# Biblical Organizational Spirituality, Volume 2

*Qualitative Case Studies of Leaders and Organizations*

*Edited by*
BRUCE E. WINSTON

# Christian Faith Perspectives in Leadership and Business

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Bruce E. Winston
Editor

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# Preface

*Bruce E. Winston*

## INTRODUCTION

Organizational spirituality has been a research topic from as far back as 1393 (Author unknown) in which the author(s) sought to develop an "organizational spirituality theory from the perspective of Nahjolbalagheh. For this, the Sermons, Letters and Sayings of Nahjolbalagheh and the key points related to the concept of organizational spirituality were investigated and extracted" (abstract). Organizational spirituality has been investigated through the lens of: (a) virtue and ethics (No Author, 1393), (b) organizational transformation (Dehler & Welsh, 1994), employees' health and well-being (Craigie, 1998), (c) meaning in work (Konz & Ryan, 1999), (d) communication (Sass, 2000), and (e) learning in the workplace (Howard, 2002).

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The scholarly discussion of organizational spirituality has occupied a significant place in organizational studies research (Krishnakumar & Neck, 2002). Krishnakumar and Neck (2002) posited that the multiple views and perspectives of organizational spirituality were a good thing in that they allowed diversity, inclusion, and voice to speak into the concept. Krishnakumar and Neck examined the literature on organizational spirituality and stated that a Christian view was connected to a "call for work," originally presented by Naylor et al. (1996): "our work participation in the creativity of God is a great blessings, a divine summons, a vocation" (p. 38). Krishnakumar and Neck went on to state that Hindus tied organizational spirituality to the Bhagavad Gita. Krishnakumar and Neck presented that Buddhism teaches that hard work and devotion enrich employees' lives. Islam, according to Krishnakumar and Neck, preaches the concept of Islamic work ethic, calling employees to cooperate and embrace change. Gunther (2001) posited that organizational spirituality is helpful in connecting employees with God. Freshman (1999) claimed that spirituality positively correlated with employees' creativity.

A review of the organizational spirituality literature from 1990 to the time of writing of this book supports the diversity in views about organizational spirituality positively supported by Krishnakumar and Neck (2002). The literature does not show a specific examination of organizational spirituality from a New Testament perspective. This three-phase research project is an effort by Christian scholars to provide a definition of organizational spirituality through the lens of the New Testament and to build an instrument to measure New Testament-based organizational spirituality from the leader/manager level and the organization level.

This book includes the research reports from Phase 2 of a multiphase research project by Regent University PhD in Organizational Leadership faculty, students, and alumni. Phase 1 consisted of 21 faculty, students, and alumni who completed 21 exegetical studies of the New Testament to discover common themes/principles of organizational spirituality and the implications of these themes/principles that would guide researchers, leaders/managers, and followers/employees in understanding organizational leadership at the level of leader/follower and organization. Serrano (2022) categorized the Phase 1 principles into five themes:

Theme 1: New Testament organizational spirituality produces healthy communities.
Theme 2: New Testament organizational spirituality is service oriented.
Theme 3: New Testament organizational spirituality is future focused.
Theme 4: New Testament organizational spirituality is values centric.
Theme 5: New Testament organizational spirituality is biblically spiritual. (pp. 485–486).

Phase 2 of this research project consisted of 12 authors who each took one or two chapters from Henson, J. (editor) (2022). *Biblical Organizational Spirituality: New Testament Foundations for Leaders and Organizations*. pp. 481–488. Cham: Palgrave Macmillan. https://doi.org/10.1007/978-3-031-04006-1, and produced 14 studies where they combined their selected Phase 1 chapters, where appropriate, linked the New Testament principles to the contemporary organizational leadership literature, and developed interview questions to ask leaders/managers and followers/employees about each principle, or cluster of principles, to answer the following three research questions:

(a) How is the principle evident in the participant's organization?
(b) What is the benefit/outcome of the use of the principle?
(c) Why is the benefit/outcome useful for the employees' well-being and the overall health of the organization?

Each of chapter authors followed the same methods and procedures, which we report here rather than repeat the information in each chapter. In each chapter the authors refer the reader back to this preface for information about methods, design, participant characteristics, inter-methods, transcription, and so on.

## Methods and Procedures

This section introduces the research design, describes the purposeful participants, and explains how the participants were recruited, the interview process, recording, data saturation, transcribing data, and the analysis approach.

## *Research Design*

We used an in-depth interview method with purposeful participants that were bounded by the case parameters. The interviews allowed the use of initial interview questions that align with the three research questions (Yin, 2014).

## *Characteristics of Purposeful Participants*

For each bounded case study, we sought participants who were either managers who practiced some or all of the three principles or employees who reported to managers who practiced some or all of the three principles. The participants had to be able to speak about the culture and climate of their organization. Culture, according to Denison (1984), is the shared knowledge of employees, communication patterns, physical artifacts, and explicit agreed-upon values of the organization, whereas climate is the individual's perception of what is experienced in the organization (implicit rather than explicit). For example, an organization may have human resource policies that are family-friendly, such as maternity/paternity leave and paid sick days to care for children. However, if managers communicate antagonism for time-off for family matters, employees might acknowledge the explicit family-friendly ethos but experience a climate of implicit intolerance for family-work balance. In addition, we sought participants who are practicing Christians who understand the content and context of the New Testament's principles that relate to organizational spirituality.

Because the participants are among my Facebook friends, it is likely that the group of participants is homogeneous (Burton-Chase et al., 2017). Saunders and Townsend (2016) noted that, for relatively homogeneous populations, between 6 and 12 participants should be adequate to reach saturation. I selected eight participants for this study.

We solicited potential interviewees through Facebook and the PhD in Organizational Leadership Group in Facebook, personal contacts, and work-related social media such as LinkedIn.

### *Interview Methods*

Interviews were conducted by online meeting tools such as Zoom, WebEx, Free Conference Call, and telephone and recorded audio only. The authors kept the identity of the participants anonymous and assigned a number to each participant. The authors used various means of transcription, including manual, Zoom, Word 365 Online, Amazon's transcription service, and so on. The authors will keep the cleaned transcriptions in a password-protected directory on the author's personal computer's hard drive and plan on keeping the transcripts and codes for five years and then permanently erasing the transcripts from the author's computer's hard drive.

### *Saturation*

The authors found saturation in each of the 14 studies when no new codes were found. Saturation occurred by the fourth to sixth participant. According to Creswell (2014), saturation is reached when the data reveals no new insights or new properties.

### *Analysis*

According to Miles et al. (2020), codes are descriptive terms or phrases, generated by the researcher, that give meaning to the participant's experience on the subject matter. This analysis was performed in three cycles. The first coding cycle is considered the smallest form of induction in the analysis process. The next cycle occurs when the researcher performs in-depth pattern coding, which is the clustering of codes that have similar meanings from each interview question.

These clusters are then developed into themes that symbolize data connected to the research. The highest level of induction used in the study is reported in the discussion section when all the clusters, by name, are used in writing the answer to each research question, which for this study is based on each principle or collection of principle.

The Phase 2 authors coded and analyzed their interviews with the participants, answered the research questions above, and created potential

scale-development items that would be used in Phase 3 of the research project to develop and test an instrument to measure New Testament organizational spirituality from the perspective of the leader/manager and the organization.

The authors present the transcripts and code for all participants for the first principle of the first research question: How is the principle evident in the participant's organization? After the first principle, the authors present the summary of codes, the themes, and the scale-development items for research question 1 and then just the summary of codes and themes for the principles for the other two research questions. All of the transcript extracts and codes may be found in the auxiliary files available from the publisher. The summaries of the analysis along with the answers to the three research questions are included at the end of each research question section in each chapter.

Each of the 14 chapters follows the same outline:

1. Introduction with a review of the selected Phase 1 chapters and the consolidation of Phase 1 principles where appropriate
2. Description of the purposeful participants
3. Literature review of the consolidated principles and selection of a priori qualitative codes
4. Interview questions
5. Description of the qualitative data collection methods
6. Data with qualitative codes
7. Discussion with answers to the research questions, summary of proposed scale-development items
8. Suggestions of application of the findings to the Phase 2 project.

The order of Phase 2 chapters is shown in Table 1. The chapters are organized in the same chapter order as Phase 1, to the extent that was possible.

The conclusion of this book presents the individual chapters' answers to the three research question and provides a summary answer for each of the three research questions.

**Table 1** Order of the Phase 2 chapters

| Phase 2 Ch. | Topic | Authors | Based on Phase 1 Chs. |
|---|---|---|---|
| 1 | Preface | Winston | |
| 2 | Leader and Follower Development in a Diverse Community | Hulse and Winston | 2 & 8 |
| 3 | Cultivating Positive Relationships Within the Organization, Among Employees, and with the Community | Tatone | 3 & 7 |
| 4 | Playing the Long Game | Ventura | 4 & 14 |
| 5 | Organizational Spirituality | Hamilton and Winston | 5 |
| 6 | Communicating About Organizational Spirituality | Minor and Winston | 6 & 22 |
| 7 | Women in Leadership | Magazi | 9 |
| 8 | Knowing Oneself and Communicating with Others | Abujaber and Winston | 10 |
| 9 | A Dimension of Organizational Spirituality | Shoji | 11 & 12 |
| 10 | Preventing Burnout and Compassion Fatigue While Embracing Forgiveness and Unity Through Authentic Leadership | Heinz and Winston | 13 & 17 |
| 11 | Leaders' Responsibility for Others' Motivation and Commitment | Wahlin and Winston | 15 |
| 12 | Developing Others in the Organization | Winston | 16 |
| 13 | The Organizational Spirituality Themes of (a) Endurance, (b) Suffering, (c) Persecution, (d) Discipline, (e) Collective Identity, (f) Holiness, and (g) Righteousness in Hebrews 12:1–15 | Cancino and Winston | 18 |
| 14 | Caring for Others a Dimension of Organizational Spirituality | Winston | 19 & 20 |
| 15 | Six Leadership Values That Minimize Resistance to Change | Abujaber | 21 |
| 16 | Summary | Winston | |

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# Leader and Follower Development in a Diverse Community: The Role of Authenticity and Transparency

*Charles E. Hulse III and Bruce E. Winston*

## INTRODUCTION

In this chapter we examined the principles developed by Puppo's (2022) and Caulton's (2022) studies using the contemporary organizational leadership literature followed by a bounded case study of Puppo's and Caulton's principles and conclude with a list of suggested scale-development items that can be used in Phase 3 of the larger research project to develop and test an instrument that will measure the New Testament-based organizational spirituality concept by exploring

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attributes of shalom leadership and spiritually leading multicultural relationships.

Serrano (2022), in his summary of the Phase 1 research project, noted that the principles found in Phase 1 fell into five themes:

Theme 1: New Testament organizational spirituality produces healthy communities.
Theme 2: New Testament organizational spirituality is service oriented.
Theme 3: New Testament organizational spirituality is future focused.
Theme 4: New Testament organizational spirituality is values centric.
Theme 5: New Testament organizational spirituality is biblically spiritual.

The principles from Puppo's (2022) and Caulton's (2022) studies can be included in the following themes: (a) healthy communities, (b) service oriented, (c) values centric, and (d) biblically spiritual. In the summary to the Phase 1 research project, Puppo (2022) found from Luke 13 (ESV) that there were seven principles that describe what shalom-inspired leadership means:

- Principle 1: Shalom-making leaders see each member equally through the eyes of God's love and pay attention to everyone as a carrier of the Imago Dei.
- Principle 2: Shalom-making leaders create just environments by understanding others' needs and perceptions and providing the resources and opportunities for everyone to thrive at each level of the organization.
- Principle 3: Shalom-making leaders are compassionate heroes who model values by acting to restore power to everyone.
- Principle 4: Shalom-making leaders provide value through generously extending power and resources to all members to generate a positive impact within the organization and beyond.
- Principle 5: Shalom-making leaders embrace and inspire sacrifice so that all members of the organization can attain their maximum potential.
- Principle 6: Shalom-making leaders use their power and influence to sponsor others into better opportunities for they believe in their inherent potential.
- Principle 7: Shalom-making leaders are grateful individuals who gracefully invest in everyone without expecting anything in return

other than bringing empowering opportunities to those who need them.

The principles developed by Caulton (2022) come from Acts 8 26–40:

- Principle 1: Effective diverse working relationships create an atmosphere of acceptance and respect that result in higher work performance.
- Principle 2: Spiritual leaders bring hope and comfort to others as they seek to hear the voice of God.
- Principle 3: Spiritual leaders illicit follower trust and motivation by maintaining authenticity and connectivity.
- Principle 4: Effective spiritual leaders actively listen for understanding.
- Principle 5: Spiritual leaders illicit trust, innovation, and creativity through effective communication.
- Principle 6: Effective spiritual leaders facilitate an atmosphere of interpersonal communication among followers.
- Principle 7: Through sacrifice and sponsorship, effective spiritual leaders are characterized by personal development, including learning from the diverse experiences and backgrounds of others.
- Principle 8: Effective spiritual leaders invest in the diversity of their teams through delegation and empowerment.

Puppo (2022) and Caulton (2022) have similarities between their principles about staying focused on hearing God, empathy and respect, compassion and active listening, sharing knowledge, development, and empowerment. These principles presented by the researchers are believed to be similar because they address societal issues that researchers call for Christian spiritual leadership to. Some of the more common social issues addressed are workplace unfriendliness, violence, robbery, unethical or unlawful behavior, and discomfort. We condensed Puppo's and Caulton's principles into the following three principles:

Principle 1: Spiritual leaders focus on hearing the Word of God as they pay attention, have empathy for, and show respect to their followers.
Principle 2: Spiritual leaders elicit follower creativity, trust, and motivation through authentic interpersonal communication.
Principle 3: Spiritual leaders demonstrate development of self and others in diverse communities as they foster delegation and empowerment.

## Literature

Ethical leadership is often interpreted as the leadership style that holds leaders to values that promote sound decisions that benefit human stewardship (Mackey & Sisodia, 2014). The common attributes of ethical leadership center around morality. Often morality is also associated with the beliefs of religious faith. A secular researcher has gone as far as to develop two leadership styles that seem similar to religious morality but do not directly align to a specific religious belief.

Those two styles are spiritual leadership and servant leadership. Even though the two styles appear to have religious roots, it can be argued that leadership theorists avoided any potential controversy by avoiding favoritism with any specific religion (Yukl, 2013). Whereas shalom leadership may appear to show favoritism when in fact, it does not. This section seeks to identify the difference between secular leadership, shalom leadership, and what is experienced in the church.

### *Secular Spiritual Leadership vs. Faith-Based Spiritual Leadership*

As stated earlier, expressing spirituality as a religious foundation for the theory of spiritual leadership has often been avoided. The theoretical concept was originally developed by Fairholm (1996), who argued that leadership and the concept of workplace spirituality have to coincide. Further, according to Bass and Bass (2008) as well as Northouse (2016), spirituality/transformational leadership becomes a higher transcendental form of leadership. Spiritual leaders should focus on how ethical values, a sense of calling, and a desire to motivate followers to complete the mission and develop into future leaders. These actions are normally shown through the expression of altruistic love (Yukl, 2013).

Even though Fry and Whittington's (2005) concept of spiritual leadership has the foundation of religious beliefs, the secular westernized influence still keeps the definition nonreligious (Fry & Whittington, 2005) because of the complexity between spirituality and religion (Bass & Bass, 2008). Fry and Whittington as well as Fairholm's (1996) interpretation of spiritual leadership, is not the primary definition, but it is the most accepted and where most leadership research begins with.. However, there are other interpretations.

Blackaby and Blackaby (2011), found that spiritual leadership should be centered around religion and that through God's love, spiritual leaders hold themselves personally accountable and don't place blame or make excuses. Instead, spiritual leaders are accountable for their behavior, take ownership of the decisions made, and have develop their followers in accordance with Holy Spirit's calling (Blackaby & Blackaby, 2011).

From the literature, a priori codes (Miles et al., 2020) might include (a) transformational leadership, (b) transcendence, (c) altruistic love, (d) and spiritual leadership.

### *Listening to the Word of God*

Rev. 3:22 (ESV) says, "He who has an ear, let him hear what the Spirit says to the churches" The church calls spiritual leaders to lead, mentor, and grow church members spiritually. The leaders' priority is to shepherd the flock in a manner that leads people to listen to the shepherd for direction, similar to John 10: 3 (ESV), the sheep recognize the shepherd's voice and are led by him. The flock gathers to the voice and seeks nourishment, protection, and fellowship. In the case of the church body, this means spiritual nourishment, protection, and being able to worship with like-minded members. As Fluker (2009) explained, spirituality is never individualistic but is part of a larger sphere of unity diverse in dynamics and character (p. 2).

Listening is paramount in building a solid rapport with internal and external populations (Caulton, 2022; Itani & Inyang, 2015). The most important voice to be heard is that of the Holy Spirit. If leaders do not take the time to listen, he or she cannot hear what the Spirit is saying (Bevere & Bevere, 2013).

The Holy Spirit brings light to dark situations, exposing realities that move us to seek Him for answers. Sometimes, feelings may be absent, but God must be sought about the illuminated reality. For the church, listening to the Spirit of God provides leaders the power and wisdom to sustain their congregation and develop discipleship (Ortiz, 1996). However, to sustain and develop, leaders must be available to the needs of those he or she leads through the Spirit.

From the literature, a priori codes (Miles et al., 2020) might include (a) guidance, (b) nourishment, and (c) listening.

### *Diversity in the Congregation*

Humans are social beings who are frequently involved in social exchange relationships (Poon, 2013). From an organizational perspective, this social exchange encompasses a vast array of physical and cultural differences that constitute the spectrum of human differences. These differences can be grouped into age, ethnicity, gender, physical attributes, race, sexual/affectional orientation, education, and religion (Ivancevich et al., 2018). When managed correctly, these groups create the possibility of effectively sharing information and skills that help improve organizational function and performance. To be effective, though, requires organizational leaders to clearly understand the meaning of diversity and how to include it in the decision-making process properly.

Senge (2006) expressed that the diverse sharing of knowledge and collection of vision is vital to an organization's success. How is diversity defined or interpreted? Research has shown that the meaning of diversity is just as diverse and has taken many interpretations. According to Johnson (2015), diversity refers to different cultures or ethnicities within a group or an organization. Specifically, diversity is a collection of physical and cultural differences that constitute the spectrum of human differences within a culture or group.

A study found that diverse cultures at the intra-organizational, trans-organizational, and supra-organizational levels may act simultaneously and thus result in cultural complexity (Sackmann & Friesl, 2007). Therefore, leveraging the differences between the different groups and levels can alleviate negative interactions while enhancing positive outcomes. According to Welch et al. (2005), one practical approach to addressing the complexity is for leaders to hear every voice with respect, thus allowing everyone to feel accepted and valued. This ability to hear diverse ideas and respect shared knowledge allows development and growth. This challenge becomes greater to navigate when those involved are from different communities but gather to worship in the Christian Faith.

Acts 8:26–40 (ESV) provides us with seven ways to interact with others: (a) listening to the spirit, (b) being available, (c) actively listening to others, (d) sharing knowledge, (e) asking for help, (f) spiritual learning, and (g) delegation and empowerment.

From the literature, a priori codes (Miles et al., 2020) might include (a) effective, (b) diversity, (c) knowledge, (d) wisdom, (e) heterogeneity, (f)

homogeneity, (g) give people a voice, (h) listening to the spirit, (i) being available, (j) actively listening to others, (k) sharing knowledge, (l) asking for help, (m) spiritual learning, and (n) delegation and empowerment.

### *Actively Listening to Others*

According to Blackaby and Blackaby (2011) as well as Johnson (2019) influential spiritual leaders are called to be active, attentive listeners. Listening is more than just hearing one another; it is hearing what is being shared, determining the meaning of the thought, and having an empathetic understanding of what was shared. Therefore, listening is paramount when building solid relationships with internal and external bodies (Itani & Inyang, 2015). Active listening is not an easy task, though it takes effort.

Making an active listening effort requires leaders to understand what they are hearing. Active listening means that leaders must know different listening levels depending on the situation (Bentley, 1993). A lack of active listening creates a culture of unease and indecision (House et al., 2004; Hofstede, 2001). Much like a domino effect, a lack of listening leads to a lack of communication.

Lack of communication makes members fearful of not being heard (Welch et al., 2005), which encourages members to refrain from sharing ideas. This lack of sharing ideas results in members and followers being reluctant to disagree with the subject matter or direction of the conversation, thus allowing groupthink. Groupthink is the deciding of an idea by the group without having a complete discussion or consideration of alternative courses of action, believing in the inherent morality and correctness of their decisions, being enthusiastic about the decisions, and allowing biased thoughts with little accountability (Arrow et al., 2000). Ortiz (1996) advised that biases and misunderstandings will continue to be part of society, contributing to the prevention of the sharing of knowledge.

Ortiz (1996) suggests that through active listening and understanding the context of others, the chance of bias is reduced, groupthink is minimized, and it allows a more significant opportunity for sharing knowledge. Active listeners who engage in participation build trust, provide feedback, have a more robust understanding, and are attentive. Attentive leaders are also more effective (Bentley, 1993). However, the most crucial voice leaders should be attentive to first be the Holy Spirit's voice.

Through the Holy Spirit, trust is built between spiritual leaders and the congregation, allowing for transparent communication and the sharing of knowledge, especially knowledge that can break through the walls of diversity.

From the literature, a priori codes (Miles et al., 2020) might include (a) active listening, (b) groupthink, (c) trust, (d) feedback, and (e) attentive listeners.

### Being Available

Developing followers into leaders requires leaders to be present and available. For development to be effective, everyone involved must be present and engaged in the learning process, which means that all parties must be available. Being available is when the leader is physically and psychologically present by giving time and attention to their followers' needs. It is argued that leaders who are not available to their subordinates' needs are inefficient in developing their followers (Johnson, 2015; Northouse, 2016; Yukl, 2013).

Being available requires the essential element for the spiritual leader, which is being available to their divine relationship (Blackaby & Blackaby, 2011). Through the divine relationship, the spiritual leader can be available to the relationships in the church and community. Through the Spirit, leaders can create successful relationships by understanding their members and junior leaders, meeting their needs, encouraging everyone, cultivating opportunities, and being politically aware. Leaders who are available to their followers communicate acceptance, show appreciation, and actively listen to their congregation's needs.

From the literature, a priori codes (Miles et al., 2020) might include (a) presence and (b) leader psychological availability.

### Shared Knowledge

Bhaskar and Mishra (2017) found that knowledge is one of the critical drivers of competitiveness and organizational success. Knowledge comprises information, principles, and experience that actively guide task execution and management, decision-making, and problem-solving. The concept involves creating, sharing, validating, utilizing, and managing tacit and explicit organizational knowledge by harnessing people, processes, and technologies. For the church, this could include how church

leadership shares the knowledge through the vision and values of the church to its members and out into the community. To accomplish this requires all participants to understand what it means to share knowledge effectively.

Knowledge sharing is how organizational members exchange their knowledge to improve organizational learning capacity, stimulate the creation of new knowledge, and, eventually, enhance its competitiveness (Marquardt, 2011). Leaders gather knowledge by interacting with members of the organization, learning from shared experiences, and implementing continuous change processes. Knowledge shared is influenced by the length and frequency of interaction, which contributes to reciprocity, helps create predictability, and makes it a challenge when creating trust. Knowledge is difficult to manage because it is multi-faceted, complex, distributed, often tacit, abstract, and contextual (Blacker, 1995).

Knowledge enables members to ascribe meaning to thoughts, ideas, policies, and direction. Members then take their meaning from what was shared, deal intelligently with the available information sources, and then take action through decision-making. However, knowledge sharing cannot positively affect without creating the right environment for knowledge to be collected by the involved. According to Marquardt (2011), organizations must learn how to manage the influx of knowledge and understand that knowledge collected should come from diverse perspectives. Therefore, knowledge-sharing environments are built on trust due to the conditions under which knowledge-sharing occurs. Meaning the work environment should be one where sharing of insights, knowledge and mental models of its members are encouraged while also learning from the history and past experiences of the group (Marquardt, 2011).

Effective knowledge sharing is vital in promoting job satisfaction and connection. When business processes, organizational workflow, and performance instructions align with employee satisfaction, trust is developed, and employees are more likely to be comfortable with sharing information with those in the organization (Liu, 2009). The establishment of a trusting knowledge-sharing environment is a challenging one. This concept is challenging for organizations because of the prospect of human bias and personal belief corrupting the knowledge being shared.

It is learned that people are most likely to make decisions about sharing knowledge based on their past behavior, which builds or impairs trust depending on how experience influences the individual's judgment (Coyle, 2018; Johnson, 2019; Knowles et al. 2014; Senge, 2006). From the

church standpoint, the sharing of knowledge is more likely to be passed among those that the leaders and congregation are comfortable with daily (Fluker, 2009; Blackaby & Blackaby, 2011). Limiting how knowledge is shared reduces the opportunity for diverse experiences to be shared and restricts the possibility for patrons to ask for help.

From the literature, a priori codes (Miles et al., 2020) might include (a) tacit knowledge, (b) explicit knowledge, (c) knowledge sharing, (d) trust, (e) mental models, (f) alignment of workflow, (g) performance instructions, and (h) a culture of sharing.

## *Asking for Help*

According to Coyle. (2018), Senge (2006), Sturt and Nordstrom (2017) and Welch et al. (2005), when it comes to asking for help, many people would instead figure out the solution on their own. Also, people may choose not to share possible solutions so as to avoid being wrong. The reasons are that people feel that asking for help is a negative quality and shows weakness when asking for help shows strength (Senge, 2006). Sturt and Nordstrom (2017) found that asking for help shows that individuals who are willing to sit outside their comfort zone are less likely to be overburdened, gain insight from diverse perspectives, and finally build up those the person directly impacts.

From the church perspective, asking for help can strengthen staff, those who volunteer, the congregation, and most importantly, the community around the church. According to the United Methodist denomination, the church's responsibility is to help shape the urban and suburban community (Church, 2016). This direction requires members and leaders of the church to ask the community for help. When the church asks for help, it must be intentional, in-person, open to diverse perspectives, and genuine.

From the literature, a priori codes (Miles et al., 2020) might include (a) unwilling to ask for help and (b) unwilling to share solutions.

## *Spiritual Learning and Personal Development*

Success and satisfaction are products of continuous learning and results in building self-awareness, acquiring knowledge, and changing perspectives. In the long term develops skills, changes behaviors, and increases productivity and goal achievement (Hennekam, 2015). Incorporating the

spiritual learning portion requires the organization and the individual to revert to the second concept of this study, listening to the Holy Spirit. It is agreed that the Spirit should be the focal point of any organization. Scripture says, "Commit your work to the Lord, and your plans will succeed" (Proverbs 16:3, ESV). This is especially true for those who work with the church.

Being open to learning is a characteristic that has become a key factor for upward mobility. Organizational learning and development should begin with the individual first, then the group or team, and the overall organization (Marquardt, 2011). Organizational success and sustainability may be achieved through the motivation and drive of each member within the team (Hofstede, 2001; House et al., 2004). This means that what the individual is learning should be aligned with the organization's mission, values, and culture (Hofstede, 2001; Welch et al., 2005). Individuals who can do this bring opportunities for employees to learn from diverse perspectives. Organizational members collectively come together with different ideas and perspectives to help the team grow. From the spiritual stance, it should be understood that members may feel they have heard different messages from the Spirit (Blackaby & Blackaby, 2011). When this occurs, it is up to the spiritual leader to hear each perspective and determine the message before making a decision (Blackaby & Blackaby, 2011; McDowell & McDowell, 2017). However, once the leader hears all points of view and decides on the direction, all members honor the final decision for the organization (Blackaby & Blackaby, 2011; Staff, 2016; Welch & Welch, 2015).

Organizational learning and development is the interrelating action of shared knowledge of individuals, which results in a collective body (Easterby-Smith et al. 1999). Even though individual and team learning are related to organizational learning, they are not equal to it and are potentially interdependent (Shelton & Darling, 2003). This is due to the conditions under which organizational learning occurs during the sharing of insights, knowledge, and the mental models of its members while also learning from the history and past experiences of the group (Marquardt, 2011).

The concept of individual learning, team learning, to organizational learning is essential to create a cross-level diverse connection among the team members. In essence, organizational learning is a macro application that relies on individual and team learning to be successful.

From the literature, a priori codes (Miles et al., 2020) might include (a) continuous learning, (b) open to learning, (c) concepts taught should align with the organization's mission and vision, (d) organizational learning, and (e) individual learning.

### *Delegation and Empowerment*

Welch et al. (2005) found that being a leader does not mean that he or she is the most competent person in the room. This is a realization that leaders struggle to grasp and fail to realize it is beneficial to find those capable of doing a task better than the leader can. Wasserman et al. (2010) stated that influential leaders cannot take the whole burden of running things themselves. He or she must delegate specific roles to other leaders and followers within the organization. By doing this, leaders will find that delegation will build trust amongst the team, and it will also allow the leader to focus his or her energy elsewhere. It is through trust and knowledge sharing that empowerment happens.

Delegation allows leaders to free up time and allows the opportunity for followers to engage in constructive knowledge sharing. By providing employees with the knowledge to contribute to the organization, the power to make consequential decisions, and the necessary resources to do their jobs, strategic leaders provide the context for all organizational participants to be empowered (Wasserman et al., 2010). Empowerment is power sharing in the delegation of power and authority and all but symbolic responsibility to organizational followers (Spreitzer, 1996). Empowered employees commit more of themselves to do the job through trust in the strategic leaders and the hope and faith that ensues from this trust.

From the literature, a priori codes (Miles et al., 2020) might include (a) delegation, (b) empowerment, and (c) power-sharing.

### *Summary of Literature*

Below are the possible codes found within the literature:

- transformational leadership*
- transcendence*
- altruistic love*
- spiritual leadership*
- guidance*

- nourishment
- listening effectively*
- diversity*
- knowledge*
- wisdom*
- heterogeneity*
- homogeneity*
- give people a voice*
- listening to the spirit*
- being available*
- actively listening to others*
- sharing knowledge*
- asking for help*
- spiritual learning*
- delegation*
- empowerment*
- active listening*
- groupthink
- trust*
- feedback*
- attentive listeners*
- presence*
- leader psychological availability*
- tacit knowledge
- explicit knowledge
- knowledge sharing*
- mental models*
- alignment of workflow
- performance instructions*
- a culture of sharing*
- unwilling to ask for help*
- unwilling to share solutions*
- continuous learning*
- open to learning*
- concepts taught should align with the organization's mission and vision*
- organizational learning*
- individual learning*

* the code was found in some format in the transcripts

### *Interview Questions*

The interview questions below show each of the three principles within each of the three research questions:

- RQ1: How is each principle evident in the participant's organization?
    - How is it evident in your organization that spiritual leaders focus on hearing the Word of God as they pay attention, have empathy for, and show respect to their followers?
    - How is it evident in your organization that spiritual leaders elicit follower creativity, trust, and motivation through the use of authentic interpersonal communication?
    - How is it evident in your organization that spiritual leaders demonstrate development of self and others in diverse communities as they foster delegation and empowerment?
- RQ2: What is the benefit/outcome of each principle?
    - What is the benefit/outcome of spiritual leaders focusing on hearing the Word of God as they pay attention, have empathy for, and show respect to their followers?
    - What is the benefit/outcome of spiritual leaders eliciting follower creativity, trust, and motivation through the use of authentic interpersonal communication?
    - What is the benefit/outcome of spiritual leaders demonstrating development of self and others in diverse communities as they foster delegation and empowerment?
- RQ3: Why is the benefit/outcome of each principle useful for the employees' well-being and the organization's overall health?
    - Why is the benefit/outcome of spiritual leaders focusing on hearing the Word of God as they pay attention, have empathy for, and show respect to their followers useful for the employees' well-being and the organization's overall health?
    - Why is the benefit/outcome of spiritual leaders eliciting follower creativity, trust, and motivation through the use of authentic interpersonal communication to their followers useful for the employees' well-being and the organization's overall health?
    - Why is the benefit/outcome of spiritual leaders demonstrating development of self and others in diverse communities as they foster delegation and empowerment to their followers useful for the employees' well-being and the organization's overall health?

## Methods and Procedures

Please see chapter "Preface" for the Methods and Procedures content that applies to all of the studies in this book.

### *Discussion*

This discussion section presents the answers to the three research questions, presents the value of the findings to the scholarly and the practitioner literature, the importance of this chapter to Phase 2 of the New Testament-based organizational spirituality concept research project, and a restatement of the scale-development items.

*Answer to Research Question 1*

Research question 1 asked: 'How is each principle evident in the participant's organization?' The themes from three principles were:

Principle 1—Spiritual leaders focus on hearing the Word of God as they pay attention, have empathy for, and show respect to their followers

- Our communication and deeds should reflect the word of God

Principle 2—Spiritual leaders elicit follower creativity, trust, and motivation through the use of authentic interpersonal communication

- Relationships before operational tasks
- Let others learn from your past

Principle 3—Spiritual leaders demonstrate development of self and others in diverse communities as they foster delegation and empowerment

- Leaders respect multiple cultures
- Leaders create learning organizations

The answer to research question 1 is

The three principles are evident in that leaders' communication and actions align with the word of God. Leaders focus on developing positive biblically-

based authentic and transparent relationships with employees and customers. And, the organization looks like, acts like, and performs like a learning organization

*Answer to Research Question 2*
Research question 2 asked: "What is the benefit of these three principles." The themes from the three principles were:

Principle 1—Spiritual leaders focus on hearing the Word of God as they pay attention, have empathy for, and show respect to their followers

- Prepares us to communicate with others in a loving manner

Principle 2—Spiritual leaders elicit follower creativity, trust, and motivation through the use of authentic interpersonal communication

- Authentic communication results in an open, trusting, respectful, supportive community

Principle 3—Spiritual leaders demonstrate development of self and others in diverse communities as they foster delegation and empowerment

- Building community of communities within the organization.
- Delegating and empowering increases organizational performance

The answer to research question 2 is:

The benefits of these three principles are a loving, trusting, respecting, supportive community where multiple communities live in harmony focused on accomplishing the tasks of the organization.

*Answer to Research Question 3*
Research question 3 asked: "Why is the benefit/outcome of each principle useful for the employees' well-being and the organization's overall health?" The themes from the three principles were:

Principle 1—Spiritual leaders focus on hearing the Word of God as they pay attention, have empathy for, and show respect to their followers

- Cluster name: Leaders model biblically correct behaviors

Principle 2—Spiritual leaders elicit follower creativity, trust, and motivation through the use of authentic interpersonal communication

- Authenticity promotes employees self-efficacy and self-image
- Authenticity promotes organizational health

Principle 3—Spiritual leaders demonstrate development of self and others in diverse communities as they foster delegation and empowerment

- Treat others as they are, where they are
- Reciprocity of improving self leads to others improving themselves and the organization, as a whole, improves

The answer to research question 3 is:

The benefits of these principles are that leaders model biblically correct behaviors that employees can follow. In doing this, leaders use authentic communication to improve employees' self-efficacy and self-image so that employees grow and develop where they are, which, in turn, causes leaders to improve their self-efficacy and self-image, causing the whole organization to improve.

### *Value of the Findings to the Scholarly Research*

The findings from this chapter add to the understanding of the New Testament-based organizational spirituality concept research project. Also, the findings of this chapter contribute to the scholarly understanding or the New Testament-based organizational spirituality concept. Thirty-seven of the 42 codes from the review of the literature were found in the analysis of the transcripts in some form. This shows that the three principles exist in the contemporary leadership and organizational studies literature.

### *Value of the Findings to the Practitioner Literature*

The findings of this chapter inform the consultant/leader about the New Testament-based organizational spirituality concept and provide additional clarity to Puppo's (2022) and Caulton's (2022) findings. The results of this chapter provide information, along with the findings of the other Phase 2 authors, about what values should be developed/sought in the organization and what observable behaviors should be encouraged in the organization. These findings can be used in employee development as well as organizational development.

### *Value of the Findings to the New Testament Organizational Leadership Study*

This qualitative chapter has added to the understanding of the New Testament-based organizational spirituality concept research project. The conclusion to Phase 2 will present an operationalized definition of the New Testament-based organizational spirituality and will amalgamate all of the suggested scale-development items. The operationalized definition and the collected scale development will be the base for Phase 3, in which scholarly researchers will use principal component analysis to determine endogenous dimensions of the exogenous concept of the New Testament-based organizational spirituality concept. Scale development will follow DeVellis' eight-step scale-development process. Follow-up research in Phase 3 will include sale validity and reliability tests along with inferential studies showing how the scales relate to other organizational variables.

### *Scale-Development Item Pool*

The six scale-development items listed at the end of the research question 1 section are shown below, categorized by the five dimensions from Serrano's (2022) Phase 1 summary chapter:

Theme 1: New Testament organizational spirituality produces healthy communities.

- My leader's communication reflects the word of God.
- My leader regularly studies God's word.
- My leader focuses on our relationship before focusing on our work.
- My leader openly shares his/her past mistakes so I can learn.

- My leader respects the different cultures within the organization.
- My leader makes me feel welcome to share what I have learned.

Theme 2: New Testament organizational spirituality is service oriented.

- No items found

Theme 3: New Testament organizational spirituality is future focused. (No items developed)

- No items found

Theme 4: New Testament organizational spirituality is values centric.

- No items found

Theme 5: New Testament organizational spirituality is biblically spiritual

- No items found

The six scale-development items produced in this study align with one of Serrano's five dimensions. These six items will be added to the item pool developed by all 12 researchers in this Phase 2 of the New Testament-based organizational spirituality concept research project.

### *Conclusion*

In this study, we examined the three principles developed by Puppo's (2022) and Caulton's (2022) studies using the contemporary organizational leadership literature, followed by a bounded case study where the six principles were examined using the following three research questions:

- How is each principle evident in the participant's organization?
- What is the benefit/outcome of each principle?
- Why is the benefit/outcome of each principle useful for the employees' well-being and the overall health of the organization?

Four participants who were either managers who practiced some or all of the three principles or employees who reported to managers who practiced some or all of the six principles. Both managers and employees could speak about the culture and climate of an organization that practiced some or all of the six principles. Each participant was asked nine questions (three principles times three research questions each). The interviews lasted an average of 20 minutes.

Analysis of the 36 responses yielded a total of 70 codes that were grouped into 14 themes. Six scale-development items emerged from the analysis of the responses to research question 1.

The study's findings are useful for scholarly researchers to understand the New Testament-based organizational spirituality concept. The next research next step will be the development of an operationalized definition and scale development to measure the New Testament-based organizational spirituality concept. The findings should help practitioners and consultants understand what the selected principles contribute to the organizational culture and perceived organizational climate.

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# Cultivating Positive Relationships Within the Organization, Among Employees, and with the Community: A Dimension of Organizational Spirituality

*Gia R. Tatone*

## INTRODUCTION

This chapter is Phase 2 of a three-phase project and used bounded case study research methods. The purpose of conducting a bounded case study for Phase 2 was so that I could conduct empirical research using qualitative methods to examine the organizational principles developed by Credle's (2022) and Serrano's (2022a, b) studies from the perspective of leaders and managers in contemporary organizations. From this data, I was able to create a list of suggested scale-development items to be used by Phase 3 researchers.

As an outcome of Phase 2, an instrument will be tested and designed by Christian scholars that will measure the concept of organizational

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spiritually that is New Testament based. While there has been numerous organizational spirituality literature since 1990, the literature does not specifically examine organizational spirituality from the perspective of the New Testament. This will function as a valuable tool as spirituality has been shown to positively correlate with employee creativity (Freshman, 1999), as well as help researchers and practitioners gain greater insights into the aspects of New Testament organizational spirituality.

To this point, the themes unearthed in Phase 1 include (1) New Testament organizational spirituality produces healthy communities, (2) New Testament organizational spirituality is service oriented, (3) New Testament organizational spirituality is future focused, (4) New Testament organizational spirituality is values centric, and (5) New Testament organizational spirituality is biblically spiritual (2022a, b).

