performance. *Academy of Management Journal*, 39(2), 464-482
- Bellah, R. N., Madsen, R., Sullivan, W. M., Swidler, A., & Tipton, S. M. (1985). *Habits of the heart: Individualism and commitment in American life*. University of California Press.
- Bellah, R. N., Madsen, R., Sullivan, W. M., Swidler, A., & Tipton, S. M. (1996). *Habits of the heart: individualism and commitment in American life: updated edition with a new introduction*: University of California Press.
- Berg, J. M., Grant, A. M., & Johnson, V. (2010). When callings are calling: Crafting work and leisure in pursuit of unanswered occupational callings. *Organization Science*, 21(5), 973-994.
- Billy, D. (2014). *Gospel Joy: Pope Francis and the new evangelization*. New City Press
- Birdi, K. (2007). A Lighthouse in the desert? Evaluating the effects of creativity training on employee innovation. *Journal of Creative Behavior*, 41(4), 249-270.
- Blanco, P. A. (2018). Laudato Si': Care for Creation at the Center of a New Social Issue. *The Journal of Religious Ethics*, 46(3), 425-440.
- Blustein, D. L. (2017). The psychology of working: A new perspective for career development. *Career Planning & Adult Development Journal*, 33(2), 60-68.
- Blustein, D. L., Kenny, M. E., Autin, K., & Duffy, R. (2019). The psychology of working in practice: A theory of change for a new era. *The Career Development Quarterly*, 67(3), 236-254.
- Bono, J. E., & Judge, T. A. (2003). Self-concordance at work: Toward understanding the motivational effects of transformational leaders. *Academy of Management Journal*, 46(5), 554-571.
- Borman, W.C., & Brush, D. H. (1993). More progress toward a taxonomy of managerial performance requirements. *Human Performance*, 6(1), 1-21.
- Borman, W. C., & Motowidlo, S. J. (1997). Task performance and contextual performance: The meaning for personnel selection research. *Human Performance*, 10(2), 99-109.
- Borman, W. C., Motowidlo, S., & Hanser, L. (1983). *A model of individual performance effectiveness: Thoughts about expanding the criterion space*. Paper presented at the NK Eaton & JP Campbell (Chairs), Integrated criterion measurement for large-scale computerized selection and classification. Symposium conducted at the 91st Annual Convention of the American Psychological Association, Anaheim, CA.
- Bos-Nehles, A., Renkema, M., & Janssen, M. (2017). HRM and innovative work behaviour: A systematic literature review. *Personnel Review*, 6(7), 1228-1253.
- Boudreau, J. W., & Ramstad, P. M. (2007). *Beyond HR: The new science of human capital*: Harvard Business Press.
- Brady, M., & Rosenberg, H. (2002). Modifying and managing employment practices: An inclusive model for job placement and support. *The road ahead: Transition to adult life for persons with disabilities*, 119-135.
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77-101.
- Brief, A. P., & Motowidlo, S. J. (1986). Prosocial organizational behaviors. *Academy of Management Review*, 11(4), 710-725.
- Brown, S. L., & Eisenhardt, K. M. (1997). The art of continuous change: Linking complexity theory and time-paced evolution in relentlessly shifting organizations. *Administrative Science Quarterly*, 42(1), 1-34.
- Bruce, R. A. (2005). *Leadership in high performing congregations: Uncovering the secrets of success*. Paper presented at the Society for the Scientific Study of Religion, Religious Research Association Annual Meeting.
- Bunderson, J. S., & Thompson, J. A. (2009). The call of the wild: Zookeepers, callings, and the double-edged sword of deeply meaningful work. *Administrative Science Quarterly*, 54(1), 32-57.

- Burke, P. J. (1991). Identity processes and social stress. *American Sociological Review*, 836-849.
- Burke, P. J. (2006). Identity change. *Social Psychology Quarterly*, 69(1), 81-96.
- Burke, P. J., & Reitzes, D. C. (1991). An identity theory approach to commitment. *Social Psychology Quarterly*, 239-251.
- Burke, P. J., & Stets, J. E. (2009). *Identity theory*: Oxford University Press.
- Burke, P. J., & Tully, J. C. (1977). The measurement of role identity. *Social Forces*, 55(4), 881-897.
- Cable, D. M., & DeRue, D. S. (2002). The convergent and discriminant validity of subjective fit perceptions. *Journal of Applied Psychology*, 87(5), 875.
- Cable, D. M., & Edwards, J. R. (2004). Complementary and supplementary fit: a theoretical and empirical integration. *Journal of Applied Psychology*, 89(5), 822.
- Call, M. L., Nyberg, A. J., & Thatcher, S. (2015). Stargazing: An integrative conceptual review, theoretical reconciliation, and extension for star employee research. *Journal of Applied Psychology*, 100(3), 623.
- Camilleri, P., & Winkworth, G. (2005). Catholic social services in Australia: A short history. *Australian Social Work*, 58(1), 76-85.
- Campbell, J. P., Gasser, M., & Oswald, F. (1996). The substantive nature of job performance variability. *Individual Differences and Behavior in Organizations*, 258, 299.
- Campbell, J. P., McCloy, R. A., Oppler, S. H., & Sager, C. E. (1993). A theory of performance. *Personnel Selection in Organizations*, 3570, 35-70.
- Campbell, J. P., McHenry, J. J., & Wise, L. L. (1990). Modeling job performance in a population of jobs. *Personnel Psychology*, 43(2), 313-575.
- Cardador, M. T., Dane, E., & Pratt, M. G. (2011). Linking calling orientations to organizational attachment via organizational instrumentality. *Journal of Vocational Behavior*, 79(2), 367-378.
- Cardon, M. S., Wincent, J., Singh, J., & Drnovsek, M. (2009). The nature and experience of entrepreneurial passion. *Academy of Management Review*, 34(3), 511-532.
- Carrillat, F. A., Jaramillo, F., & Locander, W. B. (2004). Market-driving organizations: a framework. *Academy of Marketing Science Review*, 5(1), 1-14.
- Carroll, J. W., & McMillan, B. R. (2006). *God's potters: Pastoral leadership and the shaping of congregations*: Wm. B. Eerdmans Publishing.
- Casanova, J. (1996). Global Catholicism and the politics of civil society. *Sociological Inquiry*, 66(3), 356-373.
- Černe, M., Jaklič, M., & Škerlavaj, M. (2013). Authentic leadership, creativity, and innovation: A multilevel perspective. *Leadership*, 9(1), 63-85.
- Charng, H.-W., Piliavin, J. A., & Callero, P. L. (1988). Role identity and reasoned action in the prediction of repeated behavior. *Social Psychology Quarterly*, 303-317.
- Chatman, J. A. (1989). Improving interactional organizational research: A model of person-organization fit. *Academy of Management Review*, 14(3), 333-349.
- Chaves, M., & Stephens, L. (2003). Church attendance in the United States. *Handbook of the Sociology of Religion*, 85-95.
- Chen C.W. (2010). *The relationship among the sense of calling workload and work satisfaction -taking police officer as the example*. Unpublished Doctoral Thesis, National Sun Yat-Sen University.
- Choi, J. N. (2007). Change-oriented organizational citizenship behavior: effects of work environment characteristics and intervening psychological processes. *Journal of Organizational Behavior*, 28(4), 467-484.
- Christian, M. S., Garza, A. S., & Slaughter, J. E. (2011). Work engagement: A quantitative review and test of its relations with task and contextual performance. *Personnel Psychology*, 64(1), 89-136.
- Clay Siebert, D., & Siebert, C. F. (2007). Help seeking among helping professionals: A role identity perspective. *American Journal of Orthopsychiatry*, 77(1), 49.

- Clinton, M. E., Conway, N., & Sturges, J. (2017). "It's tough hanging-up a call": the relationships between calling and work hours, psychological detachment, sleep quality, and morning vigor. *Journal of Occupational Health Psychology, 22*(1), 28.
- Coleman, V. I., & Borman, W. C. (2000). Investigating the underlying structure of the citizenship performance domain. *Human Resource Management Review, 10*(1), 25-44.
- Conway, J. M. (1999). Distinguishing contextual performance from task performance for managerial jobs. *Journal of Applied Psychology, 84*(1), 3–13.
- Conway, N., Clinton, M., Sturges, J., & Budjanovcanin, A. (2015). Using self-determination theory to understand the relationship between calling enactment and daily well-being. *Journal of Organizational Behavior, 36*(8), 1114-1131.
- Cooper, R. G., Edgett, S. J., & Kleinschmidt, E. J. (2004). Benchmarking best NPD practices—II. *Research-Technology Management, 47*(3), 50-59.
- Cornelio, J. S. (2012). Priesthood satisfaction and the challenges priests face: A case study of a rural diocese in the Philippines. *Religions, 3*(4), 1103-1119.
- Corrêa, V. S., Vale, G. M. V., & de Almeida Cruz, M. (2017). Entrepreneurial orientation and religion: the Pastor as an entrepreneur. *Revista de Administração, 52*(3), 330-340.
- Cryns, A. G. (1970). Dogmatism of Catholic clergy and ex-clergy: A study of ministerial role perseverance and open-mindedness. *Journal for the Scientific Study of Religion, 23*(3), 239-243.
- D'Este, P., Iammarino, S., Savona, M., & von Tunzelmann, N. (2012). What hampers innovation? Revealed barriers versus deterring barriers. *Research Policy, 41*(2), 482-488.
- Daly, B. (2013). The promise of obedience of diocesan priests: What does it mean? *The Australasian Catholic Record, 90*(3), 329-343.
- Damanpour, F., & Aravind, D. (2012). Managerial innovation: Conceptions, processes and antecedents. *Management and Organization Review, 8*(2), 423–454.
- Daniel, M. E. (2019). Liturgy in the twenty-first century: Contemporary issues and perspective. *The Australasian Catholic Record, 96*(4), 498-499.
- Davidson, J. C., & Caddell, D. P. (1994). Religion and the meaning of work. *Journal for the Scientific Study of Religion, 135*-147.
- De Jong, J., & Den Hartog, D. (2007). How leaders influence employees' innovative behaviour. *European Journal of Innovation Management, 10*(1), 41-64.
- De Jong, J., & Den Hartog, D. (2010). Measuring innovative work behaviour. *Creativity and Innovation Management, 19*(1), 23-36.
- Deci, E. L., & Ryan, R. M. (2000). The "what" and "why" of goal pursuits: Human needs and the self-determination of behavior. *Psychological Inquiry, 11*(4), 227-268.
- Denison, D. R. (1996). What is the difference between organizational culture and organizational climate? A native's point of view on a decade of paradigm wars. *Academy of Management Review, 21*(3), 619-654.
- Denysenko, N. (2015). Epiclesis, Descent, and Creation: Liturgy and Life in the Trinity. *Liturgy, 30*(1), 24-32.
- DeVellis, R. (2003). *Scale Development: Theory and Applications*. Sage Publications: Thousand Oaks.
- Dik, B. J., & Duffy, R. D. (2009). Calling and vocation at work: Definitions and prospects for research and practice. *The Counseling Psychologist, 37*(3), 424-450.
- Dik, B. J., Eldridge, B. M., Steger, M. F., & Duffy, R. D. (2012). Development and validation of the calling and vocation questionnaire (CVQ) and brief calling scale (BCS). *Journal of Career Assessment, 20*(3), 242-263.
- DiLiello, T. C., & Houghton, J. D. (2006). Maximizing organizational leadership capacity for the future: Toward a model of self-leadership, innovation and creativity. *Journal of Managerial Psychology, 21*(4), 319–337.
- Dobrow, S. R., & Heller, D. (2015). Follow your heart or your head? A longitudinal study of the facilitating role of calling and ability in the pursuit of a challenging career. *Journal of Applied Psychology, 100*(3), 695.