The principles developed by Credle's (2022) and Serrano's (2022a, b) studies can be included in the following themes: (a) healthy communities, (b) service oriented, (c) future focused, (d) values centric, and (e) biblically based.

Credle's principles from John 11:1-44 include:

- Principle 1: With a unified vision, crisis leaders can effectively lead their team into difficult places during difficult times.
- Principle 2: With effective communication, crisis leaders can create a safe space for followership to address their concerns.
- Principle 3: During a crisis, decisive leaders can influence all followers, even those reluctant to follow.
- Principle 4: In crisis, leaders can help followership make sense of their current reality and invite them to embrace new possibilities.
- Principle 5: In crisis, information sharing can help followership to navigate temporal barriers, meeting both personal and organizational needs.
- Principe 6: Leaders who effectively communicate in crisis can help change the context of the crisis, even when followers are disappointed.
- Principle 7: In crisis, leaders do not have to sacrifice empathy to make good decisions; when empathetic, leaders can invite followers to come and see new possibilities.
- Principle 8: In crisis, leaders must possess the emotional intelligence to discern the various emotions of followers and remain effective despite the criticism they receive.

- Principle 9: In crisis, leaders who practice empathy can remain sound without silencing their own emotions.
- Principle 10: In crisis, leaders must become incarnational and immerse themselves in the feelings of followers to influence their perspectives of followership.
- Principle 11: Leaders who demonstrate agency thinking will move followers from eyewitness to participants who can engage new possibilities.
- Principle 12: Leaders in crisis may have to pivot their plans to accomplish their goals.

Serrano's principles from Acts 4:32-37 include:

- Principle 1: Spiritual organizations embrace shared humanity.
- Principle 2: Spiritual organizations work from a shared identity.
- Principle 3: Spiritual organizations embody a sense of community.
- Principle 4: Spiritual organizations are loyal to their collective mission.
- Principle 5: Spiritual organizations take risks for the greater good.
- Principle 6: Spiritual organizations share responsibility.
- Principle 7: Spiritual organizations take care of their members.
- Principle 8: Spiritual organizations benefit society.

There are 20 principles between Credle's (2022) and Serrano's (2022a, b) principles and the similarities include cooperation, concern for humanity, concern for followers, empathy, armistice, and self-monitoring. Therefore, I removed the overlapping principles and clustered them this study, which resulted in the following principles:

- Principle 1: Leaders demonstrate solidarity.
- Principle 2: Leaders demonstrate effective communication.
- Principle 3: Leaders demonstrate trustworthiness.
- Principle 4: Leaders exhibit emotional maturity.
- Principle 5: Leaders embrace the community.
- Principle 6: Leaders have concern for the greater good.
- Principle 7: Leaders embody peacemaking behaviors.
- Principle 8: Leaders have concern for followers during a crisis.

Principles 3, 4, 7, and 8 are like four of the behaviors seen from the Beatitudes in Matthew 5:2-12, which are: (a) those who hunger and thirst for righteousness, (b) merciful, (c) peacemakers, and (d) pure of heart.

Principles 1, 2, 5, 6–8 have similarities to (a) participative leadership, (b) servant leadership, and (c) peace leadership.

Principle 2 is like the concept of psychological empowerment.

Principle 4 is like the concept of emotional intelligence.

Principle 8 is like crisis management.

The data from the interviews in this bounded case study will address the three primary research questions for this study:

1. How is the principle evident in the participant's organization?
2. What is the benefit/outcome of the use of the principle?
3. Why is the benefit/outcome useful for the employees' well-being and the overall health of the organization?

The literature section presents the four Beatitudes along with the six contemporary theories that serve as the conceptual base for this study.

## Literature Review

In the literature review I begin by presenting four of the nine Beatitudes as they relate to the New Testament organizational leadership principles to form the conceptual base for this study. These include (a) those who hunger and thirst for righteousness, ((b) merciful, (c) peacemakers, and (d) pure of heart. These also include six contemporary theories: (a) peace leadership, (b) servant leadership, (c) participative leadership, (d) psychological empowerment, (e) emotional intelligence, and (f) crisis management. In each subsection I utilized a priori codes obtained from the literature as a deductive form of analysis to aid in data collection for the noted research questions.

### *Outward Focused*

Most, if not all, of Credle's (2022) and Serrano's (2022a, b) principles involved leaders being outward focused, meaning the leaders in some way integrate their relationship with others be it other leaders, employees, community members, or stakeholders. Credle's principles are exemplified in his discussion from the Book of John, whereby Jesus motivated not

only his followers, but other leaders as well, and inspired others. While the leader demonstrates attributes such as the ability to communicate well and make good decisions, these traits are what helps the members of the society to maintain unity.

Serrano (2022a, b) on the other hand, examined how societies that were likely imbalanced before the COVID-19 pandemic, are likely even more imbalanced as a result of the pandemic. However, Serrano posits that healthy organizations can actually make an impact on society for the better despite circumstances by citing Mintzberg and Azevedo (2012), who said, "The somebody who will do something about our problems has to be you, and us" (p. 11). This demonstrates the value of leading others with solidarity rather than hierarchy and division between groups, be it leaders, employees, or the community.

- A priori codes from the literature can include (a) the well-being of others, (b) working together collectively, and (c) concern for society.

### *Pure of Heart*

The Beatitude "blessed are the pure of heart" (Matthew 5:8, *English Standard Version*, 2001/2016) is when an individual has the ability to clear their heart of impurity. Wong (2019) explained that when one purifies their heart, they are resisting impurity of action; one's intent is examined before the behavior is exhibited. For example, Jesus proclaimed woe to the teachers and Pharisees who demonstrated hypocrisy in their actions and behaviors (Matthew 23:13–16, 23–32).

In his discussion of organizational traps, Argyris (2010) examined the workplace and what employees would like to see in the workplace that would empower them to work more effectively. Argyris added that inconsistencies in the actions of leaders will lead to consequences within the workplace. He added that this behavior is a type of trap that occurs in leadership that adversely impacts employees as a result of leaders denying their personal weaknesses while denying at the same time that they are denying it. Johnson (2012) added to this and stated that for leaders to overcome what could be potential inappropriate or unprofessional behavior, leaders must have both the courage and integrity to examine what is in their hearts.

- A priori codes from the literature can include (a) self-monitoring, (b) trustworthiness, (c) self-awareness, and (d) emotional maturity.

### *Merciful*

It is commonly stated that when an individual is merciful, they will be shown mercy. The Beatitude "blessed are the merciful" (Matthew 5:7) exemplifies the value of this action and aligns with Credle's (2022) and Serrano's (2022a, b) principles regarding how leaders and organizations effectively communicate. Hackman and Johnson (2013) referred to a study that examined the characteristics of high and low performing teams, and what factors contribute to satisfactory or unsatisfactory leadership. They found that leaders who exemplified employee styled leadership have a genuine interest in the well-being of their followers whether the person is on or off the job.

Hackman and Johnson (2013) explained that when leaders engage in this type of communication, they are focusing on the individual's emotions and personal needs and will recognize the employee's feelings, rather than unmerciful behaviors such as making harsh demands, interrupting, ignoring the employee's position or feelings. Johnson (2012) examines merciful behaviors demonstrated by leaders as a type of empathic listening which encompasses being understanding and perceptive regarding another individual. In organizations, unmerciful behaviors by leadership can lead to distrust by employees, impact employee wellness, create workplace stress, and demonstrate a greater leader concern for items such as profits and sales, rather than that which is humane for the followers within the organization (Eisenberg et al., 2017) sacrificing their cares and concerns.

Jesus demonstrated merciful behavior in Matthew 8:5–8 when an officer came to Jesus seeking healing for his servant, but stated he was not worthy of Jesus going to his home to do so. Jesus also said he had a desire for mercy and not sacrifice (Matthew 9:13). Jesus was impressed by the officer realizing that he too was a servant of another despite his leadership (Matthew 8:9–10). Jesus healed the servant within that same hour (Matthew 8:13). Jesus listened to the officer and respected his spoken concerns, appeal, and faith. As this alignment demonstrates, mercy can be seen as a New Testament organizational spirituality concept.

- A priori codes from the literature can include (a) effective communication, (b) self-awareness, (c) trustworthiness, (d) listening, and (e) empathy.

### *Hunger and Thirst for Righteousness*

In Quelch and Jocz's (2008) book about marketing, they discussed socially good and socially bad behavior regarding marketing techniques. These techniques are used by media executives, social commentators, and many others in both corporate and nonprofit settings. They examined how there is a societal perspective to marketing that emphasizes consumer welfare, and that marketing can be a beneficial technique used to help customers improve their well-being (p. 7). While profit can come from business, it behooves the organization to maintain a good reputation and have a long-term interest to treat consumers well, rather than behaving like a "bad actor" (p. 10), using marketing for materialism and gains taking advantage of consumers rather than promoting the notion of the greater good.

The Beatitude "blessed are those who hunger and thirst for righteousness" (Matthew 5:6) embodies a personal and outward goal. While Jesus instructs his disciples to serve the widows and orphans, he also warns them to be "unstained" from the world (James 1:27). His disciples are encouraged to seek righteousness, as this will keep them upright in their attitudes and behavior and not become conceited or proud as a result of serving the greater good. The goal is to empower and serve those in need for the benefit of their greater well-being.

- A priori codes from the literature can include (a) well-being, (b) greater good, (c) empowerment, and (d) serving.

### *Peacemakers*

Yukl (2013) stated that there needs to be more studies regarding peacemaking in the workplace. Tatone and Huizing (2017) examined peacemaking and concluded that followers wondered how they could be peacemakers within their organization but were challenged by not having the same background or position as their leader. They concluded that when leaders and followers have a respectful and committed working relationship with one another that includes empowerment and fellowship, peace would naturally expand within the organization. Tatone (2019) took a somewhat similar approach when investigating the behaviors of peace leaders and found that peace leaders place value on solidarity and having a mutual relationship with followers. This aligns with the Beatitude

"blessed are the peacemakers" (Matthew 5:9) as peacemakers aim to resolve discord, promote harmony, and reconcile division. Brewer et al. (2010) argued that religious organizations can make a difference in peacemaking as they have the ability to promote trustworthiness and relationship building. Pranis (2015) examined peacemaking circles (similar to the concept of the fire circle) and found when done in the workplace, opportunities are created for employees to create support systems as well as engage in honest conversation and conflict resolution.

- A priori codes from the literature can include (a) effective communication, (b) organizational effectiveness, (c) civility, and (d) conflict management.

### *Peace Leadership*

Peace leadership is a concept that fits with Credle's (2022) principles regarding leaders being able to effectively communicate, build unification, and address concerns of followers during a crisis as well as Serrano's (2022a, b) principles regarding leaders being able to communicate effectively, build solidarity, and demonstrate concern for the greater good. Tatone (2019) stated that peace leaders effectively communicate, value solidarity, work with followers to bring resolution during a crisis, and have concern for the greater good (p. 131). Additionally, a peace leader has the "unique ability to work collectively with other leaders and followers who may be different or think differently from themselves for the sake of the greater good" (Tatone, 2019, p. 130).

The connection of these attributes in the workplace is important for New Testament organizational spirituality as Peter was clear in warning individuals to be mindful that a crisis can be emerging around the corner at any time, while also being mindful that others will experience like challenges (1 Peter 5,8–9). As a result of leaders and followers working collectively together, not only can resolution emerge when there is a crisis, the crisis may be averted in the first place (Argyris, 2010; Boin, et al., 2017; Tatone, 2019).

- A priori codes from the literature can include (a) greater good, (b) workplace wellness, and (c) conflict management.

### *Servant Leadership*

Greenleaf (1970) said that a servant leader is one that aspires to serve first and then lead. Spears (1998) took a closer look at Greenleaf's work and communicated the attributes to be listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of others, and building community. In recent years, van Dierendonck and Nuijten (2011) put together insights relating to servant leadership from literature reviewed that included empowerment, accountability, standing back, humility, authenticity, courage, interpersonal acceptance, and stewardship. And finally, Patterson (2009) identified seven virtues to describe servant leadership which included agape love, humility, altruism, trust, vision, empowerment, and service. Patterson (2009) also stated that servant leadership "is a concept as old as time, and yet it remains as unpalatable to some people today as it has since the beginning" (p. 40).

Wassenaar and Pearce (2012) explored the nature of shared leadership and explained that shared leadership occurs when the role of the leader goes beyond the leader's hands and instead encompasses others in empowering ways. Sendjaya (2010) examined this phenomenon through the lenses of servant leadership and described it as having covenantal relationships with others. He added that, when these relationships exist, individuals share common values, mutual trust, mutual commitment, and concern for the other party. These concepts all tie in well with the literature concepts presented and how leaders desire to empower and show concern for employees and the organizational climate.

- A priori codes from the literature can include (a) serving, (b) personal character, (c) personal growth, and (d) employee well-being.

### *Participative Leadership*

Participative leadership demonstrates continuity with the principles and literature review as this type of leadership style demonstrates a democratic approach rather than a hierarchical approach as managers will work with employees together to make decisions that address issues and challenges in the workplace (Yukl, 2013). Sometimes referred to as empowering leadership or democratic leadership (Yukl, 2013) the outcome of participative leadership creates a deeper and longer-lasting relationship with employees, as this creates value for the employee (Rok, 2009) as it allows the

subordinate to have the sense of having influence over decisions that will have an impact on them (Yukl, 2013). This type of empowerment aligns with Credle's (2022) and Serrano's (2022a, b) principles regarding leaders building trust between manager and employee.

- A priori codes from the literature can include (a) trust and (b) decision-making.

### *Psychological Empowerment*

Ergeneli et al. (2007) conducted a study on 220 bank managers and found there is a relationship between cognition-based trust in immediate managers and psychological empowerment (p. 41). They explained that psychological empowerment is largely responsible for organizational effectiveness, and this ultimately leads to improved personal empowerment of employees which results in better decision making, problem prevention, and better customer satisfaction.

Similar to this, Joo et al. (2022) collected data from 633 employees from a global auto company to examine the effects of organizational trust with empowering leadership to better help human resources and organizational development professionals develop empowering leaders so that trustworthy organizational cultures could be created. Adding to this, Yilmaz and Vatansever (2021) looked at the relationship between psychological empowerment, organizational trust, and employee motivation. They found that when employees feel empowered, this stems from the employee receiving power from their manager, leaving the employee free to make decisions and exhibit behaviors that are consistent with having trust in the organization. Yilmaz and Vatansever posited that greater customer satisfaction will result due to employees feeling valued which will result in a competitive advantage for the organization. According to these studies, leaders who are psychologically empowering demonstrate trustworthiness, which is in alignment with the principles.

- A priori codes from the literature can include (a) trust and (b) empowerment.

### *Emotional Intelligence*

Holford (2020) examined emotional intelligence (EI) leadership practice of pastoral leaders to examine the decline in church attendance, particularly as it correlates with COVID-19 shutdowns. In Holford's study, he explained that Gardner (1983) identified individuals as having multiple intelligences and was the first to introduce the concept of emotional intelligence. Holford added that Gardner argued intelligence as "a human intellectual competence that must entail a set of skills of problem-solving—enabling the individual to resolve genuine problems or difficulties he encounters, and, when appropriate, to create an effective product" (Gardner, 1983, p. 64, as cited in Holford, 2020, p. 45). Cui (2021) examined the role EI takes in the workplace and identified EI as the capacity in which an individual understands his or her own emotional responses when the person interacts with others. In his study, Cui examines tasks between managers, leaders, and subordinates to observe performance. The impact EI has between individuals is supported by Winston and Hartsfield's (2004) study on similarities of EI and other leadership styles such as servant leadership. In that study, Winston reviewed a vast amount of EI literature that describes EI as being a cognitive process and one that is observed pending how an individual expresses themselves around others and in particular situations.

- A priori codes from the literature can include (a) emotional behavior, (b) self-monitoring, and (c) employee well-being.

### *Crisis Management*

When a crisis occurs, it has the ability to shatter peace and order (Boin et al., 2017). According to Boin et al. (2017) "[Crises] arrive as 'rude surprises' and 'inconvenient truths' wreaking havoc and destroying the legitimacy of public institutions" (p. 3). Boin et al. described crises to include adverse situations such as natural disasters, financial collapse, cyber-attacks, terrorism, mass revolts, geopolitical calamities, and new pandemics. They added that a crisis occurs "when members of a social system sense that the core values or life sustaining features of a system have come under threat" (Boin et al., 2017, p. 5).

During the Israeli sixth-century crisis of exile, Daniel was faced with daunting and complex circumstances. As a leader, "Daniel had to find the

strength to face an abusive political system where people were experiencing death and destruction as well as living in oppressive disarray" (Tatone, 2020, p. 20). In doing so, Daniel experienced a personal growth process that enabled him to become an ambassador for the Judeans who were in Babylonian captivity (Tatone, 2020). Daniel demonstrated concern for the Judeans and by doing so was therefore able to act on behalf of the people during this harrowing ordeal.

Boin et al. (2017) observed that when citizens evaluate potential candidates for office, they are not typically thinking about how well the candidate will or will not have concern for them should a crisis occur. Standardly, citizens consider other topics, such as the economy, taxes, job opportunities, or healthcare (Tatone, 2017). However, when a crisis occurs, a leader must be able to "implement the steps necessary to protect [citizens] from th[e] tumultuous event" (Morrow, 2020, p. 95), Daniel was not initially seeking to be in any specific kind of leadership role. In Daniel 1:4–6, it is written that Daniel was reckoned by King Nebuchadnezzar as a nobleman, a youth without blemish, handsome, and skilled, so his life was spared. Consequently, although not yet known, the Judeans were given someone who would care about them and be able to speak on their behalf during the Israeli crisis (Tatone, 2020). The above literature connects both Credle's (2022) and Serrano's (2022a, b) principles that leaders will show concern for their followers during a crisis.

- A priori codes from the literature can include (a) concern for followers, (b) greater good, and (c) trust.

### *Summary of the Literature*

According to the literature, the following a priori codes are implied:

- well-being of others
- working together collectively
- concern for society
- self-monitoring (2)
- trustworthiness (2)
- self-awareness (2)
- emotional maturity
- effective communication (2)
- listening

- empathy
- well-being
- greater good (3)
- empowerment (2)
- serving (2)
- organizational effectiveness
- civility
- conflict management (2)
- workplace wellness
- personal character
- personal growth
- employee well-being (2)
- trust (3)
- decision-making
- emotional behavior
- concern for followers

### *Interview Questions*

The interview questions were based on the three research questions and were slightly modified as needed to fit the eight principles within each research question.

RQ1: How is the principle evident in the participant's organization?

- How is solidarity demonstrated by leader(s) in your organization?
- How is effective communication demonstrated by leader(s) in your organization?
- How is trustworthiness demonstrated by leader(s) in your organization?
- How is emotional maturity apparent by leader(s) in your organization?
- How is the community embraced by leader(s) in your organization?
- How is concern for the greater good demonstrated by leader(s) in your organization?
- How is peacemaking behavior demonstrated by leader(s) in your organization?
- How is concern for followers demonstrated by leader(s) in your organization during a crisis?

RQ2: What is the benefit/outcome of the use of the principle?

- What is the benefit/outcome when a leader(s) displays solidarity?
- What is the benefit/outcome when a leader(s) displays effective communication?
- What is the benefit/outcome when a leader(s) displays trustworthiness?
- What is the benefit/outcome when a leader(s) displays emotional maturity?
- What is the benefit/outcome when a leader(s) embraces the community?
- What is the benefit/outcome when a leader(s) displays concern for the greater good?
- What is the benefit/outcome when a leader(s) displays peacemaking behavior?
- What is the benefit/outcome when a leader(s) displays concern for followers during a crisis?

RQ3: Why is the benefit/outcome useful for the employees' well-being and the overall health of the organization?

- Why is the benefit/outcome of solidarity useful for employees' well-being and overall health of the organization?
- Why is the benefit/outcome of effective communication useful for employees' well-being and overall health of the organization?
- Why is the benefit/outcome of trustworthiness useful for employees' well-being and overall health of the organization?
- Why is the benefit/outcome of emotional maturity useful for employees' well-being and overall health of the organization?
- Why is the benefit/outcome of embracing the community useful for employees' well-being and overall health of the organization?
- Why is the benefit/outcome of having concern for the greater good useful for employees' well-being and overall health of the organization?
- Why is the benefit/outcome of peacemaking behavior useful for employees' well-being and overall health of the organization?
- Why is the benefit/outcome of concern for followers during a crisis useful for employees' well-being and overall health of the organization?

## Methods and Procedures

Please see chapter "Preface" for the Methods and Procedures content that applies to all of the studies in this book.

### *Discussion*

The purpose of this study was to conduct empirical research using bounded case study research methods in order to examine the organizational principles developed by Credle's (2022) and Serrano's (2022a, b) studies from the perspective of leaders and managers in contemporary organizations. As stated in the introduction section, I was able to create a list of suggested scale-development items to be used by Phase 3 researchers from this data. In the discussion section I present the answers to the three research questions as well as present the findings to both scholarly and partitioner literature. In addition, I explain the value of findings of Phase 2 of the New Testament organizational spirituality research project and a restatement of the scale-development items to be used by Phase 3 researchers.

*Answer to Research Question 1*
The first research question 1 explored was: "How is each principle evident in the participant's organization?" The themes for the eight principles were:
Principle 1—Leaders demonstrate solidarity.

- Cooperation
- Mutual vision

Principle 2—Leaders demonstrate effective communication.

- Nonverbal communication methods
- Verbal communication methods
- Reliable communication

Principle 3—Leaders demonstrate trustworthiness.

- Diplomatic
- Values centered

Principle 4—Leaders exhibit emotional maturity.

- Self-awareness
- Confidence

Principle 5—Leaders embrace the community.

- Societal values
- Togetherness

Principle 6—Leaders have concern for the greater good.

- Mindfulness
- Social awareness

Principle 7—Leaders embody peacemaking behaviors.

- Working together
- Shared power

Principle 8—Leaders have concern for followers during a crisis.

- Shared benefits
- Applied principles
- Regards for welfare of others

The answer for research question 1 is that onlookers should be able to observe evidence of cohesion with one another that includes not only among employees and leaders, but also among community members and stakeholders alike. Leaders of organizations should aim to engage in authentic and genuine communication with their team and the communities in which they serve as well as the stakeholders who invest in the organization to optimize cooperation and collaboration efforts rather than merely compromise. As a result, this will build not only organizational effectiveness, but employee and stakeholder trust that results from leaders being mindful of their power and sharing that power with others who are committing to the organization and investing in it. This is aligned with Jesus' statement in John 15:15 which exemplifies balance of power from being hierarchical to shared:

No longer do I call you servants for a servant does not know what his master is doing, but I have called you friends, for all that I have learned from the father I have made known to you.

The answer to research question 1 continues that the onlookers should also see that the leaders embark on personal growth and development initiatives that help them to further develop their understanding of themselves, that would include professional areas such as methods of communication be it face-to-face, written, or electronic; conflict resolution; decision-making; problem-solving and personal exercises such as reflection, journaling, and/or prayer to help them monitor their own thoughts and feelings, especially when having to deal with various challenges. For example, some participants mentioned that challenges were brought on by the COVID-19 pandemic. Additionally, the organization would provide employees with various trainings to help them grow professionally and personally.

Lastly, the onlookers should also see a set of guiding principles that the organization applies as a set of standards to be followed despite whomever may be in the leadership roles. This could be reflected in the organization's mission and vision statements as well as its policies and employee contracts so that individuals understand the organization's purpose and their roles; be it leader or employee. These guiding principles would help to hold both leaders and employees accountable while also supporting them as necessary should an issue arise that would need to be addressed. As a result, greater cohesion exists among members, and this benefits the community members and stakeholders as a result.

*Answer to Research Question 2*
The themes from the eight principles condensed into the following four themes:

- Employee satisfaction
- Psychological empowerment
- Effective leadership
- Organizational effectiveness

The answer to research question 2 is that the principles provide benefits to employee satisfaction, psychological empowerment, effective leadership, and organizational effectiveness.

*Answer to Research Question 3*

The themes from the eight principles condensed into the following two themes:

- Facilitates organizational performance
- Fosters positive relationships among employees, community members, and leaders

The answer to research question 3 is that the benefits facilitate organizational performance and foster positive relationships among employees, community members, and leaders. The statements by the interviewees for research questions 2 and 3 showed some overlap, as the participants would reiterate what they stated in earlier questions and then build upon their response from there.

## Value of the Findings to the Scholarly Research

The findings of this chapter offer a contribution of empirical data that scholars can utilize to further their understanding of the New Testament-based organizational spirituality concept in which they can use to better develop this concept. As a result, this provides empirical evidence that scholars can use for further development as well as overall understanding of the New Testament-based organizational spirituality concept.

Additionally, of the 37 a priori codes garnered from the review of the literature, all were found in the analysis of the transcripts. This helps support the existence of the eight principles in the contemporary leadership and organizational studies literature.

## Value of the Findings to the Practitioner Literature

The findings from this chapter not only provide additional clarity from Credle's (2022) and Serrano's (2022a, b) findings, but these findings are also beneficial to organizations as they will help to inform leaders and employees about behaviors that are favorable and should be encouraged by organizations. Moreover, these findings can provide material for consulting and training programs for both leader development and employee training and development. This is particularly beneficial for developing leaders and employees who are biblically based. In addition, the findings

also offer valuable information that can benefit communities that the organizations engage with as well as the stakeholders who invest in them.

### *Value of the Findings to the New Testament Organizational Leadership Study*

The conclusions from this chapter result in being able to provide data that will be used to assist with developing the base for Phase 3, in which scholarly researchers will use the analysis to determine the various dimensions of the concept of the New Testament spirituality concept. These findings have not been unearthed to the level, intent, and scale as Phase 2 of this project provides. As a result, this provides raw material that will be extremely beneficial for the follow-up research in Phase 3, which will include validity and reliability test with inferential studies to demonstrate the scales' reliability to other organizational variables. This will add information that can be used by scholars and practitioners alike.

### *Scale-Development Item Pool*

The following 16 scale-development items listed at the end of the research question 1 section are shown below, categorized by the five dimensions from Serrano's (2022a, b) Phase 1 summary chapter:

Theme 1: New Testament organizational spirituality produces healthy communities.

- My leader/organizational leaders demonstrate care and concern for society.
- My leader/organization demonstrates an awareness of humanity.

Theme 2: New Testament organizational spirituality is service oriented.

- My leader/organizational leaders demonstrate a focus on others rather than a focus on self.
- My leader/organization demonstrates working with collectively with others.
- My leader/organization demonstrates giving assistance to others during a crisis.
- My leader/organizational leaders demonstrate attentiveness toward others during a crisis.

- My leader/organizational leaders demonstrate sender/receiver awareness of different communication methods.

Theme 3: New Testament organizational spirituality is future focused.

- My leader/organization demonstrates confidence investing in their employees.

Theme 4: New Testament organizational spirituality is values centric.

- My leader/organizational leaders demonstrate self-monitoring behavior.
- My leader/organization demonstrates working together cooperatively with each other.
- My leader/organizational leaders demonstrate singleness of purpose in their decisions and actions.
- My leader/organization demonstrates authentic communication.
- My leader/organizational leaders demonstrate cooperation and harmony with employees.

Theme 5: New Testament organizational spirituality is biblically spiritual.

- My leader/organization demonstrates accountable behaviors.
- My leader/organization demonstrates mutual respect.
- My leader/organizational leaders demonstrate ethical values.

The 16 scale-development items produced in this study align with Serrano's five themes. These 16 items will be added to the item pool developed by all 12 researchers in this Phase 2 of the New Testament-based organizational spirituality concept research project.

## Conclusion

This study consisted of seven participants who were either leaders and managers who practiced all eight principles or employees who reported to leaders and managers who practiced most, if not all, of these principles within their respective organizations. Each participant was asked 24 questions and this data was coded using qualitative methods to interpret the

data. The study's findings are beneficial as they will be used toward the development of an operationalized definition and scale development to measure the New Testament-based organizational spirituality concept. As a result, these findings will benefit by helping both scholars and practitioners to understand ways the eight principles contribute toward organizations, leaders, and employees as well as community members, and stakeholders, which gives this study its unique appeal.

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# Playing the Long Game: A Dimension of Organizational Spirituality

*Heidi R. Ventura*

## Introduction

In this chapter I provide continued examination of the principles regarding organizational maturity (Gregory, 2022) and leader vulnerability (May & Henson, 2022) which Gregory and May and Henson developed in their respective exegetical analyses of organizational spirituality within two passages of the New Testament. This study extends those principles through qualitative methods involving theme analysis of the Phase 1 principles, literature review for the Phase 2 principles, and bounded case study for the Phase 2 principles. The conclusion of this chapter is a list of suggested scale-development items that can be tested in the creation of an instrument to measure New Testament-based organizational spirituality.

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## *Phase 1 Theme Analysis*

In his meta-analysis of the Phase 1 research project, Serrano (2022) noted that the principles found in Phase 1 fell into five themes:

Theme 1: New Testament organizational spirituality produces healthy communities.
Theme 2: New Testament organizational spirituality is service oriented.
Theme 3: New Testament organizational spirituality is future focused.
Theme 4: New Testament organizational spirituality is values centric.
Theme 5: New Testament organizational spirituality is biblically spiritual. (pp. 485–486).

Gregory's (2022) study on organizational maturity is relevant to the themes of (a) healthy communities, (b) future focused, and (c) values centric (Serrano, 2022, p. 487). May and Henson's (2022) study on leader vulnerability is relevant to the themes of (a) healthy communities, (b) service oriented, (c) future focused, (d) values centric, and (e) biblically spiritual (Serrano, 2022, p. 487).

Gregory (2022) examined the epistle of the Apostle Paul to the Philippians. This exhortation to the community of believers provides ten principles that can serve as a model for organizational maturity:

Principle 1: Organizations that desire to achieve organizational maturity that leads to sustainable and productive growth should foster an atmosphere of self-sacrifice, starting at the top of the company and permeating throughout (p. 260).
Principle 2: Organizations that desire to achieve organizational maturity that leads to sustainable and productive growth should foster an atmosphere of unity, where diversity of ideas and cultures are honored and sought (p. 262).
Principle 3: Organizations that desire to achieve organizational maturity that leads to sustainable and productive growth should foster an atmosphere of humility, which is inspired by the behavior and attitude of the company's leadership (p. 263).
Principle 4: Organizations that desire to achieve organizational maturity that leads to sustainable and productive growth should foster an atmosphere where the mission of the organization fuels and motivates the actions and behaviors of its members (p. 264).

Principle 5: Organizations that desire to achieve organizational maturity that leads to sustainable and productive growth should foster an atmosphere that encourages members to look and strive forward, embracing a victorious attitude (p. 265).

Principle 6: Organizations that desire to achieve organizational maturity that leads to sustainable and productive growth should foster an atmosphere where self-imposed disciplined behavior is encouraged, recognized, and honored (p. 266).

Principle 7: Organizations that desire to achieve organizational maturity that leads to sustainable and productive growth should foster an atmosphere where conflict is directly managed through intentionally implemented strategies that help members to unite in a shared organizational identity (p. 267).

Principle 8: Organizations that desire to achieve organizational maturity that leads to sustainable and productive growth should foster a positive emotional and mental atmosphere where members are purposeful and constructive in their thinking (p. 269).

Principle 9: Organizations that desire to achieve organizational maturity that leads to sustainable and productive growth should foster an atmosphere where members are encouraged and motivated to embrace a tenacious attitude of determination in all that they do (p. 270).

Principle 10: Organizations that desire to achieve organizational maturity that leads to sustainable and productive growth should foster an atmosphere where financial systems are in place to keep the mission and the money of the company aligned (p. 271).

May and Henson (2022) explored the account of Jesus's last evening with His disciples described in John 13:1–20, applying socio-rhetorical analysis through examining the five categories of (a) inner texture, (b) intertexture, (c) social and cultural texture, (d) ideological texture, and (e) sacred texture (Henson et al., 2020). The seven principles related to vulnerability that emerged from that exegetical analysis were:

Principle 1: Leaders are motivated by love to model transparency and authenticity (p. 66).

Principle 2: Leaders build trust when they demonstrate their vulnerability through modeling humility (p. 66).

Principle 3: Mutual vulnerability provides an environment in which leader-follower relationships are solidified (p. 70).

Principle 4: Organizations with cultures of vulnerability create trusting environments where risk-taking is encouraged (p. 77).

Principle 5: Organizations with cultures of vulnerability create environments of camaraderie and communication (p. 77).

Principle 6: Leaders who practice vulnerability recognize that leadership is strengthened through relationships (p. 83).

Principle 7: Vulnerable leaders must acknowledge their personal pain (p. 83).

Gregory (2022) and May and Henson (2022) have some overlap among their principles on organizational maturity and leader vulnerability. I conducted an analysis, finding conceptual similarities which are referenced by the authors' initials and the number of the relevant principle from their respective works:

Mission motivation: motivated by love (M&H1), mission fuels and motivates actions and behaviors (G4), look and strive forward (G5), victorious attitude (G5)

Intentionality: self-imposed disciplined behavior (G6), tenacious attitude of determination (G9), purposeful thinking (G8), intentionally implemented strategies (G7), financial systems for alignment of mission and money (G10)

Trust: building trust by modeling humility (M&H2), trusting environments where risk-taking is encouraged (M&H4), communication (M&H5), conflict is directly managed (G7), positive emotional and mental atmosphere (G8)

Mutuality: mutual vulnerability (M&H3), solidified leader-follower relationships (M&H3), camaraderie (M&H5), unity (G2), uniting in a shared organizational identity (G7)

Self-sacrifice: model transparency and authenticity (M&H1), risk-taking is encouraged (M&H4), leaders acknowledge their personal pain (M&H7), self-sacrifice starting at the top and permeating throughout (G1), humility inspired by the behavior and attitude of leaders (G3), self-imposed disciplined behavior (G6)

Discernment: recognition that leadership is strengthened through relationships (M&H6), leaders acknowledge their personal pain (M&H7), diversity of ideas and cultures are honored and sought (G2), constructive thinking (G8)

### *Phase 2 Principles*

Consequently, the following principles are used in this study:

Principle 1: Leaders demonstrate mission motivation.
Principle 2: Leaders demonstrate intentionality.
Principle 3: Leaders foster trust.
Principle 4: Leaders foster mutuality.
Principle 5: Leaders practice self-sacrifice.
Principles 6: Leaders practice discernment.

Principles 1, 4, and 5 are like the following Fruit of the Spirit from Galatians 5: (a) faithfulness, (b) love, (c) peace, and (d) self-control. Principles 4 and 5 have similarities to kenotic leadership. Principles 1, 3, 4, and 6 have similarities to authentic leadership. Principles 2–5 have similarities to the concept of accountability. Principle 2 has overlap with the concept of resiliency. Principle 3 is the concept of trust. Principle 6 is the concept of discernment. The literature section presents the four identified Fruit of the Spirit and the six contemporary theories as a conceptual base for this instrumental bounded case study.

## Literature

In this section, I present each of the identified Fruit of the Spirit: (a) love, (b) faithfulness, (c) peace, and (d) self-control; and the six contemporary theories: (a) kenotic leadership, (b) authentic leadership, (c) accountability, (d) resiliency, (e) trust, and (f) discernment that are related to the New Testament-based organizational leadership principles on organizational maturity and leader vulnerability. These form the conceptual base for this instrumental bounded case study. In each theoretical subsection, I present a priori codes that emerged from the literature about one or more of the six principles that help collect data needed to address the following research questions:

(a) How is each principle evident in the organization?
(b) What is the benefit/outcome of each principle?
(c) Why is the benefit/outcome of each principle useful for the employees' well-being and the overall health of the organization?

*Love*

In May and Henson's (2022) review of the foot-washing pericope of John 13: 1–20, they describe a repetitive pattern demonstrating a focus on Jesus's love. This led to their first principle of leader vulnerability, "Leaders are motivated by love to model transparency and authenticity' (p. 66). In a similar manner, Barrale (2019) describes, "Christians must understand God through understanding His love; the love of God deeply penetrates the believers and through intimacy via the power of the Holy Spirit, properly motivates the believers to love God, love humans, and to make an impact on society" (p. 11).

Through the reversal of dyadic agreements and honor-shame cultural expectations, May and Henson (2022) show Jesus's prioritization of relationships through two additional principles. "Organizations with cultures of vulnerability create environments of camaraderie and communication" (p. 77) and "Leaders who practice vulnerability recognize that leadership is strengthened through relationships" (p. 83). Bocarnea et al. (2018) uses the three repeated professions of Peter's love with Jesus's call to action as an example of the reciprocity of the relationship.

Gregory (2022) also had a principle the emerged from the letter to the Philippians in helping them to mature into living for the larger purpose of fulfilling the Great Commission (Silva, 2005). Gregory states, "Organizations that desire to achieve organizational maturity that leads to sustainable and productive growth should foster an atmosphere where the mission of the organization fuels and motivates the actions and behaviors of its members" (p. 264).

In an examination of love and organizational leadership, Self (2009) performed intertexture analysis of I Corinthians 13 to propose themes by which Paul showed examples of love. Self (2009) then translated the context of those themes for loving leaders in contemporary organizations, each of which has a connection to the principles, theories, or concepts within this present research study:

> (a) create connections with followers, (b) passionately stand against wrong with honesty and compassion, (c) engender mutuality and community (d) respond naturally from the internalized Spirit of God, (e) authentically exemplify integrity of self, (f) demonstrate equal regard for self and others, (g) are inviting and accessible to all, (h) create dependable and sustainable individual results, (i) act from an authentic presence of incarnational love, and (j) offer a viable model for contemporary leadership. (p. iii)

In a case study of love-empowered leaders, Harper (2017) found seven themes associated with the presence and practice of love in leadership. Those relevant to this present study include trust, empowerment, wisdom, and perseverance. In an examination of servant leaders' perspectives on agape love, Williams (2019) found the essential principles mentioned most often included relevant concepts such as eternal love, humility, obedience, unconditional love, understanding, and selflessness.

From the literature on the concept of love, a priori codes included (a) vulnerability, (b) modeling, (c) transparency, (d) obedience, (e) intimacy/understanding, (f) proper motivation, (g) relationships, (h) communication, (i) transcendence, (j) reciprocity, (k) mission motivation, (k) obedience, (l) authenticity, and (m) understanding.

### *Faithfulness*

One of the references that May and Henson (2022) use to support, "Mutual vulnerability provides an environment in which leader-follower relationships are solidified" (p. 70), is the Christological Hymn from Philippians 2:5–11. In washing the disciple's feet, Jesus remained faithful in His obedience to the Father and in his humility in serving His followers.

Gregory (2022) introduces one of his principles with Paul's commendation of the Philippian church continued financial support in his journeys. Gregory states, "Organizations that desire to achieve organizational maturity that leads to sustainable and productive growth should foster an atmosphere where financial systems are in place to keep the mission and the money of the company aligned" (p. 271).

Bocarnea et al. (2018) describes the difficulty of translating the Greek concept from the New Testament into modern English, "Faithfulness in the New Testament is closely aligned with perseverance …. [It] is tied to a particular value or belief" (pp. 102–103).

A priori codes that emerged from this review of faithfulness included (a) relationship, (b) sustainable/productive growth, (c) alignment between mission and money, (d) perseverance, (e) value, (f) commitment, and (g) longevity.

### *Peace*

In the conglomerate of Jewish, Roman, and Greek cultures, John describes a point between conformity and revolution at which reformation may be

possible; May and Henson (2022) continue on to state, "Organizations with cultures of vulnerability create environments of camaraderie and communication" (p. 77).

Paul clearly urges that believers must see themselves as co-laborers, being reconciled to one another so that the eternal mission can continue. Gregory (2022) states, "Organizations that desire to achieve organizational maturity that leads to sustainable and productive growth should foster an atmosphere where conflict is directly managed through intentionally implemented strategies that help members to unite in a shared organizational identity" (p. 267).

Peace in the New Testament addresses the inward reconciliation with God that exudes to those around us (Fung, 1988). In their study on the Fruit of the Spirit, Bocarnea et al. (2018) discuss antecedents to this kind of peace: building trust, establishing respect, providing perceived support, and creating an atmosphere for collaboration. In a discussion of conflict reduction and peace multiplication, Boyer (2019) concludes that "a familylike environment encourages trust, which promotes decisions towards forgiveness, thus maintaining peace with subordinates and organizational leaders at every level" (p. 197).

A priori codes that emerged from this review of literature on peace in the New Testament included (a) vulnerability, (b) camaraderie/collaboration, (c) communication, (d) co-laborers, (e) reconciliation, (f) conflict management, (g) organizational identity, (h) trust, (i) respect, (j) support, (k) family, and (l) forgiveness.

### Self-control

Using his own circumstances as an example, Paul exhorts the Philippian church to embrace opposition and persecution; in like manner, Gregory (2022) describes, "Organizations that desire to achieve organizational maturity that leads to sustainable and productive growth should foster an atmosphere of self-sacrifice, starting at the top of the company and permeating throughout" (p. 260).

Paul exhorts the believers at Philippi not to live according to the flesh, but to mature into the faith through their mindset and behavior. Building on that foundation, Gregory (2022) states, "Organizations that desire to achieve organizational maturity that leads to sustainable and productive growth should foster an atmosphere where self-imposed disciplined behavior is encouraged, recognized, and honored" (p. 266).

In their survey of the concept self-control throughout the New Testament, Bocarnea et al. (2018) conclude it is a necessary component toward maturity. As defined by Ent et al. (2012), it is "the capacity for altering one's responses to make them consistent with social values and one's long-term goals" (p. 620), requiring goal-focused attention, approach motivation, and abstract thought.

In his writing on Sabbath, Selah, and fallow ground and its relevance to organizations, Winston (2019) discusses the cyclical aspect of work and rest that emerges from the New Testament. He concludes that both there should be three different times of rest: to cease striving for worship (Sabbath), to reflect on what has been recently accomplished (Selah), and to focus on deep rejuvenation (fallow ground).

In an integrative theory of self-control, Kotabe and Hofmann (2015) describe a timeline of pre-behavior to behavior. Relevant to this present study are several aspects of pre-behavior, including the activation component of higher order goals which "are often pursued intentionally and are associated with declarative expectations of long-term benefits" (p. 623) and the exertion component of control motivation which "may be partly determined by the strength of the higher order goal" (p. 625).

A priori codes that emerged from literature on self-control included (a) embracing opposition/persecution, (b) sustainable/productive growth, (c) leader example, (d) alignment of mindset and behavior, (e) discipline, (f) attention to goals, (g) motivation toward goal, (h) perspective taking, (i) cycle/season, (j) energy, and (k) rest.

### Kenotic Leadership

Kenotic leadership theory takes its name from the Greek word *kenosis* found in the Christological Hymn of Philippians 2:5–11. Paul describes Jesus as the ultimate model for Christian leaders, one who deliberately empties Himself, takes the posture of a servant, embraces humanity, practices humility, and acts in obedience (Bekker, 2011). Gregory (2022) states, "Organizations that desire to achieve organizational maturity that leads to sustainable and productive growth should foster an atmosphere of humility, which is inspired by the behavior and attitude of the company's leadership" (p. 263).

Paul was willing to relinquish his positions of power and authority to embrace opposition and persecution; likewise "organizations that desire to achieve organizational maturity that leads to sustainable and productive

growth should foster an atmosphere of self-sacrifice, starting at the top of the company and permeating throughout" (Gregory, 2022, p. 260).

In washing the disciples' feet, Jesus reversed the societal honor and shame expectations for the Church. May and Henson (2022) extrapolate, "Leaders build trust when they demonstrate their vulnerability through modeling humility" (p. 66). Jesus knelt and washed the feet of Judas, providing this loving service to him just before Judas left to betray Him. Considering this, May and Henson (2022) describe, "Vulnerable leaders must acknowledge their personal pain" (p. 83).

In her review of New Testament passages on this concept of emptying out, Ramirez (2020) concludes, "It can be understood the ultimate purpose of kenosis was always for the reconciliation of the relationship" (p. 128). This focus necessitates an awareness of others' needs and values with a loving investment in those to reconcile the relationship (Ramirez).

A priori codes that emerged from the literature on kenotic leadership theory included (a) vulnerability, (b) humility, (c) leader attitude/behavior, (d) trust, (e) personal pain, (f) reconciliation, and (g) relationships.

### *Authentic Leadership*

Jesus instructed the disciples to do the same foot washing for others; they would need "to depend on one another and regain cleanliness by washing each other after walking in the world" (May & Henson, 2022, p. 81). May and Henson continue, "Vulnerable leaders must acknowledge their personal pain" (p. 83).

Paul describes the importance of the members of the Philippian church in working together, despite their differences. Gregory (2022) extends that concept, "Organizations that desire to achieve organizational maturity that leads to sustainable and productive growth should foster an atmosphere of unity, where diversity of ideas and cultures are honored and sought" (p. 262).

Authentic leadership theory (Luthan & Avolio, 2003) emerged from discussions of authentic transformational versus pseudo-transformational leadership (Bass & Steidlmeier, 1999). Walumbwa et al. (2008) formalized the developmental model supported by positive psychological capacities and a positive ethical climate. Having four dimensions of self-awareness, internalized moral perspective, balanced processing, and relational transparency (Walumbwa et al.), authentic leadership has been shown to have many positive outcomes for leaders, followers, and organizations (Gardner

et al., 2011). For the followers, some outcomes relevant to this study are empowerment, trust in leadership, work engagement, and work happiness for the follower (Gardner). For the organization, some outcomes relevant to this study are financial performance and openness of organizational climate (Gardner).

A priori codes that emerged from a review of authentic leadership theory included (a) vulnerability, (b) mutual need, (c) relational confession, (d) unity, (e) diversity of ideas/cultures, (f) positive ethical climate, (g) self-awareness, (h) internalized moral perspective, (i) balanced processing, (j) relational transparency, (k) empowerment, (l) trust in leadership, (m) work engagement, (n) work happiness, (o) financial performance, and (p) openness of organizational climate.

### *Accountability*

Focusing on the vulnerability of Jesus in washing His disciples' feet, May and Henson (2022) describe, "Leaders are motivated by love to model transparency and authenticity" (p. 66).

Paul exhorted the believers at Philippi to seriously consider their heavenly citizenship, viewing it as the reality from which to understand their lives. Building on that, Gregory (2022) states, "Organizations that desire to achieve organizational maturity that leads to sustainable and productive growth should foster an atmosphere where self-imposed disciplined behavior is encouraged, recognized, and honored" (p. 262).

Financial systems structured for honesty and accountability (Pfeffer & Sutton, 2006) are integral to organizational maturity. Gregory (2022) describes, "Organizations that desire to achieve organizational maturity that leads to sustainable and productive growth should foster an atmosphere where financial systems are in place to keep the mission and the money of the company aligned" (p. 271).

In a qualitative study of senior-level organizational leaders, Eilam-Shamir and Shamir (2013) found the most common denominator to be leaders' accomplishment orientation, demonstrated by "setting goals, assuming responsibilities, pursuing their goals, attaining them and setting new goals" (p. 97). They also discovered a theme of social courage with a central element of readiness to engage in conflict (Eilam-Shamir & Shamir).

Wood and Winston (2005) conceptualized accountability as having three dimensions: responsibility, openness, and answerability. Frederick

et al. (2016) studied these dimensions further and found significant cor-
relation between openness and authentic leadership. Leader accountability
seems to be related to trust and impact "employee perceptions such as
satisfaction, team performance, corporate profitability, and general leader
effectiveness" (Wood & Ventura, 2021).

A priori codes that emerged from literature on the concept of account-
ability included (a) motivation, (b) transparency, (c) authenticity, (d) real-
ity, (e) sustainable/productive growth, (f) disciplined behavior, (g)
financial system structure, (h) honesty, (i) alignment of mission and
money, (j) achievement orientation, (k) social courage, (l) readiness to
engage in conflict, (m) responsibility, (n) openness, (o) answerability, (p)
trust, (q) employee satisfaction, (r) employee team performance, (s) prof-
itability, and (t) leader effectiveness.

### *Resiliency*

Vulnerability demonstrates great strength. Ito and Bligh (2016) define it
as a "subjective perception of uncertainty, risk, and insecurity" (p. 67)
Building on that definition, May and Henson (2022) assert, "Organizations
with cultures of vulnerability create trusting environments where risk-
taking is encouraged" (p. 77).

Paul urges the believers in Philippi to continue to look and move for-
ward, embracing the mission of the Great Commission. Elaborating on
that concept, Gregory (2022) states, "Organizations that desire to achieve
organizational maturity that leads to sustainable and productive growth
should foster an atmosphere that encourages members to look and strive
forward, embracing a victorious attitude" (p. 265).

Despite opposition, Paul exhorts the Philippians to be steadfast in ful-
filling its mission; Gregory (2022) extrapolates, "Organizations that desire
to achieve organizational maturity that leads to sustainable and productive
growth should foster an atmosphere where members are encouraged and
motivated to embrace a tenacious attitude of determination in all that they
do" (p. 270).

Resiliency must occur at multiple levels (Youssef & Luthans, 2005);
therefore, "both organizational and individual level resiliency need to be,
and can be, proactively developed" (p. 337). Building on Duckworth's
(2016) concept of grit, Firestone (2020) advocates that leaders proactively
develop organizational grit through helping each employee connect to the

mission, practice positive communication, and considering long-term impact.

In their conceptualization of team resilience, Gucciardi et al. (2018) state nine propositions. Key concepts that relate to the context of this present study include deployment of human capital for adverse situations; behavioral, effective, and cognitive coordination; group norms; team identification; collective experiences, and shared perception of capability to hard adversity (Gucciardi et al.).

In a case study on organizational maturity, Stachowiak and Pawlyszyn (2021) review existing organizational resilience models and conceptualize 12 features among four aspects. The concepts that are relevant to this present study include the ability to perceive and forecast, flexibility, and the "ability to seize opportunities and change them for the benefit of the enterprise" (p. 13).

A priori codes that emerged from a review of resiliency literature included (a) vulnerability, (b) risk-taking, (c) sustainable/productive growth, (d) forward movement, (e) victorious mindset, (f) steadfastness, (g) tenacious attitude of determination, (h) withstanding/recovery from challenges, (i) grit, (j) connection to the mission, (k) positive communication, (l) long-term thinking, (m) coordination, (n) group norms, (o) team identification, (p) confidence, (q) discernment, and (r) seizing opportunities.

### Trust

In humbling Himself for His disciples, Jesus demonstrated vulnerability which builds trust (Nienaber et al., 2015). Building on that element, May and Henson (2022) assert, "Leaders build trust when they demonstrate their vulnerability through modeling humility" (p. 66).

When Peter challenged Jesus's attempt to wash his feet, Jesus responded that such was necessary for Peter to have any share of Him. Peter immediately trusted and submitted. May and Henson (2022) describe, "Organizations with cultures of vulnerability create trusting environments where risk-taking is encouraged" (p. 77).

The development of trust leads to unity in accomplishing goals and fulfilling mission (Kujala et al., 2016). From this foundation, Gregory (2022) describes, "Organizations that desire to achieve organizational maturity that leads to sustainable and productive growth should foster an

atmosphere of unity, where diversity of ideas and cultures are honored and sought" (p. 262).

In his summary of the development and proliferation of trust through the Scriptures and contemporary literature, Boyer (2019) names the themes of "vulnerability, sharing time together, and honesty" (p. 160). Sharing time together is one way of reaching intimacy in relationships. Along the same line, Feitosa et al. (2020) conducted a meta-analysis of team trust and lament that not enough attention has been given to the tenure of a team as it relates to trust. They state, "It is not uncommon for relationships of constructs in organizations to require time to stabilize and display complex configurations" (p. 491).

In another meta-analysis of team trust, Morrissette and Kisamore (2020) found that decision-making teams had the strongest relationship between team trust and team performance. They speculate that "quality of information and quantity of communication" may "inherently foster trust" (p. 294).

A priori codes that emerged from literature on trust included (a) vulnerability, (b) modeling humility, (c) risk-taking, (d) submission, (e) unity, (f) diversity of ideas/cultures, (g) sharing time together, (h) honesty, (i) quality of information (openness), and (j) repeated communication.

### *Discernment*

Paul urged the believers in Philippi to focus their thoughts on God in prayer and thanksgiving, knowing that He would lead them into maturity and fulfill His mission. Gregory (2022) "Organizations that desire to achieve organizational maturity that leads to sustainable and productive growth should foster a positive emotional and mental atmosphere where members are purposeful and constructive in their thinking" (p. 269).

In his discussion of moving from personal history to missional destiny, Boyd (2020) uses the analogy of puzzle assembly in gathering, sorting, and connecting the pieces of life. In this analogy, he builds on Clark's (2008) levels of expertise which include concepts such as practice, knowledge, perspective-taking, innovation, creativity, and diversity. Boyd concludes, "Leaders do not have all the answers, they simply chose [*sic*] to ask themselves and others questions that lead to discovery" (p. 88).

Mizzell (2020) summarizes Ananias's interaction with God about visiting Saul of Tarsus, saying that leaders "are discerning; having the ability to not only hear the voice of God but positioned to respond to His voice."

Mizzell suggests concepts that support that discernment, such as engaging in variety of experiences, being self-aware, developing relationships, and envisioning the future.

Traüffer et al. (2013) conceptualized discernment practices in three factors: courage, intuition, and faith. The concepts within these factors that are relevant to this present study include willingness to accept uncertainty, innovation, seeing possibilities, understanding of one's own emotions, and use of faith values for guidance.

In a review of research and writing on discernment as applied to management and organizations, Miller (2020) discusses the need for self-control in the present culture "for centering on God, rather than oneself" (p. 392), exercising the virtues of love and trust. In addition to conventional criteria for team performance, Miller suggests criteria such as participants' self-awareness and quality of interpersonal relationships.

A priori codes that emerged from a review of discernment literature included (a) positivity, (b) purposeful/constructive thinking, (c) practice, (d) perspective-taking, (e) innovation, (f) innovation, (g) creativity, (h) diversity of experiences and voices, (i) self-awareness, (j) relationships, (k) future visioning and possibilities, (l) willingness to accept uncertainties, (m) faith values for guidance, (n) self-control, (o) love, and (p) trust.

### *Summary of the Literature*

In summary, the literature implies the following possible a priori codes:

- achievement orientation
- alignment of mission and money
- alignment of mindset and behavior
- answerability
- attention to goals
- authenticity
- balanced processing
- camaraderie/collaboration/co-laborers
- commitment
- communication
- confidence
- conflict management
- connection to the mission
- coordination

- creativity
- cycle/season
- discernment
- discipline
- diversity
- embracing opposition/persecution
- employee satisfaction
- employee team performance
- empowerment
- energy
- faith values for guidance
- family
- financial performance
- financial system structure
- forgiveness
- forward movement
- future visioning and possibilities/long-term thinking
- grit/resilience
- group norms
- honesty
- humility
- innovation
- internalized moral perspective
- intimacy
- leader attitude/behavior
- leader effectiveness
- leader example
- longevity
- love
- mission motivation
- modeling
- motivation
- mutual need
- obedience
- openness
- organizational identity
- perseverance
- personal pain

- perspective taking
- positive ethical climate
- positivity
- practice
- profitability
- proper motivation
- purposeful/constructive thinking
- readiness to engage in conflict
- reality
- reciprocity
- reconciliation
- relational confession
- relational transparency
- relationships
- respect
- responsibility
- rest
- risk-taking
- seizing opportunities
- self-awareness
- self-control
- sharing time together
- social courage
- steadfastness
- submission
- support
- sustainable/productive growth
- team identification
- tenacious attitude of determination
- transcendence
- transparency
- trust
- trust in leadership
- unity
- understanding
- value
- victorious mindset
- vulnerability

- willingness to accept uncertainties,
- withstanding/recovery from challenges
- work engagement
- work happiness

## *Interview Questions*

The three research questions guide the focus of the interview prompts for each of the six principles:

- RQ1: How is each principle evident in the organization?
  – How have you seen mission motivation within your organization?
  – How have you seen intentionality practiced within your organization?
  – How have you seen trust practiced within your organization?
  – How have you seen mutuality practiced within your organization?
  – How have you seen self-sacrifice practiced within your organization?
  – How have you seen discernment practiced within your organization?
- RQ2: What is the benefit/outcome of each principle?
  – What are the benefits and outcomes of mission motivation?
  – What are the benefits and outcomes of intentionality?
  – What are the benefits and outcomes of trust?
  – What are the benefits and outcomes of mutuality?
  – What are the benefits and outcomes of self-sacrifice?
  – What are the benefits and outcomes of discernment?
- RQ3: Why is the benefit/outcome of each principle useful for the employees' well-being and the overall health of the organization?
  – What are the benefits and outcomes to employees' well-being and the overall health of the organization when mission motivation is present?
  – What are the benefits and outcomes to employees' well-being and the overall health of the organization when intentionality is practiced?

– What are the benefits and outcomes to employees' well-being and the overall health of the organization when trust is practiced?
– What are the benefits and outcomes to employees' well-being and the overall health of the organization when mutuality is practiced?
– What are the benefits and outcomes to employees' well-being and the overall health of the organization when self-sacrifice is practiced?
– What are the benefits and outcomes to employees' well-being and the overall health of the organization when discernment is practiced?

## METHODS AND PROCEDURES

Please see chapter "Preface" for the Methods and Procedures content that applies to all of the studies in this book.

### *Discussion*

This discussion section presents the answers to the three research questions, the value of the findings to the scholarly and the practitioner literature, the importance of this chapter to Phase 2 of the New Testament-based organizational spirituality concept research project, and a restatement of the scale-development items.

*Answer to Research Question 1*
Research question 1 asked, "How is each principle evident in the participant's organization?" The themes from the six principles were:
    Principle 1—Leaders demonstrate mission motivation.

- Expressing the mission at the organizational level
- Expressing the mission at the individual level
- Expressing the mission by example

Principle 2—Leaders demonstrate intentionality.

- Organizations/leaders nurturing culture
- Leaders nurturing individuals
- Leaders exemplifying healthy perspective of reality

Principle 3—Leaders foster trust.

- Organizations/leaders extending trust
- Employees' feeling of freedom
- Employees' feeling of security

Principle 4—Leaders foster mutuality.

- Organizations making structural decisions
- Leaders investing in an others' mindset

Principle 5—Leaders practice self-sacrifice.

- Practicing self-sacrifice by stepping up
- Practicing self-sacrifice by stepping back

Principle 6—Leaders practice discernment.

- Preparing for the practice of discernment
- Experimenting with the practice of discernment
- Contextualizing the practice of discernment

The answer to research question 1 is that observers should see evidence of leaders' exemplifying mission motivation through their own lives which necessitates permeable boundaries with other aspects of life, such as time investment, personal connections, and family interactions. Leaders should also express the mission regularly and mentor employees in perceiving how the mission is applicable to their own immediate work, long-term career, life goals, and eternal perspectives.

Regarding intentionality, observers should see evidence of organizations' and leaders' taking perspectives from an agrarian context. In nurturing culture, leaders take a long-term approach of what is best for organizational well-being. In nurturing individuals, leaders take a long-term approach of what is best for employee well-being which often extends to their careers, families, and communities. By recognizing the seasonal ebbs and flows, leaders provide a healthy perspective of reality and ensure that employees have opportunities for challenges to expand and grow and opportunities for rest and rejuvenation.

Observers should see evidence of organizations and leaders fostering trust. A key component to fostering trust is self-sacrifice in which

organization and leader should extend trust first. Employees have a sense of security in seeing the trust mindset being modeled, demonstrating that the mission is accomplished in collaboration. Employees will also have a sense of freedom in carrying out responsibilities and innovating for organizational well-being. Time spent together over an extended period provides the opportunities to foster trust.

Regarding mutuality, observers should see evidence of organizations' and leaders' making structural decisions that foster communication, regardless of position, department, or experience. Leaders invest in an others' mindset by hearing various perspectives and engaging in collaboration to determine the best ideas. A key component is to go beyond asking for perspectives to actually inviting disagreement.

Observers should see evidence of organizations and leaders practicing self-sacrifice through discerning what is necessary in the situation; sometimes the leader needs to step up and sometimes the leader needs to step back. An overarching aspect of this contextualization is understanding the industry, organizational, or cultural ebbs and flows. In a time of organizational growth, a leader must responsibly propel goals to their accomplishment. In a time of mentee growth, a leader must responsibly delegate or withdraw to allow for experiential learning or innovation.

Regarding discernment, observers should see evidence of organizations and leaders preparing for, experimenting with, and contextualizing the practice of discernment. Having a mindset to embrace uncertainties and innovate to challenges provides leaders and employees with positivity and engagement. Over time, this creates confidence and enhances creativity.

A thread that runs throughout the responses to these six principles of organizational maturity and leader vulnerability is longevity. Exemplifying mission motivation must be done consistently over time, and leaders must consider how the mission is applicable to employees across their earthly and eternal lives. Intentionality requires a long-term approach of nurturing well-being throughout organizational seasons. Trust is built during time invested together over an extended period of time. Mutuality requires employees observe healthy dialogue to the point at which they are willing to participate. Self-sacrifice is contextual, occurring in different ways based what is necessary for the well-being of the leader and the employees. Discernment is practiced experimentally, realizing that intuition is honed over time. To support organizational maturity and leader vulnerability, a leader must play the long game, recognizing that organizational spirituality is an investment across a lifetime with a view of eternity.

*Answer to Research Question 2*

The themes from the six principles condensed into the following two themes:

- Employee well-being
- Organizational well-being

The answer to research question 2 is that the principles provide benefits to employee well-being and organizational well-being.

*Answer to Research Question 3*

The themes from the six principles condensed into the following two themes:

- Improves the employee
- Improves the organization

The answer to research question 3 is that the benefits improve the employees and the organization. The answers to research questions 2 and 3 overlap. This was evident in the interviews as participants found it difficult to discuss research question 3 without referencing previously made comments about research question 2.

## Value of the Findings to the Scholarly Research

The findings from this chapter add to the understanding of the New Testament-based organizational spirituality concept research project. Also, the findings of this chapter contribute to the scholarly understanding of the New Testament-based organizational spirituality concept. Of the 93 a priori codes gleaned from the review of related literature on the Fruit of the Spirit, kenotic and authentic leadership theories, accountability, resiliency, trust, and discernment, all of them were found in either direct or indirect manner in the analysis of the transcripts. These findings provide support for the existence of the six principles of mission motivation, intentionality, trust, mutuality, self-sacrifice, and discernment in the contemporary leadership and organizational studies literature.

### *Value of the Findings to the Practitioner Literature*

The findings of this chapter inform the consultant/leader about the New Testament-based organizational spirituality concept and provide additional clarity regarding organizational maturity (Gregory, 2022) and leader vulnerability (May & Henson, 2022) findings. The results of this chapter provide information, along with the findings of the other Phase 2 authors, about what values should be developed/sought in the organization and what observable behaviors should be encouraged in organizations. These findings can be used in organizational, leader, and follower/ employee development efforts.

### *Value of the Findings to the New Testament Organizational Spirituality Study*

This qualitative chapter has added to the understanding of the New Testament-based organizational spirituality concept research project. The conclusion to Phase 2 presents an operationalized definition of the New Testament-based organizational spirituality and will amalgamate all of the suggested scale-development items. The operationalized definition and the collected scale development will be the base for Phase 3, in which scholarly researchers will use principal component analysis to determine endogenous dimensions of the exogenous concept of the New Testament-based organizational spirituality concept. Scale development will follow DeVellis's (2017) eight-step scale-development process. Follow-up research in Phase 3 will include scale validity and reliability tests along with inferential studies showing how the scales relate to other organizational variables.

### *Scale-Development Item Pool*

The 12 scale-development items listed at the end of the research question 1 section are shown below categorized by the five dimensions from Serrano's (2022) Phase 1 summary chapter:

Theme 1: New Testament organizational spirituality produces healthy communities.

- My leader/organization provides a sense of security in knowing we are in the mission together.
- My leader engages in collaboration.
- My leader/organization invites disagreement.
- My leader/organization invites employees to share in decision-making.

Theme 2: New Testament organizational spirituality is service oriented.

- My leader/organization helps me recognize seasonal ebbs and flows.
- My leader delegates responsibilities to me.
- My leader/organization adjusts expectations with the organization's ebbs and flows.
- My leader invests the time necessary to propel goals to accomplishment.

Theme 3: New Testament organizational spirituality is future focused.

- My leader/organization communicates the organization's desired results.
- My leader/organization embraces the opportunity to resolve unanticipated situations.

Theme 4: New Testament organizational spirituality is values centric.

- My leader/organization communicates the organizational mission on a regular basis.
- My leader/organization helps me understand my personal connection to the organizational mission.

Theme 5: New Testament organizational spirituality is biblically spiritual. (No items developed).

The 12 scale-development items produced in this study align with four of Serrano's (2022) five dimensions. These 12 items will be added to the item pool developed by all researchers in this Phase 2 of the New Testament-based organizational spirituality concept research project.

## *Conclusion*

In this study, I examined the six principles that emerged from exegetical studies on organizational maturity (Gregory, 2022) and leader vulnerability (May & Henson, 2022): mission motivation, intentionality, trust, mutuality, self-sacrifice, and discernment. I examined relevant contemporary organizational leadership literature and followed up with an instrumental within-site bounded case study at one business wherein I examined the six principles using the following three research questions:

- How is each principle evident in the participant's organization?
- What is the benefit/outcome of each principle?
- Why is the benefit/outcome of each principle useful for the employees' well-being and the overall health of the organization?

Analysis of the 18 sets of responses yielded a total of 288 codes that were grouped into 20 themes. Twelve scale-development items emerged from the analysis of the responses to research question 1. The significance of the items in benefiting employees' well-being and organizational health was supported through analysis of the responses to research questions 2 and 3.

The study's findings are useful for scholarly researchers to understand the New Testament-based organizational spirituality concept. The next research next step will be the development of an operationalized definition and scale development to measure the New Testament-based organizational spirituality concept. The findings should help practitioners and consultants understand what these six principles contribute to the organizational culture and perceived organizational climate.

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# Organizational Spirituality: A Shared Community of People Demonstrating Love, Respect, Compassion, and Teamwork

*Amy Hamilton and Bruce E. Winston*

## Introduction

In this chapter, we examined the three principles, condensed from Reed's (2022) Phase 1 chapter, using the contemporary organizational leadership literature followed by a bounded case study of the three principles and conclude with a list of suggested scale-development items that can be used in Phase 3 of the larger research project to develop and test an instrument that will measure the New Testament-based organizational spirituality.

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Serrano (2022), in his summary of the Phase 1 research project, noted that the principles found in Phase 1 fell into five themes:

Theme 1: New Testament organizational spirituality produces healthy communities.
Theme 2: New Testament organizational spirituality is service oriented.
Theme 3: New Testament organizational spirituality is future focused.
Theme 4: New Testament organizational spirituality is values centric.
Theme 5: New Testament organizational spirituality is biblically spiritual (pp. 485–486).

Reed's (2022) principles can be included in Serrano's themes: (a) healthy communities, (b) values centric, and (c) biblically spiritual. Reed found the following eight principles from John 15:

Principle 1: Developing a personal relationship with Christ potentially cultivates a culture of spirituality.
Principle 2: Christian spiritual formation transforms spiritual relationships between organizational members.
Principle 3: Spiritual leadership develops moral traits that establish organizational values.
Principle 4: Spiritual development transforms organizational culture through developing spiritual relationships between organizational members.
Principle 5: Organizational spirituality develops a shared community concentrating on sacrificial love, mutual respect, compassion, and teamwork.
Principle 6: Organizational spirituality forms a shared community that potentially increases work performance.
Principle 7: Spiritual leadership casts a vision of unity that inspires organizational spirituality.
Principle 8: Spiritual leadership promotes organizational spirituality between members and develops a shared community.

We found Reed's (2022) principles 1, 3, and 7 to be similar, so we condensed them into principle 1, shown below. We found Reed's principles 2, 4, and 8 similar, so we condensed them into principle 2 below. We also found Reed's principles 5 and 6 similar, so we condensed them into principle 3. Thus, we reduced Reed's eight principles into the following three principles:

Principle 1: Organizational spirituality begins with Christ-filled organizational members living out biblical moral behaviors.

Principle 2: Like-minded spiritual leaders and employees form a shared community.

Principle 3: Biblically spiritual community members demonstrate love, respect, compassion, and teamwork.

## LITERATURE

The three condensed principles reflect literature concepts of (a) biblical moral values, (b) shared community, (c) organizational love—agape and agapao, (d) respect, (e) compassion, and (f) teamwork. We present these six literature areas below and conclude each section with a priori codes that we would expect to be found in the case study analysis that would support the principles being grounded in the literature.

### *Biblical Moral Values*

Friedman and Adler (2011) used Adam Smith's quote from his book *The Theory of Moral Sentiments*, who believed that "society … cannot subsist among those who are at all times ready to hurt and injure one another." Friedman and Adler connected this quote with another Adam Smith quotation, "Man … ought to regard himself, not as something separated and detached but as a citizen of the world, a member of the vast commonwealth of nature and to the interest of this great community, he ought at all times to be willing that his own little interest should be sacrificed." Friedman and Adler summarized these two statements that man should seek benevolence rather than self-interest as a guiding virtue. Thus, as a base of moral values, spiritual leaders should have benevolence as a founding virtue for the organizational community.

Matthew 22: 36–40 provides two foundation virtues to benevolence: "You shall love the lord your god with all your heart, and with all your soul, and with all your mind. This is the great and foremost commandment. The second is like it, you shall love your neighbor as yourself" (NAS). While this passage is more directly aligned with love, both agape and agapao, it is also suitable for moral love. Spiritual leaders should seek to build communities where everyone focuses on loving God and loving our neighbors, whether supervisors, peers, subordinates, customers, suppliers, and so on. This goes beyond the medical discipline's Hippocratic Oath to "do not harm" but to a foundational virtue to always do good. To

create an environment that aligns with Greenleaf's (1977) best test of servant leadership:

> Do those served grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the effect on the least privileged in society? Will they benefit or at least not be further deprived? (Kindle Locations 351–352).

Spiritual leaders and community members must build a code of ethical behaviors that results in everyone in the community is better because of the community. Not just an elite few be benefited, but everyone.

Smith's (2015) comments that biblical values that should be used to shape nations are relevant to shaping shared communities that Reed (2022) alluded to. Smith posited that modern nations/communities should provide and protect "autonomy, unity, and identity for a human population" (p. 404). Thus, as part of communities' benevolence and promoting human flourishing, these communities should live and grow by principles that enhance community members' autonomy, unity, and identity.

Aloni (2020) emphasized the use of care ethics known to both Eastern and Western philosophy in making ethically-based education available to everyone. Aloni's purposes apply to organizational development in that spiritual leaders should add the premises of "care ethics" into the everyday ethical behavior of the organization. Aloni referred to the 'soft' side of caring as a mother cares for her children and as families should care for their elders. This sense of caring is shared in all human interactions across all facets of the community. The good Samaritan parable (Luke 10:25–37) illustrates the soft side of care ethics in that a member of the greater community demonstrated care ethics toward someone not considered to be a mainstream member of the community. Jesus's comments in Matthew 25:35–40 about the community caring for the least of the community's members help frame the care ethics described in this section:

> For I was hungry, and you gave Me something to eat; I was thirsty, and you gave Me something to drink; I was a stranger, and you invited Me in; naked, and you clothed Me; I was sick, and you visited Me; I was in prison, and you came to Me. Then the righteous will answer Him, 'Lord, when did we see You hungry, and feed You, or thirsty, and give You something to drink? And when did we see You a stranger, and invite You in, or naked, and clothe You?

'When did we see You sick, or in prison, and come to You?' "The King will answer and say to them, 'Truly I say to you, to the extent * that you did it to one of these brothers of Mine, even the least of them, you did it to Me.' (NAS)

From the literature, a priori codes (Miles et al., 2020) might include (a) benevolence, (c) altruism, (d) focused on others, (e) autonomy, (f) unity, (g) identity, (h) caring, and (i) human flourishing.

### Shared Community

O'Neal et al. (2020) use social organization theory to point out that shared communities are known for shared responsibility and competence. These concepts should be visible in contemporary organizations known for their organizational spirituality when the community is high in both responsibility and competence. This High-High category was described by O'Neal et al. (2020) as being a synergistic community, contrasted with a Low-Low category called disadvantaged community. Community members have to intentionally and altruistically seek to build a synergistic community.

Akaliyski et al. (2022) examined the dimensions and dynamics of cultural integration in the European Union and commented on the importance of the values of (a) personal freedom, (b) individual autonomy, (c) social solidarity, (d) ethnic tolerance, (e) civic honesty, (f) gender equality, and (g) liberal democracy. There is an overlap of Akaliyski et al.'s values with O'Neal et al. (2020), Smith (2015) values, and Friedman and Adler's (2011) values. All of these values should be among the values and ethics of a shared community.

From the literature, a priori codes (Miles et al., 2020) might include (a) shared responsibility, (b) shared competence, (c) personal freedom, (d) autonomy, (e) solidarity, (f) tolerance, (g) honesty, (h) equality, and (i) democracy.

### Organizational Love—Agape and Agapao

Agape and agapao are biblical Greek words that mean love, but a different behavior of love. Agape is a thoughtful process—to value/think benevolence, peace, caring toward others. This is a descriptive of God's love of man and man's love of God, the attitude of alms and charity, according to

Liddell and Scott (1996, http://stephanus.tlg.uci.edu/lsj/#eid=383).
Agape is the mindset or worldview, whereas, agapao is the action of love
toward a person, as in an ethical love to do the right thing at the right time
with/for the right person for the right reason. Liddell and Scott's defini-
tions of agape use action verbs—greet, show, entreat, and do (http://
stephanus.tlg.uci.edu/lsj/#eid=382).

The mindset of agape is balanced with the practical behaviors of agapao,
in which community members treat others (agapao) in the way of love
(agape). Thus there would be an alignment of posited and practiced val-
ues, similar to authenticity.

From the literature, a priori codes (Miles et al., 2020) might include (a)
posited love, (b) practiced love, (c) authentic, (d) supportive, and
(e) caring.

### *Respect*

Cureton (2013) article on the progression of self-respect to the respect of
others aligns well with Matthew 22: 36–40 referenced earlier where Jesus
is quoted as saying, "you shall love your neighbor as yourself" (NAS). To
love others requires that you love yourself. Cureton built upon Wood's
(2008) premise that all people share intrinsic worth by virtue of their
rational nature.

Teimouri et al.'s (2018) case illustrated the positive impact of ethical
leadership on employees' well-being in a caring community. Dean's (2015)
trade magazine article illustrated the importance of selecting, hiring, and
developing employees who have the right values (person-organization fit)
that support building a caring community that fosters respect for self
and others.

Calhoun (2000) posits that civility in the organization requires the
presence of an individual's tolerance of differences and respecting others
life plans (pp. 258–259), but these must first be grounded in the virtues of
tolerance and respect. It is not enough to behave in a virtuous manner but
one must be virtuous. Calhoun went even further to posit that in a respect-
ful community one must want civility and shun incivility.

From the literature, a priori codes (Miles et al., 2020) might include (a)
intrinsic worth, (b) respect for self, (c) respect of others, (d) intrinsic
worth, (e) person-organization fit, and (f) civility.

### *Compassion*

Singer and Klimecki (2014) posit that humans use "empathy and perspective to infer another person's emotional and mental state" (p. 875). Singer and Klimecki's comment aligns with the concept of emotional intelligence (Mayer et al., 2008). Singer and Klimecki contrast empathy and compassion by saying that compassion is "feeling 'for' but not feeling 'with'" another person (p. 875). Compassion results in a desire to help one who is suffering, which is the focus of this chapter. Compassion is a characteristic of a shared community where community members live ethical and caring lives toward others.

From the literature, a priori codes (Miles et al., 2020) might include (a) empathy, (b) emotional intelligence, and (c) compassion.

### *Teamwork*

DeChurch and Mesmer-Magnus (2010), in their meta-analytic study, posited that great teams are comprised of "cognitive, motivational, and affective properties" (p. 33). The team mental models are combinations of shared meaning about performance methods, communication, and shared imagery of success. This aligns with the concept of a shared community. Driskell et al. (2018) added to DeChurch and Mesmer-Magus's comments by saying that community members are social beings, thus teamwork is part of people's being. Driskell et al. imply that teamwork is a process of people functioning in a subset of a shared community, using agreed-upon work methods to solve a shared problem. This implication by Driskell et al. fits well with people in a shared community behaving ethically to improve the overall well-being of community members and the organization's overall health. Driskell et al. went on to say that team members working in concert with each other use shared planning as a means of applying individual skills and abilities, along with community resources, to develop, enact, and monitor action plans toward the accomplishment of the shared goal. These activities should be observable by community members and visitors. Community members should be aware of past and present teamwork efforts to achieve community goals.

From the literature, a priori codes (Miles et al., 2020) might include (a) shared problems, (b) shared and agreed upon methods, (c) shared goals, and (d) ethical behaviors.

## *Summary of Literature*

Below are the possible codes found within the literature:

- benevolence
- altruism
- focused on others
- autonomy (2)
- unity
- identity
- caring (2)
- human flourishing
- shared responsibility
- shared competence
- personal freedom
- solidarity
- tolerance
- honesty
- equality
- democracy
- posited love
- practiced love
- authentic
- supportive
- intrinsic worth (2)
- respect for self
- respect of others
- person-organization fit
- civility
- empathy
- emotional intelligence
- compassion
- shared problems
- shared and agreed-upon methods
- shared goals
- ethical behaviors

*Interview Questions*

The interview questions below show each of the three principles within each of the three research questions:

- RQ1: How is each principle evident in the participant's organization?
  - How is it evident that your organization has Christ-filled organizational members living out biblical moral behaviors?
  - How is it evident that your organization that like-minded spiritual leaders and team members formed a shared community?
  - How is it evident in your organization that like-minded spiritual leaders and team members demonstrate shared love, respect, compassion, and teamwork?
- RQ2: What is the benefit/outcome of each principle?
  - What is the benefit/outcome of Christ-filled organizational members living out biblical moral behaviors?
  - What is the benefit/outcome of like-minded spiritual leaders and team members forming a shared community?
  - What is the benefit/outcome of like-minded spiritual leaders and team members demonstrating shared love, respect, compassion, and teamwork?
- RQ3: Why is the benefit/outcome of each principle useful for the employees' well-being and the organization's overall health?
  - Why is the benefit/outcome of Christ-filled organizational members living out biblical moral behaviors useful for the team members' well-being and the organization's overall health?
  - Why is the benefit/outcome of like-minded spiritual leaders and team members forming a shared community useful for the team members' well-being and the organization's overall health?
  - Why is the benefit/outcome of like-minded spiritual leaders and team members demonstrating shared love, respect, compassion, and teamwork useful for the team members' well-being and the organization's overall health?

## Methods and Procedures

This section introduces the research design and describes the purposeful participants. Please see chapter "Preface" for the Methods and Procedures content that applies to all of the studies in this book.

### *Discussion*

This discussion section presents the answers to the three research questions, the value of the findings to the scholarly and the practitioner literature, the importance of this chapter to Phase 2 of the New Testament-based organizational spirituality concept research project, and a restatement of the scale-development items.

*Answer to Research Question 1*

Research question 1 asked, "How is each principle evident in the participant's organization?" The themes from three principles were:

Principle 1—Organizational Spirituality begins with Christ-filled organizational members living out biblical moral behaviors.