- Dobrow, S. R., & Tosti-Kharas, J. (2011). Calling: The development of a scale measure. *Personnel Psychology, 64*(4), 1001-1049.
- Dougherty, D., & Heller, T. (1994). The illegitimacy of successful product innovation in established firms. *Organization Science, 5*(2), 200-218.
- Douglass, R. P., Duffy, R. D., & Autin, K. L. (2016). Living a Calling, Nationality, and Life Satisfaction: A Moderated, Multiple Mediator Model. *Journal of Career Assessment, 24*(2), 253-269.
- Douthat, R. (2018). *To change the church: Pope Francis and the future of Catholicism*: Simon and Schuster.
- Druskat, V. (1994). Gender and leadership style: Transformational and transactional leadership in the Roman Catholic Church. *The Leadership Quarterly, 5*(2), 99-119.
- Duffy, R. D., & Dik, B. J. (2013). Research on calling: What have we learned and where are we going? *Journal of Vocational Behavior, 83*(3), 428-436.
- Duffy, R. D., & Sedlacek, W. E. (2007). The presence of and search for a calling: Connections to career development. *Journal of Vocational Behavior, 70*(3), 590-601.
- Duffy, R. D., Allan, B. A., Autin, K. L., & Bott, E. M. (2013). Calling and Life Satisfaction: It's Not About Having It, It's About Living It. *Journal of Counseling Psychology, 60*(1), 42-52.
- Duffy, R. D., Allan, B. A., Autin, K. L., & Douglass, R. P. (2014). Living a calling and work well-being: A longitudinal study. *Journal of Counseling Psychology, 61*(4), 605-615.
- Duffy, R. D., Allan, B. A., & Dik, B. J. (2011). The presence of a calling and academic satisfaction: Examining potential mediators. *Journal of Vocational Behavior, 79*(1), 74-80.
- Duffy, R. D., & Autin, K. L. (2013). Disentangling the link between perceiving a calling and living a calling. *Journal of Counseling Psychology, 60*(2), 219-227.
- Duffy, R. D., Bott, E. M., Allan, B. A., Torrey, C. L., & Dik, B. J. (2012). Perceiving a calling, living a calling, and job satisfaction: Testing a moderated, multiple mediator model. *Journal of Counseling Psychology, 59*(1), 50-59.
- Duffy, R. D., Dik, B. J., Douglass, R. P., England, J. W., & Velez, B. L. (2018). Work as a calling: A theoretical model. *Journal of Counseling Psychology, 65*(4), 423-439.
- Duffy, R. D., Dik, B. J., & Steger, M. F. (2011). Calling and work-related outcomes: Career commitment as a mediator. *Journal of Vocational Behavior, 78*(2), 210-218.
- Duffy, R. D., Douglass, R. P., Gensmer, N. P., England, J. W., & Kim, H. J. (2019). An initial examination of the work as calling theory. *Journal of Counseling Psychology, 66*(3), 328.
- Duffy, R. D., England, J. W., Douglass, R. P., Autin, K. L., & Allan, B. A. (2017). Perceiving a calling and well-being: Motivation and access to opportunity as moderators. *Journal of Vocational Behavior, 98*, 127-137.
- Duffy, R. D., Foley, P. F., Raque-Bodgan, T. L., Reid-Marks, L., Dik, B. J., Castano, M. C., & Adams, C. M. (2012). Counseling psychologists who view their careers as a calling: A qualitative study. *Journal of Career Assessment, 20*(3), 293-308.
- Duffy, R. D., Torrey, C. L., England, J., & Tebbe, E. A. (2017). Calling in retirement: A mixed methods study. *The Journal of Positive Psychology, 12*(4), 399-413.
- Edwards, J. R. (1991). *Person-job fit: A conceptual integration, literature review, and methodological critique*: John Wiley & Sons.
- Ehrhardt, K., & Ensher, E. (2020). Perceiving a calling, living a calling, and calling outcomes: How mentoring matters. *Journal of Counseling Psychology, 68*(2), 168-181.
- Elangovan, A. R., Pinder, C. C., & McLean, M. (2010). Callings and organizational behavior. *Journal of Vocational Behavior, 76*(3), 428-440.
- Erikson, E. H. (1963). *Childhood and society* (2nd ed). Norton.
- Ershova, M., & Hermelink, J. (2012). Spirituality, administration, and normativity in current church organization: An empirical study of the organizational culture in three church denominations, under conditions of social change. *International Journal of Practical Theology, 16*(2), 221-242.

- Farr, J. and Ford, C. (1990) Individual Innovation. In M. West, & J. Farr (Eds.), *Managing Innovation*. Sage.
- Finkelstein, M. A., & Brannick, M. T. (2007). Applying theories of institutional helping to informal volunteering: Motives, role identity, and prosocial personality. *Social Behavior and Personality*, 35(1), 101-114.
- Ford, C. M. (1996). A theory of individual creative action in multiple social domains. *Academy of Management Review*, 21(4), 1112-1142.
- Fornell, C., & Larcker, D. (1981). Structural Equation Models with Unobservable Variables and Measurement Error: Algebra and Statistics. *Journal of Marketing Research*, 18(3), 382–388
- Fowler, C. (2019). 'Like waterloo survivors': Ex-priests and the nineteenth-century Australian press. *The Australasian Catholic Record*, 96(2), 153-165.
- Ganter, A., & Hecker, A. (2013). Deciphering antecedents of organizational innovation. *Journal of Business Research*, 66(5), 575-584.
- Gartzia, L., & Baniandrés, J. (2016). Are people-oriented leaders perceived as less effective in task performance? Surprising results from two experimental studies. *Journal of Business Research*, 69(2), 508-516.
- Gazica, M. W., & Spector, P. E. (2015). A comparison of individuals with unanswered callings to those with no calling at all. *Journal of Vocational Behavior*, 9(1), 1-10.
- Globe, B. (2003). *Betrayal: the crisis in the Catholic Church: Back Bay*.
- Goffman, E. (1978). *The presentation of self in everyday life*: Harmondsworth London.
- Goodman, S. A., & Svyantek, D. J. (1999). Person–organization fit and contextual performance: Do shared values matter? *Journal of Vocational Behavior*, 55(2), 254-275.
- Grawitch, M. J., Barber, L. K., & Kruger, M. H. (2010). Role identification, community socio-economic status demands, and stress outcomes in police officers. *Anxiety, Stress, & Coping*, 23(2), 165-180.
- Greeley, A. (2005). *The Catholic revolution: New wine, old wineskins, and the Second Vatican Council*. Univ of California Press.
- Greenhaus, J. H. (1971). An investigation of the role of career salience in vocational behavior. *Journal of Vocational Behavior*, 1(3), 209-216.
- Greguras, G. J., & Diefendorff, J. M. (2009). Different fits satisfy different needs: linking person-environment fit to employee commitment and performance using self-determination theory. *Journal of Applied Psychology*, 94(2), 465.
- Groves, K. S. (2006). Leader emotional expressivity, visionary leadership, and organizational change. *Leadership Organization Development Journal*, 27(7), 566-583.
- Grube, J. A., & Piliavin, J. A. (2000). Role identity, organizational experiences, and volunteer performance. *Personality and Social Psychology Bulletin*, 26(9), 1108-1119.
- Hadjimanolis, A. (1999). Barriers to innovation for SMEs in a small less developed country (Cyprus). *Technovation*, 19(9), 561-570.
- Hagmaier, T., & Abele, A. E. (2012). The multidimensionality of calling: Conceptualization, measurement and a bicultural perspective. *Journal of Vocational Behavior*, 81(1), 39-51.
- Hall, D. T., & Chandler, D. E. (2005). Psychological success: When the career is a calling. *Journal of Organizational Behavior*, 26(2), 155-176.
- Han, T.-S., Chiang, H.-H., McConville, D., & Chiang, C.-L. (2015). A longitudinal investigation of person–organization fit, person–job fit, and contextual performance: The mediating role of psychological ownership. *Human Performance*, 28(5), 425-439.
- Hartono, A., & Kusumawardhani, R. (2019). Innovation barriers and their impact on innovation: Evidence from Indonesian manufacturing firms. *Global Business Review*, 20(5), 1196-1213.
- Harzer, C., & Ruch, W. (2012). When the job is a calling: The role of applying one's signature strengths at work. *The Journal of Positive Psychology*, 7(5), 362-371.
- Hayes, A. F. (2013). *An introduction to mediation, moderation, and conditional process analysis: A regression-based approach*. Guilford.

- Hewitt-Dundas, N. (2006). Resource and capability constraints to innovation in small and large plants. *Small Business Economics*, 26(3), 257-277.
- Hirschi, A. (2012). Callings and work engagement: Moderated mediation model of work meaningfulness, occupational identity, and occupational self-efficacy. *Journal of Counseling Psychology*, 59(3), 479.
- Hirschi, A., & Herrmann, A. (2013). Calling and career preparation: Investigating developmental patterns and temporal precedence. *Journal of Vocational Behavior*, 83(1), 51-60.
- Hirschi, A., Keller, A. C., & Spurk, D. M. (2018). Living one's calling: Job resources as a link between having and living a calling. *Journal of Vocational Behavior*, 106, 1-10.
- Hofstede, G. (1991). *Cultures and organizations: Software of the mind*. McGraw-Hill.
- Hogg, M. A., & Terry, D. I. (2000). Social identity and self-categorization processes in organizational contexts. *Academy of Management Review*, 25(1), 121-140.
- Horton, M. S. (2008). *People and place: A covenant ecclesiology*: Westminster John Knox Press.
- Hout, M., & Fischer, C. S. (2002). Why more Americans have no religious preference: Politics and generations. *American Sociological Review*, 165-190.
- Hu, L., & Bentler, P. (1999). Structural equation modeling: a multidisciplinary journal. *Structural Equation Modeling*, 6(1), 1-55.
- Huang, W., Yuan, C., & Li, M. (2019). Person–job fit and innovation behavior: Roles of job involvement and career commitment. *Frontiers in Psychology*, 10, 1134.
- Hueske, A.-K., & Guenther, E. (2015). What hampers innovation? External stakeholders, the organization, groups and individuals: a systematic review of empirical barrier research. *Management Review Quarterly*, 65(2), 113-148.
- Huhtala, H., & Parzefall, M. R. (2007). A review of employee well-being and innovativeness: An opportunity for a mutual benefit. *Creativity and Innovation Management*, 16(3), 299-306.
- Hunt, S. T. (1996). Generic work behavior: An investigation into the dimensions of entry-level, hourly job performance. *Personnel Psychology*, 49(1), 51-83.
- Hunter, I., Dik, B. J., & Banning, J. H. (2010). College students' perceptions of calling in work and life: a qualitative analysis. *Journal of Vocational Behavior*, 76(2), 178-186.
- Iddagoda, Y. A., & Opatha, H. (2016). Identified research gaps in employee engagement. *International Business Research*, 10(2), 63.
- Ilgen, D. R., & Pulakos, E. D. (1999). *The Changing Nature of Performance: Implications for Staffing, Motivation, and Development*. *Frontiers of Industrial and Organizational Psychology*. Jossey-Bass Inc.
- Iranmanesh, M., Kumar, K. M., Foroughi, B., Mavi, R. K., & Min, N. H. (2020). The impacts of organizational structure on operational performance through innovation capability: innovative culture as moderator. *Review of Managerial Science*, 1-27.
- Irwin, C. E., & Roller, R. H. (2000). Pastoral preparation for church management. *Journal of Ministry Marketing*, 6(1), 53-67.
- Isacco, A., Sahker, E., Krinock, E., Sim, W., & Hamilton, D. (2016). How religious beliefs and practices influence the psychological health of Catholic priests. *American Journal of Men's Health*, 10(4), 325-337.
- Ismoyo, T. (2017). *Personal Values and Job Performance in a Faith-based Organisation: The Moderating Role of Self-development*. Queensland University of Technology, Brisbane.
- Janssen, O. (2000). Job demands, perceptions of effort-reward fairness and innovative work behaviour. *Journal of Occupational and Organizational Psychology*, 73(3), 287-302.
- John Paul II. (1992). *Pastores Dabo Vobis. Apostolic Exhortation on the Formation of Priests in the Circumstances of the Present Day*. Retrieved from http://www.vatican.va/content/john-paul-ii/en/apost_exhortations/documents/hf_jp-ii_exh_25031992_pastores-dabo-vobis.html.