- biblical moral attitudes
- biblical moral behaviors

Principle 2—Like-minded spiritual leaders and employees form a shared community

- shared community attitudes
- shared community behaviors

Principle 3—Biblically spiritual Community members demonstrated shared love, respect, compassion, and teamwork.

- biblical spiritual community behaviors
- biblical spiritual community values

The answer to research question 1 is that observers would see organizational employees and leaders communicating and behaving in ways that emulate biblical moral attitudes and behaviors. The underlying biblical moral values create an environment for a close-knit, like-minded

community of spiritual community members working with each other in ways that promote a sense of organizational identity, cohesion, transparency, honesty, and altruistic love and respect to each other.

*Answer to Research Question 2*
Research question 2 asked, "What is the benefit of these three principles?" The themes from the three principles were:

Principle 1—Organizational spirituality begins with Christ-filled organizational members living out biblical moral behaviors.

- improved performance
- improved employee well-being

Principle 2—Like-minded spiritual leaders and employees form a shared community.

- increased sense of community

Principle 3—Biblically spiritual community members demonstrated shared love, respect, compassion, and teamwork.

- improved performance
- improved employee well-being

The answer to research question 2 is that the employees and leaders who live by the principles presented in this chapter provide improved personal and organizational performance within a community of shared spiritual biblically based principles that model love, caring, and respect for one another.

*Answer to Research Question 3*
Research question 3 asked, "Why is the benefit/outcome of each principle useful for the employees' well-being and the organization's overall health?" The themes from the three principles were:

Principle 1—Organizational spirituality begins with Christ-filled organizational members living out biblical moral behaviors.

- improves intra-team performance

Principle 2—Like-minded spiritual leaders and employees form a shared community

- improves group cohesiveness

Principle 3—Biblically spiritual community members demonstrated shared love, respect, compassion, and teamwork.

- promotes employee well-being

The answer to research question 3 is that the benefit of the observed principles improves employees' intra-team performance through a high level of group cohesiveness, which improves the employees' sense of well-being portrayed by love, respect, and compassion for each other, as the employees collectively work to develop and empower each other as they complete the organization's goals and mission.

### *Value of the Findings to the Scholarly Research*

The findings from this chapter add to the understanding of the New Testament-based organizational spirituality concept research project. Also, the findings of this chapter contribute to the scholarly understanding or the New Testament-based organizational spirituality concept. All of the 32 codes from the review of the literature were found in the analysis of the transcripts in some form. This shows that the three principles exist in contemporary leadership and organizational studies literature.

### *Value of the Findings to the Practitioner Literature*

The findings of this chapter inform the consultant/leader about the New Testament-based organizational spirituality concept and provide additional clarity to Reed's (2022) findings. The results of this chapter provide information, along with the findings of the other Phase 2 authors, about what values should be developed/sought in the organization and what observable behaviors should be encouraged in the organization. These findings can be used in employee development as well as organizational development.

### *Value of the Findings to the New Testament Organizational Leadership Study*

This qualitative chapter has added to the understanding of the New Testament-based organizational spirituality concept research project. The conclusion to Phase 2 will present an operationalized definition of the New Testament-based organizational spirituality and will amalgamate all of the suggested scale-development items. The operationalized definition and the collected scale development will be the base for Phase 3, in which scholarly researchers will use principal component analysis to determine endogenous dimensions of the exogenous concept of New Testament-based organizational spirituality. Scale development will follow DeVellis' (2017) eight-step scale-development process. Follow-up research in Phase 3 will include sale validity and reliability tests and inferential studies showing how the scales relate to other organizational variables.

### *Scale-Development Item Pool*

The six scale-development items listed at the end of the research question 1 section are shown below, categorized by the five dimensions from Serrano's (2022) Phase 1 summary chapter:

Theme 1: New Testament organizational spirituality produces healthy communities.

- My leader's values align with my leader's actions.
- My leader seeks the well-being of people in the organization.
- My leader has a positive attitude toward the members of the organization.
- My leader promotes all of us supporting each other.
- My leader goes above and beyond the minimal effort to achieve the organization's mission.
- In my organization, passion drives purpose.

Theme 2: New Testament organizational spirituality is service oriented.

- No items found

Theme 3: New Testament organizational spirituality is future focused. (No items developed)

- No items found

Theme 4: New Testament organizational spirituality is values centric.

- No items found

Theme 5: New Testament organizational spirituality is biblically spiritual.

- No items found

The six scale-development items produced in this study align with one of Serrano's five dimensions. These six items will be added to the item pool developed by all 12 researchers in this Phase 2 of the New Testament-based organizational spirituality concept research project.

### *Conclusion*

In this study, we examined the three principles condensed from Reed's (2022) study using the contemporary organizational leadership literature, followed by a bounded case study where the three principles were examined using the following three research questions:

- How is each principle evident in the participant's organization?
- What is the benefit/outcome of each principle?
- Why is the benefit/outcome of each principle useful for the employees' well-being and the overall health of the organization?

Five participants who were either managers who practiced some or all of the three principles or employees who reported to managers who practiced some or all of the six principles. Both managers and employees could speak about the culture and climate of an organization that practiced some or all of the six principles. Each participant was asked nine questions (three principles times three research questions each). The interviews lasted an average of 20 minutes.

Analysis of the 45 responses yielded a total of 84 codes that were grouped into 17 themes. Six scale-development items emerged from the analysis of the responses to research question 1.

The study's findings are useful for scholarly researchers to understand the New Testament-based organizational spirituality concept. The subsequent research's next step will be the development of an operationalized definition and scale development to measure the New Testament-based organizational spirituality concept. The findings should help practitioners and consultants understand the selected principles contributing to the organizational culture and perceived organizational climate.

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# Communicating About Organizational Spirituality

*Chad Minor and Bruce E. Winston*

## Introduction

In this chapter, we examine the principles developed by Minor's (2022) as well as Pastori and Henson's (2022) studies using the contemporary organizational leadership literature, followed by a bounded case study of Minor's as well as Pastori and Henson's principles and conclude with a list of suggested scale-development items that can be used in Phase 3 of the larger research project to develop and test an instrument that will measure the New Testament-based organizational spirituality concept.

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Serrano (2022), in his summary of the Phase 1 research project, noted that the principles found in Phase 1 fell into five themes:

Theme 1: New Testament organizational spirituality produces healthy communities.
Theme 2: New Testament organizational spirituality is service oriented.
Theme 3: New Testament organizational spirituality is future focused.
Theme 4: New Testament organizational spirituality is values centric.
Theme 5: New Testament organizational spirituality is biblically spiritual. (pp. 485–486)

The principles developed by Minor's (2022) and Pastori and Henson's (2022) studies can be included in the following themes: (a) healthy people, (b) healthy communities, (c) values centric, and (d) biblically based.

Minor's principles from John 20:19–29:

*Principle 1: Spiritual leaders gracefully communicate change (p. 109).*
*Principle 2: Spiritual leaders focus on the forward mission (p. 109).*
*Principle 3: Spiritual leaders are welcoming (p. 109).*
*Principle 4: Spiritual leaders encourage followers to prepare them for the future mission (p. 110).*
*Principle 5: Spiritual leaders do not discourage followers by focusing on past failures (p. 110).*
*Principle 6: Spiritual leaders describe the challenges that come with change (p. 112).*
*Principle 7: Spiritual leaders understand how emotionally difficult change is for followers (p. 112).*
*Principle 8: Spiritual leadership prepares for a proposed change (p. 113).*
*Principle 9: Spiritual leadership strengthens followers by providing the "why" behind change (p. 113).*

Pastori and Henson's principles from 1 John 1:1–10 are:

*Principle 1: Spiritual leaders seek to intrinsically motivate their followers by communicating vision while demonstrating care and concern (p. 459).*
*Principle 2: Through vision and altruistic love, spiritual leaders create a sense of belonging and appreciation among followers (p. 460).*
*Principle 3: Spiritual leaders recognize the vitality of spiritual life and seek to build and develop spiritual community (p. 465).*

*Principle 4: Values-centered spiritual community results in organizational unity and commitment (p. 466).*
*Principle 5: Spiritual leaders foster ethical and spiritual well-being through leading authentically and altruistically (p. 469).*
*Principle 6: Spiritual leaders foster a positive environment that results in workplace sustainability and job satisfaction (p. 470).*
*Principle 7: Spiritual leaders practice altruistic love that positively influences organizational commitment (p. 473).*
*Principle 8: For spiritual leaders, values alignment is essential to positive organizational outcomes (p. 474).*

Minor (2022) and Pastori and Henson (2022) have similarities in their principles about positive behaviors, communicating change, and ethical practices. Removing the duplicate and overlapping principles resulted in the following five principles for this study:

*Principle 1: Spiritual leaders foster a positive future organization when communicating the need for organizational change.*
*Principle 2: Spiritual leaders communicate to followers the risks and benefits of organizational change.*
*Principle 3: Spiritual leaders provide a loving and supporting example for others to emulate.*
*Principle 4: Spiritual leaders demonstrate authenticity by aligning their practiced values, and the organization's espoused values.*
*Principle 5: Spiritual leaders create a culture of belonging, inclusion, and voice through organizational change initiatives.*

The five principles are supported by the contemporary theories/concepts of (a) appreciative inquiry, (b) perceived organizational support, (c) upper-echelon theory, (d) positive organizational psychology, and (e) vision focus in change management. The behaviors and attitudes of spiritual leaders, as presented by Minor (2022), have support from the following Fruit of the Spirit from Galatians 5: (a) kindness, (b) goodness, and (c) gentleness. The literature section presents (a) appreciative inquiry, (b) perceived organizational support, (c) upper-echelon theory, (d) positive organizational psychology, (e) vision focus in change management, along with Galatians 5: (a) kindness, (b) goodness, and (c) gentleness, as a conceptual base for this bounded case study.

## LITERATURE

In this section, we present (a) appreciative inquiry, (b) perceived organizational support, (c) upper-echelon theory, (d) positive organizational psychology, (e) vision focus in change management, along with Galatians 5: (a) kindness, (b) goodness, and (c) gentleness, as a conceptual base for this bounded case study that form the conceptual base for this bounded case study. In each theoretical subsection, I present open-ended interview questions and a priori codes that emerge from the literature (Miles et al., 2020) about one or more of the five principles that help collect data needed to address the following research questions:

(a) How is each principle evident in the participant's organization?
(b) What is the benefit/outcome of each principle?
(c) Why is the benefit/outcome of each principle useful for the employees' well-being and the overall health of the organization?

### *Appreciative Inquiry*

Barrett and Fry (2012) described appreciative inquiry (AI) as:

> a strength-based, capacity building approach to transforming human systems toward a shared image of their most positive potential by first discovering the very best in their shared experience. (Kindle location 296 Chapter 2).

The focus on transforming human systems fits well with the focus of this chapter's five principles. AI uses dialogue and storytelling to emphasize the organization's strengths and to imagine the increased positives of an organization as a result of organizational change initiatives.

Hung et al.'s (2018) study used Cooperrider and Whitney's (2000) definition of appreciative inquiry as "offer[ing] a positive way to explore, discover possibilities, and transform systems and teams in the organization toward a shared vision." This is an important statement for this chapter in that it relates to this chapter's principle one. Hung et al. also posited that AI "supports an egalitarian form of open dialogue" (p. 2). This statement connects to this chapter's principle 5.

A priori codes that we might see in the interviews include: (a) a sense of belonging, (b) support for employees, (c) seeing leaders' behaviors that employees could emulate, and (d) employees seeing the positive outcome of organizational change initiatives.

### *Perceived Organizational Support*

According to Rhoades and Risenberger (2002), perceived organizational support (POS) begins with employees giving the organization human-like characteristics and ascribing the actions of organizational leaders to the 'organization' itself, that, in essence, makes the organization seem like a single agent. The employees' perception of the collective actions of leaders and support becomes the employees' perception of the organization's overall care, concern, actions toward and in support of the employees. Rhoades and Risenberger claimed that employees value resources given to employees more if the actions are discretionary rather than mandated by less-related supervisory or support personnel. Thus, employees who receive resources, rewards, and support directly related to assigned tasks or change initiatives, see the resources, rewards, and support as the 'organization' supporting the employees' efforts to serve the organization. This is in contrast to situations in which assignments/tasks are required of employees but without providing the needed support resources. The application of this concept to this chapter is that employees perceive a sense of concern by leaders, and a sense of inclusion by the "organization" along with a sense of support by the "organization" as a means of helping employees complete their assigned tasks.

A positive consequence to the organization from the employees' positive perceptions of support is that according to Rhoades and Risenberger (2002), employees have a greater commitment to complete tasks and serve the organization. Thus, there should be an increase in employees' effectiveness.

Chiang and Hsieh's (2012) study used Organ's (1988) dimensions of leaders' organizational citizenship behavior as precedents to POS: (a) altruism, (b) conscientiousness, (c) sportsmanship, (d) courtesy, and (e) civic virtue, which relate to Minor's (2022) principles of altruistic love.

A priori codes that we might see in the interviews include: (a) altruistic love, (b) support for employees, (c) increased employee effectiveness, (d) higher commitment to the organization, and (e) increased employees' sense of belonging to the organization.

### *Upper-Echelon Theory*

Upper-echelon theory, developed by Hambrick and Mason (1984), describes the importance and behaviors of an organization's top managers in establishing and supporting the values and expected behaviors of the

organizational members. This provides a connection between the values of the organization that help develop the identity of the organization and the actions and communication of the organization's employees as seen and interpreted by internal and external stakeholders. According to upper-echelon theory (Hambrick & Mason, 1984) top management becomes models of values and behaviors who, in turn, become models for mid-level and entry-level employees. Organizational identity would include a sense of identity to others in the organization's hierarchy.

Wang et al. (2016) posited that senior executives' characteristics are evident in the organization's strategies, which is evident in the behaviors of the organization's employees. Liao and Subramony (2008) argued that top management's collective cognitions, capabilities, and interactions collective impact on employees' behaviors and, subsequently, the organization's performance. Thus, the employees' identity with the organization should be mirrored with employees' identity with senior leaders. A priori codes might include evidence of person-organization fit, person-supervisor fit, and alignment of practice and espoused values.

A priori codes that we might see in the interviews include: (a) leaders model behavior, (b) increased employees' sense of organizational identity, (c) increased employees' sense of person-organization fit, (d) increased employees' sense of person-supervisor fit, and (e) employees' sense of perceived supervisors—alignment of practiced and espoused values.

### *Positive Organizational Psychology*

Wiegand and Geller (2005) presented the need for a greater understanding of the role of positive organizational psychology (POS) in the area of organizational behavior management (OBM). OBM applies to this chapter when considering the five principles as the principles relate to shaping employees' behavior and attitude toward organizational change. Wiegand and Geller contrast the role of negative reinforcement (shame, guilt, etc.) with positive reinforcement (praise, inclusion, altruism, and internal reward). According to Wiegand and Geller, POS focuses on positive reinforcement. Employees who receive positive communication (direction, vision-casting, high perceived organizational support, inclusion, organizational identification) can be classified as "Success Seekers" according to Martin (2002) and are not afraid of failing in the process of creating and innovating, two important elements of successful change management.

Wiegand and Geller (2005) presented Geller's (2001) 'Active Caring' model, which includes the concepts of self-efficacy, personal control, and optimism, which impact empowerment, which interacts with self-esteem and belonging and can lead employees to feel that they can:

- can make valuable differences
- can make a difference
- feel like a valuable team member
- can make valuable differences (Wiegand & Geller, 2005 p. 19)

These four outcomes are important internal beliefs for employees' organizational behavior when engaged in change initiatives.

A priori codes that we might see in the interviews include: (a) a positive attitude toward change, (b) willingness to take risks, (c) a sense of belonging, (d) organizational identification, and (e) high self-efficacy toward change.

### *Vision Focus in Change Management*

Slåtten et al. (2022) examined organizational vision from the employees' view to see if, and how, employees used the organization's vision to guide employees through organizational change initiatives. Slåtten et al. found that organizational commitment, the extent to which organizational leaders viewed employees as internal customers, and person-supervisor fit, described by Slåtten et al. as the degree to which the employees' relationship with supervisors was good, positively correlated with vision adoption. Slåtten et al.'s findings are appropriate for this chapter in that the concept fits with principles 1, 3, 4, and 5.

Haque et al.'s (2016) study found that employees' positive perception of the organizations' vision and the employees' readiness for change positively related to successful organizational change. This is useful for this chapter because it relates to principles 1, 2, and 4.

A priori codes that we might see in the interviews include: (a) employees' positive attitude toward the vision, (b) employees' positive attitude toward change, and (c) employees' readiness for change.

## *Kindness*

Bocarnea et al. ([2018](#)), citing Feldhahn ([2016](#)), said that kindness is "to do good to anyone, in any situation that presents itself, without expecting anything in return" (Bocarnea et al., [2018](#), p. 70). Bocarnea et al. point out that the concept of kindness is "lacking in leadership research" (p. 70) but is addressed frequently in the psychological literature. Dickinson ([2000](#)), cited by Bocarnea et al., broadened the concept of kindness to 'fairness in exchanges' that fits well within the organizational context. Bocarnea et al. went on to say that the various definitions of kindness found in the literature included. Dykstra ([2011](#)), cited by Bocarnea et al., noted that "kindness is 'not merely benign or benevolent … [it is] where desire is love trying to happen" (Bocarnea et al., [2018](#), p. 71). The connection of kindness to love in the workplace is important for a New Testament-based organizational spirituality since the moral practice form of love *agapao*, meaning to do the right thing for the right people at the right time, is a commonly found word in the New Testament (Winston, [2018a](#)).

- A priori codes might include (a) concern and (b) care.

## *Goodness*

Bocarnea et al. ([2018](#)) posited that goodness is synonymous with virtue. Since kindness denotes behaviors and attitudes consistent with agapao (Winston, [2018a](#)), it may be that goodness is a broad virtue that also includes kindness. Kindness by managers should be perceived (felt) by employees; thus, goodness may align with an organizational climate more than organizational culture.

Bocarnea et al. ([2018](#)) also described goodness as the positive quality of being concerned for the welfare of others (p. 97), similar to the account of the Good Samaritan (NAS Luke 10:30–37); thus, goodness might be related to the principle of caring for others. Fowers ([2008](#)) described goodness as a subjective feeling of pleasure, satisfaction, flow (Csikszentmihályi, [1990](#)), and fulfillment (Fowers p. 633). Fowers said that goodness aligned with Aristotle's concept of "*eudaimonia*, which is variously translated as happiness, fulfillment, or flourishing" (p. 631).

Gatens ([2015](#)), in a review of Spinoza's letters, included a critique by Leibniz ([1991](#)) in which Leibniz states that goodness describes God's

works. If Leibniz is correct, then it is reasonable to expect to see evidence of 'goodness' in a New Testament-based organizational spirituality concept.

- A priori codes from the literature might include (a) caring, (b) concern, (c) altruism, (d) selfless, and (d) interested in the well-being of others.

### *Gentleness*

Bocarnea et al. ([2018](#)) connected gentleness with humility. They used Nelson Mandela as an example of a leader who displayed gentleness during his time as the president of South Africa. Winston ([2018b](#)) connected the Beatitude "Blessed are the Meek" to gentleness by showing the definition of the Greek *praus* to include 'controlled discipline (p. 11). Bocarnea et al. summarized gentleness as "something that was a virtue provided by a higher being" (p. 118). This connection between gentleness and a higher being connects the evidence of gentleness in organizations that have a New Testament-based spirituality.

Marques ([2013](#)) added to the understanding of gentleness by equating gentleness with the 'soft skills' of leadership. Marques' qualitative study asked the 49 participants what characteristics the participants most admired in leaders. The results included such traits as (a) concern for others, (b) helping, (c) humility, and (d) patience, among others. This clearly ties the literature concepts presented thus far to what employees desire to see in the organizations where the participants worked or wished to work.

- A priori codes might include (a) humble, (b) caring, (c) patience, and (d) gentle.

### *Summary of the Literature*

In summary, the literature implies the following possible a priori codes:

- a sense of belonging
- support for employees
- seeing leaders' behaviors that employees could emulate
- employees seeing the positive outcome of organizational change initiatives

- altruistic love
- support for employees
- increased employee effectiveness
- higher commitment to the organization
- increased employees' sense of belonging to the organization
- leaders model behavior
- increased employees' sense of organizational identity
- increased employees' sense of person-organization fit
- increased employees' sense of person-supervisor fit
- employees' sense of perceived supervisors; alignment of practiced and espoused values
- positive attitude toward change
- willing to take risks
- a sense of belong
- organizational identification
- high self-efficacy toward change
- employees' positive attitude toward the vision
- employees' positive attitude toward change
- employees' readiness for change
- concern
- care
- caring
- concern
- altruism
- selfless
- interested in the well-being of others
- humble
- caring
- patience
- gentle

### *Interview Questions*

The interview questions below are modified slightly to fit each of the six principles within each of three research questions:

- RQ1: How is each principle evident in the participant's organization?
  - What might an observer see in the organization that shows spiritual leaders fostering a positive a future organization when communicating the need for organizational change?

- What might an observer see in the organization that shows spiritual leaders communicating to followers the risks and benefits of organizational change?
- What might an observer see in the organization that shows spiritual leaders providing a loving and supporting example for others to emulate?
- What might an observer see in the organization that shows spiritual leaders demonstrating authenticity by aligning their practiced values and the organization's espoused values?
- What might an observer see in the organization that shows spiritual leaders creating a culture of belonging, inclusion, and voice through organizational change initiatives?
- RQ2: What is the benefit/outcome of each principle?
  - What are the benefits/outcomes of spiritual leaders fostering a positive a future organization when communicating the need for organizational change?
  - What are the benefits/outcomes of spiritual leaders communicating to followers the risks and benefits of organizational change?
  - What are the benefits/outcomes of spiritual leaders providing a loving and supporting example for others to emulate?
  - What are the benefits/outcomes of spiritual leaders demonstrating authenticity by aligning their practiced values and the organization's espoused values?
  - What are the benefits/outcomes of spiritual leaders creating a culture of belonging, inclusion, and voice through organizational change initiatives?
- RQ3: Why is the benefit/outcome of each principle useful for the employees' well-being and the overall health of the organization?
  - What are the benefits/outcomes to employees' well-being and the overall health of the organization when spiritual leaders foster a positive a future organization when communicating the need for organizational change?
  - What are the benefits/outcomes to employees' well-being and the overall health of the organization when spiritual leaders communicate to followers the risks and benefits of organizational change?
  - What are the benefits/outcomes to employees' well-being and the overall health of the organization when spiritual leaders provide a loving and supporting example for others to emulate?

- – What are the benefits/outcomes to employees' well-being and the overall health of the organization spiritual leaders demonstrate authenticity by aligning their practiced values and the organization's espoused values?
- – What are the benefits/outcomes to employees' well-being and the overall health of the organization when spiritual leaders create a culture of belonging, inclusion, and voice through organizational change initiatives?

Please see chapter "Preface" for the Methods and Procedures content that applies to all of the studies in this book.

## Discussion

This discussion section presents the answers to the three research questions, the value of the findings to the scholarly and practitioner literature, the importance of this chapter to Phase 2 of the New Testament-based organizational spirituality concept research project, and a restatement of the scale-development items.

### *Answer to Research Question 1*

Research question 1 asked, "How is each principle evident in the participant's organization?" The themes from the five principles were:

Principle 1—Spiritual leaders foster a positive a future organization when communicating the need for organizational change.

- Balanced
- Graceful

Principle 2—Spiritual leaders communicate to followers the risks and benefits of organizational change.

- Positive community
- Manage expectations

Principle 3—Spiritual leaders provide a loving and supporting example for others to emulate.

- Support and grace for employees

Principle 4—Spiritual leaders demonstrate authenticity by aligning their practiced values and the organization's espoused values.

• Create a peaceful space for employees during change

Principle 5—Spiritual leaders create a culture of belonging, inclusion, and voice through organizational change initiatives.

• leaders build a community where people feel love and peace

The answer to research question 1 is that observers should see evidence of spiritual leaders interacting with employees and other stakeholders in a balanced and graceful manner seeking to build a positive community where employees feel supported, loved, and at peace with organizational change initiatives.

### *Answer to Research Question 2*

Research question 2 asked, "What is the benefit/outcome of each principle?"

The themes from the five principles were:

Principle 1—Spiritual leaders foster a positive future organization when communicating the need for organizational change.

• prepare employees for change

Principle 2—Spiritual leaders communicate to followers the risks and benefits of organizational change.

• Cluster name: prepare employees for the negative as well as positive elements of change

Principle 3—Spiritual leaders provide a loving and supporting example for others to emulate.

• leaders show honor to people and the organization during change

Principle 4—Spiritual leaders demonstrate authenticity by aligning their practiced values and the organization's espoused values.

- spiritual leaders must be aligned with the organization and the employees if organizational change is to be effective

Principle 5—Spiritual leaders create a culture of belonging, inclusion, and voice through organizational change initiatives.

- leaders' inclusivity provides employees with peace and well-being during organizational change initiatives

The answer to research question 2 is that the principles prepare employees for the benefits and risks of change in a way that helps employees feel at ease with the change because of the employees' sense of inclusion and having a voice in the change process. Employees and the organization are honored and cared for during the change initiative.

### Answer to Research Question 3

Research question 3 asked, "Why is the benefit/outcome of each principle useful for the employees' well-being and the overall health of the organization?"

The themes from the five principles were:

Principle 1—Spiritual leaders foster a positive future organization when communicating the need for organizational change.

- preparing employees for change

Principle 2—Spiritual leaders communicate to followers the risks and benefits of organizational change.

- help employees "own" the change initiative

Principle 3—Spiritual leaders provide a loving and supporting example for others to emulate.

- leaders build a positive, welcoming culture

Principle 4—Spiritual leaders demonstrate authenticity by aligning their practiced values and the organization's espoused values.

- authenticity
- build employees up positively

Principle 5—Spiritual leaders create a culture of belonging, inclusion, and voice through organizational change initiatives.

- caring for employees before, during, and after the change initiative

The answer to research question 3 is that organizational change initiatives are more likely to be successful, and employees' well-being has improved because of the organizational change initiative.

### Value of the Findings to the Scholarly Research

The findings from this chapter add to the understanding of the New Testament-based organizational spirituality concept research project. Also, the findings of this chapter contribute to the scholarly understanding of the New Testament-based organizational spirituality concept that will be addressed in Phase 3 of this study.

Of the 33 a priori codes gleaned from the review of the literature, 31 of them were found in the analysis of the transcripts. The two a priori codes about person-organization fit and person and person-supervisor fit were not specifically mentioned The 93% inclusion of the a priori codes helps support the existence of the five principles in the contemporary leadership and organizational studies literature.

### Value of the Findings to the Practitioner Literature

The findings of this chapter inform the consultant/leader about the New Testament-based organizational spirituality concept and provide additional clarity to Minor's (2022), along with Pastori and Henson's (2022), findings. The results of this chapter provide information, along with the findings of the other Phase 2 authors, about what values should be developed/sought in the organization and what observable behaviors should be encouraged in organizations. These findings can be used in employee development as well as organization development.

The outcome of all the phases in this New Testament-based organizational spirituality should help recruit and hire employees who have a good

person-organization fit (Winston, 2018a) and developing employees to exemplify the characteristics of biblically based employees (Winston, 2019).

### *Value of the findings to the New Testament Organizational Leadership Study*

This qualitative chapter has added to the understanding of the New Testament-based organizational spirituality concept research project. The conclusion to Phase 2 will present an operationalized definition of the New Testament-based organizational spirituality and will amalgamate all of the suggested scale-development items. The operationalized definition and the collected scale development will be the base for Phase 3, in which scholarly researchers will use principal component analysis to determine endogenous dimensions of the New Testament-based organizational spirituality concept's exogenous concept. Scale development will follow DeVellis' eight-step scale-development process. Follow-up research in Phase 3 will include scale validity and reliability tests and inferential studies showing how the scales relate to other organizational variables.

*Scale-Development Item Pool*
The ten scale-development items listed at the end of the research question 1 section are shown below, categorized by the five dimensions from Serrano's (2022) Phase 1 summary chapter:

Theme 1: New Testament organizational spirituality produces healthy communities.

- My leader demonstrates balance between people, organization, and culture during change initiatives.
- My leader guides organizational change gracefully when dealing with all employees.
- My leader encourages communication with employees about change initiatives.
- My leader helps employees understand what the future will be like after a change initiative.
- My leader creates a welcoming environment where change initiatives can be completed.
- My leader reduces employees' anxiety during change programs.
- My leader focuses on employees' well-being during change initiatives.
- My leader creates a peaceful environment during change initiatives.

- My leader makes employees feel comfortable in the community of the organization.
- My leader creates a culture of inclusion for all employees.

Theme 2: New Testament organizational spirituality is service oriented.

- (No items developed)

Theme 3: New Testament organizational spirituality is future focused.

- (No items developed)

Theme 4: New Testament organizational spirituality is values centric.

- (No items developed)

Theme 5: New Testament organizational spirituality is biblically spiritual

- (No items developed)

The ten scale-development items produced in this study align with one of Serrano's five dimensions. These ten items will be added to the item pool developed by all 12 researchers in this Phase 2 of the New Testament-based organizational spirituality concept research project.

### *Conclusion*

In this study, we examined the five principles developed by Minor (2022), along with Pastori and Henson's (2022) studies. Using the contemporary organizational leadership literature, followed by a bounded case study where the five principles were examined using the following three research questions:

- How is each principle evident in the participant's organization?
- What is the benefit/outcome of each principle?
- Why is the benefit/outcome of each principle useful for the employees' well-being and the organization's overall health?

Five participants who were either managers who practiced some or all of the six principles or employees who reported to managers who practiced some or all of the six principles. Both managers and employees could speak about the culture and climate of an organization that practiced some or all of the six principles. Each participant was asked 15 questions (five principles times three research questions each). The interviews lasted an average of 35 minutes.

Analysis of the 75 responses (five principles times three research questions time five participants) yielded 98 codes that were grouped into 18 themes. Ten scale-development items emerged from the analysis of the responses to research question 1.

The study's findings are useful for scholarly researchers to understand the New Testament-based organizational spirituality concept. The next research step will be the development of an operationalized definition and scale development to measure the New Testament-based organizational spirituality concept. The findings should help practitioners and consultants understand the selected six principles contributing to the organizational culture and perceived organizational climate.

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# Women in Leadership: A Dimension of Organizational Spirituality

*Shirley T. N. Magazi*

## Introduction

In this chapter, I examine the principles developed by Lane's (2022) study using the contemporary organizational leadership literature followed by a bounded case study of Lane's principles and conclude with a list of suggested scale-development items that can be used in Phase 3 of the larger research project to develop and test an instrument that will measure the New Testament-based organizational spirituality concept.

Serrano (2022), in his summary of the Phase 1 research project, noted that the principles found in Phase 1 fell into five themes:

Theme 1: New Testament organizational spirituality produces healthy communities.
Theme 2: New Testament organizational spirituality is service oriented.
Theme 3: New Testament organizational spirituality is future focused.

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Theme 4: New Testament organizational spirituality is values centric.
Theme 5: New Testament organizational spirituality is biblically spiritual (pp. 485–486).

The principles developed by Lane's (2022) study can be included in the following themes: (a) healthy people, (b) healthy communities, (c) values centric, and (d) future focused.

Lane's principles from Romans 16:1–16 are:

- Principle 1: An organizational leadership response for women in leadership considers the value of authenticity as a dominant characteristic intuitive to women kept within the confines of their true self, regardless the leadership position.
- Principle 2: An organizational leadership response for women in leadership considers the reality and insight of emerging women as valuable leaders within an organizational structure.
- Principle 3: An organizational leadership response for women in leadership considers an organizational culture in favor of transparency, collaboration, genuine dialogue, clear values, and the alignment of words and deeds—all which woman leaders are traditionally characteristic in culture and style.
- Principle 4: An organizational leadership response for women in leadership considers gendered trends that explore and encourage changes in leadership and support language from within that brings awareness and reinforcement of women as partners in the organization.
- Principle 5: An organizational leadership response for women in leadership considers communicative resources and a culture supportive and collaborative in communications in order to create an environment where gender trending biases are reduced.

## LITERATURE

In this section, I present four contemporary theories—(a) authentic leadership, (b) organizational culture, (c) gender and leadership, and (d) employee well-being—that form the conceptual base for this bounded case study. In each theoretical subsection, I present open-ended interview questions and a priori codes that emerge from the literature (Miles et al.,

2020) about one or more of the five principles that help collect data needed to address the following research questions:

- (a) How is each principle evident in the participant's organization?
- (b) What is the benefit/outcome of each principle?
- (c) Why is the benefit/outcome of each principle useful for the employees' well-being and the overall health of the organization?

### *Authentic Leadership*

Luthans and Avolio (2003) defined authentic leadership as "a process that draws from both positive psychological capacities and a highly developed organizational context, which results in both greater self-awareness and self-regulated positive behaviors on the part of leaders and associates, fostering positive self-development" (p. 243). Avolio et al. (2004) posited an authentic leader shows hope, trust, positive emotions, optimism, relational transparency, and a moral and ethical orientation towards the future. Walumbwa et al. (2008) identified and validated four components to describe authentic leadership: self- awareness, which refers to understanding not only their own strengths and limitations, but how they affect others; balanced processing, which involves analyzing all relevant information objectively before coming to a decision; relational transparency, which refers to openly sharing the authentic self, their true thoughts and feelings to followers; and internalized moral perspective, which refers to self-regulation guided by internal moral standards and values.

Azanza et al. (2013) classified authentic leadership into self-awareness, unbiased processing, genuine behavior and behavior, and authentic relationship orientation, information, relational transparency, and transparent communication with the members of the organization. According to their findings, authentic leadership creates a positive atmosphere such as integrity, high moral standards, and trust, which positively influences the growth and development of members of the organization (Azanza et al., 2013).

This present study asked the following research questions: (a) How is each principle evident in the participant's organization? (b) What is the benefit/outcome of each principle? (c) Why is the benefit/outcome of each principle useful for the employees' well-being and the overall health of the organization?

- From the literature, a priori codes might include (a) openness, (b) relational transparency, (c) moral values, (d) integrity, (e) trust, and (f) true self.

### Organizational Culture

Daft (2005) defined organizational culture as "the set of key values, assumptions, understandings, and norms that is shared by members of an organization and taught to new members as correct" (p. 422). Organizational culture permeates every facet of an organization. Yang (2007) noted that since culture is socially learned and transmitted by members, it provides the rules for behavior within an organization. Stanilan (1985) as cited by Tsai (2011) noted that an organizational culture serves to guide staff in knowing what to do and what not to do, including practices, values, and assumptions about their work. These core values and practices of an organization begin with its leadership, which then evolve to a leadership style. A strong organizational culture emerges when strong unified behavior, values and beliefs have been developed between the leadership and the staff (Tsai, 2011).

Organizational culture has been associated with job satisfaction and employee retention (Macintosh & Doherty, 2010; Park & Kim, 2009), leadership behavior (Tsai, 2011), and organizational effectiveness (Gregory et al., 2009). Tsai (2011) described the culture within an organization as very important, determining whether the organization is a happy and healthy environment in which to work. Tsai further asserted a good relationship between the leadership and employees results in greater contribution to team communication and collaboration, and accomplishing the mission and objectives of the organization, thereby enhancing job satisfaction.

- A priori codes might include (a) shared values, (b) unified behavior, (c) team work, (d) good working environment, and (e) leadership style

### Gender and Leadership

Gender differences in leadership exist between men and women, where women tend to employ transformational leadership that inspire, motivate, and develop followers (Hoyt & Simon, 2017). Eagly and Johnson (1990) posited women are more democratic and participative than male leaders.

Recent findings on gender differences in leadership suggested a female advantage: women tend to use a leadership style associated with effectiveness that enhances institutional effectiveness (Hoyt & Simon, 2017). Beutel and Marini (1995) further noted differences in leadership behaviors in that women tend to emphasize social values that promote others' welfare to greater extent than men do.

- A priori codes might include (a) participative, (b) inclusive, (c) organizational effectiveness, (d) gender differences, (e) develop others, and (f) follower welfare.

### *Employee Well-being*

Guest and Conway (2004) defined well-being in terms of six constructs including: a manageable workload; personal control over the job; support from colleagues and supervisors; positive relationships at work; a reasonably clear role and a sense of control of involvement in changes in the organization. Brunetto et al. (2012) considered employee well-being to include emotional, intellectual, social and spiritual well-being. Winefield et al. (2014) conceptualized well-being in terms of job satisfaction and strain. Le Fevre et al. (2003) defined strain as psychological, physical or behavioral responses to stressors. Leadership influences organizational outcomes such as job satisfaction, organizational commitment, and turnover intention within the corporate sector (Samad, 2015; Jain et al., 2009).

- A priori codes might include (a) employee well-being, (b) job satisfaction, (c) organizational commitment, and (d) positive work relationships.

### *Interview Questions*

The three research questions served as interview questions for each principle. The interview questions below are modified slightly to fit each of the five principles within each of three research questions:

- RQ1: How is each principle evident in the participant's organization?
  - What might an observer see in the organization that shows that the organizational leadership response for women in leadership values authenticity (being true to self, leading from within) as a

dominant characteristic of women regardless the leadership position?

- – What might an observer see in the organization that shows the organizational leadership response for women in leadership considers the reality and insight of emerging women as valuable leaders within an organizational structure?
- – What might an observer see in the organization that shows the organizational leadership response for women in leadership considers an organizational culture in favor of transparency, collaboration, genuine dialogue, clear values, and the alignment of words and deeds—all which woman leaders are traditionally characteristic in culture and style?
- – What might an observer see in the organization that shows the organizational leadership response for women in leadership considers gendered trends that explore and encourage changes in leadership and support language from within that brings awareness and reinforcement of women as partners in the organization?
- – What might an observer see in the organization that shows the organizational leadership response for women in leadership considers a culture supportive and collaborative in communications in order to create an environment where gender trending biases are reduced?
- • RQ2: What is the benefit/outcome of each principle?
  - – What are the benefits/outcomes of an organizational leadership response for women in leadership that considers the value of authenticity as a dominant characteristic intuitive to women kept within the confines of their true self, regardless the leadership position?
  - – What are the benefits/outcomes of an organizational leadership response for women in leadership that considers the reality and insight of emerging women as valuable leaders within an organizational structure?
  - – What are the benefits/outcomes of an organizational leadership response for women in leadership that considers an organizational culture in favor of transparency, collaboration, genuine dialogue,

clear values, and the alignment of words and deeds—all which woman leaders are traditionally characteristic in culture and style?

– What are the benefits/outcomes of an organizational leadership response for women in leadership that considers gendered trends that explore and encourage changes in leadership and support language from within that brings awareness and reinforcement of women as partners in the organization?

– What are the benefits/outcomes of an organizational leadership response for women in leadership that considers communicative resources and a culture supportive and collaborative in communications in order to create an environment where gender trending biases are reduced?

• RQ3: Why is the benefit/outcome of each principle useful for the employees' well-being and the overall health of the organization?

– What are the benefits/outcomes to employees' well-being and the overall health of the organization when an organizational leadership response for women in leadership considers the value of authenticity as a dominant characteristic intuitive to women kept within the confines of their true self, regardless the leadership position?

– What are the benefits/outcomes to employees' well-being and the overall health of the organization when an organizational leadership response for women in leadership considers the reality and insight of emerging women as valuable leaders within an organizational structure?

– What are the benefits/outcomes to employees' well-being and the overall health of the organization when an organizational leadership response for women in leadership considers an organizational culture in favor of transparency, collaboration, genuine dialogue, clear values, and the alignment of words and deeds—all which woman leaders are traditionally characteristic in culture and style?

– What are the benefits/outcomes to employees' well-being and the overall health of the organization when an organizational leadership response for women in leadership considers gendered trends that explore and encourage changes in leadership and support language from within that brings awareness and reinforcement of women as partners in the organization?

– What are the benefits/outcomes to employees' well-being and the overall health of the organization when an organizational leadership response for women in leadership considers communicative resources and a culture supportive and collaborative in communications in order to create an environment where gender trending biases are reduced?

## METHODS AND PROCEDURES

Please see chapter "Preface" for the Methods and Procedures content that applies to all of the studies in this book.

## DISCUSSION

This discussion section presents the answers to the three research questions, presents the value of the findings to the scholarly and the practitioner literature, the importance of this chapter to Phase 2 of the New Testament-based organizational spirituality concept research project, and a restatement of the scale-development items.

*Answer to Research Question 1*
Research question 1 asked, "How is each principle evident in the participant's organization?" The themes from the five principles were:

Principle 1—Organizational leadership response for women in leadership considers the value of authenticity.

• Open communication
• Personal development
• Embrace true self
• Embrace female leadership
• Demonstrate ethical leadership

Principle 2—An organizational leadership response for women in leadership considers the reality and insight of emerging women as valuable leaders within an organizational structure.

• Female-friendly environment
• Female representation
• Female-target leadership development

Principle 3—An organizational leadership response for women in leadership considers an organizational culture in favor of transparency, collaboration, genuine dialogue, clear values, and the alignment of words and deeds.

- Open and honest communication
- Exemplary leaders
- Employee participation
- Clear vision

Principle 4—An organizational leadership response for women in leadership considers gendered trends that bring awareness and reinforcement of women as partners in the organization.

- Women empowerment
- Celebrate female leadership
- Equal opportunities
- Demystify gender stereotypes

Principle 5—An organizational leadership response for women in leadership considers an environment where gender trending biases are reduced.

- Promote female-friendly environment
- Promote equality
- Confront gender biases
- Promote gender values

The answer to research question 1 is that observers would see open and honest communication between/among organization members that seeks to embrace diversity, inclusion, voice, equality, personal development, opportunity, growth, peace and respect for one another.

*Answer to Research Question 2*
Two major themes emerged through the five principles:

- Organizational well-being
- Employee well-being

The following are the two additional themes that emerged in principles 4 and 5 respectively:

• Increased female leaders
• Organizational development

The answer to research question 2 is that the principles provide benefits to employee well-being and organizational well-being, and contribute to the development of the organization through increased female leaders.

*Answer to Research Question 3*
The themes from the five principles condensed into the following two themes:

• Improved organizational well-being
• Improved employee well-being

Following are the two other themes that emerged in principle 5:

• Increased organizational growth
• Increased organizational change

The answer to research question 3 is that the benefits are important for organizational growth/change to improve organizational well-being and employee well-being. The answers to research questions 2 and 3 overlap. This was evident in the interviews, as interviewees found it difficult to discuss research question 2 without including comments about research question 3.

## *Value of the Findings to the Scholarly Research*

The findings from this chapter add to the understanding of the New Testament-based organizational spirituality concept research project. Also, the findings of this chapter contribute to the scholarly understanding of the New Testament-based organizational spirituality concept.

Of the 21 a priori codes gleaned from the review of the literature, all of them were found in the analysis of the transcripts. This helps support the existence of the five principles in the contemporary leadership and organizational studies literature.

### *Value of the Findings to the Practitioner Literature*

The findings of this chapter inform the consultant/leader about the New Testament-based organizational spirituality concept and provide additional clarity to Lane's (2022) findings. The results of this chapter provide information, along with the findings of the other Phase 2 authors, about what values should be developed/sought in the organization and what observable behaviors should be encouraged in organizations. These findings can be used in employee development as well as organization development.

### *Value of the Findings to the New Testament Organizational Leadership Study*

This qualitative chapter has added to the understanding of the New Testament-based organizational spirituality concept research project. The conclusion to Phase 2 will present an operationalized definition of the New Testament-based organizational spirituality and will amalgamate all of the suggested scale-development items. The operationalized definition and the collected scale development will be the base for Phase 3, in which scholarly researchers will use principal component analysis to determine endogenous dimensions of the exogenous concept of the New Testament-based organizational spirituality concept. Scale development will follow DeVellis' eight-step scale-development process. Follow-up research in Phase 3 will include scale validity and reliability tests along with inferential studies showing how the scales relate to other organizational variables.

*Scale-Development Item Pool*
The 10 scale-development items listed at the end of the research question 1 section are shown below, categorized by the five dimensions from Serrano's (2022) Phase 1 summary chapter:

Theme 1: New Testament organizational spirituality produces healthy communities.

- My organization allows people to express themselves freely.
- My organization accommodates gender differences.
- My organization allows for open and honest communication.

Theme 2: New Testament organizational spirituality is service oriented.

- My organization facilitates team work and participation.
- My organization has policies and processes that specifically address women's needs.
- My organization has leadership development programs specifically for women.

Theme 3: New Testament organizational spirituality is future focused.

- My organization empowers women.

Theme 4: New Testament organizational spirituality is values centric.

- My organization actively address gender stereotypes and gender discrimination.
- My organization treats men and women employees the same.
- My organization actively promotes positive gender values.

Theme 5: New Testament organizational spirituality is biblically spiritual. (No items developed)

The 10 scale-development items produced in this study align with four of Serrano's five dimensions. These 10 items will be added to the item pool developed by all 12 researchers in this Phase 2 of the New Testament-based organizational spirituality concept research project.

### *Conclusion*

In this study, I examined the five principles developed by Lane's (2022) study using the contemporary organizational leadership literature, followed by a bounded case study where the five principles were examined using the following three research questions:

- How is each principle evident in the participant's organization?
- What is the benefit/outcome of each principle?
- Why is the benefit/outcome of each principle useful for the employees' well-being and the overall health of the organization?

Eight participants who were executives from organizations that practiced some or all of the five principles. The participants had to be Chief Executive Officers or Senior Executives and had to be able to speak about the culture and climate of their organization. Each participant was asked 15 questions (five principles times three research questions each).

Analysis of the 15 responses yielded a total of 626 codes that were grouped into 30 themes. Ten scale-development items emerged from the analysis of the responses to research question 1.

The study's findings are useful for scholarly researchers to understand the New Testament-based organizational spirituality concept. The next research next step will be the development of an operationalized definition and scale development to measure the New Testament-based organizational spirituality concept. The findings should help practitioners and consultants understand what the selected five principles contribute to the organizational culture and perceived organizational climate.

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# Six Leadership Values Connecting Leaders to the Spirit and Committing the Organization to Christ

*Emil Abujaber and Bruce E. Winston*

## INTRODUCTION

We examined the six principles of the New Testament-based organizational spirituality developed by Crisp (2022). Crisp examined Paul's first letter to the Corinthian church chapter 2 and extracted six principles that help explain the New Testament organizational spirituality concept. In this chapter, we examine each of Crisp's principles through contemporary organizational leadership theory and qualitative interviews of leaders.

In this chapter, we suggest ten scale-development items that may be used in Phase 3 of the bigger research project that seeks to create and test

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an instrument to measure the New Testament-based organizational spirituality concepts in contemporary organizations.

Serrano (2022) noted in his Phase 1 research project summary that the principles found in Phase 1 fell into five themes:

Theme 1: New Testament organizational spirituality produces healthy communities.
Theme 2: New Testament organizational spirituality is service-oriented.
Theme 3: New Testament organizational spirituality is future-focused.
Theme 4: New Testament organizational spirituality is values-centric.
Theme 5: New Testament organizational spirituality is Biblically spiritual. (pp. 185–486).

Crisp (2022) developed the following six principles, but we found Crisp's principle 6—"Biblical leaders care enough to tell the truth" (p. 194)—similar to principle 5, so we dropped principle 6; thus, we condensed Crisp's work to five principles:

Principle 1: Biblical leaders connect with the humility of the crucified Christ to know themselves, trust others, and see the bigger picture (p. 186).
Principle 2: Biblical leaders tailor their approach to individuals and their unique needs (p. 189).
Principle 3: Biblical leaders develop competencies prior to carrying out their future calling (p. 190).
Principle 4: Biblical leaders depend on God's Spirit to guide their path and subsequently guide others (p. 192).
Principle 5: Biblical leaders communicate truth creatively and clearly so that their followers can be transformed (p. 192).

Principle 1 aligns with the first Beatitude, "Blessed are the Poor in Spirit," which includes humility, and Serrano's (2022) theme 1 of humility, knowing others and trusting others. Principle 2 aligns with the servant leadership concept of focusing on the needs of the employees and with Serrano's theme 2 of being service-oriented. Principle 3 aligns with the concept of developing one's self-efficacy through education and training and Serrano's theme 3 of future-oriented. Principle 4 aligns with the New Testament of relying on the guidance of the Holy Spirt and Serrano's theme 5 of being biblically spiritual. Principle 5 aligns with the concepts

of accountability, authenticity, and truthfulness and Serrano's theme 4 of being values-centric. We examined each of these leadership concepts to develop a priori codes for the bounded case study analysis.

## LITERATURE

In each conceptual subsection, we present contemporary literature that informs the reader about the key element of the principles and presents a priori codes that emerged from the literature (Miles et al., 2020).

### *Humility*

Crisp (2022) pointed out that humility eludes many leaders today. Crisp pointed out that according to Collins (2001), contemporary business professionals understand that humility is a critical factor in creating great leaders. Crisp went on to state that, according to Morris et al. (2005), humility requires that leaders be self-aware. Self-aware of who they are. Crisp presented the concept of self-awareness as "Biblical humility occurs when one understands themselves in light of God)" (p. 185). When leaders know that they do not know everything and need to seek the knowledge and help of others, real humility occurs.

Owens and Hekman (2012) contend that there is no agreement in the literature as to what behaviors indicate humility; Owens and Hekman posited that humble leaders "tend to view themselves (more objectively), others (more appreciatively), and new information or ideas (more openly)" (p. 789).

Winston (2018), linked humility to the first Beatitude "Blessed are the poor in Spirit," claimed that being poor in Spirit implies being teachable, which Winston related to being humble in a similar manner as did Crisp (2022) in that leaders who are aware of "themselves in the light of God" (p. 185) know their weaknesses and through the resultant humility become teachable. Being teachable facilitates leaders listening to and seeking the advice of others.

From the literature, we suggest that we might find the following a priori codes: humility, self-awareness, and teachable.

### *Servant Leadership*

Greenleaf (1977) said that servant leaders serve first of all, echoed by Bass (2000), who compared transformational leadership with servant leadership and noted that while transformational leaders focus on the organization's well-being, servant leaders focus on the well-being of the employees. Greenleaf's comment about servant leaders serving first of all aligns with Crisp's (2022) principle 2 about focusing on each person's unique needs.

From the literature, we suggest that we might find the following a priori codes: servant, aware of employees' needs, aware of employees' uniqueness.

### *Self-Efficacy*

Bandura (1982) defined self-efficacy as the personal belief in how well one can complete a task in a given context. This ties to the notion of humility in that if leaders are self-aware of themselves in light of God (Crisp, 2022), these leaders know their abilities and inabilities and would not overstate their abilities to complete a task.

From the literature, we suggest that we might find the following a priori codes: knowing one's self-efficacy and knowing one's weaknesses.

### *Self-Development*

If leaders are aware of their weaknesses because of their self-awareness and humility, they will likely seek education, training, and preparation to increase their self-efficacy and performance. This can be done through education, training, and practice with evaluation by peers or superiors in the organization. According to McBride (2011), education is through self-seeking behaviors or organizational-mandated requirements. The end goal of education is to improve the leader's knowledge base. Training differs from education in that training is skill-based and purposes to improve the leader's level of task performance. Preparation is evaluated through practice with review and critique by a coach or trainer. The critique should help the leader understand where and how to improve performance.

From the literature, we suggest that we might find the following a priori codes: seeks education, seeks training, and seeks practice with outside critique.

### *Guidance by the Holy Spirit*

Crisp (2022) cited Paul's first letter to the Corinthians, where Paul talks about the importance of the Holy Spirit:

> And when I came to you, brethren, I did not come with superiority of speech or of wisdom, proclaiming to you the testimony of God. For I determined to know nothing * among you except Jesus Christ, and Him crucified. I was with you in weakness and in fear and in much trembling, and my message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power, so that your faith would not rest on the wisdom of men, but on the power of God. Yet we do speak wisdom among those who are mature; a wisdom, however, not of this age nor of the rulers of this age, who are passing away; but we speak God's wisdom in a mystery, the hidden wisdom which God predestined before the ages to our glory; the wisdom which none of the rulers of this age has understood; for if they had understood it they would not have crucified the Lord of glory; but just as it is written, "THINGS WHICH EYE HAS NOT SEEN AND EAR HAS NOT HEARD, AND which HAVE NOT ENTERED THE HEART OF MAN, ALL THAT GOD HAS PREPARED FOR THOSE WHO LOVE HIM." For to us God revealed them through the Spirit; for the Spirit searches all things, even the depths of God. For who among men knows the thoughts of a man except the Spirit of the man which is in him? Even so the thoughts of God no one knows except the Spirit of God. Now we have received, not the Spirit of the world, but the Spirit who is from God, so that we may know the things freely given to us by God, which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual thoughts with spiritual words. But a natural man does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually appraised. But he who is spiritual appraises all things, yet he himself is appraised by no one. For WHO HAS KNOWN THE MIND OF THE LORD, THAT HE WILL INSTRUCT HIM? But we have the mind of Christ. (1Cor 2 1-16 NAS)

Paul's comparison of the natural man and the spiritual man ties to the prior concepts of humility, self-awareness, self-efficacy, education, and training. Paul's comments began with his sense of humility, addressing the weaknesses of the audience and comparing them to the rulers of the age. Paul points out the need to learn from God's teaching as presented by the Spirit. Paul concludes with the self-efficacy of the spiritual and the natural

man and points out the increased knowledge, wisdom, and self-efficacy of the spiritual man.

From the literature, we suggest that we might find the following a priori codes: self-awareness, seeking guidance from the Holy Spirit, and knowing the difference between the natural man and spiritual man.

### *Authenticity*

Crisp's principles conclude with a call for leaders to be authentic, truthful, and honest. Rego et al. (2012) used Walumbwa et al.'s (2008) definition of authentic leadership:

> as a pattern of leader behavior that draws upon and promotes both positive psychological capacities and a positive ethical climate to foster greater self-awareness, an internalized moral perspective, balanced processing of information, and relational transparency on the part of leaders working with followers, fostering positive self-development. (p. 94)

Walumbwa et al.'s definition connects to Crisp's concept of self-awareness and the need for self-development. Rego et al.'s study found a significantly positive relationship between the followers' perception of the leader's authentic leadership and the employees' self-perception of their psychological capital and creativity. Rego et al. point out that these two employee traits are important for employees' well-being and organizational performance.

From the literature, we suggest that we might find the following a priori codes: self-awareness of one's authenticity.

### *Summary of Literature*

In summary, the literature implies the following possible a priori codes:

- Humility
- self-awareness
- teachable
- servant
- aware of employee's needs
- aware of employees' uniqueness
- knowing ones self-efficacy

- knowing one's weaknesses
- seeks education
- seeks training
- seeks practice with outside critique
- self-awareness
- seeking guidance from the Holy Spirit
- knows the difference between natural man and spiritual man
- self-awareness of one's authenticity

### *Interview Questions*

The three research questions serve as interview questions to investigate each principle. The interview questions below are modified to fit each of the seven values within each of the three research questions:

- RQ1: How is each principle evident in the participant's organization?
  - What might an observer see in the organization that shows the leader's biblical humility, defined as knowing themselves, trusting others, and seeing the bigger picture?
  - What might an observer see in the organization that shows the leaders tailoring their approach to individuals and their uniqueness?
  - What might an observer see in the organization that shows the leader developing competencies to carry out their calling?
  - What might an observer see in the organization that shows that the leader depends on God's Spirit to guide their path?
  - What might an observer see in the organization that shows the leaders' communication? How do we get truth creatively and clearly so their followers can be transformed?
- RQ2: What is the benefit/outcome of each principle?
  - What are the benefits/outcomes of the leader(s) showing biblical humility, defined as knowing themselves, trusting others, and seeing the bigger picture?
  - What are the benefits/outcomes of the leader(s) tailoring the reports to individuals and their unique needs?
  - What are the benefits/outcomes of the leader(s) developing competencies before carrying the call?

    – What are the benefits/outcomes of the leader(s) depending on God's Spirit to guide their path and others?
    – What are the benefits/outcomes of the leader(s) communicating truth creatively and clearly, so their followers can be transformed?

- RQ3: Why is the benefit/outcome of each principle useful for the employees' well-being and the overall health of the organization?
    – What are the benefits/outcomes to employees' well-being and the organization's overall health when the leader(s) show biblical humility, defined as knowing themselves, trusting others, and seeing the bigger picture?
    – What are the benefits/outcomes to employees' well-being and the organization's overall health when leaders tailor the approach to individuals and their needs useful for their careers?
    – What are the benefits/outcomes to employees' well-being and the organization's overall health when leader(s) developing competencies before carrying the call?
    – What are the benefits/outcomes to employees' well-being and the organization's overall health when the leaders depend on God's Spirit to guide their path and subsequently guide others?
    – What are the benefits/outcomes to employees' well-being and the organization's overall health when biblical leaders communicate truth creatively and clearly so that their followers can be transformed?

## METHODS AND PROCEDURES

Please see chapter "Preface" for the Methods and Procedures content that applies to all of the studies in this book.

### *Discussion*

In this section, we present the answers to the three research questions, followed by a section that shows the value of the findings to the scholarly discussion and practitioner literature.

*Answer to Research Question 1*

The first question asked "How is each principle evident in the participant's organization?" The themes from the principles were:

Principle 1: Biblical leaders connect with the humility of the crucified Christ to know themselves, trust others, and see the bigger picture.

- Know yourself
- Respecting others

Principle 2: Biblical leaders tailor their approach to individuals and their unique needs.

- Treating others
- Appreciate others
- Leader's tasks

Principle 3: Biblical leaders develop competencies prior to carrying out their future calling.

- Learn but don't brag

Principle 4: Biblical leaders depend on God's Spirit to guide their path and subsequently guide others.

- Be authentic in prayer

Principle 5: Biblical leaders communicate truth creatively and clearly so that their followers can be transformed.

- Focus on others
- Communicate what is good and helpful

The answer to research question 1:

Evidence of principle 1 includes authentic leadership communication and behaviors that demonstrate respect for self and others. This aligns with the second half of the great commandment to love others as you love yourself (Mat 22:39). Principle 2 would be recognized in leaders' treatment of others as unique people with their specific set of gifts, skills, abilities, and needs. In addition, leaders would demonstrate appreciation for

others in the organization personally, emotionally, and financially. Organizational leaders seek to serve others in the organization while serving the organization's mission and vision.

Principle 3 would be seen in the leader's and employees' individual as well as organizational efforts to learn and build a learning organization. Leaders and employees demonstrate humility in the learning process and hold themselves accountable for their actions. Principle 4 would be observed by leaders and employees continuing the focus on accountability as part of authentic behavior in prayer and their relationship with God and the Holy Spirit.

Principle 5 would be evident through leaders' and employees' focus on what is good and helpful to others. This aligns with the Beatitude of "Blessed Are Those Who Hunger and Thirst for Righteousness" (Mat 5:6).

*Answer to Research Question 2*
Question 2 asked, "what is the benefit/outcome of each principle?" The following themes emerged from the principles:

Principle 1: Biblical leaders connect with the humility of the crucified Christ to know themselves, trust others, and see the bigger picture.

- increases employees' sense of belonging
- behavior modeling

Principle 2: Biblical leaders tailor their approach to individuals and their unique needs.

- reasons for tailoring

Principle 3: Biblical leaders develop competencies prior to carrying out their future calling.

- benefits of competency

Principle 4: Biblical leaders depend on God's Spirit to guide their path and subsequently guide others.

- the positive results of relying on the Holy Spirit

Principle 5: Biblical leaders communicate truth creatively and clearly so that their followers can be transformed.

- benefits of truth
- the necessity for truth

The answer to question 2 is as follows:

The benefits of principle 1 are that there is a culture of authenticity and humility that contributes to employees' sense of belonging and leaders modeling authentic behaviors such as humility and truth. The benefit of principle 2, the benefits of tailoring communication and behavior, is that it makes employees and customers feel unique and important, contributing to stakeholders' commitment to the organization and the leader. This results in better communication and team effectiveness. Benefits of principle 3, building competencies, include being prepared to achieve the assigned tasks, trust in the leader's authority, and readiness.

Principle 4 examined leaders' dependence on the Holy Spirit that includes the creation and spread of truth, protection, peace, and trust throughout the organization. Principle 5 increased the focus on truth by showing that communicating truth increased employees' sense of organizational identity, shared ownership of the organization's vision, shared accountability, and truthfulness in evaluating and correcting self and others.

*Answer to Research Question 3*

Question 3 asked, "why is the benefit/outcome of each principle useful for the employees' well-being and the overall health of the organization?" The themes from the five principles are:

Principle 1: Biblical leaders connect with the humility of the crucified Christ to know themselves, trust others, and see the bigger picture.

- A leader's humility allows employees to be themselves
- A leader's humility helps employees to learn
- A leader's humility contributes to employees' well-being

Principle 2: Biblical leaders tailor their approach to individuals and their unique needs.

- Tailoring to employees improves the employee's self-identity and their fit into the organization

Principle 3: Biblical leaders develop competencies before carrying out their future calling.

- Benefits of improving competencies
- Reasons for a leader to improve

Principle 4: Biblical leaders depend on God's Spirit to guide their path and subsequently guide others.

- What the Holy Sprit does for the leader
- What the Holy Spirit does for employees

Principle 5: Biblical leaders communicate truth creatively and clearly so that their followers can be transformed.

- communication's purpose

The answer to question 3:

The value of principle 1 to employees' well-being and the organization's health is that employees can be themselves (authenticity), be free to learn from failures, and directly improve their well-being. Principle 2 continues on the themes of principle 1 in that tailoring communication and requests to employees' self-identity and their sense of person-organization fit. The value of the benefits of principle 3 about leaders' competency includes reciprocity of employees seeking to improve their competencies, increasing employees' trust in the authority, and increasing the leader's self-efficacy.

The benefits of principle 4 to employees' well-being and the organization's health include increases in leaders' and employees' authentic spirituality and deeper relationship with the Holy Spirit and God. Principle 5's benefits to employees' well-being and health of the organization are that clear communication of truth improves leaders' and employees' effectiveness and efficiencies, greater understanding of God's calling, and His vision for the organization. Knowing the truth adds a sense of personal safety and acceptance to the people.

### *Value of the Findings to the Scholarly Research*

The findings of this chapter added to the organizational spirituality scholarly research based on the New Testament, especially in the context of change and uncertainty. All of the a priori codes collected from the literature review were found in the analysis of the transcripts. This indicates that the principle under study has solid roots in contemporary organizational leadership literature.

### *Value of the Findings to the Practitioner Literature*

The findings of this study were based on Crisp (2022). Crisp examined Paul's chapter 2 of the first letter to the Corinthian church that extracted six principles, which we condensed into five principles. This study's five principles found that the framework is helpful to leaders who wish to coach and develop employees in a manner that builds self-image, self-efficacy, organizational identity, trust in the organization, person-organization fit, and a deeper relationship with God and the Holy Spirit.

Similar to other chapters in this book, the principles are based on how leaders behave on the relational level and what characteristics they must demonstrate on the emotional level. It also revealed a typical pattern of realistic mindset, mature perspective, and outlook rooted in faith. This influenced the growth of their values, habits, intentions, and overall character. Based on this framework, practitioners can develop several teaching, consulting, and coaching tools.

### *Value of the Findings to the New Testament Organizational Leadership Study*

This study was built on Phase 1 of the New Testament-based organizational spirituality concept project. With its qualitative conclusion and findings, the chapter provides ten scale-development items supporting Phase 3. Scholars will use DeVills' eight-step scale-development process to achieve a valid and reliable test.

### *Scale-Development Item Pool*

The ten scale-development items listed at the end of the research question 1 section are shown below, categorized by the five dimensions from Serrano's (2022) Phase 1 summary chapter:

Theme 1: New Testament organizational spirituality produces healthy communities.

(no items)

Theme 2: New Testament organizational spirituality is service-oriented.

(no items)

Theme 3: New Testament organizational spirituality is future-focused.

(no items)

Theme 4: New Testament organizational spirituality is values-centric.

- My leader's behavior aligns with whom he/she says he/she is (authentic).
- My leader trusts employees.
- My leader treats employees as individuals.
- My leader shows appreciation to employees.
- My leader is always learning.
- My leader accepts failure as a means to learn.
- My leader is focused on the well-being of others.

Theme 5: New Testament organizational spirituality is biblically spiritual.

- My leader demonstrates a reliance on the Holy Spirit.
- My leader demonstrates an authentic prayer life.
- My leader communicates what is holy and good.

The ten scale-development items produced in this study align with two of Serrano's five dimensions. These ten items will be added to the item pool developed by all 12 researchers in this Phase 2 of the New Testament-based organizational spirituality concept research project.

### *Conclusion*

In this study, we examined the five final principles from Crisp's (2022) examination of Chapter 2 of Paul's first letter to the Corinthian church chapter using contemporary organizational leadership theories followed by a bounded case study that asked three research questions to test five principles; the research questions were:

- How is each principle evident in the participant's organization?
- What is the benefit/outcome of each principle?
- Why is the benefit/outcome of each principle useful for the employees' well-being and the overall health of the organization?

Five leaders in their mid-careers, active in their organizations, living in Jordan, and spoke fluent English were interviewed and asked 15 questions, averaging 30 minutes per interview.

The analysis yielded 147 codes and was grouped into 19 themes. Ten scale-development items were developed from analyzing the responses to research question 1.

The study contributes to the scholarly research understanding of the New Testament-based organizational spirituality concept and to the next phase for developing a measure to test the concepts. The finding should also help practitioners and coaches measure and share the results with leaders and followers in organizations.

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# A Dimension of Organizational Spirituality

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## Introduction

Based on the biblically framed leadership principles formulated by Gregory's (2022) and Hunt and Dobric-Veiss' (2022) research, this chapter, as part of Phase 2 of the larger research, investigates the relevant organizational leadership research literature and subsequently expands the process of examination by a phenomenological case study. The final segment of this study presents a recommendation list of scale-development elements that are to be considered for the following phase of the larger research, purposed to create and substantiate a research instrument measuring the New Testament-based organizational spirituality concepts.

In the Phase 1 research summary, Serrano (2022) presented the New Testament organizational spirituality principles based on the following themes:

Theme 1: New Testament organizational spirituality produces healthy communities.

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Theme 2: New Testament organizational spirituality is service-oriented.
Theme 3: New Testament organizational spirituality is future-focused.
Theme 4: New Testament organizational spirituality is values-centric.
Theme 5: New Testament organizational spirituality is biblically spiritual.
   (pp. 485–486).

   The leadership principles generated from Gregory's (2022) and Hunt and Dobric-Veiss' (2022) research encompass the five themes summarized by Serrano (2022).
   According to Gregory's cross-cultural leadership principles derived from 1 Corinthians 9:19–27:

Principle 1: Cross-cultural leaders who desire to be successful in their leadership effectiveness should lead in a sacrificial manner, willing to make sacrifices for both the good of the organization and for their subordinates (p. 202).
Principle 2: Cross-cultural leaders who desire to be effective leaders will adapt their behavior, in a manner that does not compromise their ethical values, to the cultural setting they are in (p. 203).
Principle 3: Cross-cultural leaders who desire to be effective leaders will demonstrate an honest humility, which is perceived as such by their subordinate, in the way they approach their leadership responsibilities and practices (p. 205).
Principle 4: Cross-cultural leaders who desire to be effective leaders will allow the mission and goals of their organization to inspire their behaviors, moving them past cultural boundaries, creating productive and lasting relationships with their subordinates (p. 206).
Principle 5: Cross-cultural leaders who desire to be effective leaders will choose their actions purposely and strategically, understanding they will have a direct influence on the performance of their subordinates (p. 207).
Principle 6: Cross-cultural leaders who desire to be effective leaders will discipline their behaviors, words, and emotional responses, strategically choosing them to fit the culture they are operating in (p. 208).
Principle 7: Cross-cultural leaders who desire to be effective leaders will conduct regular self-evaluations to ensure they are remaining on the right track and to strengthen their followers' perceptions of them as a leader (p. 209).

According to Hunt and Dobric-Veiss' leadership principles based on Ephesians 4: 1–16:

Principle 1: Individual spirituality as experienced through a transformative, belief guided inner life, rich connections to leadership and others, and the meaningful work that stems from calling and connection provides empowerment for specific behaviors and attitudes (p. 223).

Principle 2: Organizational unity stems from members of the whole completing prescribed roles with an understanding of and dedication to the functioning of the whole (p. 226).

Principle 3: Spiritual organizational leaders empower organizational members by modeling the call to serve in meaningful work, how to serve well, and dedication to serving others (p. 227).

Principle 4: Organizationally modeled and supported spirituality, including an inner life, meaningful work, and sense of community, provides empowerment for organizational members to behave and engage with each other in a manner that supports and encourages unity (p. 230).

Hunt and Dobric-Veiss' (2022) principles embody correlated leadership principles applicable to Gregory's principles (2022). The following analysis reveals the themes based on the conceptual correspondence between Gregory's principles and Hunt and Dobric-Veiss' principles, as referenced by each author's initials and the principle number:

Sacrificial: lead in a sacrificial manner (G1), dedication to the whole (H&V2), serve, serving others (H&V3)

Adaptable: effective leaders will adapt their behaviors (G2), unity (H&V2), engage (H&V4)

Humble: demonstrate an honest humility (G3), serve, serving others (H&V3)

Goal motivated: allow the mission and goals to inspire behaviors (G4), transformative, provides empowerment (H&V1), empower members (H&V3)

Deliberate: choose actions purposefully and strategically (G5), strategically choose (G6), calling, connection, meaningful work (H&V1), support and encourage unity (H&V4)

Disciplined: discipline behaviors, words, and emotional responses (G6), remain on track (G7), not compromise ethical views (G2), belief guided

(H&V1), completing prescribed roles (H&V2), model spirituality (H&V4)

Self-evaluative: conduct regular self-evaluations (G7), understand function (H&V2), how to serve well (H&V3), support spirituality (H&V4)

### *Phase 2 Principles*

Based on the analysis of Gregory's (2022) and Hunt and Dobric-Veiss' (2022) leadership principles, the following principles will be applied to this study:

Principle 1: Leaders demonstrate sacrifice.
Principle 2: Leaders demonstrate adaptability.
Principle 3: Leaders demonstrate humility.
Principle 4: Leaders foster motivation.
Principle 5: Leaders foster purpose.
Principle 6: Leaders practice discipline.
Principle 7: Leaders practice self-evaluation.

The combined principles based on Gregory's (2022) and Hunt and Dobric-Veiss' (2022) studies underline the notion of humility. Certain principles resemble the certain qualities of the Fruit of the Spirit from Galatians 5:22–23, including (a) love, (b) patience, (c) faithfulness, and (a) self-control. All principles also interrelate to the concepts of cross-culture, leadership roles, and servant leadership. The following literature segment presents humility, the five recognized Fruit of the Spirit and the three contemporary theories as a conceptual foundation for the presented case study.

## LITERATURE

Starting with the discussion on humility, this segment presents relevant components of the Fruit of the Spirit: (a) love, (b) patience, (c) faithfulness, and (d) self-control, in addition to the three contemporary theories: (a) cross-culture, (b) leadership roles, and (c) servant leadership, which are associated with the New Testament organizational principles forming the conceptual base for this instrumental bounded study. The subsections include a priori codes, which emerged from the assessed literature to aid the data collection process for this study, and each theoretical subsection

is based on the open-ended interview questions relevant to this study as listed below:

How is each principle evident in the organization?

What is the benefit/outcome of each principle?

Why is the benefit/outcome of each principle useful for the employees' well-being and the overall health of the organization?

### *Humility*

Gregory's (2022) review of 1 Corinthians 9 and Hunt and Dobric-Veiss' (2022) review of Ephesians 4 emphasize the virtues of humility depicted from Paul's cross-cultural and organizational leadership practices. Humility is increasingly recognized as an essential attribute of leadership to build successful organizations, particularly to positively influence follower satisfaction, performance, and engagement (Cortes-Mejia et al., 2022; Liborius & Kiewitz, 2022; Matthews et al., 2021; Wang et al., 2018). According to Owens et al. (2013), humility, as demonstrated in the leadership context, is a positive interpersonal behavior appreciating the strengths and contributions of others, recognizing one's own weaknesses, and being teachable. Research findings indicate humble social exchanges between leaders and followers facilitate emotional bonding and thus the development of valuable relations marked by the followers' affective trust in the leader, even with individuals who have dissimilar or opposing attitudes (Liborius & Kiewitz, 2022). The humble leadership's stride to build trusting relationships within the organization ensure beneficial effects, even cross-culturally, including less stress, long-term commitment, higher productivity, constructive stability, and unified morale resulting in higher quality of ethical organizational life (Cortes-Mejia et al., 2022; Dirks & Ferrin, 2002; Haar et al., 2014).

The leader's humility in follower development has been noted as a practical implication of servant leadership in the contemporary organizational practices (Lauren & Henson, 2021). Through humility, the hierarchical power is diminished, and instead, the power is delegated, thus the focus has been placed not on the leadership advancement but on the follower advancement (Northouse, 2019). The characteristic of humility, particularly as measured within the servant leadership context, pertains to the ability to value, with the appropriate perspective, one's own talents and

achievements, while recognizing no one is infallible and everyone makes mistakes (Patterson, 2003).

From the literature, a priori codes may include (a) interpersonal, (b) meekness, (c) teachable, (d) humble, (e) trustworthy, and (f) forgiving.

## *Love*

The New Testament is replete with texts associated with teachings of how to love based on Christ's actions: "Just as I have loved you, you also should love one another"; "So, I have loved you (John 15:9); "You love one another as I have loved you" (John 12:12). Christ's life, including the ministry, death, and resurrection, has been summarized as the "love that is true and sacrificial", and this "love of Christ moves Christ's followers to love not only one another but also the world for which he died" (George, 2022, p. 102, 106). Within the organizational structures, Hunt and Dobric-Veiss (2022) draw attention to the love-based actions to exemplify Christ, to act and behave in ways to honor him, by "speaking truth in love" and by building the community in love (Ephesians 4:15, 16). From 1 Corinthian 9:19, Gregory (2022) deciphers the significance of love in the leadership practices by alluding to the act of sacrifice, connecting the leadership effectiveness to the leaders' willingness to make sacrifices for both the benefit of the organization and their subordinates. The New Testament scriptures clearly validate the criticality of love as individually and collectively expressed in the psychological, emotional, spiritual, and philosophical forms.

In the realm of organizational psychology, love is defined as the choice(s) to will the highest good (Fromm, 1963). In the context of leadership research, the foundational principles of love have consisted of accepting, appreciating, being altruistic, being humble, being human, being open, being authentic, giving, growing, setting free, taking action, treating equal, and valuing (Khandelwal & Mehta, 2016). A further study by Khandelwal and Mehta (2018) presents love as a concept to be philosophically universalized and simplified as a "native way to lead" psychologically, emotionally, as well as spiritually (p. 38) to meet the leadership demands in multi-cultural organizational environments. They argue that love as a fundamental leadership principle has been overlooked in the extensive academic research of the twenty-first century despite love being natural and native to all humans, cutting across barriers of cultures, caste, race, religion, and geographical boundaries. However, the theories of

transformational leadership (Bass 1990) and servant leadership (Greenleaf 1977) indirectly point to the attitudes of love manifested through serving, humility, and commitment.

From the literature, a priori codes may include (a) humility, (b) commitment, (c) sacrifice, (d) authenticity, (e) giving, (f) proactive, and (g)openness.

## *Patience*

Rooted in the Latin word *patientia* and the Hebrew word *savlanut*, patience points to the ideas of suffering, endurance, and forbearance (Morinis, 2007). From 1 Corinthians 9:25, Gregory (2022) substantiates the practice of patience as a form of self-control and discipline, including the criticality of such practices in organizational leadership behaviors to strategically, effectively model cross-cultural leadership. In Ephesians 4:2, patience is listed as one of the core ethics to be integrated into the organizational citizenship behaviors to enrich the connections between leaders and subordinates (Hunt & Dobric-Veiss, 2022). While other core religions of the world also acknowledge patience as a virtue (McCullough & Carter, 2011), the academic research understanding of patience as a valuable leadership quality and the consequential benefits from the practice of patience in organizations have also been internationally consistent (Batool et al., 2020; Comer & Sekerka, 2014; Haque et al., 2017).

Patience as an effective leadership character is identified as a vital component to achieve organizational success when exhibited specifically in the decision-making process of leaders (Haque et al., 2017). According to the cross-cultural and cross-lingual research by Batool et al. (2020), patience as a leadership characteristic enhances the organizational setting conducive for continuous learning and development. The cultivation of patience distinctively impacts the individual and collective experiences within the organizations. The personalized benefits include psychological and physical health, enabling positively adaptable life approaches and rational behaviors (Comer & Sekerka, 2014). Organizationally, the discipline of patience legitimizes the output of quality products and services, prioritization of long-term prosperity, gratification of social productivity, and furtherance of ethical behaviors (Comer & Sekerka, 2014).

From the literature, a priori codes may include (a) endurance, (b) willingness to suffer, (c) self-control, (d) adaptability, (e) realistic, and (f) long-term benefits.

### *Faithfulness*

Faithfulness in the context of the Fruit of the Spirit refers Spirit-enabled capacity to be loyal and dependable to fulfill the pledged responsibilities (Schreiner, 2010). According to Hunt and Dobric-Veiss (2022), the transformative power of the Spirit enriches individual faithfulness in the form of devotion, resulting in meaningful work enhanced by ethical organizational citizenship. Gregory (2022) identifies the cultivation of trust as an element of faithfulness to overcome cultural challenges between the leadership and the subordinates, enabling the leaders to lead across organizational cultural barriers. The development of a biblically based view of faithfulness necessitates change in one's perception of trustworthiness through faith in God (Pearcey, 2005). The act of faithfulness is made possible as the level of faith heightens with actual activations of the scripturally grounded pursuits while resisting the temptations of the secularized intellectual enlightenment at the expense of faith in God (Pettit, 2008). Gibbins (2010) further substantiate that faithfulness requires biblical obedience to be committed to God and others even when it is painful.

Crowther's (2017) conceptualization of faithfulness as an effective leadership value also consists of credibility and integrity, emphasizing the trustworthiness actualized by the consistency between one's values and behavior. According to research, such faithfulness practiced by the leadership and perceived by others within the organization consequentially increases organizational commitment and connectedness (Crowther, 2017; Kouzes & Pozner, 1995). Both the biblical and theoretical principles of faithfulness can contribute to the leadership and organizational betterment.

From the literature, a priori codes may include (a) loyalty, (b) dependability, (c) credible, (d) trustworthy, (e) devoted, and (f) obedience.

### *Self-Control*

The pursuit of spiritually grounded self-control is dependent upon one's desire to obey God through faith in biblically based teachings, actively maturing to grow further from sin and closer to God, depending upon the Holy Spirit's guidance to be continuously sanctified (Grudem, 1994). From Ephesians 4:13, Hunt and Dobric-Veiss (2022) echo this aspect of self-control by describing the Christian maturity developed from the

increasing knowledge of Christ, who modeled the ability to be mature, withstanding the "ebb and tide of social pressure and conformity" (p. 228). Within the organizational leadership context, Christians are capacitated to willingly forgo unethical actions within their public lives, their private life, concretely evidencing the acts of love and genuine goodness (Pearcey, 2005).