- Johnson. (2003). Toward a better understanding of the relationship between personality and individual job performance. *Personality and Work: Reconsidering the Role of Personality in Organizations*, 83-120.
- Judge, T. A., & Cable, D. M. (1997). Applicant personality, organisational culture, and organisation attraction. *Personnel Psychology*, 50(2), 359-394.
- Judge, T. A., Thoresen, C. J., Bono, J. E., & Patton, G. K. (2001). The job satisfaction–job performance relationship: A qualitative and quantitative review. *Psychological Bulletin*, 127(3), 376–407 .
- Kahn, W. A. (1990). Psychological conditions of personal engagement and disengagement at work. *Academy of Management Journal*, 33(4), 692-724.
- Kahya, E. (2007). The effects of job characteristics and working conditions on job performance. *International Journal of Industrial Ergonomics*, 37(6), 515-523.
- Kane, M. N. (2006). Codes of conduct for Catholic clergy in the United States: The professionalization of the priesthood. *Mental Health, Religion & Culture*, 9(4), 355-377.
- Kaplan, R. E., & Kaiser, R. B. (2003). Developing versatile leadership. *MIT Sloan Management Review*, 44(4), 19-26.
- Katz, D., & Kahn, R. L. (1978). *The social psychology of organizations* (Vol. 2): Wiley.
- Keenan, M. (2011). *Child sexual abuse and the Catholic Church: gender, power, and organizational culture*. Oxford University Press.
- Khosravi, P., Newton, C., & Rezvani, A. (2019). Management innovation: A systematic review and meta-analysis of past decades of research. *European Management Journal*, 37(6), 694-707.
- Kim, S. S., Shin, D., Vough, H. C., Hewlin, P. F., & Vandenberghe, C. (2018). How do callings relate to job performance? The role of organizational commitment and ideological contract fulfillment. *Human Relations*, 71(10), 1319-1347.
- Kim, T., Schuh, S. C., & Cai, Y. (2020). Person or job? Change in person-job fit and its impact on employee work attitudes over time. *Journal of Management Studies*, 57(2), 287–313.
- Koffeman, L. J. (2015). 'Ecclesia reformata semper reformanda': Church renewal from a Reformed perspective. *HTS: Theological Studies*, 71(3), 1-5.
- Kogut, B. (2000). The network as knowledge: Generative rules and the emergence of structure. *Strategic Management Journal*, 21(3), 405-425.
- Krause, T. (2007). The effective safety leader: Personality, values and emotional commitment. *Occupational Hazards*, 69(9), 24.
- Krindatch, A. D., & Hoge, D. R. (2010). Satisfaction and morale among parish clergy: What American Catholic and Orthodox priests can learn from each other. *Journal for the Scientific Study of Religion*, 49(1), 179-187.
- Kristof-Brown, A. L. (1996). Person-organization fit: An integrative review of its conceptualizations, measurement, and implications. *Personnel Psychology*, 49(1), 1-49.
- Kristof-Brown, A. L., Zimmerman, R. D., & Johnson, E. C. (2005). Consequences of individuals' fit at work: A meta-analysis of person-job, person-organization, person-group, and person-supervisor fit. *Personnel Psychology*, 58(2), 281-342.
- Kubicki, J. M. (2013). True reform: Liturgy and Ecclesiology in Sacrosanctum Concilium by Massimo Faggioli. *American Catholic Studies*, 124(3), 76-78.
- Kumar, B. P., & Giri, V. N. (2007). Organizational commitment, climate and job satisfaction: An empirical study. *The ICFAI journal of Organizational Behaviour*, 6(3), 7-18.
- Lafont, G. (2000). *Imagining the Catholic Church: Structured Communion in the Spirit*: Liturgical Press.
- Lance, C. E. (1988). Job performance as a moderator of the satisfaction—turnover intention relation: An empirical contrast of two perspectives. *Journal of Organizational Behavior*, 9(3), 271-280.

- Lee, A., Chen, I. H., & Chang, P.-C. (2018). Sense of calling in the workplace: The moderating effect of supportive organizational climate in Taiwanese organizations. *Journal of Management & Organization*, 24(1), 129-144.
- Lee, T. W., Mitchell, T. R., & Sablinski, C. J. (1999). Qualitative research in organizational and vocational psychology, 1979–1999. *Journal of Vocational Behavior*, 55(2), 161-187.
- Lehman, W. E., & Simpson, D. D. (1992). Employee substance use and on-the-job behaviors. *Journal of Applied Psychology*, 77(3), 309.
- LePine, J. A., Piccolo, R. F., Jackson, C. L., Mathieu, J. E., & Saul, J. R. (2008). A meta-analysis of teamwork processes: tests of a multidimensional model and relationships with team effectiveness criteria. *Personnel psychology*, 61(2), 273-307.
- Lewin, K. (1935). *Dynamic theory of personality*. McGraw-Hill.
- Lewin, K. (1951). *Field Theory in Social Science*. Harper & Row.
- Liden, R. C., Wayne, S. J., Zhao, H., & Henderson, D. (2008). Servant leadership: Development of a multidimensional measure and multi-level assessment. *The Leadership Quarterly*, 19(2), 161-177.
- Lincoln, J. R., & Kalleberg, A. L. (1992). *Culture, control and commitment: A study of work organization and work attitudes in the United States and Japan*: CUP Archive.
- Lobene, E. V., & Meade, A. W. (2013). The effects of career calling and perceived overqualification on work outcomes for primary and secondary school teachers. *Journal of Career Development*, 40(6), 508-530.
- Locke, E. A., & Latham, G. P. (1990). Work motivation and satisfaction: Light at the end of the tunnel. *Psychological Science*, 1(4), 240-246.
- Lorente, L., Salanova, M., Martínez, I. M., & Vera, M. (2014). How personal resources predict work engagement and self-rated performance among construction workers: A social cognitive perspective. *International Journal of Psychology*, 49(3), 200-207.
- Loscocco, K. A. (1989). The interplay of personal and job characteristics in determining work commitment. *Social Science Research*, 18(4), 370-394.
- Luecke, R., & Katz, R. (2003). *Managing Creativity and Innovation*. Boston, MA: Harvard Business School Press.
- Maierhofer, N. I., Griffin, M. A., & Sheehan, M. (2000). Linking manager values and behavior with employee values and behavior: a study of values and safety in the hairdressing industry. *Journal of Occupational Health Psychology*, 5(4), 417.
- Markow, F., & Klenke, K. (2005). The effects of personal meaning and calling on organizational commitment: An empirical investigation of spiritual leadership. *International Journal of Organizational Analysis*, 13(1), 8-27.
- Markus, H., & Wurf, E. (1987). The dynamic self-concept: A social psychological perspective. *Annual Review of Psychology*, 38(1), 299-337.
- McCall, G. H., & Simmons, J. T. (1978). *Identities and Interaction* (Revised edition). Free Press.
- McGregor, P. J. (2012). *New World, New Pentecost, New Church: Pope John Paul's II's understanding of New Evangelisation*. Paper presented at the Compass.
- Mellor, A. (2019). *Karl Rahner, Culture and Evangelisation: New Approaches in an Australian Setting*. Brill.
- Milliman, J. F., Czaplewski, A. J., & Ferguson, J. M. (2001). *An Exploratory Empirical Assessment Of The Relationship Between Spirituality and Employee Attitudes*. Paper presented at the Academy of Management proceedings.
- Miron, E., Erez, M., & Naveh, E. (2004). Do personal characteristics and cultural values that promote innovation, quality, and efficiency compete or complement each other? *Journal of Organizational Behavior*, 25(2), 175-199.
- Miyamoto, K. C. (2010). Mission, liturgy, and the transformation of identity. *Mission Studies*, 27(1), 56-70.
- Mohammed, S., Mathieu, J. E., & Bartlett, A. (2002). Technical-administrative task performance, leadership task performance, and contextual performance: considering

- the influence of team-and task-related composition variables. *Journal of Organizational Behavior*, 23(7), 795-814.
- Moorman, R. H., & Blakely, G. L. (1995). Individualism-collectivism as an individual difference predictor of organizational citizenship behavior. *Journal of Organizational Behavior*, 16(2), 127-142.
- Motowildo, S. J., Borman, W. C., & Schmit, M. J. (1997). A theory of individual differences in task and contextual performance. *Human Performance*, 10(2), 71-83.
- Muchinsky, P. M., & Monahan, C. J. (1987). What is person-environment congruence? Supplementary versus complementary models of fit. *Journal of Vocational Behavior*, 31(3), 268-277.
- Murray H. A. (1938). *Explorations in personality*. Oxford University Press.
- Neider, L. L., & Schriesheim, C. A. (2011). The authentic leadership inventory (ALI): Development and empirical tests. *The Leadership Quarterly*, 22(6), 1146-1164.
- Nevill, D. D., & Super, D. E. (1986). *The salience inventory. Theory, application, and research (Manual research ed.)*: Consulting Psychologists Press.
- Newton, C. (2011). *The Building Blocks of Innovation Survey*. Queensland University of Technology, Brisbane.
- Newton, C. (2014). *Self-reported Inventory Scale*. Queensland University of Technology, Brisbane.
- Newton, C. (2019). *Nonprofit Engagement and Innovation Survey*. Queensland University of Technology, Brisbane.
- Newton, C., Bish, A., Anibaldi, R., Browning, V., & Thomas, D. (2018). Stress buffering effects of leader vision. *The International Journal of Human Resource Management*, 1-27.
- Novak, M. (1996). Is business a calling? *Across the Board*, 33(7), 40-44.
- Nybakk, E., & Jenssen, J. I. (2012). Innovation strategy, working climate, and financial performance in traditional manufacturing firms: An empirical analysis. *International Journal of Innovation Management*, 16(02), 1250008.
- O'Loughlin, F. (2007). The new evangelisation of the twenty first century. *Australasian Catholic Record*, 84(4), 401.
- O'Reilly, C. A., & Chatman, J. (1986). Organizational commitment and psychological attachment: The effects of compliance, identification, and internalization on prosocial behavior. *Journal of Applied Psychology*, 71(3), 492.
- Oh, I. S., Guay, R. P., Kim, K., Harold, C. M., Lee, J. H., Heo, C. G., & Shin, K. H. (2014). Fit Happens Globally: A Meta-Analytic Comparison of the Relationships of Person-Environment Fit Dimensions with Work Attitudes and Performance Across East Asia, Europe, and North America. *Personnel Psychology*, 67(1), 99-152.
- Oldham, G. R., & Cummings, A. (1996). Employee creativity: Personal and contextual factors at work. *Academy of Management Journal*, 39(3), 607-634.
- Organ, D. W. (1988). *OCB: The good soldier syndrome*, Lexington.
- Organ, D. W., & Paine, J. B. (1999). A new kind of performance for industrial and organizational psychology: Recent contributions to the study of organizational citizenship behavior. In C. L. Cooper & I. T. Robertson (Eds.), *International Review of Industrial and Organizational Psychology*, 14, 337-368.
- Patton, M. Q. (1990). *Qualitative evaluation and research methods*. Sage.
- Paul VI. (1964a). *Lumen Gentium. Dogmatic Constitution on the Church*. Retrieved from https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19641121_lumen-gentium_en.html.
- Paul VI. (1964b). *Gaudium et Spes: Pastoral Constitution on the Church*. Retrieved from https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_cons_19651207_gaudium-et-spes_en.html.
- Paul VI. (1965). *Presbyterorum Ordinis. Decree on the Ministry and Life of Priests*. Retrieved from https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decree_19651207_presbyterorum-ordinis_en.html

- Park, J., Sohn, Y. W., & Ha, Y. J. (2016). South Korean Salespersons' Calling, Job Performance, and Organizational Citizenship Behavior: The Mediating Role of Occupational Self-Efficacy. *Journal of Career Assessment, 24*(3), 415-428.
- Parsons F. (1909). *Choosing a vocation*. Houghton-Mifflin.
- Parzefall, M.-R., Seeck, H., & Leppänen, A. (2008). Employee innovativeness in organizations: a review of the antecedents. *Finnish Journal of Business Economics, 2*(08), 165-182.
- Patterson, M., Warr, P., & West, M. (2004). Organizational climate and company productivity: The role of employee affect and employee level. *Journal of Occupational and Organizational Psychology, 77*(2), 193-216.
- Pearce, J. A., Fritz, D. A., & Davis, P. S. (2010). Entrepreneurial orientation and the performance of religious congregations as predicted by rational choice theory. *Entrepreneurship Theory Practice, 34*(1), 219-248.
- Peccei, R., & Rosenthal, P. (1997). The antecedents of employee commitment to customer service: evidence from a UK service context. *The International Journal of Human Resource Management, 8*(1), 66-86.
- Peterson, A. L., & Vásquez, M. A. (1998). The new evangelization in Latin American perspective. *CrossCurrents, 311-329*.
- Pfang, R. (2015). Management in the Catholic Church: corporate governance. *Journal of Management, Spirituality, and Religions, 12*(1), 38-58.
- Piatier, A. (1984). *Barriers to innovation*. Frances Pinter.
- Pilgrim, D. (2011). The child abuse crisis in the Catholic Church: international, national and personal policy aspects. *Policy and Politics, 39*(3), 309-324.
- Pines, A. M., & Keinan, G. (2005). Stress and burnout: The significant difference. *Personality and Individual Differences, 39*(3), 625-635
- Podsakoff, P. M., MacKenzie, S. B., Moorman, R. H., & Fetter, R. (1990). Transformational leader behaviors and their effects on followers' trust in leader, satisfaction, and organizational citizenship behaviors. *The Leadership Quarterly, 1*(2), 107-142.
- Powell, G. N. (1998). Reinforcing and extending today's organizations: The simultaneous pursuit of person-organization fit and diversity. *Organizational Dynamics, 26*(3), 50-61.
- Purdy, N., Spence, H., Finegan, J., Kerr, M., & Olivera, F. (2010). Effects of work environments on nurse and patient outcomes. *Journal of Nursing Management, 18*(8), 901-913.
- Reid, A. (2005). *The organic development of the liturgy: The principles of liturgical reform and their relation to the twentieth-century liturgical movement prior to the second vatican council*. Ignatius Press.
- Reilly, M. E. (1975). Perceptions of the priest role. *Sociological Analysis, 347-356*.
- Reitzes, D. C., & Mutran, E. J. (1994). Multiple roles and identities: Factors influencing self-esteem among middle-aged working men and women. *Social Psychology Quarterly, 313-325*.
- Rich, B. L., Lepine, J. A., & Crawford, E. R. (2010). Job engagement: Antecedents and effects on job performance. *Academy of Management Journal, 53*(3), 617-635.
- Riley, A., & Burke, P. J. (1995). Identities and self-verification in the small group. *Social Psychology Quarterly, 61-73*.
- Robinson, S. L., & Bennett, R. J. (1995). A typology of deviant workplace behaviors: A multidimensional scaling study. *Academy of Management Journal, 38*(2), 555-572.
- Rossetti, S. (1995). The impact of child sexual abuse on attitudes toward God and the Catholic Church. *Child Abuse & Neglect, 19*(12), 1469-1481.
- Rossetti, S. (2011). *Why priests are happy: A study of the psychological and spiritual health of priests*: Ave Maria Press.
- Rossetti, S., & Rhoades, C. J. (2013). Burnout in Catholic clergy: A predictive model using psychological and spiritual variables. *Psychology of Religion and Spirituality, 5*(4), 335.

- Rosso, B. D., Dekas, K. H., & Wrzesniewski, A. (2010). On the meaning of work: A theoretical integration and review. *Research in Organizational Behavior*, 30, 91-127.
- Rotundo, M., & Sackett, P. R. (2002). The relative importance of task, citizenship, and counterproductive performance to global ratings of job performance: A policy-capturing approach. *Journal of Applied Psychology*, 87, 66.
- Routhier, G., Conley, J. J., & Kestermeier, C. T. (2013). Vatican II: Relevance and Future. *Theological studies*, 74(3), 537-554.
- Rush, H., & Bessant, J. (1992). Revolution in three-quarter time: lessons from the diffusion of advanced manufacturing technologies. *Technology Analysis & Strategic Management*, 4(1), 3-19.
- Sackett, P. R. (2002). The structure of counterproductive work behaviors: Dimensionality and relationships with facets of job performance. *International Journal of Selection and Assessment*, 10(1-2), 5-11.
- Sagnak, M. (2012). The empowering leadership and teachers innovative behavior: The mediating role of innovation climate. *African Journal of Business Management*, 6(4), 1635-1641.
- Sagnak, M., KuruÖz, M., Polat, B., & Soylu, A. (2015). Transformational leadership and innovative climate: An examination of the mediating effect of psychological empowerment. *Eurasian Journal of Educational Research*, 15(60), 149-162.
- Salipante, P. F., & Golden-Biddle, K. (1995). Managing traditionality and strategic change in nonprofit organizations. *Nonprofit Management and Leadership*, 6(1), 3-20.
- Schein, E. H. (1990). Organizational Culture. *The American psychologist*, 45(2), 109-119.
- Schoenherr, R. A. (2004). *Goodbye Father: The celibate male priesthood and the future of the Catholic Church*. Oxford University Press.
- Shalley, C. E., Gilson, L. L., & Blum, T. C. (2000). Matching creativity requirements and the work environment: Effects on satisfaction and intentions to leave. *Academy of Management journal*, 43(2), 215-223.
- Shamir, B., House, R. J., & Arthur, M. B. (1993). The motivational effects of charismatic leadership: A self-concept based theory. *Organization Science*, 4(4), 577-594.
- Shanker, R., Bhanugopan, R., Van der Heijden, B. I., & Farrell, M. (2017). Organizational climate for innovation and organizational performance: The mediating effect of innovative work behavior. *Journal of Vocational Behavior*, 100, 67-77.
- Shimazu, A., Schaufeli, W. B., Kamiyama, K., & Kawakami, N. (2015). Workaholism vs. work engagement: the two different predictors of future well-being and performance. *International Journal of Behavioral Medicine*, 22(1), 18-23.
- Siebert, D. C., Mutran, E. J., & Reitzes, D. C. (1999). Friendship and social support: The importance of role identity to aging adults. *Social work*, 44(6), 522-533.
- Siebert, D. C., & Siebert, C. F. (2007). Help seeking among helping professionals: A role identity perspective. *American Journal of Orthopsychiatry*, 77(1), 49-55.
- Škerlavaj, M., Song, J. H., & Lee, Y. (2010). Organizational learning culture, innovative culture and innovations in South Korean firms. *Expert systems with applications*, 37(9), 6390-6403.
- Stark, R. (1998). Catholic contexts: Competition, commitment and innovation. *Review of Religious Research*, 197-208.
- Staufenbiel, T., & König, C. J. (2010). A model for the effects of job insecurity on performance, turnover intention, and absenteeism. *Journal of Occupational and Organizational Psychology*, 83(1), 101-117.
- Stryker, S. (1980). *Symbolic interactionism: A social structural version*: Benjamin-Cummings.
- Stryker, S. (1987). Identity theory: Developments and extensions. In K. Yardley & T. Honess (Eds.), *Self and identity: Psychosocial perspectives* (pp. 89-103). John Wiley & Sons.
- Stryker, S., & Burke, P. J. (2000). The past, present, and future of an identity theory. *Social Psychology Quarterly*, 284-297.
- Suh, E. M. (2002). Culture, identity consistency, and subjective well-being. *Journal of Personality and Social Psychology*, 83(6), 1378.

- Sully, M. (1997). The construct of work and non-work in rural South Africa. *South African Journal of Psychology*, 27(3), 127-133.
- Sung, S. Y., & Choi, J. N. (2014). Do organizations spend wisely on employees? Effects of training and development investments on learning and innovation in organizations. *Journal of Organizational Behavior*, 35(3), 393-412.
- Super, D. E. (1980). A life-span, life-space approach to career development. *Journal of Vocational behavior*, 16(3), 282-298.
- Swidler, L. (2015). The "dialogue of civilizations" at the tipping point: The "dialogosphere". *Journal of Ecumenical Studies*, 50(1), 3-17.
- Tabachnick, B., & Fidell, L. (2001). *Using multivariate statistics*, HarperCollins.
- Teddlie, C., & Tashakkori, A. (2009). *Foundations of mixed methods research : integrating quantitative and qualitative approaches in the social and behavioral sciences*. Thousand Oaks: Sage Publications.
- Thornton, G. C. (1968). The relationship between supervisory-and self-appraisals of executive performance. *Personnel Psychology*, 21(4), 441-455.
- Vaccaro, I. G., Jansen, J. J., Van Den Bosch, F. A., & Volberda, H. W. (2012). Management innovation and leadership: The moderating role of organizational size. *Journal of Management Studies*, 49(1), 28-51.
- Van de Ven, A., Polley, D., Garud, R., & Venkataraman, S. (1999). Building an infrastructure for the innovation journey. *The Innovation Journey*, 149-180.
- Vandyne, L., Cummings, L. L., & Parks, J. M. (1995). Extra-role behaviors-in pursuit of construct and definitional clarity (a bridge over muddied waters). *Research in Organizational Behaviour: An Annual series of analytical essays and critical reviews VOL 17, 1995, 17*, 215-285.
- Verhoye, A. M. (2015). *Unfreezing the Organizational Culture of the Catholic Church: A Case Study of Pope Francis' Organizational Culture Change Initiative Using the Transformational Leadership Theoretical Framework*. (Doctor of Philosophy), University of Minnesota, Minnesota.
- Verquer, M. L., Beehr, T. A., & Wagner, S. H. (2003). A meta-analysis of relations between person-organization fit and work attitudes. *Journal of Vocational Behavior*, 63(3), 473-489.
- Vignoles, V. L., Regalia, C., Manzi, C., Gollledge, J., & Scabini, E. (2006). Beyond self-esteem: influence of multiple motives on identity construction. *Journal of Personality and Social Psychology*, 90(2), 308.
- Viswesvaran, C., & Ones, D. S. (2000). Perspectives on models of job performance. *International Journal of Selection and Assessment*, 8(4), 216-226.
- Wang, H., Begley, T., Hui, C., & Lee, C. (2012). Are the effects of conscientiousness on contextual and innovative performance context specific? Organizational culture as a moderator. *The International Journal of Human Resource Management*, 23(1), 174-189.
- Wang, P., & Rode, J. C. (2010). Transformational leadership and follower creativity: The moderating effects of identification with leader and organizational climate. *Human Relations*, 63(8), 1105-1128.
- Weiss, J. W., Skelley, M. F., Haughey, J. C., & Hall, D. (2003). Calling, new careers and spirituality a reflective perspective for organizational leaders and professionals *Spiritual intelligence at work: Meaning, metaphor, and morals* (pp. 175-201): Emerald Group Publishing Limited.
- Welbourne, T. M., Johnson, D. E., & Erez, A. (1998). The role-based performance scale: Validity analysis of a theory-based measure. *Academy of Management Journal*, 41(5), 540-555.
- West, M.A. and Richards, T. (1999) Innovation. In M. A. Runco, & S. R. Pritzker (Eds.), *Encyclopedia of creativity*, Vol. 2. Academic Press.
- West, M. A., & Richter, A. W. (2008). Climates and cultures for innovation and creativity at work. In J. Zhou, & E. C. E. Shalley (Eds.), *Handbook of organizational creativity* (pp. 211-236). Lawrence Erlbaum Associates.

- Whelan, T. R. (2017). The “Reign of God” as Primary Goal of Liturgical Formation. *Studia Liturgica*, 47(1), 61-73.
- Williams, L. J., & Anderson, S. E. (1991). Job satisfaction and organizational commitment as predictors of organizational citizenship and in-role behaviors. *Journal of Management*, 17(3), 601-617.
- Woodard-Lehman, D. A. (2017). Reason After Revelation: Karl Barth on Divine Word and Human Words. *Modern Theology*, 33(1), 92-115.
- Woodman, R. W., Sawyer, J. E., & Griffin, R. W. (1993). Toward a theory of organizational creativity. *Academy of Management Review*, 18(2), 293-321.
- Word, J. (2012). Engaging work as a calling: examining the link between spirituality and job involvement. *Journal of Management, Spirituality & Religion*, 9(2), 147-166.
- Wright, T. A., & Cropanzano, R. (2004). The role of psychological well-being in job performance: a fresh look at an age-old quest. *Organizational Dynamics*, 33(4), 338-351.
- Wrzesniewski, A., & Dutton, J. E. (2001). Crafting a Job: Revisioning Employees as Active Crafters of Their Work. *The Academy of Management Review*, 26(2), 179-201.
- Wrzesniewski A. (2003). Finding positive meaning in work. In Cameron KS, Dutton JE, Quinn RE (Eds.), *Positive organizational scholarship: Foundations of a new discipline*. Berrett-Koehler.
- Wrzesniewski, A., McCauley, C., Rozin, P., & Schwartz, B. (1997). Jobs, careers, and callings: People's relations to their work. *Journal of Research in Personality*, 31(1), 21-33.
- Wulandari, R. (2019). Entrepreneurial orientation and church performance in the Roman Catholic Archdiocese of Jakarta. *Global Business Organizational Excellence*, 38(6), 52-60.
- Xiong, B., Newton, S., & Skitmore, M. (2019). Towards a conceptual model of the job performance of construction professionals: a person-environment fit perspective. *International Journal of Construction Management*, 1-15.
- Yahanpath, N., Pacheco, P., & Burns, E. A. (2018). Discussing a balanced scorecard for one local independent New Zealand church. *Journal of Management, Spirituality & Religion*, 15(1), 1-19.
- Yu, K. Y. T. (2016). Inter-Relationships among Different Types of Person–Environment Fit and Job Satisfaction. *Applied Psychology*, 65(1), 38-65.
- Yukl, G., Gordon, A., & Taber, T. (2002). A hierarchical taxonomy of leadership behavior: Integrating a half century of behavior research. *Journal of Leadership Organizational studies*, 9(1), 15-32.
- Zhang, Y., & Begley, T. M. (2011). Perceived organisational climate, knowledge transfer and innovation in China-based research and development companies. *International Journal of Human Resource Management*, 22(1), 34-56.
- Zhang, Y., LePine, J. A., Buckman, B. R., & Wei, F. (2014). It's not fair... or is it? The role of justice and leadership in explaining work stressor–job performance relationships. *Academy of Management journal*, 57(3), 675-697.
- Zickar, M. J., Balzer, W. K., Aziz, S., & Wryobeck, J. M. (2008). The moderating role of social support between role stressors and job attitudes among Roman Catholic priests. *Journal of Applied Social Psychology*, 38(12), 2903-2923.
- Zikmund, W. G., Babin, B. J., Carr, J. C., & Griffin, M. (2013). *Business research methods*. Cengage Learning.
- Zimmerer, T. (2008). *Essentials of entrepreneurship and small business management* (5th ed.). Pearson/Prentice Hall.
- Zwick, T. (2002). Employee resistance against innovations. *International journal of Manpower*. 23(6), 542-552.