As an aspect of leadership development, self-control also includes self-awareness, which encompasses understanding individual and collective world functionalities and the associated challenges (Bennis, 2009). Based on Apostle Paul's example from 1 Corinthians 9, Gregory (2022) associates the criticality of awareness to the success of cross-cultural leaderships, noting not only to react to the encountered cultural variances but also to integrate monitored actions and words to respond cross-culturally productive as well as purposeful. The purposeful organizational practice of self-awareness, as associated with the practice of self-control, can be further enhanced with self-regulation, which is "the exercise of control over oneself, especially with regard to bringing the self into line with preferred standards" (Vohs & Baumeister, 2004, p. 2). Self-regulation enables individuals to replace unsuitable reactions with more effective responses (Koole et al., 2011). As the self-regulation facilitates the execution of self-controlled responses and the benefit of self-control is modeled by the organizational leaders, others strive to develop such competency with improved practice of self-awareness (Kaptein, 2011).

From the literature, a priori codes may include (a) grounded, (b) reverent, (c) maturity, (d) Spirit-led, (e) ethical, and (f) self-aware.

### Cross-culture

According to Northouse (2019), culture is defined as "the learned beliefs, values, rules, norms, symbols, and traditions that are common to a group of people" (p. 384). The distinctiveness of cultural dynamics is complex, and cultural relevancies are influenced through individual, family, society, and organizational structures and processes (Tsang & Bogo, 1998). Church is an example of such an organizational institution with uniquely formed culture influencing religious and social movements (Hunt & Dobric-Veiss, 2022). Consequentially, cultural identities have the capacity to constantly adapt and evolve as social behaviors change over time.

As an organizational leadership practice, successful cross-cultural leadership requires leaders to lead across cultural boundaries with their ability to interact with another culture, enabling them to inspire others to achieve a given organizational mission and the varying goals (Gregory, 2022). Cross-cultural connection requires awareness of the other and self, including the level of self-awareness to know what is peculiarly unique about the way one's culture think and communicate as well as how the culture differs from the cognitive habits along with the communicative styles of other cultures represented in the organizational contexts (Rohrbaugh, 2006). The misunderstandings within the cross-cultural contexts fundamentally stem from assuming one's ways are normal, natural, and right thus projecting one's sense of matters onto the situation as a reasonable means of resolution (Bennett & Stewart, 1991). In fact, cross-culturally distinct perceptions, values, cognitive habits, and styles of communication each contributes to the cultural gap in organizations. To lessen the cross-cultural disparity, one must understand the distinction between the world limited to one's subjective experience and the world beyond the self-focused experiential aspect of the worldview (Gadamer, 2013; Koltko-Rivera, 2004). In the cross-cultural context, the latter world is actualized through the acquisition of new knowledge and shared experiences with people of other cultures. The pursuit of the latter world enhances the cross-cultural capacity to question, how much of the personal and others' affects, beliefs, and behaviors are being changed as a result of subjective personal experience and the new understanding of the greater world? Accordingly, the leadership's comprehension of cultural impacts, including the interplays of leaders' and subordinates' cross-cultural perceptions, is foundationally significant to achieve organizational success in cross-cultural contexts (Rao-Nicholson et al., 2020).

From the literature, a priori codes may include (a) awareness of others, (b) self-awareness, (c) adaptive, (d) openness, (e) understanding, and (f) mindfulness.

### *Leadership Roles*

The leadership research has shifted its focus from the leader as an individual domain to a wider leadership contextual application, including followers, team functionalities, and organizational culture (Avolio et al., 1999). The impact of certain leadership roles is an aspect of such research pursued to detect ways to enhance organizational performance. For

example, certain leadership roles organizationally embodied by inclusive leadership have promoted psychological safety and assisted cross-disciplinary teams to overcome the inhibiting effects of status differences, enabling members to collaborate in the improvement process (Hanh-Tran & Choi, 2019). Based on the fulfillment of the inclusive church leadership roles as demonstrated in the Ephesians 4, Hunt and Dobric-Veiss (2022) emphasize the interconnectedness or oneness formed in the church. The leadership role capacities to exhibit openness, accessibility, and availability in their organizational entities have been concluded to demonstrate the ways to invite and appreciate others' contributions (Carmeli et al., 2010; Nembhard & Edmondson, 2006).

Effective applications of organizational leadership roles call for adaptability to recognize the beneficial leadership practices according to the uniqueness of the organizational citizenships' motivational factors (Gregory, 2022). Distinct leadership roles, such as in the Full-Range Leadership (FRL) model, are significantly linked to the organizational functionality supported by evidence-based research (Aarons, 2006). The empirically supported dimensions of leadership roles include transformational, transactional leadership, and passive-avoidant leadership (Avolio et al., 1999). Transformational leadership includes the roles to be motivational, individually considerate, and intellectually stimulating as well as to engage the organizational staff to support the mission and vision of the leadership. Transactional leadership involves the leadership roles to reinforce positive behaviors and to monitor the quality of organizational standards. The passive-avoidant leadership, even called non-leadership, pertains to the leadership roles to be purposefully disengaged (Aarons et al., 2016).

From the literature, a priori codes may include (a) openness, (b) accessible, (c) motivational, (d) considerate, (e) positive reinforcement, and (f) purposeful.

### *Servant Leadership*

Gregory's (2022) review of 1 Corinthians 9 and Hunt and Dobric-Veiss' (2022) review of Ephesians 4 include the virtues of servanthood depicted from Paul's cross-cultural and organizational leadership practices. Greenleaf (1977) defines servant leadership as a prioritization of serving others, to take care of others' needs first through the services of listening,

understanding, nurturing, defending, and empowering. The practical implications include the relationship between the leadership examples and trust building as well as the long-term nature of service focus within the organization. As followership relates to leadership practices, servant leaders are to comprehend what following entails, molding such thoughts and actions into a paradigm that supports individual and collective developments (Smith, 2022). Progressive followership is a significant factor to lead successful servant leadership (Northouse, 2019). The benefits of servant leadership dimensions have been examined cross-culturally. Mittal and Dorfman's (2012) cross-cultural research comprehensively, empirically examined the servant leadership, identifying the leadership model as an effective organizational leadership practice across 59 cultures.

According to Lauren and Henson (2021), servant leadership practices ethically social leadership practices, cultural relevant practices, and theologically relevant practices to enhance the organization's ethical measures. The principles of the servant leadership define the Christian worldview based upon serving others (Phillippians 1:5–7, Luke 22:26, Galatians 5:13), particularly compared to the ways Christ has taught leadership through serving others and God (Hege, 2017; Patterson, 2003). According to Hege (2017), servant leadership is not only about serving people but serving God through interaction with people. Hanna (2006) specifically describes Christian leadership attribute in a form of partnership process leading to an enablement of servant leadership through the interaction with the Holy Spirit. Such relationship with the Holy Spirit not only develops but refines one's skills to serve others while fostering collaboration, trust, and foresight to enhance the effects of the leadership. Burns et al. (2014) similarly explain the ethically grounded Christian leadership as a divine influence upon the leadership, where God's influence becomes relevant as Christians foster an ongoing spiritual relationship with God to develop the skills necessary to convey ethical ideas to other humans. Such communication with other humans can be complicated, yet it is critical to maintain the contextual and collaborative support along with the ethical guidance for others while upholding the biblically scripture-based leadership perspectives.

From the literature, a priori codes may include (a) selfless, (b) servanthood, (c) ethical, (e) Spirit-led, (f) trustworthy, and (g) long-term commitment.

### *Summary of the Literature*

In summary, the literature implies the following possible a priori codes:

- accessible
- adaptability (2)
- awareness of others
- authenticity
- commitment (2)
- considerate
- credible
- dependable
- devoted
- endurance
- ethical (2)
- forgiving
- giving
- grounded
- humble (2)
- interpersonal
- long-term benefits
- loyal
- maturity
- meekness
- mindfulness
- motivational
- obedient
- openness (3)
- positive reinforcement
- proactive
- purposeful
- realistic
- reverent
- sacrificial
- self-aware (2)
- self-control
- selfless

- servanthood
- Spirit-led (2)
- teachable
- trustworthy (3)
- understanding
- willingness to suffer

### *Interview Questions*

The interview questions for each principle, cross-culture, and role have been based on the three main research questions. Each interview question has been minimally modified to fit each principle within the specified research question.

RQ1: How is each principle evident in the participant's organization?

- What might an observer see in the organization that shows the leader(s) demonstrating sacrifice?
- What might an observer see in the organization that shows the leader(s) demonstrating adaptability?
- What might an observer see in the organization that shows the leader(s) demonstrating humility?
- What might an observer see in the organization that shows the leader(s) fostering motivation?
- What might an observer see in the organization that shows the leader(s) fostering purpose?
- What might an observer see in the organization that shows the leader(s) practicing discipline?
- What might an observer see in the organization that shows the leader(s) practicing self-evaluation?

RQ2: What is the benefit/outcome of each principle?

- What are the benefits/outcomes of the leader(s) demonstrating sacrifice?
- What are the benefits/outcomes of the leader(s) demonstrating adaptability?

- What are the benefits/outcomes of the leader(s) demonstrating humility?
- What are the benefits/outcomes of the leader(s) fostering motivation?
- What are the benefits/outcomes of the leader(s) fostering purpose?
- What are the benefits/outcomes of the leader(s) practicing discipline?
- What are the benefits/outcomes of the leader(s) practicing self-evaluation?

RQ3: Why is the benefit/outcome of each principle useful for the employees' well-being and the overall health of the organization?

- What are the benefits/outcomes to employees' well-being and the overall health of the organization when the leader(s) demonstrate sacrifice?
- What are the benefits/outcomes to employees' well-being and the overall health of the organization when the leader(s) demonstrate adaptability?
- What are the benefits/outcomes to employees' well-being and the overall health of the organization when the leader(s) demonstrate humility?
- What are the benefits/outcomes to employees' well-being and the overall health of the organization when the leader(s) foster motivation?
- What are the benefits/outcomes to employees' well-being and the overall health of the organization when the leader(s) foster purpose?
- What are the benefits/outcomes to employees' well-being and the overall health of the organization when the leader(s) practice discipline?
- What are the benefits/outcomes to employees' well-being and the overall health of the organization when the leader(s) practice self-evaluation?

## Methods and Procedures

Please see chapter "Preface" for the Methods and Procedures content that applies to all of the studies in this book.

## *Discussion*

*Answer to Research Question 1*

Research question 1 asked "How is each principle evident in the participant's organization?" The themes from the seven principles were:

Principle 1: Leaders demonstrate sacrifice.

- Culture to serve
- Practice of generosity

Principle 2: Leaders demonstrate adaptability.

- Interchangeability of necessary roles
- Flexibility in relating to people served

Principle 3: Leaders demonstrate humility.

- Practice of humility
- Culture to teach and learn
- Commitment to accept (people) regardless of history and credentials

Principle 4: Leaders foster motivation.

- Connected community
- Authentic, purposeful mission

Principle 5: Leaders foster purpose.

- (Individual and collective) Perseverance to accomplish goals
- Practice (spiritual) mindfulness to foster interpersonal effectiveness

Principle 6: Leaders practice discipline.

- Maintaining the disciplined priority of putting people first
- Continuous commitment to the people served

Principle 7: Leaders practice self-evaluation

- The practice of mindfulness to increase awareness and openness to improve the organizational experience
- Commitment to ongoing change and learning improvement

The answer to research question 1 is that one would observe a diverse and inclusive culture of authentic, connected people practicing service, generosity, teaching, and flexible, changing roles, and then collectively seek to complete the organizational mission while they are committed to helping each other grow and continually learn and grow.

*Answer to Research Question 2*
Research question 2 asked: "What is the benefit/outcome of each principle?" The themes from the seven principles were:
Principle 1: Leaders demonstrate sacrifice.

- accept, adapt, and endure adversity
- authenticating interpersonal relationships

Principle 2: Leaders demonstrate adaptability.

- Demonstrate mindfulness-based self-awareness and empathetic understanding of others
- Flexibility to adapt to the needs of people of different backgrounds

Principle 3: Leaders demonstrate humility.

- Openness and teachability to authenticate awareness of others
- Value humility and self-awareness to decrease hierarchy

Principle 4: Leaders foster motivation.

- Demonstrate commitment and endurance to affirm potential long-term benefits
- Value purposeful and motivational success led by the Spirit

Principle 5: Leaders foster purpose.

- Prioritizing of Spirit-led goals in the light of long-term benefits
- Practice purposeful self-awareness to proactively uphold commitments

Principle 6: Leaders practice discipline.

- Realistically purposeful positive reinforcement
- Proactively establish credible commitment

Principle 7: Leaders practice self-evaluation.

- Measurable progress based on authentic understanding of peoples' needs
- Model self-awareness for potential growth as a leader by demonstrating humility and teachability

The answer to research question 2 is that the benefit of these principles aligns with what the observer would see—leaders and followers who are authentic, mindful of self and others, seeing to adapt and grow in a diverse and inclusive community. Leaders and followers serve each other through the use of positive reinforcement to help each other grow through humility and self-evaluation. The process of following the leading of the spirit results in the attainment of long-term goals that lead to accomplishing the organization's mission in a way that glorifies God.

*Answer to Research Question 3*
Research question 3 asked: "Why is the benefit/outcome of each principle useful for the employees' well-being and the overall health of the organization?" The themes from the seven principles were:
    Principle 1: Leaders demonstrate sacrifice.

- Openness and commitment to meet the needs of people
- Normalizing the proactive culture to serve and to be served

Principle 2: Leaders demonstrate adaptability.

- Willingness to embrace purposeful positive change
- Mindful adaptability to value/learn from peoples' differences

Principle 3: Leaders demonstrate humility.

- Mindful openness to include people by placing emphasis on similarity, less emphasis on differences
- Commitment to establish credible trust

Principle 4: Leaders foster motivation.

- Spirit-led awareness of organizational goals' long-term benefits
- Interpersonal motivations to purposefully increase the sense of responsibility to proactively actualize organizational goals

Principle 5: Leaders foster purpose.

- Mindfully open to the Spirit-led understanding of the organizational mission
- Purposefully motivated and proactively committed to serve

Principle 6: Leaders practice discipline.

- Self-awareness about the disciplinary benefits of spiritual mindfulness
- Proactive positive reinforcement as a form of purposeful discipline enhances the organization's effectiveness

Principle 7: Leaders practice self-evaluation.

- Motivation/proactive openness for self-evaluation in pursuit of healthier self/organization
- Willingness to endure/learn from the adversity vital to personal/ organizational development

The answer to research question 3 is that the benefits improve followers' well-being by creating a culture of service and nurturing others to make them better for being in the organization. Followers are mindful of others and positively support and reinforce others to grow spiritually as each strengthens their gifts, talents, and abilities to serve God and each other. Through shared authenticity and service, everyone grows in their trust of each other, which results in greater commitment to the

organization. The growth of the people in the organization benefits the organization through increased commitment to the mission and vision of the organization as they proactively seek to achieve organizational goals.

### Value of the Findings to the Scholarly Research

The findings from this chapter add to the understanding of the New Testament-based organizational spirituality concept research project. Also, the findings of this chapter contribute to the scholarly understanding of the New Testament-based organizational spirituality concept, which will be addressed in Phase 3 of this study.

Of the 49 a priori codes gleaned from the literature review, all of them were found in the analysis of the transcripts. This helps support the existence of the six principles in contemporary leadership and organizational studies literature.

### Value of the Findings to the Practitioner Literature

The findings of this chapter inform the consultant/leader about the New Testament-based organizational spirituality concept and provide additional clarity to Gregory's (2022) and Hunt and Dobric-Veiss' (2022) findings. The results of this chapter provide information, along with the findings of the other Phase 2 authors, about what values should be developed/sought in the organization and what observable behaviors should be encouraged in organizations. These findings can be used in employee development as well as organization development.

The outcome of all the phases in this New Testament-based organizational spirituality should help recruit and hire employees who have a good person-organization fit (Winston 2018) and develop employees to exemplify the characteristics of biblically based employees (Winston, 2019).

### Value of the Findings to the New Testament Organizational Leadership Study

This qualitative chapter has added to the understanding of the New Testament-based organizational spirituality concept research project. The conclusion to Phase 2 will present an operationalized definition of the New Testament-based organizational spirituality and will amalgamate all of the suggested scale-development items. The operationalized definition

and the collected scale development will be the base for Phase 3, in which scholarly researchers will use principal component analysis to determine endogenous dimensions of the exogenous concept of the New Testament-based organizational spirituality concept. Scale development will follow DeVellis' eight-step scale-development process. Follow-up research in Phase 3 will include sale validity and reliability tests along with inferential studies showing how the scales relate to other organizational variables.

### *Scale-Development Item Pool*

The 14 scale-development items listed at the end of the research question 1 section are shown below, categorized by the five dimensions from Serrano's (2022) Phase 1 summary chapter:

Theme 1: New Testament organizational spirituality produces healthy communities.

- My leader/organization fosters a culture to serve.
- My leader/organization demonstrates a practice of generosity.
- My leader/organization demonstrates interchangeability of necessary roles.
- My leader/organization demonstrates flexibility in relating to people served.
- My leader/organization demonstrates humility and acceptance.
- My leader/organization cultivates culture to teach/learn.
- My leader/organization values community motivation by building interpersonal connectedness.
- My leader/organization values authentic purpose-based mission.
- My leader/organization demonstrates (individual and collective) perseverance to accomplish goals.
- My leader/organization values (spiritual) mindfulness to foster interpersonal effectiveness.
- My leader/organization demonstrates the discipline to prioritize people first.
- My leader/organization demonstrates continuous commitment to the people served.
- My leader/organization practice mindfulness to increase awareness and openness to improve organizational experience.
- My leader/organization demonstrates commitment to ongoing change and improvement.

Theme 2: New Testament organizational spirituality is service oriented. (No items developed)

Theme 3: New Testament organizational spirituality is future focused. (No items developed)

Theme 4: New Testament organizational spirituality is values centric. (No items developed)

Theme 5: New Testament organizational spirituality is biblically spiritual.

(No items developed)

The 14 scale-development items produced in this study align with one of Serrano's five dimensions. These 14 items will be added to the item pool developed by all 12 researchers in this Phase 2 of the New Testament-based organizational spirituality concept research project.

### *Conclusion*

In this study, the seven principles developed in Gregory's (2022) and Hunt and Dobric-Veiss' (2022) studies were examined using the contemporary organizational leadership literature, followed by a bounded case study where the seven principles were examined using the following three research questions:

- How is each principle evident in the participant's organization?
- What is the benefit/outcome of each principle?
- Why is the benefit/outcome of each principle useful for the employees' well-being and the overall health of the organization?

Four participants were either managers who practiced some or all of the six principles or employees who reported to managers who practiced some or all of the six principles. Both managers and employees could speak about the culture and climate of an organization that practiced some or all of the six principles. Each participant was asked 21 questions (7 principles times 3 research questions each). The interviews lasted an average of 40 minutes.

The analysis of the 84 responses (7 principles times 3 research questions each times 4 participants) yielded a total of 507 codes, which were grouped into 43 themes. Fourteen scale-development items emerged from the analysis of the responses to research question 1.

The study's findings are useful for scholarly researchers to understand the New Testament-based organizational spirituality concept. The next research step will be the development of an operationalized definition and scale development to measure the New Testament-based organizational spirituality concept. The findings should help practitioners and consultants understand what the selected seven principles contribute to the organizational culture and perceived organizational climate.

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# Preventing Burnout and Compassion Fatigue While Embracing Forgiveness and Unity

*Kelli Heinz and Bruce E. Winston*

## Introduction

In this chapter, I examine the principles developed by Boyer's (2022) and Clem and Henson's (2022) studies utilizing current organizational leadership literature, followed by a bounded single case study, then conclude with a list of scale-development items that can potentially be used in Phase 3 of the larger research project to develop and test an instrument that will measure the New Testament-based organizational spirituality concept.

In his summary of the Phase 1 research project, Serrano (2022) discovered that the principles found in Phase 1 can be grouped into five themes:

Theme 1: New Testament organizational spirituality produces healthy communities.

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Theme 2: New Testament organizational spirituality is service-oriented.
Theme 3: New Testament organizational spirituality is future-focused.
Theme 4: New Testament organizational spirituality is values-centric.
Theme 5: New Testament organizational spirituality is biblically spiritual. (pp. 485–486).

The principles developed by Boyer's (2022) and Clem and Henson's (2022) studies can be categorized in the following themes: (a) healthy people, (b) healthy relationships, (c) values centric, and (d) biblically based.

Boyer's (2022) principles from Philippians 1:1–4:16 are:

Principle 1: Leader and member affirmation and affection support spiritual organizations (Philippians 1:1–11) (p. 240).
Principle 2: Providing time and space for leaders and followers to embrace gospel principles benefits spiritual organizations (Philippians 1:12–14, 27) (p. 242).
Principle 3: Top-down humility provides toward the glory of God and the betterment of spiritual organizations (Philippians 2:1–13) (p. 243).
Principle 4: Authentic leaders and followers help spiritual organizations thrive (Philippians 2:14–30) (p. 244).
Principle 5: An aberrant Gospel damages followers of spiritual organizations (Philippians 3:1–6) (p. 245).
Principle 6: Leaders and followers who live examined lives benefit spiritual organizations (Philippians 3:7–11) (p. 247).
Principle 7: Forgiveness provides a place for redemption and reconciliation and benefits spiritual organizations (Philippians 4:1–9) (p. 249).
Principle 8: Generosity and Contentment provide toward the betterment of spiritual organizations (Philippians 4:10–16) (p. 252).

Clem and Henson's (2022) principles from 2 Timothy 1 are:

Principle 1: Organizational leaders must foster opportunities for healthy relationships such as mentoring and peer networks to reduce feelings of isolation in the workplace (2 Timothy 1,1–2) (p. 326).
Principle 2: Organizational leaders must foster healthy relationships that allow space for honest and challenging conversations (2 Timothy 1,3–5) (p. 328).

Principle 3: Organizational leaders encourage their followers by validating their purpose and encouraging spiritual well-being (2 Timothy 1,6–7) (p. 329).

Principle 4: Organizational leaders should encourage the development and maintenance of healthy relationships which bolster emotional health and resiliency (2 Timothy 1,8–14) (p. 331).

Principle 5: Organization leaders should encourage the practice of prayer, which creates and maintains a connection with God's transformative work, providing a protective barrier against burnout (2 Timothy 1,8–14) (p. 332).

Principle 6: Organizational leaders should encourage spiritual formation through spiritual disciplines, which protect against burnout, enhance wellness, and increase effectiveness (2 Timothy 1,8–14) (p. 333).

Principle 7: Organizational leaders should provide specific and ongoing training and support to educate, train, and strengthen their constituencies against the effects of burnout (2 Timothy 1,8–14) (p. 334).

Principle 8: Organizational leaders must address burnout and fatigue such that it reduces personal shame and provides renewed purpose and strength (2 Timothy 1,15–18) (p. 334).

Boyer (2022) and Clem and Henson (2022) have similarities between their principles about practicing spiritual disciplines, being authentic and honest, and fostering healthy relationships. Removing the duplicate and overlapping principles resulted in the following principles for this study:

Principle 1: Leaders and members demonstrate affirmation and affection toward each other.

Principle 2: Leaders and followers embrace gospel principles.

Principle 3: Leaders and followers demonstrate authenticity toward each other.

Principle 4: Leaders model forgiveness, redemption, and reconciliation towards followers.

Principle 5: Leaders demonstrate generosity and contentment toward followers.

Principle 6: Leaders foster opportunities for mentoring and peer networks to reduce feelings of isolation in the workplace.

Principle 7: Leaders allow space for honest and challenging conversations with followers.

Principle 8: Leaders validate followers' purpose and encourage spiritual well-being.

Principle 9: Leaders develop and maintain employees' emotional health and resiliency.

Principle 10: Leaders provide ongoing training and support to educate, train, and strengthen followers against the effects of burnout.

Principles 1, 4, and 5 are like the following Fruit of the Spirit found in Galatians 5: (a) kindness (b) gentleness, and (c) goodness. Principles 3 and 7 have similarities to authentic leadership. All ten of the principles have similarities to servant leadership. Principles 8, 9, and 10 share similarities to employee well-being. The literature section presents the three Fruit of the Spirit, authentic leadership, servant leadership, and employee well-being as a conceptual base for this single case study.

## LITERATURE

In this section, we present each of the three Fruit of the Spirit related to the New Testament organizational leadership principles: (a) kindness, (b) gentleness, and (c) goodness; two contemporary theories: (a) authentic leadership and (b) servant leadership, along with five dimensions of servant leadership including (a) empowerment, (b) honesty, (c) authenticity, (d) forgiveness, and (e) accountability; and finally, (h) employee well-being to form the conceptual base for this bounded single case study. We developed a list of a priori codes that we expected to find in the interview transcript. The presence of the a priori codes confirms the grounding of the interview questions in scripture and contemporary conceptual literature. We present the open-ended interview questions and the codes that emerge from each of the ten principles that address the following research questions:

(a) How is each principle evident in the participant's organization?
(b) What is the benefit/outcome of each principle?
(c) Why is the benefit/outcome of each principle useful for the employees' well-being and the overall health of the organization?

*Love*

Boyer (2022) had a principle focusing on affirmation and affection between leaders and members which mirrors the fruit of love found in Galatians 5. Hummels et al. (2021) proposed that organizations and businesses should adopt what they call agapeic, beneficial love. They posit that, 'it creates an environment in which people are to a large extent in control of their work as part of a dignified life' (Hummels et al., 2021, p. 349).

Organizational love was a concept in chapter "Organizational Spirituality: A Shared Community of People Demonstrating Love, Respect, Compassion, and Teamwork", and we include the chapter "Organizational Spirituality: A Shared Community of People Demonstrating Love, Respect, Compassion, and Teamwork" literature content here. Agape and Agapao are biblical Greek words that mean love but a different behavior of love. Agape is a thoughtful process—to value/think benevolence, peace, caring toward others. This is a description of God's love of man and man's love of God, the attitude of alms and charity, according to Liddell and Scott (1996, http://stephanus.tlg.uci.edu/lsj/#eid=383). Agape is the mindset or worldview, whereas Agapao is the action of love toward a person, as in an ethical love to do the right thing at the right time with/for the right person for the right reason. Liddell and Scott's definitions of agape use action verbs—greet, show, entreat, and do (http://stephanus.tlg.uci.edu/lsj/#eid=382).

The mindset of agape is balanced with the practical behaviors of Agapao, in which community members treat others (Agapao) in the way of love (agape). Thus there would be an alignment of posited and practiced values, similar to authenticity.

From the literature, a priori codes (Miles et al., 2020) might include (a) posited love, (b) practiced love, (c) authentic, (d) supportive, and (e) caring.

*Kindness*

Kindness is a concept in chapter "Caring for Others: A Dimension of Organizational Spirituality", and we include that content here. Bocarnea et al. (2018), citing Feldhahn (2016), said that kindness is 'to do good to anyone, in any situation that presents itself, without expecting anything in return' (Bocarnea et al., 2018 p.70). Bocarnea et al. point out that the

concept of kindness is 'lacking in leadership research' (p. 70) but is addressed frequently in the psychological literature. Dickinson (2000), cited by Bocarnea et al., broadened the concept of kindness to 'fairness in exchanges,' which fits well within the organizational context. Bocarnea went on to say that the various definitions of kindness found in the literature included "an emphasis on the actions, behaviors, or attitudes that may be the consequences of that initial act of kindness" (Bocarnea et al. 2018, p. 71). The connection of kindness to love in the workplace is important for a New Testament-based organizational spirituality since the moral-practice form of love *Agapao*, meaning to do the right thing for the right people at the right time, is a commonly found word in the New Testament (Winston, 2018).

- A priori codes might include (a) concern and (b) care.

### *Goodness*

Goodness was a literature topic for chapter "Caring for Others: A Dimension of Organizational Spirituality". We include that content here. Bocarnea et al. (2018) posited that goodness is synonymous with virtue. Since kindness denotes behaviors and attitudes in a manner consistent with Agapao (Winston, 2018), it may be that goodness is a broad virtue that also includes kindness. Kindness by managers should be perceived (felt) by employees; thus, goodness may align with an organizational climate more than organizational culture.

Bocarnea et al. (2018) also described goodness as the positive quality of being concerned for the welfare of others (p. 97), similar to the account of the Good Samaritan (NAS Luke 10:30–37); thus, goodness might be related to the principle of caring for others. Fowers (2008) described goodness as a subjective feeling of pleasure, satisfaction, flow (Csikszentmihályi, 1990), and fulfillment (Fowers p. 633). Fowers went on to say that goodness aligned with Aristotle's concept of '*eudaimonia*, which is variously translated as happiness, fulfillment, or flourishing' (p. 631).

Gatens (2015), in a review of Spinoza's letters, included a critique by Leibniz (1991) in which Leibniz states that goodness describes God's works. If Leibniz is correct, then it is reasonable to expect to see evidence of 'goodness' in a New Testament-based organizational spirituality concept.

- A priori codes from the literature might include (a) caring, (b) concern, (c) altruism, (d) selfless, (d) interested in the well-being of others.

### *Gentleness*

Gentleness was a concept used in chapter "Caring for Others: A Dimension of Organizational Spirituality". So, we use it here as well. Bocarnea et al. (2018) connected gentleness with humility. Bocarnea used Nelson Mandela as an example of a leader who displayed gentleness during his time as the president of South Africa. Winston (2018) connected the Beatitude 'Blessed are the Meek' to gentleness by showing the definition of the Greek *praus* to include 'controlled discipline' (p. 11). Bocarnea et al. summarized gentleness as 'something that was a virtue provided by a higher being' (p. 118). This connection between gentleness and a higher being links the evidence of gentleness in organizations that have a New Testament-based spirituality.

Marques (2013) added to the understanding of gentleness by equating gentleness with the 'soft skills' of leadership. Marques's qualitative study asked the 49 participants what characteristics the participants most admired in leaders. The results included such traits as (a) concern for others, (b) helping, (c) humility, and (d) patience. This clearly ties the literature concepts presented thus far to what employees desire to see in the organizations in which the participants worked or wished to work.

- A priori codes might include (a) humble, (b) caring, (c) patience, and (d) gentle.

### *Authentic Leadership*

Authentic leadership was included in chapter "Six Leadership Values Connecting Leaders to the Spirit and Committing the Organization to Christ", and we include the content here. Walumbwa et al.'s (2008) definition of authentic leadership:

> as a pattern of leader behavior that draws upon and promotes both positive psychological capacities and a positive ethical climate to foster greater self-awareness, an internalized moral perspective, balanced processing of infor-

mation, and relational transparency on the part of leaders working with followers, fostering positive self-development. (p. 94).

Rego et al.'s study found a significantly positive relationship between the followers' perception of the leader's authentic leadership and the employees' self-perception of their psychological capital and creativity. Rego et al. point out that these two employee traits are important for employees' well-being and organizational performance.

Peus et al.'s (2012) studied concluded that employees' perception of leaders' authentic leadership positively related to employees' satisfaction with supervisor, affective commitment to the organization, and employees' extra effort behaviors. Peus et al.'s findings relate to principles 1, 5, and 10.

From the literature, we suggest that we might find the following a priori codes: (a) self-awareness of one's authenticity, (b) followers' affective commitment to the leader, and (c) followers' work behavior.

### *Servant Leadership*

Servant leadership is a topic in chapter "Caring for Others: A Dimension of Organizational Spirituality", and we believe the content used there fits here. According to Winston (2022), servant leadership began with Greenleaf's (1977) treatise. Greenleaf's 'best test of servant leadership' fits well in the context of managers' caring for employees:

> Do those served grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the effect on the least privileged in society? Will they benefit or at least not be further deprived? (Kindle Locations 351–352).

Greenleaf (1977) said that servant leaders serve first of all, which is echoed by Bass (2000), who compared transformational leadership with servant leadership and noted that while transformational leaders focus on the well-being of the organization, servant leaders focus on the well-being of the employees.

Patterson (2003) developed a theoretical model of servant leadership that started with *Agapao*. Winston (2018) defined *Agapao as* doing the right thing for the right people at the right time, as mentioned in the 'goodness' literature section above. Patterson further developed the role

of *agapao* in servant leadership (van Dierendonck & Patterson; 2015) by showing that compassionate love underscored the traits of (a) humility, (b) gratitude, (c) forgiveness, and (d) altruism. These traits are the basis for the servant leadership behaviors of (a) empowerment, (b) authenticity, (c) stewardship, and (d) providing direction.

- A priori codes might include (a) serving, (b) caring, (c) empowering, (d) stewardship, and (e) mentoring.

### *Employee Well-Being*

Employee well-being is a literature content topic in chapter "Caring for Others: A Dimension of Organizational Spirituality". We believe the content fits this chapter as well. Ryan and Deci (2001) related well-being to eudaimonic studies, similar to what Kleinig and Evans (2013) posited about caring leadership. Employee well-being, according to Ryan and Deci, is about happiness, which relates to the eudaimonic concepts but also relates to the hedonic concepts of pleasure and the avoidance of pain. Both types of concepts are essential for employee well-being.

Studies by Fisher (2003), Grant et al. (2007), Baptiste (2008), and Zheng et al. (2015) showed a positive correlation between employees' well-being and individual/firm performance. This outcome should be considered a reciprocal benefit because Ryan and Deci (2001) and Younger (2021) suggested that caring for employees is done because it is the right thing to do. This was echoed by Kleinig and Evans (2013), who concluded that employees' well-being is related to a high quality of life

- A priori codes might include (a) caring and (b) quality of life.

### *Summary of the Literature*

In summary, the literature implies the following possible a priori codes:

- posited love
- practiced love
- authentic
- supportive
- caring (6)
- concern (2)

- altruism
- selfless
- interested in the well-being of others
- humble
- patience
- gentle
- self-awareness of one's authenticity
- followers' affective commitment to the leader
- followers' work behavior
- serving
- empowering
- stewardship
- mentoring
- quality of life

### *Interview Questions*

The three research questions serve as the base of the interview questions for each principle. The interview questions below are modified slightly to fit each of the ten principles within each of three research questions:

- RQ1: How is each principle evident in the participant's organization?
  - What might an observer see in the organization that shows the leader(s) demonstrating affirmation and affection toward each other?
  - What might an observer see in the organization that shows leaders and followers embracing gospel principles?
  - How do leaders and followers demonstrate authenticity toward each other?
  - How does the organization demonstrate leaders modeling forgiveness, redemption, and reconciliation toward followers?
  - How does the organization demonstrate leaders demonstrating generosity and contentment toward followers?
  - How does the organization demonstrate leaders fostering opportunities for mentoring and peer networks to reduce feelings of isolation in the workplace?
  - How does the organization demonstrate leaders allowing space for honest and challenging conversations with followers?

- – How does the organization demonstrate leaders validating followers' purpose and encouraging spiritual well-being?
- – How does the organization demonstrate leaders developing and maintaining employees' emotional health and resiliency?
- – How does the organization demonstrate leaders providing ongoing training and support to educate, train, and strengthen followers against the effects of burnout?
- RQ2: What is the benefit/outcome of each principle?
  - – What is the benefit/outcome of leader(s) demonstrating affirmation and affection toward each other?
  - – What is the benefit/outcome of leaders and followers embracing gospel principles?
  - – What is the benefit/outcome of leaders and followers demonstrate authenticity toward each other?
  - – What is the benefit/outcome of leaders modeling forgiveness, redemption, and reconciliation toward followers?
  - – What is the benefit/outcome of leaders demonstrating generosity and contentment toward followers?
  - – What is the benefit/outcome of leaders fostering opportunities for mentoring and peer networks to reduce feelings of isolation in the workplace?
  - – What is the benefit/outcome of leaders allowing space for honest and challenging conversations with followers?
  - – What is the benefit/outcome of leaders validating followers' purpose and encouraging spiritual well-being?
  - – What is the benefit/outcome of leaders developing and maintaining employees' emotional health and resiliency?
  - – What is the benefit/outcome of leaders providing ongoing training and support to educate, train, and strengthen followers against the effects of burnout?
- RQ3: Why is the benefit/outcome of each principle useful for the employees' well-being and the overall health of the organization?
  - – What are the benefits/outcomes to employees' well-being and the overall health of the organization when leader(s) demonstrate affirmation and affection toward each other?

  – What are the benefits/outcomes to employees' well-being and the
    overall health of the organization when leaders and followers
    embrace gospel principles?
  – What are the benefits/outcomes to employees' well-being and the
    overall health of the organization when leaders and followers
    demonstrate authenticity toward each other?
  – What are the benefits/outcomes to employees' well-being and the
    overall health of the organization when leaders model forgiveness,
    redemption, and reconciliation toward followers?
  – What are the benefits/outcomes to employees' well-being and the
    overall health of the organization when leaders demonstrate gen-
    erosity and contentment toward followers?
  – What are the benefits/outcomes to employees' well-being and the
    overall health of the organization when leaders foster opportuni-
    ties for mentoring and peer networks to reduce feelings of isola-
    tion in the workplace?
  – What are the benefits/outcomes to employees' well-being and the
    overall health of the organization when leaders allow space for
    honest and challenging conversations with followers?
  – What are the benefits/outcomes to employees' well-being and the
    overall health of the organization when leaders validate followers'
    purpose and encourage spiritual well-being?
  – What are the benefits/outcomes to employees' well-being and the
    overall health of the organization when leaders develop and main-
    tain employees' emotional health and resiliency?
  – What are the benefits/outcomes to employees' well-being and the
    overall health of the organization when leaders provide ongoing
    training and support to educate, train, and strengthen followers
    against the effects of burnout?

## Method

Please see chapter "Preface" for the Methods and Procedures content that
applies to all of the studies in this book.

### *Discussion*

This discussion section presents the answers to the three research ques-
tions, presents the value of the findings to the scholarly and the

practitioner literature, the importance of this chapter to Phase 2 of the New Testament-based organizational spirituality concept research projects, and a restatement of the scale-development items.

*Answer to Research Question 1*
Research question 1 asked 'How is each principle evident in the participant's organization?' The themes from the six principles were:

The following themes emerged for the ten principles:

Principle 1: Leaders and members demonstrate affirmation and affection toward each other.

- Appreciative and thankful community
- People caring for others

Principle 2: Leaders and followers embrace gospel principles.

- people practice love, peace, and kindness

Principle 3: Leaders and followers demonstrate authenticity toward each other.

- People are authentic with each other
- People support each other

Principle 4: Leaders model forgiveness, redemption, and reconciliation towards followers.

- follow a biblical model of conflict resolution—acknowledge, communicate, seek forgiveness, atone as needed

Principle 5: Leaders demonstrate generosity and contentment toward followers.

- Serve others

Principle 6: Leaders foster opportunities for mentoring and peer networks to reduce feelings of isolation in the workplace.

- People know the state and condition of everyone
- We share the workload as needed

Principle 7: Leaders allow space for honest and challenging conversations with followers.

- Open and honest communication

Principle 8: Leaders validate followers' purpose and encourage spiritual well-being.

- know, honor, and validate each employee's purpose

Principle 9: Leaders develop and maintain employees' emotional health and resiliency.

- Make time daily for God's word and for the people around you

Principle 10: Leaders provide ongoing training and support to educate, train, and strengthen followers against the effects of burnout.

- take breaks to rest and renew
- help others to rest and renew

The answer to research question 1 is that observers in the organization will see people caring for others in an appreciative manner. Observers will see people practicing love, peace, and kindness in an authentic and supportive manner. People in the organization demonstrate a culture of conflict resolution acknowledging each other, openly communicating, seeking forgiveness, and atoning as needed. Observers will see employees serving customers and each other in supportive ways of generosity based on the needs of others and the resources available for customer and employees' support. Observers will see employees communicating with each other in open, honest, authentic, and caring methods, supporting and lifting each other up in appreciative means so that everyone in the organization experiences recognition and validation. Observers would see employees studying scripture and applying scriptural principles in their day-to-day activities. Employees seek their own and others' well-being and arrange work schedules so that everyone gets needed breaks including work-life balance in their work schedules.

*Answer to Research Question 2*

Research question 2 asked 'What is the benefit/outcome of each principle?' The themes from the ten principles were:

Principle 1: Leaders and members demonstrate affirmation and affection toward each other.

- Creates a positive work culture
- Improves employee well-being
- Improves team cohesion

Principle 2: Leaders and followers embrace gospel principles.

- Gospel principles give us guidance for our daily lives

Principle 3: Leaders and followers demonstrate authenticity toward each other.

- Authenticity increases trust
- Authenticity is genuine behavior

Principle 4: Leaders model forgiveness, redemption, and reconciliation towards followers.

- We all need forgiveness
- Safety and focus

Principle 5: Leaders demonstrate generosity and contentment toward followers.

- Not just looking better but being better

Principle 6: Leaders foster opportunities for mentoring and peer networks to reduce feelings of isolation in the workplace.

- We need to know the condition of the flock

Principle 7: Leaders allow space for honest and challenging conversations with followers.

- resolving conflict when it is small prevents larger damaging conflict from occurring

Principle 8: Leaders validate followers' purpose and encourage spiritual well-being.

- the benefit is that it makes the person better
- the benefit is that it makes the organization better

Principle 9: Leaders develop and maintain employees' emotional health and resiliency.

- developing and maintaining emotional and spiritual well-being is critical to performance

Principle 10: Leaders provide ongoing training and support to educate, train, and strengthen followers against the effects of burnout.

- the benefit is that we can recognize burn out early and intervene as needed

The answer to research question 2 is that the benefits of these principles include a positive work culture with a focus on employees' well-being, trust between employees and supervisors, demonstrated authenticity, AND supervisors caring for and monitoring the physical and emotional conditions of the employees using methods deemed appropriate and approved by employees. The benefits also include rapid and positive methods of conflict resolution, high levels of emotional and spiritual well-being, along with low occurrence of burnout.

*Answer to Research Question 3*
Why is the benefit/outcome of each principle useful for the employees' well-being and the overall health of the organization? The themes from the ten principles were:
Principle 1: Leaders and members demonstrate affirmation and affection toward each other.

- Being affirmed improves employees' sense of well-being
- Being affirmed improves employees' performance and commitment

Principle 2: Leaders and followers embrace gospel principles.

- Gospel principles are a foundation upon which our organization is built

Principle 3: Leaders and followers demonstrate authenticity toward each other.

- Authenticity improves relationships

Principle 4: Leaders model forgiveness, redemption, and reconciliation towards followers.

- Forgiveness, redemption, and reconciliation promote physical, emotional, and spiritual well-being

Principle 5: Leaders demonstrate generosity and contentment toward followers.

- generosity and contentment improve people's well-being

Principle 6: Leaders foster opportunities for mentoring and peer networks to reduce feelings of isolation in the workplace.

- Being connected in dyads or groups improves one's well-being

Principle 7: Leaders allow space for honest and challenging conversations with followers.

- Honest and challenging conversation, accommodated by others in the organization contributes to cohesiveness, conflict resolution, and restoration

Principle 8: Leaders validate followers' purpose and encourage spiritual well-being.

- knowing your purpose helps you see your 'fit' in the organization

Principle 9: Leaders develop and maintain employees' emotional health and resiliency.

- taking care of myself helps me take care of others

Principle 10: Leaders provide ongoing training and support to educate, train, and strengthen to followers against the effects of burnout.

- the benefit is avoiding burnout in self and others
- preventing burnout avoids a reduction of performance

The answer to research question 3 includes high levels of employees' well-being, job performance, organizational cohesion, organizational commitment, leaders and employees modeling authenticity, honesty, openness, transparency, generosity, and contentment to each other. Leaders helping employees understand their God-given purpose and how their purpose fits with the organization.

### *Value of the Findings to the Scholarly Research*

The findings from this chapter add to the understanding of the New Testament-based organizational spirituality concept research project. Also, the findings of this chapter contribute to the scholarly understanding of the New Testament-based organizational spirituality concept that will be addressed in Phase 3 of this study.

Of the 20 a priori codes gleaned from the review of the literature, all of them were found in the analysis of the transcripts. This helps support the existence of the ten principles in the contemporary leadership and organizational studies literature.

### *Value of the Findings to the Practitioner Literature*

The findings of this chapter inform the consultant/leader about the New Testament-based organizational spirituality concept and provide additional clarity to Boyer's (2022) and Clem and Henson's (2022) findings. The results of this chapter provide information, along with the findings of the other Phase 2 authors, about what values should be developed/sought in the organization and what observable behaviors should be encouraged

in organizations. These findings can be used in employee development as well as organization development.

The outcome of all the phases in this New Testament-based organizational spirituality should be helpful in recruiting and hiring employees who have a good person-organization fit (Winston, 2018) and developing employees to exemplify the characteristics of biblically based employees (Winston, 2019).

### *Value of the Findings to the New Testament Organizational Leadership Study*

This qualitative chapter has added to the understanding of the New Testament-based organizational spirituality concept research project. The conclusion to Phase 2 will present an operationalized definition of the New Testament-based organizational spirituality and will amalgamate all of the suggested scale-development items. The operationalized definition and the collected scale development will be the base for Phase 3, in which scholarly researchers will use principal component analysis to determine endogenous dimensions of the exogenous concept of the New Testament-based organizational spirituality concept. Scale development will follow DeVellis' eight-step scale-development process. Follow-up research in Phase 3 will include sale validity and reliability tests along with inferential studies showing how the scales relate to other organizational variables.

### *Scale-Development Item Pool*

The 12 scale-development items listed at the end of the research question 1 section are shown below, categorized by the five dimensions from Serrano's (2022) Phase 1 summary chapter:

Theme 1: New Testament organizational spirituality produces healthy communities.

- My leader/organization demonstrates appreciation for each other.
- My leader/organizational leaders model/practice biblical/loving-focused-behavior.
- My leader/organization is authentic with everyone.
- My leader/organization is supportive of others.
- My leader/organization facilitates a culture of grace and mercy.
- My leader/organizational leaders demonstrate seeking forgiveness.

- My leader/organization facilitates a culture of serving others.
- My leader/organizational leaders serve intentionally but wisely.
- My leader/organization is aware of my physical and spiritual state of mind.
- My leader/organizational leaders balance the workload across the team.
- My leader/organization facilitates a culture of trust and collaboration.
- My leader/organizational leaders demonstrate honest communication.
- My leader/organization facilitates a culture of validation and inclusion.
- My leader/organizational leaders demonstrate affirming behaviors.
- My leader/organization facilitates a culture of spirituality.
- My leader/organizational leaders demonstrate a focus on others in the organization.
- My leader/organization takes breaks as needed.
- My leader/organizational leaders help take breaks as I need.

Theme 2: New Testament organizational spirituality is service-oriented.
(No items developed)
Theme 3: New Testament organizational spirituality is future-focused.
(No items developed)
Theme 4: New Testament organizational spirituality is values centric.

- My leader/organizational leaders demonstrate unity in values.

Theme 5: New Testament organizational spirituality is biblically spiritual.

- My leader/organization encourages prayer and Bible study.

The 20 scale-development items produced in this study align with three of Serrano's five dimensions. These 20 items will be added to the item pool developed by all of the researchers in this Phase 2 study of the New Testament-based organizational spirituality concept research project.

### *Conclusion*

In this study, we examined the ten principles developed by Boyer's (2022) and Clem and Henson's (2022) studies using the contemporary organizational leadership literature, followed by a bounded case study where we examined the ten principles using the following three research questions:

- How is each principle evident in the participant's organization?
- What is the benefit/outcome of each principle?
- Why is the benefit/outcome of each principle useful for the employees' well-being and the overall health of the organization?

Six participants were either managers who practiced some or all of the six principles or employees who reported to managers who practiced some or all of the six principles. Both managers and employees could speak about the culture and climate of an organization that practiced some or all of the ten principles. Each participant was asked 30 questions (10 principles times 3 research questions each). The interviews lasted an average of 40 minutes.

The analysis of the 168 responses yielded a total of 181 codes that were grouped into 44 themes. Twenty scale-development items emerged from the analysis of the responses to research question 1.

The study's findings are useful for scholarly researchers to understand the New Testament-based organizational spirituality concept. The next research step will be the development of an operationalized definition and scale development to measure the New Testament-based organizational spirituality concept. The findings should help practitioners and consultants understand what the selected six principles contribute to the organizational culture and perceived organizational climate.

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# Leaders' Responsibility for Others' Motivation and Commitment

*Laura Wahlin and Bruce E. Winston*

## INTRODUCTION

In this chapter, we examine the three principles developed by Dayton's (2022) study using the contemporary organizational leadership literature, followed by a bounded case study of Dayton's principles, and conclude with a list of suggested scale-development items that can be used in Phase 3 of the larger research project to develop and test an instrument that will measure the New Testament-based organizational spirituality concept.

Serrano (2022), in his summary of the Phase 1 research project, noted that the principles found in Phase 1 fell into five themes:

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- Theme 1: New Testament organizational spirituality produces healthy communities.
- Theme 2: New Testament organizational spirituality is service-oriented.
- Theme 3: New Testament organizational spirituality is future-focused.
- Theme 4: New Testament organizational spirituality is values-centric.
- Theme 5: New Testament organizational spirituality is biblically spiritual. (pp. 485–486)

Dayton (2022) developed four principles from his exegetical study of Colossians 3:23–24:

- *Principle 1: Leaders must follow and provide responsible, accountable, inspired instruction (p. 293).*
- *Principle 2: Leaders practice motivational elements/rewards that produce successful outcomes (p. 294).*
- *Principle 3: Leaders must recognize and utilize the motivational elements that produce successful work outcomes (p. 295).*[1]
- *Principle 4: Leaders must acknowledge and cultivate a worker's purpose to commitment in working for an organization (p. 296).*

We combined Dayton's principles two and three because 'rewards' is included in 'motivational elements.' Since this chapter is part of a scale-development study, we removed wordings such as 'must follow' and 'inspired' from Dayton's principles. The resultant three principles are:

- *Principle 1: Leaders provide responsible and accountable instruction.*
- *Principle 2: Leaders practice motivational elements/rewards that produce successful outcomes.*
- *Principle 3: Leaders cultivate commitment in workers.*

The three principles guided our literature review of the following concepts:

[1] For a full review of Dayton's research, please see: Dayton, K G. (2022). Chapter 15. An Inception of Scriptural Work Instruction: An Analysis of Colossians 3:23–24. In J. Henson (Ed) A New Testament Based Concept of Organizational Spirituality: Biblical Foundations for Leaders and Organizations. Springer International Publishing AG.

- Responsibility vs. accountability
- Intrinsic vs. extrinsic motivation/rewards
- Commitment

### *Characteristics of Purposeful Participants*

We sought participants who were either managers that practiced some or all of the six principles or employees who reported to managers that practiced some or all of the six principles. The participants had to be able to speak about the culture and climate of their organization. Culture, according to Denison (1996), is the shared knowledge of employees, communication patterns, physical artifacts, and explicit agreed-upon values of the organization. In contrast, climate is the individual's perception of what is experienced in the organization (implicit rather than explicit). For example, an organization may have human resource policies that are family-friendly, such as maternity/paternity leave and paid sick days to care for children, but if managers communicate antagonism toward time off for family matters, employees might acknowledge the explicit family-friendly ethos but experience a climate of implicit intolerance for family-work balance. In addition, we sought participants who are practicing Christians who understand the content and context of the New Testament's principles that relate to organizational spirituality.

## LITERATURE

In this section, we present each of the three supportive concepts: (a) responsibility vs. accountability, (b) intrinsic vs. extrinsic motivation, and (c) commitment that form the conceptual base for this bounded case study. In each theoretical subsection, we present open-ended interview questions and a priori codes that emerge from the literature (Miles et al., 2020) about one or more of the five principles that help collect data needed to address the following research questions:

(a) How is each principle evident in the participant's organization?
(b) What is the benefit/outcome of each principle?
(c) Why is the benefit/outcome of each principle useful for the employees' well-being and the overall health of the organization?

### *Responsibility vs. Accountability*

Dayton's (2022) principle 1 calls for leaders to provide responsible and accountable instruction. McGrath and Whitty (2018) posited that responsibility and accountability are sometimes defined in terms of each other, which creates ambiguity about the terms. McGrath and Whitty used a lexical analysis to define each term:

- 'Responsible = accepting responsibility = accepting an obligation to satisfactorily perform a task.' (p. 697)
- 'Accountable = having accountability = having liability for ensuring a task is satisfactorily done.' (p. 701)

McGrath and Whitty's definitions place the burden on the person being observed or measured to first 'accept' responsibility and then to 'be' accountable. This seems to place the burden on establishing and monitoring new and established employees to also accept responsibility and be accountable as a process of maintaining a culture of responsibility and accountability.

Tamvada (2020), in her study of corporate social responsibility and accountability, further stressed the problem of ambiguity between the two concepts. Tamvada presented responsibility as a conceptual model and accountability as a method of regulating responsibility. This may explain some of the ambiguity in that responsibility and accountability are 'two sides of the same coin' in that it is necessary to have the conceptual model and a means of regulating the understanding and application of the model. Tamvada went on to explain the importance of organizations' use of ethical policies and procedures to monitor and support the ethical climate within the organization. This seems to relate well to Dayton's (2022) findings from Colossians 3:23–24 about the responsibility to 'work as if for the Lord' (Col 3:23 NAS) and the accountability of performance so as to achieve the end benefit of 'receiving the reward of inheritance' (Col 3:23 NAS).

Ross' (2017) study of the responsibility of Australian mining executives to the firm extended the outcomes of responsibility and accountability to include stakeholders such as employees and the local community. Ross' findings showed that the firm's ethical values and desired outcomes should include the current and long-term well-being of stakeholders who may not be the direct actors of the firm but are impacted by the firm's

goal-focused behavior. This seems to imply a consideration of others' well-being and human flourishing that may be similar to Paul's comment in Colossians 3:23–24 about the responsibility to treat all as one might treat God (Col 3:23 NAS) and to gain the long-term benefit of the 'inheritance' (Col 3:24 NAS).

From the literature, a priori codes (Miles et al., 2020) might include (a) accepting the responsibilities as assigned by the firm, (b) accepting the accountability of one's actions, and (c) looking to the common good of employees and stakeholders,

### *Intrinsic vs. Extrinsic Motivation*

Dayton's (2022) principle 2 suggests that leaders use motivational elements that produce successful outcomes. Cerasoli and Nicklin (2014), in their article that summarized 40 years of motivation studies, concluded that intrinsic motivation consistently showed a positive relationship between intrinsic motivation and task behavior when there were intrinsic incentives (not tied to specific output); but extrinsic motivation showed a high correlation with task behavior when extrinsic incentives were tied to task behavior. Cerasoli and Nicklin pointed out that, overall, intrinsic and extrinsic were not an either/or relationship but both relationships. This finding seems to align with Paul's admonition to the Colossians to work as if working for God so that they would receive the reward of inheritance (Col 3:24 NAS). The reward in Colossians 3:24–25 is not clearly an extrinsic reward as might be described by Maslow's (1943) hierarchy of needs category of 'physiological needs' because the reward is a future inheritance.

Gong et al. (2017) concluded that both intrinsic and extrinsic rewards and motivation are needed. Gong et al. studied the impact of both types of rewards on personal creativity. While personal creativity is more specific than Paul's admonition to the Colossians, it is helpful to see that Dayton's (2022) finding of the need to use motivational elements (plural) is appropriate to overall motivational efforts, but, as Gong et al. implied, intrinsic motivation was more important for long-term motivational goals. Long-term goals relate to Paul's use of 'inheritance,' which is a long-term goal aligned with Maslow's (1943) self-actualization.

From the literature, a priori codes (Miles et al., 2020) might include (a) reference to rewards that are intrinsic and (b) future-focus of rewards.

*Commitment*

Dayton's (2022) principle 3 says that leaders should cultivate commitment. Dayton, citing Steger (2017) and Hollensbe et al. (2014), implies that commitment is the focus on and the continual pursuit of effort toward an end goal, which, in Dayton's study, seems to be on Paul's outcome of working 'heartily' so that one may gain the 'inheritance' (Colossians 3:23–24 NAS). According to Dayton:

> That influence ties heartily for the Christian since heartily comes from the Greek, "out of the soul," recognizing that working heartily comes from the Lord. It is the Lord that is the instigator of the individual performing the work. The core of Paul's message in Colossians was Christ, and Christ alone. That would include working heartily for Christ. (p. 295)

Inheritance, as used in Colossians 3:24, is translated from the Greek *Kleronomia,* which means giving to one as a possession (Strong's word 2817).

The meaning of commitment as presented in Dayton's chapter is similar, in some ways, to commitment (Porter et al., 1974), affective commitment (Allen & Meyer, 1990), and person-job fit.

Porter et al. (1974) stated:

> Organizational commitment is defined in the present context in terms of the strength of an individual's identification with and involvement in a particular organization. Such commitment can generally be characterized by at least three factors: (a) a strong belief in and acceptance of the organization's goals and values; (b) a willingness to exert considerable effort on behalf of the organization; (c) a definite desire to maintain organizational membership. (p. 604)

Porter et al.'s definition does not imply a personal commitment toward an end goal as a personal commitment but, rather, to an organization's goal; however, the connection between 'strong belief,' 'willingness to exert considerable effort,' and 'maintain organizational membership' can be applied to a personal goal commitment in which the effort and membership are mutually beneficial.

Allen and Meyer (1990) posited that affective commitment was an emotional attachment to the goals of the organization, as well as to other aspects of the organization. This attachment to one or more goals

connects with Gong et al.'s (2017) comments above about the importance of intrinsic motivation to increase effort toward an end goal.

Person-job fit is part of the greater concept of person-environment fit (Chuang et al., 2016). Of particular interest here is Adkins et al.'s (1996) research on person-environment fit and person-organization values congruence, which aligns with Porter et al.'s (1974) and Allen and Meyer's (1990) study of affective commitment. Adkins et al. studied the relationship between values congruence among workers and work-related outcomes. This ties to our current focus on the importance of personal commitment to the goal. Adkins et al. found a positive relationship between values congruence among workers and job satisfaction as well as task outcome.

Person-job fit was defined by Kristof (1996) as a worker's compatibility with a specific task. This definition seems related to Paul's comment 'Whatever you do …' (Col 3: 23 NAS) in that 'do' is translated from the Greek *Poieo*,' which implies what one 'makes' or 'does' (Strong's word 4160). Thus, an employee must be compatible with that work task and methods to generate satisfaction (Adkins et al., 1996), commitment (Allen & Meyer, 1990), and longevity (Porter et al., 1974).

From the literature, a priori codes (Miles et al., 2020) might include (a) personal commitment, (b) goal congruence, (c) satisfaction with work, and (d) commitment to stay at the task.

### Summary of the Literature

In summary, the literature implies the following possible a priori codes:

- accept the responsibilities as assigned by the firm
- accept the accountability of one's actions
- look to the common good of employees and stakeholders

### Reference To Rewards That Are Intrinsic

- future-focus of rewards
- personal commitment
- goal congruence
- satisfaction with work
- commitment to stay at the task

*Interview Questions*

The interview questions below are modified slightly to fit each of the three principles within each of the three research questions:

- RQ1: How is each principle evident in the participant's organization?
  – What might an observer see in the organization that shows the leader(s) providing responsible and accountable instruction?
  – What might an observer see in the organization that shows the leader(s) identifying motivational elements/rewards that produce successful outcomes?
  – What might an observer see in the organization that shows the leader(s) cultivating commitment in workers?
- RQ2: What is the benefit/outcome of each principle?
  – What are the benefits/outcomes of the leader(s) providing responsible and accountable instruction?
  – What are the benefits/outcomes of the leader(s) identifying motivational elements/rewards that produce successful outcomes?
  – What are the benefits/outcomes of the leader(s) cultivating commitment in workers?
- RQ3: Why is the benefit/outcome of each principle useful for the employees' well-being and the overall health of the organization?
  – What are the benefits/outcomes of the leader(s) providing responsible and accountable instruction?
  – What are the benefits/outcomes of the leader(s) identifying motivational elements/rewards that produce successful outcomes?
  – What are the benefits/outcomes of the leader(s) cultivating commitment in workers?

## Methods and Procedures

Please see chapter "Preface" for the Methods and Procedures content that applies to all of the studies in this book.

## *Discussion*

This discussion section presents the answers to the three research questions and the value of the findings to the scholarly and practitioner literature, the importance of this chapter to Phase 2 of the New Testament-based organizational spirituality concept research projects, and a restatement of the scale-development items.

*Answer to Research Question 1*

Research question 1 asked 'How is each principle evident in the participant's organization?' The themes from the three principles were:

Principle 1: Leaders provide responsible and accountable instruction.

- **Accountability**
- **Clarity**
- **Employee-focused supervision**
- **Employee support**

Principle 2: Leaders practice motivational elements/rewards that produce successful outcomes

- **Employee-focused motivation**
- **Supervisors' role in motivation**
- **Employees' responsibility in motivation**

Principle 3: Leaders cultivate commitment in workers

- **Leaders' obligation to employees**

The answer to research question 1:

An observer would see leaders and their supervisors holding themselves accountable for providing accountable instructions through clear communication of expectations to employees as well as providing employees with the resources needed to accomplish the organization's goals. An observer would also see leaders taking responsibility for the methods of motivation that best fit employees, individually and by the group. As part of the clear communication to employees, leaders would explain to employees how employees share in their motivation and how leaders would measure employees' performance in the motivation process. The

overall focus of leaders' communication about accountable instruction is leaders' obligation to employees for clear communication about expectations, methods, and motivation for employees to achieve the organization's goals.

*Answer to Research Question 2*
Research question 2 asked: 'What is the benefit/outcome of each principle?' The themes from the three principles were:
Principle 1: Leaders provide responsible and accountable instruction.

- **Leaders' develop responsibility**
- **Value of responsibility**

Principle 2: Leaders practice motivational elements/rewards that produce successful outcomes.

- **How leaders motivate**
- **Benefits of good motivation efforts**

Principle 3: Leaders cultivate commitment in workers.

- **What leaders should do to develop employees' commitment**
- **Benefits of commitment**

The answer to research question 2:
The benefits of the three principles include understanding how to develop responsibility, how to select appropriate motivation efforts, and understanding how employees' commitment leads to employees' performance, well-being, and increased tenure.

*Answer to Research Question 3*
Research question 3 is 'Why is the benefit/outcome of each principle useful for the employees' well-being and the overall health of the organization?' The themes from the three principles were:
Principle 1: Leaders provide responsible and accountable instruction

- **What leaders need to do**
- **Benefits of responsible and accountable instruction**

Principle 2: Leaders practice motivational elements/rewards that produce successful outcomes

- **What leaders do to provide responsible and accountable instruction**
- **Benefits of responsible and accountable instruction**

Principle 3: Leaders cultivate commitment in workers

- **What leaders do to build commitment**
- **Benefits of building commitment**

The answer to research question 3:

The benefits exist because leaders know what to do to develop employees' commitment, which results in employees feeling safe, being part of a community, contributing to a mission, excited to come to work, feeling a sense of unity, and a commitment common goals.

### *Value of the Findings to the Scholarly Research*

The findings from this chapter add to the understanding of the New Testament-based organizational spirituality concept research project. We found all eight of the a priori codes gleaned from the review of the literature in our analysis of the transcripts. This helps support the existence of the three principles in the contemporary leadership and organizational studies literature.

### *Value of the Findings to the Practitioner Literature*

The findings of this chapter inform the consultant/leader about the New Testament-based organizational spirituality concept and provide additional clarity to Dayton's (2022) findings. The results of this chapter provide information, along with the findings of the other Phase 2 authors, about what values should be developed/sought in the organization and what observable behaviors should be encouraged in organizations. These findings can be used in employee development as well as organization development.

The outcome of all the phases in this New Testament-based organizational spirituality should be helpful in recruiting and hiring employees

who have a good person-organization fit (Winston, 2018) and developing employees to exemplify the characteristics of biblically based employees (Winston, 2019).

### *Value of the Findings to the New Testament Organizational Leadership Study*

This qualitative chapter has added to the understanding of the New Testament-based organizational spirituality concept research project. The conclusion to Phase 2 will present an operationalized definition of the New Testament-based organizational spirituality and will amalgamate all of the suggested scale-development items. The operationalized definition and the collected scale development will be the base for Phase 3, in which scholarly researchers will use principal component analysis to determine endogenous dimensions of the exogenous concept of the New Testament-based organizational spirituality concept. Scale development will follow DeVellis' eight-step scale-development process. Follow-up research in Phase 3 will include sale validity and reliability tests along with inferential studies showing how the scales relate to other organizational variables.

### *Scale-Development Item Pool*

The six scale-development items, listed at the end of the research question and shown below, align with Serrano's (2022) Phase 1 summary chapter theme1:

Theme 1: New Testament organizational spirituality produces healthy communities.

- My leader/organization holds him/her/it accountable to senior leaders/stakeholders.
- My leader/organizational leaders provide the needed support for employees to accomplish the organizational objectives/goals.
- My leader/organization demonstrates employee-focused motivation methods.
- My leader/organizational leaders demonstrate knowing the conditions of employees.
- My leader focuses on employee development toward accomplishing the organization's mission.

• My organization works to create employee commitment to the organization

These six items will be added to the item pool developed by all 12 researchers in this Phase 2 of the New Testament-based organizational spirituality concept research project.

## CONCLUSION

In this study, we examined the three principles developed by Dayton's (2022) study using the contemporary organizational leadership literature, followed by a bounded case study where the three principles were examined using the following three research questions:

• How is each principle evident in the participant's organization?
• What is the benefit/outcome of each principle?
• Why is the benefit/outcome of each principle useful for the employees' well-being and the overall health of the organization?

Seven participants were either managers who practiced some or all of the three principles or employees who reported to managers who practiced some or all of the three principles. Both managers and employees could speak about the culture and climate of an organization that practiced some or all of the three principles. Each participant was asked nine questions (three principles times three research questions each).

The analysis of the 7 participants' responses to the 3 principles of the 3 research questions yielded a total of 397 codes that were grouped into 20 themes. Six scale-development items emerged from the analysis of the responses to research question 1.

The study's findings are useful for scholarly researchers to understand the New Testament-based organizational spirituality concept. The next research step will be the development of an operationalized definition and scale development to measure the New Testament-based organizational spirituality concept. The findings should help practitioners and consultants understand what the selected three principles contribute to the organizational culture and perceived organizational climate.

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# Developing Others in the Organization

*Bruce E. Winston*

## INTRODUCTION

In this chapter, I examine the principles developed by Daley (2022) using the contemporary organizational leadership literature, followed by a bounded case study of Daley's principles, and conclude with a list of suggested scale-development items that can be used in Phase 3 of the larger research project to develop and test an instrument that will measure the New Testament-based organizational spirituality concept.

Serrano (2022), in his summary of the Phase 1 research project, noted that the principles found in Phase 1 fell into five themes:

- Theme 1: New Testament organizational spirituality produces healthy communities.
- Theme 2: New Testament organizational spirituality is service-oriented.
- Theme 3: New Testament organizational spirituality is future-focused.

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- Theme 4: New Testament organizational spirituality is values-centric.
- Theme 5: New Testament organizational spirituality is biblically spiritual. (pp. 485–486)

Daley's principles from 2 Timothy 1 are:

- *Principle 1: Leaders develop others through personal relationships (p. 310).*
- *Principle 2: Leaders develop others by offering guidance amid diverse challenges (p. 311).*
- *Principle 3: Leaders develop others by recognizing their potential, strengths, and abilities (p. 311).*
- *Principle 4: Leaders develop others by helping them to recognize that they are empowered by God to fulfill their purpose (p. 312).*
- *Principle 5: Leaders develop others through reciprocal support, commitment, and cooperation (p. 313).*
- *Principle 6: Leaders develop others through helping them better understand their self-identity (p. 314).*
- *Principle 7: Leaders develop others by providing them with a sense of autonomy (p. 314).*
- *Principle 8: Leaders develop others by challenging them to take responsibility for their future (p. 315).*

Daley's (2022) principles have similarities and overlaps and can be condensed into these three principles for this study:

- Spiritual leaders begin the development process by learning God's call on the other person?
- Spiritual leaders base the development process on knowing the other person's God-given work-related gifts, talents, and abilities?
- Spiritual leaders through the development process build a greater relationship with the other person?

The three principles are supported by the contemporary theories/concepts of (a) Calling/Vocare, (b) Romans 12 Motivational Gifts, and (c) mentoring.

## LITERATURE

In this section, I present theoretical support and priori codes that emerge from the literature (Miles et al., 2020) to address the following research questions:

(a)  How is each principle evident in the participant's organization?
(b)  What is the benefit/outcome of each principle?
(c)  Why is the benefit/outcome of each principle useful for the employees' well-being and the overall health of the organization?

### *Calling/Vocare*

Duffy and Dik (2013) stated that calling is:

> The combination of these three components—an external summons, meaning/purpose, and prosocial motivation—is what distinguishes calling from closely related constructs such as work centrality (Dubin, 1956), work commitment (Loscocco, 1989), work engagement (Kahn, 1990), meaningful work (Rosso et al., 2010), and prosocial work behaviors. (Grant, 2007, 2008) (p. 429)

Duffy and Dik's (2013) summation applies to this chapter in that 'summons,' 'work centrality,' 'work commitment,' and 'work engagement' are essential antecedents to work performance, person-job fit, and satisfaction with work. These antecedents connect with Daley's (2022) principles of recognizing the employee's strengths, abilities, and purpose (pp. 311–312).

Duffy and Dik (2013), in their summation of the literature, also pointed out studies by Cardador et al. (2011) that showed a positive correlation between calling and work outcomes, and Hirschi (2012), along with Duffy and Autin (2013), showed a positive correlation between calling and work meaningfulness. Wrzesniewski et al. (1997) found that calling positively correlated with life satisfaction. Conway et al. (2016) used self-determination theory to understand the connection between calling enactment and employee well-being. Conway et al. examined how calling enactment by the employee moderated by the employees' perceived competence (self-efficacy) mediated the impact on the employees' sense of well-being. Conway's study adds to what we know about the role of calling on employees' well-being. These findings connect with the third

research question of this chapter, which seeks to show how the principle of developing employees connects to the employees' well-being.

Caim et al.'s (2022) study found that mentoring mediated the connection between an employee perceiving a calling and the employee living out the calling. Caim et al.'s work is an important part of this chapter in that principle 3 states the importance of the mentor in helping employees develop a work-life balance that coincides with calling.

A priori codes that I might see in the interviews include (a) calling, (b) commitment to work, (c) work-life balance, (d) meaningfulness of work, (e) person-job fit, (f) satisfaction with work, and (g) employee well-being.

### *Romans 12 Motivational Gifts*

The motivational gifts listed by Paul in Romans 12:3–8 provide the base for a gift profile useful for person-job fit. Frederick Taylor (1911) claimed that every worker was a 'first-class' worker at something, and it would make sense for the manager/leader to know or infer from the worker's comments/actions what the specific gift profile is. Romans 12:3:

> For through the grace given to me, I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith.

The word for 'each' is 'Hekastos,' which implies 'everyone' or 'each' (Liddel & Scott, 1996, p. 499–500) and is used 79 times in the New Testament (Strong, 1890 word 1538). Paul's description of offices in Ephesians 4: 7–12 provides some additional insight into the distribution of the gifts:

> But to each one of us grace was given according to the measure of Christ's gift. Therefore it says, "WHEN HE ASCENDED ON HIGH, HE LED CAPTIVE A HOST OF CAPTIVES, AND HE GAVE GIFTS TO *MEN* (emphasis added)." (Now this expression, "He ascended," what does it mean except that He also had descended into the lower parts of the earth? He who descended is Himself also He who ascended far above all the heavens, so that He might fill all things.) And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ.

Note that the word we translate as 'men' in verse 8 is Anthropos, which according to Liddell and Scott (1996) is a generic term for all men (141–142). Anthropos is the root word of 'anthropology.' The use of 'men' implied all people and not a gender exclusion. The connection of the Ephesians 4 passage and the Romans 12 passage provides a base for considering that the Romans 12 motivational gives are found in everyone; thus, all managers/leaders can look for and build upon the specific gifts God granted to each person.

For a more thorough discussion of Romans 12, please see Winston (2018) chapter 2 and DellaVecchio and Winston (2015).

The seven motivational gifts are described below:

- Perceiving—the gift of perceiving is "the ability to quickly and accurately discern good and evil and the ability to reveal the truth for understanding, correction, or edification" (Winston, 2018, p. 46). This gift is helpful for auditing, counseling, negotiating, security, and so on.
- Serving—"The Greek word for serving is diakonia, meaning to aid and is the God-given ability to identify the unmet needs involved in a task and to make use of available resources to meet those needs and help accomplish the desired goals. This serving is not one-on-one or person-centered but task oriented. The secularized definition of serving used in this chapter is the ability to elevate any need for another (without concern or desire for rank or recognition) that will help or free that person to work more effectively" (Winston, 2018, p. 49). This gift is useful for tasks requiring the delivery of service or care to someone such as when providing healthcare, teaching, and leading.
- Teaching—is translated from the Greek word didasko, which means to instruct, clarify, elucidate, illuminate, simplify, and illustrate for communication and understanding. "This extraordinary ability to discern, analyze, and deliver information and truth so that others will learn" (Winston, 2018, p. 52) is helpful for teachers, auditors, investigators, trainers, and so on.
- Encouraging—comes from the Greek word parakaleo. "The word has two parts: one part is a call, and the other is companionship. Together they mean to be with and for one another. This is the ability to call forth the best in others through encouragement and motivation. This is the God-given ability to minister words of comfort,

consolation, encouragement, and counsel so that others feel helped and healed" (Winston, 2018, p. 53). This gift is helpful when motivating someone such as in training and teaching.

- Giving—comes from the Greek metadidomi, meaning to turn over or to give over, share, or transfer. "The definition of giving used in this study is the God-given ability to understand the material needs of others and then meet those needs generously. It is worth noting the change in pattern that occurs with this gift in that past gifts showed the measure in the doing or in the outcome. However, here it is noted that the measure is in the 'liberality' (haplotes) (Romans 12:8b NAS), that is different than the prior gifts, which were measured by the occurrence, but here giving is measured by its simplicity, and generosity" (Winston, 2018, p. 54). This gift is useful for jobs requiring the provision of resources, such as financial aid office employees, philanthropic office employees, and inventory allocation.
- Ruling—from the Greek proistami, which means, according to Liddell and Scott (1996), to be put in front of or placed as the head of: take a standing position over one (p. 1482). Jewett (2007) notes that it could be used to denote either a collective leadership model or one in which people have asked someone to take the position of ruler. DellaVecchio and Winston (2015) defined this gift as "the God-given ability to set goals aligned with God's purpose for the future and to communicate these goals to others in a way that they harmoniously work together for the glory of God" (p. 5). This gift is helpful for anyone whose task is to manage, plan, direct, oversee, or strategize future actions.
- Mercy—is from the Greek eleeo, which means feel for and have genuine empathy for others. The gift of mercy is helpful when a task requires empathy and compassion for individuals who suffer distressing physical, mental, or emotional problems and to translate that compassion into cheerfully done deeds (DellaVecchio & Winston, 2015, p. 6).

DellaVecchio and Winston (2015) developed a seven-scale instrument to measure the presence of and strength of each of the seven motivational gifts. McPherson (2008), Tomlinson and Winston (2011), Tomlinson (2012), Earnhardt (2014), and Knopf (2016) used the scales to determine the gift mix of specific occupations. For specific information on each study please review the referenced studies.

A priori codes that I might see in the interviews include (a) gifts, (b) calling, (c) abilities, and (d) person-job fit.

### *Mentoring*

Ragins and Kram (2007), writing about Kram's seminal work on mentoring, pointed out that the origin of mentoring is in the mythological account of Athena, the goddess of wisdom, who took the form of a mentor. According to Ragins and Kram, "Mentor. a wise and faithful advisor entrusted to protect Odysseus's son, Telemachus" (p. 3). Mentor was not just to protect Telemachus but also to guide and teach him while Odysseus was fighting in the Trojan war.

Ragins and Kram (2007), after pointing out various elements of the definitions of a mentoring, state that "mentoring is a developmental relationship that is embedded within the career context" (p. 5). This element of mentoring connects well to this chapter in that it focuses on employee development as part of their employment. For this chapter, mentoring is included as one of the development processes.

Ragins and Kram (2007) stated that to mentor includes guidance in the areas of career development, psychosocial development in the areas of trust and interpersonal workplace bonds with other people, and modeling workplace behaviors.

Chun et al.'s (2012) study found that leaders who mentor find a reciprocal benefit in that as they mentor, they find their mentoring skills improve; thus, mentoring has a self-improvement benefit. Chun et al.'s study also found that the mentoring process had a positive relationship with both the mentors' and proteges' sense of well-being and organizational commitment. Chun et al.'s findings are relevant to this chapter in that it supports the notion that mentoring, as a component of employee development, improves both the mentor and the employee's perceived well-being and organizational commitment.

A priori codes that I might see in the interviews include (a) teaching, (b) guidance, (c) career development, and (d) well-being.

## Summary of the Literature

In summary, the literature implies the following possible a priori codes:

- Calling
- commitment to work
- work-life balance
- meaningfulness of work
- person-job fit
- satisfaction with work
- employee well-being
- gifts
- calling
- abilities
- person-job fit
- teaching
- guidance
- career development
- well-being

### *Interview Questions*

The interview questions below are modified slightly to fit each of the three principles within each of the three research questions:

- RQ1: How is each principle evident in the participant's organization?
  - What might an observer see in the organization that shows spiritual leaders begin the development process by learning God's call on the other person?
  - What might an observer see in the organization that shows spiritual leaders base the development process on knowing the other person's God-given work-related gifts, talents, and abilities?
  - What might an observer see in the organization that shows spiritual leaders through the development process build a greater relationship with the other person?
- RQ2: What is the benefit/outcome of each principle?
  - What are the benefits/outcomes of spiritual leaders beginning the development process by learning God's call on the other person?
  - What are the benefits/outcomes of spiritual leaders basing the development process on knowing the other person's God-given work-related gifts, talents, and abilities?

  – What are the benefits/outcomes of spiritual leaders through the development process building a greater relationship with the other person?
• RQ3: Why is the benefit/outcome of each principle useful for the employees' well-being and the overall health of the organization?
  – What are the benefits/outcomes to employees' well-being and the overall health of the organization when spiritual leaders begin the development process by learning God's call on the other person?
  – What are the benefits/outcomes to employees' well-being and the overall health of the organization when spiritual leaders base the development process on knowing the other person's God-given work-related gifts, talents, and abilities?
  – What are the benefits/outcomes to employees' well-being and the overall health of the organization when spiritual leaders through the development process build a greater relationship with the other person?

## Methods and Procedures

Please see chapter "Preface" for the Methods and Procedures content that applies to all of the studies in this book.

### *Discussion*

This discussion section presents (a) the answers to the three research questions, (b) the value of the findings to the scholarly and the practitioner literature, (c) the importance of this chapter to Phase 2 of the New Testament-based organizational spirituality concept research project, and (d) a restatement of the scale-development items ordered by Serrano's (2022) five dimensions.

*Answer to Research Question 1*
Research question 1 asked: 'How is each principle evident in the participant's organization?'

    The following themes emerged for the three principles:

    Principle 1: *Spiritual leaders begin the development process by learning God's call on the other person.*

- **understand employees' calling**

Principle 2: *Spiritual leaders base the development process on knowing the other person's God-given work-related gifts, talents, and abilities.*

- **leaders assign work that fits the employees' gifts**
- **person-job fit correlates with work performance**

Principle 3: *Spiritual leaders, through the development process, build a greater relationship with the other person.*

- **Mentoring is part of the leader-employee relationship**
- **relationship with the leader correlates to work performance**

The answer to research question 1 is that observers should see evidence of employees describing their callings. One should see leaders' assignment work based on the employees' gifts and should see that employees are happy and productive in the roles. You should see leaders acting as mentors and building work-based relationship with employees.