Appendices

Appendix A

Semi-structured Interviews Protocol for priests

Good afternoon, my name is Thomas Ulun Ismoyo. I am a PhD Student at the school of management, Queensland University Technology. First of all, I would like to thank you for taking the time to talk with me today. I would also like to thank you for signing the consent form and agreeing for the interview to be recorded. The purpose of this interview is to explore the identification of priest's role as a calling and how it might impact their job performance, especially in innovation.

As you are a priest who has experience in performing priest's role in various duties and mission, I would like to ask your views and perspective regarding calling, job performance, and innovation. The interview will take about 45-60 minutes.

There are no right or wrong answers, or desirable or undesirable answers. You are free to express your perspective regarding priest's calling and job performance. Everything you say will remain confidential, meaning that only the researcher team will have access to your answers.

Do you have any questions before we start the interview?

Research aim: This research aims to investigate the effect of priest's calling on job performance, especially towards innovation.

Research questions:

What are the different foci of priest's calling?

What are the different dimensions of priest's job performance?

How does priest's calling influence job performance, especially towards innovation?

What are factors that influence the relationship between calling and job performance?

Interview questions:

The first part of the interview is about the identification of priest's calling.

Research question: What are the different foci of priest calling?	
Interview question	Purpose
1. Could you please tell me a little bit about your daily tasks or roles performed in your ministry as a priest?	Build rapport
2. Can you please tell me what is calling for you as a priest? How would you define and describe your calling?	To explore the understanding of priest's calling.

<p>3. How does calling support your decision to become a priest and your ministry?</p> <ol style="list-style-type: none"> a. <i>What is the motivation of your calling?</i> b. <i>What is the element or the focus of your calling?</i> c. <i>What responsibility/duty do you think that you are called to?</i> 	<p>To explore the different foci of priest's calling</p>
--	--

Thank you for your responses. I would like to ask some questions about how you perceive about the various dimension of priest's performance.

Research question: What are the different dimensions of priest's job performance?	
Interview question	Purpose
<p>1. How do you perceive about the roles carried out by a priest?</p> <ol style="list-style-type: none"> a. <i>What resources (personal and organisational) do you need to effectively carry out your roles as a priest?</i> b. <i>What are the areas or dimensions which make up your performance and could be assessed?</i> 	<p>To explore the dimensions of priest performance.</p>
<p>2. Before we conclude this part, is there something about the priest's performance that we have not discussed?</p>	<p>Closing and reflection.</p>

Research question: How does priest's calling influence job performance, especially towards innovation?	
Interview question	Purpose
<p>1. How do you perceive the influence of calling in your ministry?</p> <ol style="list-style-type: none"> a. <i>In what way or how does your calling influence how you perform as a priest</i> b. <i>How does your calling influence the various roles that you take on as a priest? Could you provide some examples?</i> 	<p>To explore the effect of priest's calling on different dimensions of priests' performance.</p>
<p>2. How do you perceive the idea of innovation within the Catholic Church?</p> <ol style="list-style-type: none"> a. <i>The Catholic Church echoed the notion of new way of evangelisation. What does that mean for your performance?</i> 	<p>To explore the notion of innovation within the Catholic Church</p>

<p>b. <i>What do you think being more innovative means? What factors do you think would help you to be more innovative?</i></p> <p>c. <i>What could the Catholic Church do to help you to be more innovative?</i></p> <p>d. <i>What do you think help priests to be more innovative? Can you give me example of when you have been innovative as a priest in line with the principles of new evangelisation?</i></p>	
<p>3. Before we conclude this interview, is there something about innovation in the Catholic Church have not discussed?</p>	<p>Closing and reflection.</p>

<p>Research question: What are factors that influence the relationship between calling and job performance?</p>	
<p>Interview question</p>	<p>Purpose</p>
<p>1. What are the factors that needed to influence or strengthen your calling?</p> <p>a. <i>What could the Catholic Church do to improve your ability align with your calling</i></p> <p>b. <i>What could help you to implement your calling? (Factors within yourself or something provided by the Catholic Church)?</i></p>	<p>To explore factors influencing the effect of priests' calling on their job performance.</p>
<p>2. How do you perceive the idea of self-development to improve the effect of your calling on your job performance</p> <p>a. <i>What kind of self-development do you undertake to improve your performance as a priest / to do a good job as a priest? (type/content)?</i></p> <p>b. <i>Does your calling influence the type of self-development that you engage in? Could you provide some examples?</i></p> <p>c. <i>If you had the choice what kind of self-development would you like to undertake (type and content). Why would you choose these?</i></p> <p>d. <i>What could the Catholic Church do to support priest's self-development?</i></p>	<p>To explore the influence of self-development in strengthening the calling–job performance relationship.</p>

3. Before we conclude this interview, is there something about other factors which might have impact in strengthening the effect of calling on job performance in your ministry?	Closing and reflection.
--	-------------------------

Is there anything that you would like to add?

Thank you very much for you time and participation. This interview has helped me a lot to learn about calling, job performance, and innovation in the Catholic Church.

Appendix B

Information Sheet and Description of Surveys Study 2 and Study 3

Calling, Job Performance, and Innovation: A Study in a Catholic Church

QUT Ethics Approval Number 2000000306

RESEARCH TEAM

Principal Researcher : Mr Thomas Ulun Ismoyo	PhD Student
Associate Researcher : Professor Cameron Newton	Principal Supervisor
Professor Vicky Browning	Associate Supervisor

School of Management, QUT Business School
Queensland University of Technology (QUT)

DESCRIPTION This research project is being undertaken as part of a PhD thesis by Thomas Ulun Ismoyo. The purpose of this project is to explore the effect of priests' calling on their job performance, especially toward innovation in the Catholic Church in Indonesia and Australia. The research will engage two surveys with priests of the Catholic Church in Indonesia and Australia. The first survey aims to statistically validate and reliably check the related themes of calling, priest's job performance, and innovation. The second survey seeks to investigate the relationships between the themes identified in the first survey. There are slightly different questions in the two surveys due to the result of statistical analysis. You are invited to participate in this research because you are a priest in the Catholic Church in Indonesia and Australia. Your views, knowledge, and experience on how priests identify their calling and how it relates to their job performance is very valuable to enhance our understanding how these factors relate to each other and to innovation within the Catholic Church. The findings from this research will provide insights to support the Catholic Church to achieve their mission.

PARTICIPATION Your participation will involve completing a 174-items survey with Likert scale answer (strongly disagree-strongly agree) which should take no longer than 25 minutes. In the survey, questions are related to your perceptions of the focus of your calling as a priest, the different dimensions of job performance, and types of innovation in the Catholic Church. Additionally, the questions also relate to your perception of your organization's support for your performance and for innovation. The survey also collects general demographic data such as age, tenure, what the organisation you work for, educational background, and your current role in your job. This information is to inform the analysis of the findings and will not be linked to you as an individual.

Below are some examples of the question:

Please indicate the extent of agreement of this following statement.

1. I am called to become the spiritual leader of the congregation.
2. I behave consistently in a way that reflects my belief.
3. If I had a chance to do it over again, I would still become a priest.
4. I delegate workload to my colleagues and team members appropriately and fairly.

Your participation in this project is entirely voluntary. Your decision to participate or not participate will in no way impact upon your current or future relationship with QUT or your organisation. Your organisation has given approval for employees to complete this survey

during work time. If you do agree to participate you can withdraw from the research project during your participation without comment or penalty. Partially completed surveys will not be included in the analysis. However, as the survey is anonymous once it has been submitted it will not be possible to withdraw.

EXPECTED BENEFIT It is expected that completing the survey will provide you with the opportunity to reflect on strategies, policies, activities, and practices in your ministry in the Catholic Church, especially towards innovation. This research will benefit the Catholic Church by providing information that could inform the development of a system for job performance management and innovation frameworks that support Catholic Church's mission. A research report from this project will be available after the completion of the study, i.e. November-December 2020. You may contact Mr. Thomas Ulun Ismoyo (thomasulun.ismoyo@hdr.qut.edu.au) if you require a copy of the report.

RISKS There are no risks beyond normal day-to-day living associated with your participation in this research project. The survey questions would be related on relevant topics of calling, job performance, and innovation and we understand there is no question which gives rise to discomfort. However, if you experienced any discomfort due to their participation in the survey, you may talk to their professional supervisor or spiritual director whom they have worked with. For participants from Indonesia, there is counselling department available in major dioceses offers free psychology consultation or assistance. Meanwhile, for participants from Australia, QUT Psychology and Counselling Clinic provides for limited free psychology, family therapy or counselling services for research participants of QUT research projects. Should you wish to access this service please call the Clinic Receptionist on 0731380999 (Monday–Friday only 9am–5pm), QUT Psychology and Counselling Clinic, 44 Musk Avenue, Kelvin Grove, and indicate that you are a research participant. Please note, during COVID-19 restrictions the QUT Psychology and Counselling Clinic will offer telehealth only services.

PRIVACY AND CONFIDENTIALITY All responses, subsequent reports and publications will be de-identified of names. The names of individual persons are not required in any of the responses. The organisation is provided only with data summaries that cannot be used to identify respondents. Every effort will be made to ensure that the data you provide cannot be traced back to you in reports, publications, and other forms of presentations. Any data collected as part of this research project will be stored securely as per QUT's Management of research data policy. Data will be stored for a minimum of 5 years and can be disclosed if it is to protect you or others from harm, if specifically required by law, or if a regulatory or monitoring body such as the ethics committee requests it. Please note that non-identifiable data from this project may be used as comparative data in future projects.

CONSENT TO PARTICIPATE

Submitting the completed this online survey is accepted as an indication of your consent to participate in this research project

QUESTIONS / FURTHER INFORMATION ABOUT THE RESEARCH PROJECT If you have any questions or require further information, please contact one of the listed researchers:

Thomas Ulun Ismoyo	thomasulun.ismoyo@hdr.qut.edu.au	+61 7 3138 1047
Cameron Newton	cj.newton@qut.edu.au	+61 7 3138 2523
Vicky Browning	vicky.browning@qut.edu.au	+61 7 3138 1126

CONCERNS/COMPLAINTS REGARDING THE CONDUCT OF THE RESEARCH PROJECT QUT is committed to research integrity and the ethical conduct of research projects. If you wish to discuss the study with someone not directly involved, particularly in relation to matters concerning policies, information or complaints about the conduct of the study or your rights as a participant, you may contact the QUT Research Ethics Advisory Team on +61 7 3138 5123 or email humanethics@qut.edu.au.

Appendix C

Demographic Information on Online Surveys

DEMOGRAPHIC BACKGROUND

The information that you will provide in this section will be used to assist in drawing more meaningful conclusions from the survey result. Your responses will remain strictly confidential.

YOU WILL NOT BE IDENTIFIED FROM THE SURVEY

Your Age (in years)

I am a

Diocesan priest (Please specify your home diocese)

Religious priest (Please specify your religious order)

How long have you been ordained as a priest (in years)

How long have you been working for this archdiocese/diocese/religious orders

Your current type of ministry (you can choose more than one)

Parish priest

Associate parish priest

Diocesan body or commission

Education executive committee

Others (please specify) _____

Please indicate the highest level of education you have completed

Diploma

Bachelor Degree

Graduate Certificate

Master Degree

Doctoral degree/PhD

Which ethnic community or background do you identify with

African

Asian

Caucasian

Hispanic

Others (please specify) _____

Appendix D

Survey Questions Study 2

CALLING

Below is the list of statements on the focus of a priest's calling. Please select the extent of agreement that best shows how well the statement describes you.

(1: Strongly Disagree (SD), 2: Disagree (D), 3: Neutral (N), 4: Agree (A), 5: Strongly Agree (SA)).

Calling as a Servant

	SD	D	N	A	SA
I believe that I have been called by God to serve Him through the Church ministry	1	2	3	4	5
The most important aspect of my job is to take part in the work of the Church	1	2	3	4	5
My calling is to participate in the Church's mission	1	2	3	4	5
I'm called to be a servant of God via the Church	1	2	3	4	5
By serving God through the Church' ministry, my job as a priest becomes meaningful	1	2	3	4	5
My calling is to serve God	1	2	3	4	5

Calling as a Pastor or Shepherd

	SD	D	N	A	SA
I am called to become the spiritual leader of the congregation	1	2	3	4	5
My calling is to lead people towards holiness	1	2	3	4	5
I believe that I have been called to be a shepherd who guides the people to God	1	2	3	4	5
I'm called to lead the congregation towards God	1	2	3	4	5
My calling is to offer God's love by leading the Church's celebration of sacraments	1	2	3	4	5
I'm called to witness God's love for the congregation by leading the prayer service	1	2	3	4	5

Calling of Accompaniment

	SD	D	N	A	SA
My calling is to accompany the congregation as they deal with various kinds of life issues.	1	2	3	4	5
I have a calling to advise the people of God in making their decisions	1	2	3	4	5
I have a calling to accompany the people of God as they discern life decisions	1	2	3	4	5
My calling is to become a friend to all	1	2	3	4	5
The most important aspect of my job is to advise the congregation as they face their life problems	1	2	3	4	5
I have been called to help others find peace and joy	1	2	3	4	5
I have a calling to help people as they face their life circumstances	1	2	3	4	5

Calling of Social Empowerment

	SD	D	N	A	SA
I have been called to serve the poor	1	2	3	4	5
I believe I have been called to serve the needy	1	2	3	4	5
My calling is to help the poor to have a better life	1	2	3	4	5
My calling is to eradicate poverty	1	2	3	4	5
I have been called to deal with issues related to poverty	1	2	3	4	5

MULTI DIMENSIONS OF JOB PERFORMANCE

Man of Prayer

Below is a list of statements about activities related to your spiritual/religious life. Please select your response (1: Strongly Disagree (SD), 2: Disagree (D), 3: Neutral (N), 4: Agree (A), 5: Strongly Agree (SA)).

	SD	D	N	A	SA
As a priest, I participate in priest's annual retreat or do a private retreat	1	2	3	4	5
I regularly visit my spiritual director	1	2	3	4	5
I schedule days of prayer or spiritual reflection for myself	1	2	3	4	5
I regularly receive the sacrament of penance	1	2	3	4	5
I pray privately each day	1	2	3	4	5

Empathy

Please select your response on the extent of agreement.

As a priest,	SD	D	N	A	SA
I am always ready to lend a helping hand to those around me	1	2	3	4	5
I show support and care for others	1	2	3	4	5
I approach my calling with a strong sense of compassion	1	2	3	4	5
I am known as an empathetic priest	1	2	3	4	5
I understand and share the feelings of others	1	2	3	4	5
I genuinely care about other's feelings	1	2	3	4	5
I take time to understand other's feelings	1	2	3	4	5

Compassion in pastoral activities

Below is a list of statements about activities related to expressing empathy and compassion towards your congregation.

As a priest,	SD	D	N	A	SA
I'm ready to help the congregation whenever they need	1	2	3	4	5
I visit members of my congregation regularly	1	2	3	4	5
I spend time visiting the sick	1	2	3	4	5
I allocate enough of my time to give consultation to the congregations.	1	2	3	4	5

Integrity and Authenticity

Below is a list of statements about integrity and authenticity in a priest's life. Please select the extent of agreement that best shows how well the statement describes you.

As a priest,	SD	D	N	A	SA
I demonstrate integrity in my ministry	1	2	3	4	5
I behave consistently in a way that reflects my beliefs	1	2	3	4	5
I have a strong internal moral standard that guides my actions	1	2	3	4	5
I resist pressure to do things contrary to my beliefs.	1	2	3	4	5
I am honest about my strengths and weaknesses in approaching my role as a priest	1	2	3	4	5
I use my core belief to make decisions	1	2	3	4	5

Upholding the Church's values

Thinking about how you uphold the Church's values and teaching in your ministry. Please select your response.

	SD	D	N	A	SA
I uphold Catholic values and ethics in how I behave and work with my congregation	1	2	3	4	5
I uphold Church values as a guidance in my ministry	1	2	3	4	5
I have similar values with the Church	1	2	3	4	5
The Church's teaching and values are the source of my moral guidance	1	2	3	4	5
I draw on the Church's core values in making decisions.	1	2	3	4	5
I would not compromise the Church's ethical principles in order to be a well-liked person	1	2	3	4	5

Commitment

Thinking about your commitment to the mission entrusted to you. Please select the extent of agreement on the following statements.

	SD	D	N	A	SA
I'm faithful and committed to my mission	1	2	3	4	5
I always obey the mission appointed to me	1	2	3	4	5
I never complain about my mission appointment	1	2	3	4	5
I accept my mission wholeheartedly	1	2	3	4	5
I am excited about doing my mission	1	2	3	4	5
I am enthusiastic to accomplish my mission with great responsibility	1	2	3	4	5

Professionalism - Role Performance

Below is a list of statement about professionalism in performing your role as a priest. Please select your response.

	SD	D	N	SA	SA
I work hard to complete assigned duties in my mission	1	2	3	4	5
I fulfil my responsibilities specified in my job description to my best ability	1	2	3	4	5
I put a great deal of effort into performing the roles expected of me as a priest	1	2	3	4	5
I put time aside to prepare for my ministry	1	2	3	4	5
I rarely postpone completing the duties (tasks) of my job	1	2	3	4	5
I perform my role with the utmost professionalism	1	2	3	4	5
I am available 24 hours a day to serve my congregation.	1	2	3	4	5
I undertake the core parts of my job to the best of my ability	1	2	3	4	5

Teamwork

Below is a list of statement about teamwork in your ministry. How much do you agree or disagree with the following statements?

	SD	D	N	SA	A
I work with fellow priests and parish team-members towards achieving our common goals	1	2	3	4	5
I adapt to the needs of the team	1	2	3	4	5
I contribute to building team spirit	1	2	3	4	5
I seek to resolve conflict among team members	1	2	3	4	5
I motivate team members to express their ideas	1	2	3	4	5
I listen to the concerns of my team	1	2	3	4	5
In my parish team, we listen to one another before making decisions	1	2	3	4	5

Harmony

Thinking about harmonious and peaceful working conditions in your mission/parish. Please select the extent of agreement that best shows how well the statement describes you.

	SD	D	N	SA	A
As a priest, I work with my co-workers to resolve problems that would support a harmonious workplace.	1	2	3	4	5
I consider the impact of my actions on my co-workers	1	2	3	4	5
I take steps to try to prevent problems with co-workers	1	2	3	4	5
I value the sense of community in my mission	1	2	3	4	5
I take action to create a harmonious workplace	1	2	3	4	5
I take steps to facilitate team harmony	1	2	3	4	5
I work hard to ensure a harmonious team that respects opinions	1	2	3	4	5

Team Leader

Thinking about your role as a team leader in a parish or any particular mission. Please select your response.

	SD	D	N	A	SA
I facilitate team discussions on emerging issues	1	2	3	4	5
I delegate workload to my colleagues and team members appropriately and fairly	1	2	3	4	5
I provide my team members with a clear direction on their responsibility to reach our goals	1	2	3	4	5
I set up processes to ensure planned implementation take place	1	2	3	4	5
I set appropriate standards of behaviour among the team members to reach our goals.	1	2	3	4	5
I motivate and empower my team members	1	2	3	4	5
I treat my team members and parish staff as individuals, support and encourage them	1	2	3	4	5

Pastoral administration

Thinking about how you carried out your administrative responsibilities over the recent years. Please rate your response.

As a priest,	SD	D	N	A	SA
I provide a high quality of pastoral administration	1	2	3	4	5
I manage my parish administration well	1	2	3	4	5
I spend time regularly to manage administrative issues	1	2	3	4	5
I carry out pastoral administration in an orderly manner	1	2	3	4	5
I complete my administration responsibility in line with the archdiocesan' standards.	1	2	3	4	5

Vision

Thinking about how you build and communicate a vision as a parish/mission leader. How much do you agree or disagree with the following statement?

	SD	D	N	A	SA
I communicate a clear vision outlining where my parish is going	1	2	3	4	5
I have a clear sense of where we (the parish) need to be in 5 years	1	2	3	4	5
I challenge my team members to think about current problems in new ways	1	2	3	4	5
I communicate a clear and positive vision of the future for my parish	1	2	3	4	5

Job/Life Satisfaction.

Below is a list of statement about a priest's job satisfaction. Please rate your responses. (1: Strongly Disagree, 2: Disagree, 3: Neutral, 4: Agree, 5: Strongly Agree).

	SD	D	N	A	SA
Overall, I'm satisfied with my life as a priest	1	2	3	4	5
If I had a chance to do it over again, I would still become a priest	1	2	3	4	5
I am happy in my ministry	1	2	3	4	5
I have never seriously thought about leaving the priesthood in the past five years	1	2	3	4	5
I have no intention of leaving the priesthood in the near future	1	2	3	4	5

INNOVATION

Innovation is a process involving both the generation and implementation of new ideas.

Willingness to Learn

Below is a list of statement about a priest's willingness to learn that may contribute to his innovative behaviour. Please rate your responses.

(1: Strongly Disagree (SD), 2: Disagree (D), 3: Neutral (N), 4: Agree (A), 5: Strongly Agree (SA)).

	SD	D	N	A	SA
I am open and willing to learn	1	2	3	4	5
I see different experiences as an opportunity to learn	1	2	3	4	5
I take critical feedback as a learning opportunity	1	2	3	4	5
I develop myself by using updated technology	1	2	3	4	5

Self-development and continuous learning

Thinking about self-development and informal continuous learning activities that you undertake to improve your ministry and innovation. How much do you agree or disagree with the following statement?

As a priest,	SD	D	N	A	SA
I seek out ways to learn new things readily	1	2	3	4	5
I regularly attend professional development programs provided by the archdiocese	1	2	3	4	5
I voluntarily attend seminars, courses, and training to improve my skills and competencies for my ministry	1	2	3	4	5
I spend time reading books and browsing the internet to enhance my knowledge.	1	2	3	4	5
I improve my skills through reflecting on what worked well and not so well in how I handled situations.	1	2	3	4	5
I listen to and take action on feedback from others so I can improve my knowledge and skills as a priest	1	2	3	4	5
I actively stay abreast of issues within the Catholic Church	1	2	3	4	5

Creativity

Please select the extent of agreement that best shows how well the statement describes you.

As a priest,	SD	D	N	A	SA
I continuously innovate in my ministry	1	2	3	4	5
In my ministry, I produce many new ideas to support growth in the community	1	2	3	4	5
I bring and share new creative ideas with others that might improve the Church's life	1	2	3	4	5
I search out new techniques, technologies, processes, and ideas in my ministry.	1	2	3	4	5
I often come up with creative solutions to problems at work	1	2	3	4	5
I suggest new ways of performing work tasks	1	2	3	4	5
My parish and community see me as a good source of creative ideas and solutions to problems.	1	2	3	4	5

Collective Innovation-Innovative Climate

Innovation and do new things are also generated through various discussion with your team member. Please rate your responses in the following statement.

	SD	D	N	A	SA
I encourage members of my mission/parish to pursue new opportunities	1	2	3	4	5
In my mission/parish, I encourage team members to proactively take the initiative to innovate	1	2	3	4	5
I encourage my parish team in creative problem-solving	1	2	3	4	5
We work together as team members to identify and capture opportunities	1	2	3	4	5
In my mission/parish, people work collaboratively to implement new ways of doing thing	1	2	3	4	5
We encourage teams throughout the organisation to work together to develop new ideas and practices.	1	2	3	4	5
In my parish, new ways of thinking and ideas are supported	1	2	3	4	5

Continuous Improvement

Thinking about your effort to improve your ministry. Please select your response.

	SD	D	N	A	SA
I discuss with my supervisor and team members ways to improve our ministry	1	2	3	4	5
I search for any work-related new information and knowledge which may help improve the quality of work I do	1	2	3	4	5
I make it routine to make suggestions about how to improve my ministry	1	2	3	4	5
I am working to improve the way I undertake my job as a priest.	1	2	3	4	5

Living out calling

Thinking about your calling as a priest and how you live up your calling. Please indicate the extent of agreement on the following statements.

	SD	D	N	A	SA
By performing a priest's role, I am living out my calling	1	2	3	4	5
I am currently working in a mission that is aligned with my calling	1	2	3	4	5
I have regular opportunities to live out my calling	1	2	3	4	5
I am consistently living out my calling in my work as a priest.	1	2	3	4	5

INNOVATION, ORGANISATION, AND CONTEXT.

Below is a list of statements on organisational and contextual factors that may influence (support or hinder) Innovation in the Catholic Church. Please rate your responses. (1: Strongly Disagree (SD), 2: Disagree (D), 3: Neutral (N), 4: Agree (A), 5: Strongly Agree(SA)).

Organisational support for Innovation

Thinking about your organisation' concern on innovation and please rate the extent that you agree with the following statements.

	SD	D	N	A	SA
My diocese/order encourages and supports me to innovate in my ministry	1	2	3	4	5
My diocese/order gives me clear guidelines to implement innovation or pastoral creativity	1	2	3	4	5
Priests' pastoral creativity and new ideas are valued by the diocese/order	1	2	3	4	5
My diocese/order provides priest with training on innovation and pastoral creativity	1	2	3	4	5
My diocese/order provides me with coaching on how to be innovative.	1	2	3	4	5

Conservative Values

Thinking about conservative values/customs/traditions at your mission that may hinder innovation or pastoral creativity. Please rate your response.

	SD	D	N	A	SA
In my workplace, new ways of thinking are questioned	1	2	3	4	5
In my ministry, some people often complain if new changes take place	1	2	3	4	5
In the Catholic Church context, the idea of innovation is challenged as not being faithful to the traditions and ritual customs of the Church.	1	2	3	4	5
There are many rules, policies, teachings, and traditions that need to be considered before making changes in the Church's life	1	2	3	4	5

Faithfulness to tradition

Thinking about how you innovate or exercising pastoral creativity with limit to the Church's traditions/values. Please select your response.

	SD	D	N	A	SA
I do my best not to violate the Church's Traditions when I innovate	1	2	3	4	5
I consider the traditions of the Church while considering new ways to approach current problems and challenges in the Church	1	2	3	4	5
I try to respect the status quo when I come up with new ideas and ways of doing things	1	2	3	4	5
I am aware of and preserve the Church tradition when I try to make changes in my ministry	1	2	3	4	5

Support for a Priest's life and performance.

The section below focuses on various support or elements that may influence your job performance and well-being in your life as a priest. Please rate your responses. (1: Strongly Disagree, 2: Disagree, 3: Neutral, 4: Agree, 5: Strongly Agree).

Supervisor Support-Supportive Leadership

Thinking about your relationship with your supervisor (archbishop/bishop/religious superior) and how you think on their support to your ministry. Please select your response.

	SD	D	N	A	SA
My bishop/superior always supports the priests in this diocese/order in their life and ministry	1	2	3	4	5
My bishop/superior considers my personal feelings when implementing actions that will affect me	1	2	3	4	5
My bishop/superior ensures the interests of priests are considered when making decisions	1	2	3	4	5
My bishop/superior will listen to our personal problems and help us	1	2	3	4	5
My bishop/superior treats me with respect and dignity	1	2	3	4	5

Personal development planning

Thinking about your supervisor support in developing your skills and competencies to perform the priestly ministry. Please select your response.

	SD	D	N	A	SA
My bishop/superior assists me to identify my strengths.	1	2	3	4	5
My bishop/superior assists me in identifying and setting up an action plan to address my development needs.	1	2	3	4	5
My bishop/superior provides me with the opportunity to attend regular training, so my knowledge and skills stay current and up to date	1	2	3	4	5
My bishop/superior supports me when I am doing extra courses to improve my ministry	1	2	3	4	5
My bishop/superior encourages me to participate in the learning and development activities that are available	1	2	3	4	5

Long for Companionship-Loneliness

Below is a list of statements about how you feel and deal with loneliness in your life/role as a priest. Please select your response.

	SD	D	N	A	SA
I experience loneliness in my life as a priest	1	2	3	4	5
As a priest, I find it difficult to find someone to whom I can express my feelings and emotions	1	2	3	4	5
As a priest, loneliness is an issue.	1	2	3	4	5
I struggle with loneliness problem in my life as a priest	1	2	3	4	5
I find it hard to have someone who accept me for as I am	1	2	3	4	5

Companionship-Emotional Support

Thinking about people around you who gives emotional support for your. Please select your response.

	SD	D	N	A	SA
My family give me caring support in my priesthood	1	2	3	4	5
I have good lay friends who give me emotional support	1	2	3	4	5
I share my problems and feeling with my close friends	1	2	3	4	5
I have a number of friends that I feel close to	1	2	3	4	5

Role Guidance and Professional Development

Below is a list of statement relating to guidance and development provided by the organisation. Please select your response.

	SD	D	N	A	SA
The diocese/religious order gives support for priests to perform well in their ministry	1	2	3	4	5
I am given a clear guidance on my responsibility as a priest	1	2	3	4	5
We are given training and support to do our job effectively	1	2	3	4	5
We are given regular training, so our knowledge and skills are current and up to date	1	2	3	4	5
The way my job is designed allows me to perform effectively as a priest	1	2	3	4	5

Self-care

Thinking about how you maintain your life balance and wellbeing. Please rate your response on the following items.

	SD	D	N	A	SA
As a priest,					
I take a day off per week	1	2	3	4	5
I take an annual vacation	1	2	3	4	5
I take a sabbatical year when needed	1	2	3	4	5
I spend time pursuing my personal hobbies	1	2	3	4	5
I exercise regularly	1	2	3	4	5
I take time to rest and re-energise myself.	1	2	3	4	5

Thank you for your participation in this survey.

Appendix E

Survey Questions Study 3

CALLING

Below is the list of statements on the focus of a priest's calling. Please select the extent of agreement that best shows how well the statement describes you.

(1: Strongly Disagree (SD), 2: Disagree (D), 3: Neutral (N), 4: Agree (A), 5: Strongly Agree (SA)).

Calling as a servant

	SD	D	N	A	SA
I'm called to be a servant of God via the Church	1	2	3	4	5
My calling is to participate in the Church's mission	1	2	3	4	5
The most important aspect of my job is to take part in the work of the Church	1	2	3	4	5
I believe that I have been called by God to serve Him through the Church ministry	1	2	3	4	5

Calling as a pastor or shepherd

	SD	D	N	A	SA
I am called to become the spiritual leader of the congregation	1	2	3	4	5
My calling is to lead people towards holiness	1	2	3	4	5
My calling is to offer God's love by leading the Church's celebration of sacraments	1	2	3	4	5

Calling of Accompaniment

	SD	D	N	A	SA
I have a calling to accompany the people of God as they discern life decisions.	1	2	3	4	5
My calling is to accompany the congregation as they deal with various kinds of life issues.	1	2	3	4	5
I am called to accompany people of God as the encounter different difficulties throughout life	1	2	3	4	5

Calling of Social Empowerment

	SD	D	N	A	SA
My calling is to eradicate poverty	1	2	3	4	5
My calling is to empower the poor to have a better life	1	2	3	4	5
I have been called to deal with issues related to poverty	1	2	3	4	5
I have been called to serve the poor	1	2	3	4	5

ROLE IDENTITY AS PRIEST

Below is a list of statements about one's role identity as a priest. Please select your response.

	SD	D	N	A	SA
I often think about being a priest	1	2	3	4	5
I have a clear concept or understanding of myself as a priest	1	2	3	4	5
To be a priest is an important part of my identity	1	2	3	4	5
I would feel a loss if I were forced to give up being a priest	1	2	3	4	5
For me, being a priest means more than just doing what a priest does	1	2	3	4	5

MULTI DIMENSIONS OF JOB PERFORMANCE

Man of Prayer

Below is a list of statements about activities related to your spiritual/religious life. Please select your response

(1: Strongly Disagree, 2: Disagree, 3: Neutral, 4: Agree, 5: Strongly Agree).

	SD	D	N	A	SA
I participate in priest's annual retreat or do a private retreat	1	2	3	4	5
I regularly visit my spiritual director	1	2	3	4	5
I schedule days of prayer or spiritual reflection for myself	1	2	3	4	5
I regularly receive the sacrament of penance	1	2	3	4	5
I pray privately each day	1	2	3	4	5

Empathy

Please select your response on the extent of agreement.

	SD	D	N	A	SA
As a priest, I am known as an empathetic priest	1	2	3	4	5
I understand and share the feelings of others	1	2	3	4	5
I genuinely care about other's feelings	1	2	3	4	5
I take time to understand other's feelings	1	2	3	4	5

Presence

Please select your response on the extent of agreement.

	SD	D	N	A	SA
As a priest, I visit members of my congregation regularly	1	2	3	4	5
I spend time visiting the sick	1	2	3	4	5
I take time to be with the members of my congregation	1	2	3	4	5

Helping Others

Please select your response on the extent of agreement.

As a priest,	SD	D	N	A	SA
I am always ready to lend a helping hand to those around me	1	2	3	4	5
I show support and care for others	1	2	3	4	5
I approach my calling with a strong sense of compassion	1	2	3	4	5

Integrity and Authenticity

Below is a list of statements about integrity and authenticity in a priest's life. Please select the extent of agreement that best shows how well the statement describes you.

As a priest,	SD	D	N	A	SA
I demonstrate integrity in my ministry	1	2	3	4	5
I behave consistently in a way that reflects my beliefs	1	2	3	4	5
I have a strong internal moral standard that guides my actions	1	2	3	4	5
I resist pressure to do things contrary to my beliefs.	1	2	3	4	5
I am honest about my strengths and weaknesses in approaching my role as a priest	1	2	3	4	5
I use my core belief to make decisions	1	2	3	4	5

Upholding the Church's values

Thinking about how you uphold the Church's values and teaching in your ministry. Please select your response.

	SD	D	N	A	SA
I uphold Catholic values and ethics in how I behave and work with my congregation	1	2	3	4	5
I uphold Church values as a guidance in my ministry	1	2	3	4	5
I have similar values with the Church	1	2	3	4	5

Commitment

Thinking about your commitment to the mission entrusted to you. Please select the extent of agreement on the following statements.

	SD	D	N	A	SA
I'm faithful and committed to my mission	1	2	3	4	5
I always obey the mission appointed to me	1	2	3	4	5
I never complain about my mission appointment	1	2	3	4	5
I accept my mission wholeheartedly	1	2	3	4	5
I am excited about doing my mission	1	2	3	4	5
I am enthusiastic to accomplish my mission with great responsibility	1	2	3	4	5

Professionalism - Role Performance

Below is a list of statement about professionalism in performing your role as a priest. Please select your response.

	SD	D	N	SA	SA
I fulfil my responsibilities specified in my job description to my best ability	1	2	3	4	5
I put a great deal of effort into performing the roles expected of me as a priest	1	2	3	4	5
I work hard to complete assigned duties in my mission	1	2	3	4	5
I undertake the core parts of my job to the best of my ability	1	2	3	4	5
I perform my role with the utmost professionalism	1	2	3	4	5

Teamwork- Working in Team

Below is a list of statement about teamwork in your ministry. How much do you agree or disagree with the following statements?

	SD	D	N	SA	A
I listen to the concerns of my team	1	2	3	4	5
I motivate team members to express their ideas	1	2	3	4	5
I seek to resolve conflict among team members	1	2	3	4	5

Teamwork- Working with Team

	SD	D	N	A	SA
I work with fellow priests and parish team-members towards achieving our common goals	1	2	3	4	5
I adapt to the needs of the team	1	2	3	4	5
I work with my colleague in order to meet the goals of the team	1	2	3	4	5

Harmony

Thinking about harmonious and peaceful working conditions in your mission/parish. Please select the extent of agreement that best shows how well the statement describes you.

As a priest,	SD	D	N	SA	A
I work with my co-workers to resolve problems that would support a harmonious workplace.	1	2	3	4	5
I consider the impact of my actions on my co-workers	1	2	3	4	5
I take steps to try to prevent problems with co-workers	1	2	3	4	5
I value the sense of community in my mission	1	2	3	4	5
I take action to create a harmonious workplace	1	2	3	4	5
I take steps to facilitate team harmony	1	2	3	4	5
I work hard to ensure a harmonious team that respects opinions	1	2	3	4	5

Team Leader

Thinking about your role as a team leader in a parish or any particular mission. Please select your response.

	SD	D	N	A	SA
I facilitate team discussions on emerging issues	1	2	3	4	5
I delegate workload to my colleagues and team members appropriately and fairly	1	2	3	4	5
I provide my team members with a clear direction on their responsibility to reach our goals	1	2	3	4	5
I set up processes to ensure planned implementation take place	1	2	3	4	5
I set appropriate standards of behaviour among the team members to reach our goals.	1	2	3	4	5
I motivate and empower my team members	1	2	3	4	5
I treat my team members and parish staff as individuals, support and encourage them	1	2	3	4	5

Pastoral administration

Thinking about how you carried out your administrative responsibilities over the recent years. Please rate your response.

As a priest,	SD	D	N	A	SAM
I provide a high quality of pastoral administration	1	2	3	4	5
I manage my parish administration well	1	2	3	4	5
I spend time regularly to manage administrative issues	1	2	3	4	5
I carry out pastoral administration in an orderly manner	1	2	3	4	5
I complete my administration responsibility in line with the archdiocesan' standards.	1	2	3	4	5

Vision

Thinking about how you build and communicate a vision as a parish/mission leader. How much do you agree or disagree with the following statement?

	SD	D	N	A	SA
I communicate a clear vision outlining where my parish is going	1	2	3	4	5
I have a clear sense of where we (the parish) need to be in 5 years	1	2	3	4	5
I challenge my team members to think about current problems in new ways	1	2	3	4	5
I communicate a clear and positive vision of the future for my parish	1	2	3	4	5

Task Performance

Thinking about how you carried out your role as a priest. Please rate your response.

As a priest,	SD	D	N	A	SA
I was able to plan my work so that I finished on time	1	2	3	4	5
I kept in mind the work results I needed to achieve	1	2	3	4	5
I was able to set priorities	1	2	3	4	5
I was able to do my work efficiently	1	2	3	4	5
I managed my time well	1	2	3	4	5

Contextual Performance

Thinking about how your ministry support the Church to achieve its mission. Please rate your response.

As a priest,	SD	D	N	A	SAM
Without being told, I started on new tasks after finishing up my work	1	2	3	4	5
I took on challenging new tasks when they were available	1	2	3	4	5
I worked on keeping my work skills up to date	1	2	3	4	5
I took on extra responsibilities	1	2	3	4	5
I actively participated in meetings and/or consultations	1	2	3	4	5

Job/Life Satisfaction.

Below is a list of statement about a priest's job satisfaction. Please rate your responses. (1: Strongly Disagree, 2: Disagree, 3: Neutral, 4: Agree, 5: Strongly Agree).

	SD	D	N	A	SA
Overall, I'm satisfied with my life as a priest	1	2	3	4	5
If I had a chance to do it over again, I would still become a priest	1	2	3	4	5
I am happy in my ministry	1	2	3	4	5
I have never seriously thought about leaving the priesthood in the past five years	1	2	3	4	5
I have no intention of leaving the priesthood in the near future	1	2	3	4	5

INNOVATION

Innovation is a process involving both the generation and implementation of new ideas. There are individual and organisational factors that contribute to the innovation.

Willingness to Learn

Below is a list of statement about a priest's willingness to learn that may contribute to his innovative behaviour. Please rate your responses.

(1: Strongly Disagree, 2: Disagree, 3: Neutral, 4: Agree, 5: Strongly Agree).

	SD	D	N	A	SA
I am open and willing to learn	1	2	3	4	5
I see different experiences as an opportunity to learn	1	2	3	4	5
I take critical feedback as a learning opportunity	1	2	3	4	5
I develop myself by using updated technology	1	2	3	4	5

Learning from Feedback

Below is a list of statement about how you perceive feedback and evaluate your work to improve your ministry. Please rate your response.

As a priest,	SD	D	N	A	SA
I seek out ways to learn new things readily	1	2	3	4	5
I regularly attend professional development programs provided by the archdiocese	1	2	3	4	5
I voluntary attend seminars, courses, and training to improve my skills and competencies for my ministry	1	2	3	4	5

Professional Development

Thinking about formal learning activities that you undertake to improve your ministry and innovation. Please rate your response.

	SD	D	N	A	SA
I voluntary attend seminars, courses, and training to improve my skills and competencies for my ministry	1	2	3	4	5
I regularly attend professional development programs provided by the archdiocese	1	2	3	4	5
I take time to attend training program and workshops.	1	2	3	4	5

Creativity

Please select the extent of agreement that best shows how well the statement describes you.

As a priest,	SD	D	N	A	SA
I continuously innovate in my ministry	1	2	3	4	5
In my ministry, I produce many new ideas to support growth in the community	1	2	3	4	5
I bring and share new creative ideas with others that might improve the Church's life	1	2	3	4	5
I search out new techniques, technologies, processes, and ideas in my ministry.	1	2	3	4	5
I often come up with creative solutions to problems at work	1	2	3	4	5
I suggest new ways of performing work tasks	1	2	3	4	5
My parish and community see me as a good source of creative ideas and solutions to problems.	1	2	3	4	5

Collective Innovation-Innovative Climate

Innovation and do new things are also generated through various discussion with your team member. Please rate your responses in the following statement.

	SD	D	N	A	SA
I encourage members of my mission/parish to pursue new opportunities	1	2	3	4	5
In my mission/parish, I encourage team members to proactively take the initiative to innovate	1	2	3	4	5
I encourage my parish team in creative problem-solving	1	2	3	4	5
We work together as team members to identify and capture opportunities	1	2	3	4	5
In my mission/parish, people work collaboratively to implement new ways of doing thing	1	2	3	4	5
We encourage teams throughout the organisation to work together to develop new ideas and practices.	1	2	3	4	5

Continuous Improvement

Thinking about your effort to improve your ministry. Please select your response.

	SD	D	N	A	SA
I discuss with my supervisor and team members ways to improve our ministry	1	2	3	4	5
I search for any work-related new information and knowledge which may help improve the quality of work I do	1	2	3	4	5
I make it routine to make suggestions about how to improve my ministry	1	2	3	4	5
I am working to improve the way I undertake my job as a priest.	1	2	3	4	5

Living out calling

Thinking about your calling as a priest and how you live up your calling. Please indicate the extent of agreement on the following statements.

	SD	D	N	A	SA
By performing a priest's role, I am living out my calling	1	2	3	4	5
I am currently working in a mission that is aligned with my calling	1	2	3	4	5
I have regular opportunities to live out my calling	1	2	3	4	5
I am consistently living out my calling in my work as a priest.	1	2	3	4	5

INNOVATION, ORGANISATION, AND CONTEXT.

Please rate your responses. (1: Strongly Disagree, 2: Disagree, 3: Neutral, 4: Agree, 5: Strongly Agree).

Organisational support for Innovation

Thinking about your organisation' concern on innovation and please rate the extent that you agree with the following statements.

	SD	D	N	A	SA
My diocese/order encourages and supports me to innovate in my ministry	1	2	3	4	5
My diocese/order gives me clear guidelines to implement innovation or pastoral creativity	1	2	3	4	5
Priests' pastoral creativity and new ideas are valued by the diocese/order	1	2	3	4	5
My diocese/order provides priest with training on innovation and pastoral creativity	1	2	3	4	5
My diocese/order provides me with coaching on how to be innovative.	1	2	3	4	5

Conservative Values

Thinking about conservative values/customs/traditions at your mission that may hinder innovation or pastoral creativity. Please rate your response.

	SD	D	N	A	SA
In my workplace, new ways of thinking are questioned	1	2	3	4	5
In my ministry, some people often complain if new changes take place	1	2	3	4	5
In the Catholic Church context, the idea of innovation is challenged as not being faithful to the traditions and ritual customs of the Church.	1	2	3	4	5
There are many rules, policies, teachings, and traditions that need to be considered before making changes in the Church's life	1	2	3	4	5

Faithfulness to tradition

Thinking about how you innovate or exercising pastoral creativity with limit to the Church's traditions/values. Please select your response.

	SD	D	N	A	SA
I do my best not to violate the Church's Traditions when I innovate	1	2	3	4	5
I try to respect the status quo when I come up with new ideas and ways of doing things	1	2	3	4	5
I am aware of and preserve the Church tradition when I try to make changes in my ministry	1	2	3	4	5

Support for a Priest's life and performance.

The section below focuses on various support or elements that may influence your job performance and well-being in your life as a priest. Please rate your responses. (1: Strongly Disagree, 2: Disagree, 3: Neutral, 4: Agree, 5: Strongly Agree).

Supervisor Support-Supportive Leadership

Thinking about your relationship with your supervisor (archbishop/bishop/religious superior) and how you think on their support to your ministry. Please select your response.

	SD	D	N	A	SA
My bishop/superior always supports the priests in this diocese/order in their life and ministry	1	2	3	4	5
My bishop/superior considers my personal feelings when implementing actions that will affect me	1	2	3	4	5
My bishop/superior ensures the interests of priests are considered when making decisions	1	2	3	4	5
My bishop/superior will listen to our personal problems and help us	1	2	3	4	5
My bishop/superior treats me with respect and dignity	1	2	3	4	5

Personal development planning

Thinking about your supervisor support in developing your skills and competencies to perform the priestly ministry. Please select your response.

	SD	D	N	A	SA
My bishop/superior assists me to identify my strengths.	1	2	3	4	5
My bishop/superior assists me in identifying and setting up an action plan to address my development needs.	1	2	3	4	5
My bishop/superior provides me with the opportunity to attend regular training, so my knowledge and skills stay current and up to date	1	2	3	4	5
My bishop/superior supports me when I am doing extra courses to improve my ministry	1	2	3	4	5
My bishop/superior encourages me to participate in the learning and development activities that are available	1	2	3	4	5

The Influence of Church's values

Thinking about the Church's values and how they influence your ministry. Please select your response.

	SD	D	N	A	SA
The Church's teaching and values are the source of my moral guidance	1	2	3	4	5
I draw on the Church's core values in making decisions.	1	2	3	4	5
I would not compromise the Church's ethical principles in order to be a well-liked person	1	2	3	4	5

Role Guidance and Professional Development

Below is a list of statement relating to guidance and development provided by the organisation. Please select your response.

	SD	D	N	A	SA
The diocese/religious order gives support for priests to perform well in their ministry	1	2	3	4	5
I am given a clear guidance on my responsibility as a priest	1	2	3	4	5
We are given training and support to do our job effectively	1	2	3	4	5
We are given regular training, so our knowledge and skills are current and up to date	1	2	3	4	5
The way my job is designed allows me to perform effectively as a priest	1	2	3	4	5

Long for Companionship-Loneliness

Below is a list of statements about how you feel and deal with loneliness in your life/role as a priest. Please select your response.

	SD	D	N	A	SA
I experience loneliness in my life as a priest	1	2	3	4	5
As a priest, I find it difficult to find someone to whom I can express my feelings and emotions	1	2	3	4	5
As a priest, loneliness is an issue.	1	2	3	4	5
I struggle with loneliness problem in my life as a priest	1	2	3	4	5
I find it hard to have someone who accept me for as I am	1	2	3	4	5

Companionship-Emotional Support

Thinking about people around you who gives emotional support for your. Please select your response.

	SD	D	N	A	SA
I have good lay friends who give me emotional support	1	2	3	4	5
I share my problems and feeling with my close friends	1	2	3	4	5
I have a number of friends that I feel close to	1	2	3	4	5

Self-care (Revitalising)

Thinking about how you maintain your life balance and wellbeing. Please rate your response on the following items.

	SD	D	N	A	SA
As a priest, I take time to rest and re-energise myself.	1	2	3	4	5
I take a sabbatical year when needed	1	2	3	4	5
I spend time pursuing my personal hobbies	1	2	3	4	5
I exercise regularly					

Self-care (Planning time-off)

	SD	D	N	A	SA
I take a day off per week	1	2	3	4	5
I take an annual vacation	1	2	3	4	5
I ensure I take time off	1	2	3	4	5

Thank you for your participation in this survey.