*Answer to Research Question 2*
The following themes emerged for the three principles:
Principle 1: *Spiritual leaders begin the development process by learning God's call on the other person.*

- **shared understanding**
- **improved organization performance**

Principle 2: *Spiritual leaders base the development process on knowing the other person's God-given work-related gifts, talents, and abilities*

- **helps you help others**
- **improves work performance**

Principle 3: *Spiritual leaders, through the development process, build a greater relationship with the other person.*

- **creates a peaceful workplace**
- **creates a workplace relationship**

The answer to research question 2 is that the principles provide benefits of shared understanding between leaders and employees about calling and gifts. The benefits of creating a workplace relationship are an increased work performance, a peaceful culture, and a high level of employees feeling connected and belonging to the organization.

*Answer to Research Question 3*
The themes from the three principles were:
Principle 1—*Spiritual leaders begin the development process by learning God's call on the other person.*

- **development must be based on the employee's calling**

Principle 2—*Spiritual leaders base the development process on knowing the other person's God-given work-related gifts, talents, and abilities*

- **benefits the employee**
- **benefits the organization**

Principle 3—*Spiritual leaders, through the development process, build a greater relationship with the other person.*

- **employees are healthier**
- **The organization is healthier**

The answer to research question 3 is that the benefits improve the employees and the organization through the positive outcomes of employee development and the employees' overall improvement in performance, connectivity, satisfaction, and commitment that collectively make the organization better.

### Value of the Findings to the Scholarly Research

The findings from this chapter add to the understanding of the New Testament-based organizational spirituality concept research project. Also, the findings of this chapter contribute to the scholarly understanding of the New Testament-based organizational spirituality concept that will be addressed in Phase 3 of this study.

Of the 15 a priori codes gleaned from the review of the literature, all of them were found in the analysis of the transcripts. This helps support the

existence of the three principles in the contemporary leadership and organizational studies literature.

### *Value of the Findings to the Practitioner Literature*

The findings of this chapter inform the consultant/leader about the New Testament-based organizational spirituality concept and provide additional clarity to Daley's (2022) findings. The results of this chapter provide information, along with the findings of the other Phase 2 authors, about what values should be developed/sought in the organization and what observable behaviors should be encouraged in organizations. These findings can be used in employee development as well as organization development.

The outcome of all the phases in this New Testament-based organizational spirituality should be helpful in recruiting and hiring employees who have a good person-organization fit (Winston, 2018) and developing employees to exemplify the characteristics of biblically based employees (Winston, 2019).

### *Value of the Findings to the New Testament Organizational Leadership Study*

This qualitative chapter has added to the understanding of the New Testament-based organizational spirituality concept research project. The conclusion to Phase 2 will present an operationalized definition of the New Testament-based organizational spirituality and will amalgamate all of the suggested scale-development items. The operationalized definition and the collected scale development will be the base for Phase 3, in which scholarly researchers will use principal component analysis to determine endogenous dimensions of the exogenous concept of the New Testament-based organizational spirituality concept. Scale development will follow DeVellis' eight-step scale-development process. Follow-up research in Phase 3 will include scale validity and reliability tests along with inferential studies showing how the scales relate to other organizational variables.

### *Scale-Development Item Pool*

The six scale-development items listed at the end of the research question 1 section are shown below, categorized by the five dimensions from Serrano's (2022) Phase 1 summary chapter:

Theme 1: New Testament organizational spirituality produces healthy communities.

- My leader demonstrates a knowledge of my calling
- My leader seeks to understand my calling
- My leader changes my task assignments to make a better fit with my gifts and talents
- My leader demonstrates the knowledge of how work performance relates to person-job fit
- My leader mentors me to succeed in the organization
- My leader understands the correlation of mentoring and my work performance

Theme 2: New Testament organizational spirituality is service-oriented.

- (No items developed)

Theme 3: New Testament organizational spirituality is future focused.

- (No items developed)

Theme 4: New Testament organizational spirituality is values centric.

- (No items developed)

Theme 5: New Testament organizational spirituality is biblically spiritual

- (No items developed)

The six scale-development items produced in this study align with the first of Serrano's five dimensions. These six items will be added to the item pool developed by all 12 researchers in the Phase 2 of the New Testament-based organizational spirituality concept research project.

## *Conclusion*

In this study, I examined the three principles developed by Daley (2022) using the contemporary organizational leadership literature, followed by a bounded case study where the three principles were examined using the following three research questions:

- How is each principle evident in the participant's organization?
- What is the benefit/outcome of each principle?
- Why is the benefit/outcome of each principle useful for the employees' well-being and the overall health of the organization?

Five participants were either managers who practiced some or all of the six principles or employees who reported to managers who practiced some or all of the six principles. Both managers and employees could speak about the culture and climate of an organization that practiced some or all of the three principles. Each participant was asked nine questions (three principles times three research questions each). The interviews lasted an average of 25 minutes.

The analysis of the 9 responses yielded a total of 82 codes that were grouped into 16 themes. Six scale-development items emerged from the analysis of the responses to research question 1.

The study's findings are useful for scholarly researchers to understand the New Testament-based organizational spirituality concept. The next research step will be the development of an operationalized definition and scale development to measure the New Testament-based organizational spirituality concept. The findings should help practitioners and consultants understand what the selected three principles contribute to the organizational culture and perceived organizational climate.

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# The Organizational Spirituality Themes of (a) Endurance, (b) Suffering, (c) Persecution, (d) Discipline, (e) Collective Identity, (f) Holiness, and (g) Righteousness in Hebrews 12:1–15

*Daniel Cancino Jr and Bruce E. Winston*

## INTRODUCTION

In this chapter, we address Segundo's (2022) seven principles from her chapter in Henson's (2022) book from Phase 1 of this New Testament type of organizational spirituality study. The recurring themes of (a) endurance, (b) suffering, (c) persecution, (d) discipline, (e) collective identity, (f) holiness, and (g) righteousness in Hebrews 12:1–15

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contribute to leadership development and leader-member exchange (LMX) that serves practical and spiritual purposes.

Serrano (2022), in his summary of the Phase 1 research project, noted that the principles found in Phase 1 fell into five themes:

- Theme 1: New Testament organizational spirituality produces healthy communities.
- Theme 2: New Testament organizational spirituality is service-oriented.
- Theme 3: New Testament organizational spirituality is future-focused.
- Theme 4: New Testament organizational spirituality is values-centric.
- Theme 5: New Testament organizational spirituality is biblically spiritual. (pp. 485–486).

Segundo's (2022) seven principles are:

- Principle 1: Biblical leaders endure for the sake of bringing glory to God, for the sake of the community of believers, and for the sake of unbelievers (p. 361). This principle fits Serrano's (2022) themes 1 and 5, the biblical concepts of Colossians 3:23, and the contemporary literature concept of organizational identity.
- Principle 2: Biblical leaders embrace suffering as a formative process (p. 362). This principle fits Serrano's (2022) themes 4 and 5 and the contemporary literature concept of personal development.
- Principle 3: Biblical leaders maintain their biblical values despite persecution (p. 362). This principle fits Serrano's (2022) theme 5.
- Principle 4: Biblical leaders withstand discipline as it produces maturity and wisdom (p. 363). This principle fits Serrano's (2022) themes 4 and 5 and the contemporary literature concept of personal development.
- Principle 5: Biblical leaders are intentional in building community among their followers (p. 364). This principle fits Serrano's (2022) themes 2 and 3 as well as the contemporary literature concept of organizational identity.
- Principle 6: Biblical leaders pursue a life of holiness by allowing the Holy Spirit to mold, shape, and sanctify their soul (mind, will, and emotions) into the likeness of Christ (p. 365). This principle fits Serrano's (2022) theme 5.

- Principle 7: Biblical leaders exemplify righteousness by having integrity, a clear commitment to their people, fair compensation, performance recognition, and growth opportunities, bringing about the best in their collaborators (p. 365). This principle fits Serrano's (2022) themes 2, 4, and 5 as well as the contemporary literature concepts of upper-echelon theory, organizational values, employee well-being, and person-organization fit.

## Literature Section

We present open-ended interview questions and a priori codes that emerge from the literature (Miles et al., 2020) about one or more of the seven principles that help collect data needed to address the following research questions:

- (a) How is each principle evident in the participant's organization?
- (b) What is the benefit/outcome of each principle?
- (c) Why is the benefit/outcome of each principle useful for the employees' well-being and the overall health of the organization?

### *Colossians 3:23*

Colossians 3:23 'Whatever you do, do your work heartily, as for the Lord rather than for men' (NAS) offers instruction and guidance for how leaders should work. The word we translate as 'work' is Ergazomai. (Ergazomai) means work, labor, or trade, and thus it is applicable to the organizational workplace. What we translate as 'heartily' is Psuche (Psuche), which includes among its meanings the soul—that which relates to God. The word translated as 'men' is Anthropos (Anthropos), the root word for anthropology; thus rather than considering 'men' as a gender-specific noun, the word implies a sense of 'all people.' The meaning of this verse is that we should do our work whatever it may be, as if working for God rather than the people. This connects our work to a spiritual component in the organization. A priori codes might include (a) working for God and (b) seeing your work as having spiritual meaning or significance.

## *Organizational Identity*

Albert and Whetten (1985) posited that organizational identity described what was central, distinctive, and enduring about the organization to others. Seidl's (2005) word may have a clearer and narrower application to Segundo's (2022) Principle 1 in that Seidl connects organizational identity to the autopoietic understanding of the person's perception of what/who the organization is, its boundaries, and its perception by all stakeholders that define a unique organization to which the organizational insiders belong and are perceived by outsiders. Thus, how organizational employees work and relate with others is interpreted as belonging to the values and beliefs of the organization. A priori codes might include a sense of belonging, pride about the organization, defending the organization to others, and a sense of community.

## *Personal Development*

Personal development is similar to the concept of self-development used by Abujaber and Winston in chapter "Six Leadership Values Connecting Leaders to the Spirit and Committing the Organization to Christ". If leaders have a sense of belonging to the organization through a shared set of values and beliefs and are aware of their weaknesses, then leaders will seek education, training, and preparation to enhance the intensity of how they work heartily as unto God and not all people (Col 3:23 NAS). A priori codes might include seeking self-personal development, seeking education, seeking training, and seeking practice with outside critique.

## *Upper-Echelon Theory*

Upper-echelon theory, developed by Hambrick and Mason (1984), describes the importance and behaviors of an organization's top managers in establishing and supporting the values and expected behaviors of the organizational members. This provides a connection between the values of the organization that help develop the identity of the organization and the actions and communication of the organization's employees as seen and interpreted by internal and external stakeholders. According to upper-echelon theory (Hambrick & Mason, 1984) top management become models of values and behaviors who, in turn, become models for mid-level

and entry-level employees. Organizational identity would include a sense of identity to others in the organization's hierarchy.

Wang et al. (2016) posited that senior executives' characteristics are evident in the organization's strategies, which then are evident in the behaviors of the organization's employees. Liao and Subramony (2008) argued that top management's collective cognitions, capabilities, and interactions collectively impact on employees' behaviors and, subsequently, the organization's performance. Thus, the employees' identity with the organization should be mirrored with employees' identity with senior leaders. A priori codes might include evidence of person-organization fit, person-supervisor fit, and alignment of practice and espoused values.

### Organizational Values

Gregory et al. (2009) examined the role of an organization's values on its performance. Using the Competing values framework (Quinn & Spreitzer, 1991) and determined that group culture and a balanced culture positively correlated with organizational performance. Gregory et al.'s findings reinforce the value of organizational identity, the role of person-organization fit, and employees' perception of alignment of practiced and espoused values.

Espedal and Carlsen (2021) emphasized the importance of connecting sacred values to the organization, both in the organizational communication/discourse and the organization's practices. Using an ethnographic case study, Espedal and Carlsen found importance to organizational employees of the sacred values in the organization's mission, vision, and history. Espedal and Carlsen also found that employees appreciated hearing about and learning how sacred values are connected to work practices in the organization. Organizational values connect with organizational identity. A priori codes might include mission, vision, history, and purpose.

### Employee Well-being

Employee well-being is also used in Winston's chapter "Caring for Others: a Dimension of Organizational Spirituality", and the same concepts from there apply to this chapter. Ryan and Deci (2001) related well-being to eudaimonic studies, similar to what Kleinig and Evans (2013) posited about caring leadership. Ryan and Deci connected employee well-being and happiness, which relates to the eudaimonic concepts but also relates

to the hedonic concepts of pleasure and the avoidance of pain. Both types of concepts are essential for employee well-being.

Fisher (2003), Grant et al. (2007), Baptiste (2008), and Zheng et al. (2015) showed a positive correlation between employees' well-being and individual/firm performance. This outcome should be considered a reciprocal benefit because Ryan and Deci (2001) and Younger (2021) suggested that caring for employees is done because it is the right thing to do. This was echoed by Kleinig and Evans (2013), who concluded that employees' well-being is related to a high quality of life. A priori codes might include (a) caring and (b) quality of life.

### *Person-Organization Fit*

Chuang et al. (2016) defined person-organization fit as the congruence between an individual's and an organization's values and goals. Chuang et al. connected Schneider's (1987) comment that people are attracted to and committed to an organization in which there is a strong congruence with the organization's values and goals. This concept fits well with organizational identity and upper-echelon theory in that the underlying values, as supported by the top management, are emulated by the employees. A priori codes might include person-organization fit and alignment of espoused and practiced values.

### *Summary of the Literature*

In summary, the literature implies the following possible a priori codes:

- working for God
- seeing your work as having spiritual meaning or significance
- a sense of belonging
- pride about the organization
- defending the organization to others
- a sense of community
- seeks self-personal development
- seeks education
- seeks training
- seeks practice with outside critique
- evidence of person-organization fit
- person-supervisor fit

- alignment of practice and espoused values
- mission
- vision
- history
- purpose
- caring
- quality of life
- person-organization fit
- alignment of espoused and practiced values

### *Interview Questions*

The interview questions below are modified slightly to fit each of the seven principles within each of the three research questions:

- RQ1: How is each principle evident in the participant's organization?
    - What might an observer see that shows evidence of biblical leaders endure for the sake of bringing glory to God, for the sake of the community of believers, and for the sake of unbelievers?
    - What might an observer see in the organization that shows evidence of biblical leaders embrace suffering as a formative process?
    - What might an observer see in the organization that shows biblical leaders maintain their biblical values despite persecution?
    - What might an observer see in the organization that shows biblical leaders withstand discipline as it produces maturity and wisdom?
    - What might an observer see in the organization that shows biblical leaders are intentional in building community among their followers?
    - What might an observer see in the organization that shows biblical leaders pursue a life of holiness by allowing the Holy Spirit to mold, shape, and sanctify their soul (mind, will, and emotions) into the likeness of Christ?
    - What might an observer see in the organization that shows biblical leaders exemplify righteousness by having integrity, a clear commitment to their people, fair compensation, performance recognition, and growth opportunities, bringing about the best in their collaborators?
- RQ2: What is the benefit/outcome of each principle?

- What are the benefits/outcomes of the biblical leaders' endurance for the sake of bringing glory to God, for the sake of the community of believers, and for the sake of unbelievers?
- What are the benefits/outcomes of the biblical leaders embracing suffering as a formative process?
- What are the benefits/outcomes of the biblical leaders maintaining their biblical values despite persecution?
- What are the benefits/outcomes of the biblical leaders withstanding discipline as it produces maturity and wisdom?
- What are the benefits/outcomes of the biblical leaders intentionally building community among their followers?
- What are the benefits/outcomes of the biblical leaders pursuing a life of holiness by allowing the Holy Spirit to mold, shape, and sanctify their soul (mind, will, and emotions) into the likeness of Christ?
- What are the benefits/outcomes of the biblical leaders exemplifying righteousness by having integrity, a clear commitment to their people, fair compensation, performance recognition, and growth opportunities, bringing about the best in their collaborators?

- RQ3: Why is the benefit/outcome of each principle useful for the employees' well-being and the overall health of the organization?
  - Why is the benefit/outcome useful to employees' well-being and the overall health of the organization when the biblical leaders endure for the sake of bringing glory to God, for the sake of the community of believers, and for the sake of unbelievers?
  - Why is the benefit/outcome useful to employees' well-being and the overall health of the organization when the biblical leaders embrace suffering as a formative process?
  - Why is the benefit/outcome useful to employees' well-being and the overall health of the organization when the biblical leaders maintain their biblical values despite persecution?
  - Why is the benefit/outcome useful to employees' well-being and the overall health of the organization when the biblical leaders withstand discipline as it produces maturity and wisdom?
  - Why is the benefit/outcome useful to employees' well-being and the overall health of the organization when the biblical leaders intentionally build community among their followers?
  - Why is the benefit/outcome useful to employees' well-being and the overall health of the organization when the biblical leaders

pursue a life of holiness by allowing the Holy Spirit to mold, shape, and sanctify their soul (mind, will, and emotions) into the likeness of Christ?
– Why is the benefit/outcome useful to employees' well-being and the overall health of the organization when the biblical leaders exemplify righteousness by having integrity, a clear commitment to their people, fair compensation, performance recognition, and growth opportunities, bringing about the best in their collaborators?

## METHODS AND PROCEDURES

Please see chapter "Preface" for the Methods and Procedures content that applies to all of the studies in this book.

### *Discussion*

This discussion section presents the answers to the three research questions, presents the value of the findings to the scholarly and the practitioner literature, the importance of this chapter to phase 2 of the New Testament Based Organizational Spirituality concept research project, and a restatement of the scale-development items.

*Answer to Research Question 1*

Research question 1 asked 'How is each principle evident in the participant's organization?' The themes from the five principles were:

Principle 1—Biblical leaders endure for the sake of bringing glory to God, for the sake of the community of believers, and for the sake of unbelievers.

- Committed
- Model a positive image

Principle 2—Biblical leaders embrace suffering as a formative process.

- Suffering
- Cultural differences
- Modeling positive behaviors

Principle 3—Biblical leaders maintain their biblical values despite persecution.

- Persecution
- Models positive behaviors

Principle 4—Biblical leaders withstand discipline as it produces maturity and wisdom.

- Introspection
- Models positive behavior

Principle 5—Biblical leaders are intentional in building community among their followers.

- Builds community
- Demonstrates care for others

Principle 6—Biblical leaders pursue a life of holiness by allowing the Holy Spirit to mold, shape, and sanctify their soul (mind, will, and emotions) into the likeness of Christ.

- Seeks holiness for self
- Demonstrates holiness toward others

Principle 7—Biblical leaders exemplify righteousness by having integrity, a clear commitment to their people, fair compensation, performance recognition, and growth opportunities, bringing about the best in their collaborators.

- Righteousness
- Righteous behaviors
- Righteous outcomes

The answer to research question 1 is that observers should see evidence of spiritual leaders interacting with employees and other stakeholders where leaders endure suffering and persecution, while they demonstrate care and concern for others in the organization. Observers would see an alignment of values, lifestyle, and behaviors that exemplify holiness,

integrity, transparency, authenticity, and agape love of those in the organization.

*Answer to Research Question 2*
Research question 2 asked: 'What is the benefit/outcome of each principle?' The themes from the five principles were:

Principle 1—Biblical leaders endure for the sake of bringing glory to God, for the sake of the community of believers, and for the sake of unbelievers.

- Growth and development from enduring

Principle 2—Biblical leaders embrace suffering as a formative process.

- Growth and development from suffering

Principle 3—Biblical leaders maintain their biblical values despite persecution.

- Source of persecution
- Growth and development as a result of persecution

Principle 4—Biblical leaders withstand discipline as it produces maturity and wisdom.

- Growth and development as a result of discipline

Principle 5—Biblical leaders are intentional in building community among their followers.

- Growth and development as a result of building community

Principle 6—Biblical leaders pursue a life of holiness by allowing the Holy Spirit to mold, shape, and sanctify their soul (mind, will, and emotions) into the likeness of Christ.

- Focus of Holiness related to God
- Benefits to others from leaders' holiness

Principle 7—Biblical leaders exemplify righteousness by having integrity, a clear commitment to their people, fair compensation, performance

recognition, and growth opportunities, bringing about the best in their collaborators.

- Organizational benefits of holiness through integrity
- Benefits of holiness through integrity to self and others

The answer to research question 2 is that although trials and tribulations are not enjoyable to experience, the process does produce benefits. This is similar to James 1:2 'Consider it all joy, my brethren, when you encounter various trials' (NAS). The process of suffering and persecution helps us learn what we can do and how we can behave during difficult times. The benefits are the solidification of our holiness, maturity, wisdom, and integrity. The positive changes to spiritual leaders who endure persecution can have a positive impact to others who emulate the spiritual leader.

*Answer to Research Question 3*
Research Question 3 asked: 'Why is the benefit/outcome of each principle useful for the employees' well-being and the overall health of the organization?' The themes from the five principles were:

Principle 1—Biblical leaders endure for the sake of bringing glory to God, for the sake of the community of believers, and for the sake of unbelievers.

- Personal outcomes of endurance
- Organizational outcomes of endurance

Principle 2—Biblical leaders embrace suffering as a formative process.

- Personal benefits of suffering
- Organizational benefits of suffering

Principle 3—Biblical leaders maintain their biblical values despite persecution.

- Personal benefits from persecution
- Organization benefits from persecution

Principle 4—Biblical leaders withstand discipline as it produces maturity and wisdom.

- Personal benefits from persecution
- Organization benefits from persecution

Principle 5—Biblical leaders are intentional in building community among their followers.

- Personal benefits of building community
- Organizational benefits of building community

Principle 6—Biblical leaders pursue a life of holiness by allowing the Holy Spirit to mold, shape, and sanctify their soul (mind, will, and emotions) into the likeness of Christ.

- Personal benefits of holiness
- Organizational benefits of holiness

Principle 7—Biblical leaders exemplify righteousness by having integrity, a clear commitment to their people, fair compensation, performance recognition, and growth opportunities, bringing about the best in their collaborators.

- Personal benefits of righteousness

The answer to research question 3 is that endurance, suffering, and persecution build the individual's sense of self-efficacy, faith, commitment, commitment to others, authenticity, transparency, concern for others, and benefits gained from others with similar experiences. The organizational benefits include a sense of community, belonging, unity, hope, peace, shared values, normative commitment, affective commitment, organizational trust, peaceful culture and climate, organizational loyalty, work productivity, and teamwork.

### *Value of the Findings to the Scholarly Research*

The findings from this chapter add to the understanding of the New Testament-based organizational spirituality concept research project. The findings of this chapter contribute to the scholarly understanding of the New Testament-based organizational spirituality concept that will be addressed in Phase 3 of this study.

Of the 21 a priori codes gleaned from the review of the literature, 16 were found in the analysis of the transcripts. This helps support the existence of the seven principles in the contemporary leadership and organizational studies literature.

### Value of the Findings to the Practitioner Literature

The findings of this chapter inform the consultant/leader about the New Testament-based organizational spirituality concept and provide additional clarity to Segundo's findings. The results of this chapter provide information, along with the findings of the other Phase 2 authors, about what values should be developed/sought in the organization and what observable behaviors should be encouraged in organizations. These findings can be used in employee development as well as organization development.

The outcome of all the phases in this New Testament-based organizational spirituality should be helpful in recruiting and hiring employees who have a good person-organization fit (Winston, 2018) and developing employees to exemplify the characteristics of biblically based employees (Winston, 2019).

### Value of the Findings to the New Testament Organizational Leadership Study

This qualitative chapter adds to the understanding of the New Testament-based organizational spirituality concept research project. The conclusion to Phase 2 will present an operationalized definition of the New Testament-based organizational spirituality and will amalgamate all of the suggested scale-development items. The operationalized definition and the collected scale development will be the base for Phase 3, in which scholarly researchers will use principal component analysis to determine endogenous dimensions of the exogenous concept of the New Testament-based organizational spirituality concept. Scale development will follow DeVellis' eight-step scale-development process. Follow-up research in Phase 3 will include scale validity and reliability tests along with inferential studies showing how the scales relate to other organizational variables.

### *Scale-Development Item Pool*

The 14 scale-development items listed at the end of the research question 1 section are shown below, categorized by the five dimensions from Serrano's (2022) Phase 1 summary chapter:

Theme 1: New Testament organizational spirituality produces healthy communities.
Theme 2: New Testament organizational spirituality is service oriented.

- My leader demonstrates commitment to accomplishing assigned objectives.
- My leader takes on criticism and suffering to protect his/her employees.
- My leader treats employees with respect.
- My leader seeks to build community among employees.
- My leader demonstrates caring behaviors toward employees.
- My leader demonstrates holiness to employees.
- My leader demonstrates righteous behaviors to others.

Theme 3: New Testament organizational spirituality is future focused.
Theme 4: New Testament organizational spirituality is values centric.

- My leader models a positive image to others.
- My leader demonstrates appreciation and inclusion of different cultural standards.
- My leader experiences personal attacks because of his/her faith.
- My leader models introspective self-evaluation.
- My leader seeks holiness for him/herself.
- My leader seeks righteousness.

Theme 5: New Testament organizational spirituality is biblically spiritual.

- My leader endures persecution as a result of following spiritual principles.

The 14 development items produced in this study align with 4 of Serrano's 5 dimensions. These 14 items will be added to the item pool developed by all 13 researchers in Phase 2 of the New Testament-based organizational spirituality concept research project.

### *Conclusion*

In this study, we examined seven principles developed by Segundo's (2022) studies using the contemporary organizational leadership literature, followed by a bounded case study where the seven principles were examined using the following three research questions:

- How is each principle evident in the participant's organization?
- What is the benefit/outcome of each principle?
- Why is the benefit/outcome of each principle useful for the employees' well-being and the overall health of the organization?

Eight participants were either managers who practiced some or all of the seven principles or employees who reported to managers who practiced some or all of the seven principles. Both managers and employees could speak about the culture and climate of an organization that practiced some or all of the seven principles. Each participant was asked 21 questions (7 principles times 3 research questions each). Seven of the interviews lasted an average of 60 minutes, with one interview lasting 75 minutes.

The analysis of the 168 responses yielded a total of 597 codes that were grouped into 36 themes. Fourteen scale-development items emerged from the analysis of the responses to research question 1.

The study's findings are useful for scholarly researchers to understand the New Testament-based organizational spirituality concept. The next research step will be the development of an operationalized definition and scale development to measure the New Testament-based organizational spirituality concept. The findings should help practitioners and consultants understand what the selected seven principles contribute to the organizational culture and perceived organizational climate.

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# Caring for Others: A Dimension of Organizational Spirituality

*Bruce E. Winston*

## INTRODUCTION

In this chapter, I examine the principles developed by Pickwell's (2022) and Wright's (2022) studies using the contemporary organizational leadership literature followed by a bounded case study of Pickwell's and Wright's principles and conclude with a list of suggested scale-development items that can be used in Phase 3 of the larger research project to develop and test an instrument that will measure the New Testament-based organizational spirituality concept.

Serrano (2022), in his summary of the Phase 1 research project, noted that the principles found in Phase 1 fell into five themes:

- Theme 1: New Testament organizational spirituality produces healthy communities.

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- Theme 2: New Testament organizational spirituality is service-oriented.
- Theme 3: New Testament organizational spirituality is future-focused.
- Theme 4: New Testament organizational spirituality is values-centric.
- Theme 5: New Testament organizational spirituality is biblically spiritual. (pp. 485–486)

The principles developed by Pickwell's (2022) and Wright's (2022) studies can be included in the following themes: (a) healthy people, (b) healthy communities, (c) values centric, and (d) biblically based.

Pickwell's principles from 1 Peter 5:1–11 are:

- Principle 1: Leaders must demonstrate care for their followers even amid adversity (p. 410).
- Principle 2: Leaders demonstrate integrity by holding themselves to a higher standard (p. 411).
- Principle 3: Leaders motivate followers by leading with a posture of humility (p. 411).
- Principle 4: Leaders serve as stewards of their organizations and have been entrusted with their leadership (p. 412).
- Principle 5: Leaders are called to willingly serve followers with humility and grace (p. 412).

Wright's principles from James 4:13–5:12 are:

- Principle 1: Leaders demonstrate humility (p. 384).
- Principle 2: Leaders must ensure that followers receive just compensation for their work (p. 385).
- Principle 3: Leaders must demonstrate patience in decision-making and in interactions with others (p. 387).
- Principle 4: Leaders must create an organizational environment that discourages backbiting (p. 388).
- Principle 5: Leaders must model endurance and seek to develop endurance in their followers (p. 389).
- Principle 6: Leaders must consistently demonstrate integrity in both their words and actions (p. 391).

Pickwell (2022) and Wright (2022) have similarities between their principles about humility, care, and integrity. Removing the duplicate and overlapping principles resulted in the following principles for this study:

- Principle 1: Leaders demonstrate humility.
- Principle 2: Leaders demonstrate patience.
- Principle 3: Leaders model endurance.
- Principle 4: Leaders demonstrate care for their followers even amid adversity.
- Principle 5: Leaders demonstrate integrity by holding themselves to a higher standard.
- Principle 6: Leaders serve as stewards of their organizations.

Principles 1, 2, 3, and 4 are like the following Fruit of the Spirit from Galatians 5: (a) patience, (b) kindness, (c) goodness, and (d) gentleness. Principles 1, 4, and 6 have similarities to (a) servant leadership, (b) benevolent leadership, and (c) caring leadership. Principle 4 is like the concept of employee well-being. Principle 5 is like wholistic ethical leadership. And principle 6 is like stewardship. The literature section presents humility, the three Fruit of the Spirit, along with the six contemporary theories as a conceptual base for this bounded case study.

### *Literature*

In this section, I present each of the Fruit of the Spirit related to the New Testament organizational leadership principles: (a) humility, (b) kindness, (c) goodness, and (d) gentleness and the six contemporary theories: (a) servant leadership, (b) benevolent leadership, (c) caring leadership, (d) employee well-being, (e) wholistic ethical leadership, and (f) stewardship that form the conceptual base for this bounded case study. In each theoretical subsection, I present open-ended interview questions and a priori codes that emerge from the literature (Miles et al., 2020) about one or more of the five principles that help collect data needed to address the following research questions:

- (a) How is each principle evident in the participant's organization?
- (b) What is the benefit/outcome of each principle?
- (c) Why is the benefit/outcome of each principle useful for the employees' well-being and the overall health of the organization?

## *Humility*

Both Pickwell (2022) and Wright (2022) had a principle focusing on humility. Pickwell's review of 1 Peter 5: 1–11 and drawing on the work of Clowney (1988), Laniak (2006), and Wheaton (1994), Pickwell postulated that "Though the shepherd role possessed a role of authority, the leaders were to carefully wield that authority with no pretense and with humility" (p. X) (the page number will be added after the Phase 1 book is published).

Wright's review of James 4:13–5: 12 led him to propose that "this principle of humbling oneself and acknowledging forces outside one's control is a tenet that applies to all leaders whether they consider themselves religious or not" (p. X) (the page number will be added after the Phase 1 book is published).

Owens and Hekman (2012) point out that there is a lack of consensus as to what humility looks like in leaders' behaviors. Owens and Hekman's posited that humble leaders "tend to view themselves (more objectively), others (more appreciatively), and new information or ideas (more openly)" (p.789).

Winston (2018b), while writing about the Beatitude 'Blessed are the poor in Spirit,' equated being poor in spirit with being teachable, which Winston related to being humble. Winston noted: "When the manager was not poor in spirit, things just seemed to always be problematic. When the manager is not humble and not teachable, it is difficult to see the real problems and to seek the real solutions" (p. 6).

This present study asked the research questions of (a) how is each principle evident in the participant's organization? (b) what is the benefit/outcome of each principle? and c) why is the benefit/outcome of each principle useful for the employees' well-being and the overall health of the organization?

- From the literature, a priori codes (Miles et al., 2020) might include (a) controlled reaction to outside forces, (b) lack of haughtiness/pretense, (c) teachable, and (d) listening to employees.

## *Kindness*

Kindness, as a concept, fits within the concept of caring included in Pickwell's (2022) list of principles. Bocarnea et al. (2018), citing Feldhahn

(2016), said that kindness is 'to do good to anyone, in any situation that presents itself, without expecting anything in return' (Bocarnea et al., 2018, p. 70). Bocarnea et al. point out that the concept of kindness is "lacking in leadership research" (p. 70) but is addressed frequently in the psychological literature. Dickinson (2000), cited by Bocarnea et al., broadened the concept of kindness to 'fairness in exchanges' that fits well within the organizational context. Bocarnea went on to say that the various definitions of kindness found in the literature included. Dykstra (2011), cited by Bocarnea et al., noted that 'kindness is 'not merely benign or benevolent … [it is] where desire is love trying to happen' (Bocarnea et al. 2018, p. 71). The connection of kindness to love in the workplace is important for a New Testament-based organizational spirituality since the moral-practice form of love *Agapao*, meaning to do the right thing for the right people at the right time, is a commonly found word in the New Testament (Winston, 2018a).

- A priori codes might include (a) concern and (b) care.

### *Goodness*

Bocarnea et al. (2018) posited that goodness is synonymous with virtue. Since kindness denotes behaviors and attitudes in a manner consistent with Agapao (Winston, 2018a), it may be that goodness is a broad virtue that also includes kindness. Kindness by managers should be perceived (felt) by employees; thus, goodness may align with an organizational climate more than organizational culture.

Bocarnea et al. (2018) also described goodness as the positive quality of being concerned for the welfare of others (p. 97), similar to the account of the Good Samaritan (NAS Luke 10:30–37); thus, goodness might be related to the principle of caring for others. Fowers (2008) described goodness as a subjective feeling of pleasure, satisfaction, flow (Csikszentmihályi, 1990), and fulfillment (Fowers p. 633). Fowers went on to say that goodness aligned with Aristotle's concept of '*eudaimonia*, which is variously translated as happiness, fulfillment, or flourishing' (p. 631).

Gatens (2015), in a review of Spinoza's letters, included a critique by Leibniz (1991) in which Leibniz states that goodness describes God's works. If Leibniz is correct, then it is reasonable to expect to see evidence

of 'goodness' in a New Testament-based organizational spirituality concept.

- A priori codes from the literature might include (a) caring, (b) concern, (c) altruism, (d) selfless, and (d) interested in the well-being of others.

## *Gentleness*

Bocarnea et al. (2018) connected gentleness with humility. Bocarnea used Nelson Mandela as an example of a leader, who displayed gentleness during his time as the president of South Africa. Winston (2018b) connected the Beatitude 'Blessed are the Meek' to gentleness by showing the definition of the Greek *praus* to include 'controlled discipline' (p. 11). Bocarnea et al. summarized gentleness as 'something that was a virtue provided by a higher being' (p. 118). This connection between gentleness and a higher beginning links the evidence of gentleness in organizations that have a New Testament-based spirituality.

Marques (2013) added to the understanding of gentleness by equating gentleness with the 'soft skills' of leadership. Marques' qualitative study asked the 49 participants what characteristics the participants most admired in leaders. The results included such traits as (a) concern for others, (b) helping, (c) humility, and (d) patience, among others. This clearly ties the literature concepts presented thus far to what employees desire to see in the organizations in which the participants worked or wished to work.

- A priori codes might include (a) humble, (b) caring, (c) patience, and (d) gentle.

## *Servant Leadership*

According to Winston (2022), servant leadership began with Greenleaf's (1977) treatise. Greenleaf's 'best test of servant leadership' fits well in the context of managers caring for employees:

Do those served grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become

servants? And, what is the effect on the least privileged in society? Will they benefit or at least not be further deprived? (Kindle Locations 351–352)

Greenleaf (1977) said that servant leaders serve first of all, which is echoed by Bass (2000), who compared transformational leadership with servant leadership and noted that while transformational leaders focus on the well-being of the organization, servant leaders focus on the well-being of the employees.

Patterson (2003) developed a theoretical model of servant leadership that started with *Agapao*. Winston (2018a) defined *Agapao as* doing the right thing for the right people at the right time, as mentioned in the 'goodness' literature section above. Patterson further developed the role of *agapao* in servant leadership (van Dierendonck & Patterson, 2015) by showing that compassionate love underscored the traits of (a) humility, (b) gratitude, (c) forgiveness, and (d) altruism. These traits are the basis for the servant leadership behaviors of (a) empowerment, (b) authenticity, (c) stewardship, and (d) providing direction.

- A priori codes might include (a) serving, (b) caring, (c) empowering, (d) stewardship, and (e) mentoring.

### Benevolent Leadership

Chan and Mak (2011) defined benevolent leadership as a manager who takes care of employees, shows concern, and encourages employees. Chan and Mak equated the elements of benevolent leadership to transformational leadership's dimension of individualized consideration. Like the caring dimension of servant leaders, benevolent leaders guide/mentor employees regarding career development. Like the concept of patience, Chan and Mak point out that benevolent leaders let employees learn from their mistakes.

Chan and Mak (2011) posited that benevolent leaders are concerned with employees' well-being and, specifically, family-work balance. Chan and Mak go on to point out the positive relationship between employees' perception of the level of benevolence demonstrated by their managers and the employees' work performance. Lin et al. (2016) found this positive relationship with employees' work performance in a two-part research study of managers' benevolent leadership and managers' perception of employees' creativity, mediated by the leader-member exchange. The

impact of benevolent leadership on employee performance was supported by Chan's (2017) study of the positive relationship between managers' benevolent leadership and employees' performance as mediated by employees' perceived psychological empowerment.

- A priori codes might include (a) caring, (b) empowering, (c) mentoring, and (d) patience.

### *Caring Leadership*

Younger (2021), in her research into caring leaders, concluded that caring leaders (a) listen intently to employees; (b) lead the whole person/employee and not just the person's performance; (c) create congruence with the people they lead and maintain a listening culture; and (d) collectively lead people through adversity. Younger went on to say that caring leaders "demonstrate empathy, kindness, interest in the well-being of others, and psychological safety"(p. 12). There is an added benefit of reciprocity; caring leaders develop caring employees who care for the leader.

Veronesi (2001) defined caring as "to feel anxiety, to feel interest, to be concerned about" (p. 69). Veronesi stressed the importance of reciprocity in that those employees who feel cared for will, in turn, care for others—managers, peers, clients, and so on. Veronesi endorsed Blanchard et al.'s (1999) admonition to managers to develop a loving heart for those they lead. This is an intentional act that is best supported by a loving culture.

According to Williams et al. (2011), caring for employees results in preserving humanity and people's dignity. This related to the concept of human flourishing. Kleinig and Evans (2013) associated the idea of human flourishing with Aristotle's concept of *eudaimonia* and contended that flourishing includes both process and achievement and has, as its end-goal, to cause people to achieve a high quality of life and well-being for themselves and others (p. 540–541). A grand result of caring for others.

- A priori codes might include (a) caring, (b) listening, and (c) loving.

### *Employee Well-Being*

Ryan and Deci (2001) related well-being to eudaimonic studies, similar to what Kleinig and Evans (2013) posited about caring leadership. Employee well-being, according to Ryan and Deci, is about happiness, which relates

to the eudaimonic concepts but also relates to the hedonic concepts of pleasure and the avoidance of pain. Both types of concepts are essential for employee well-being.

Studies by Fisher (2003), Grant et al. (2007), Baptiste (2008), and Zheng et al. (2015) showed a positive correlation between employees' well-being and individual/firm performance. This outcome should be considered a reciprocal benefit because Ryan and Deci (2001) and Younger (2021) suggested that caring for employees is done because it is the right thing to do. This was echoed by Kleinig and Evans (2013), who concluded that employees' well-being is related to a high quality of life.

- A priori codes might include (a) caring and (b) quality of life.

### Wholistic Ethical Leadership

Gemechu et al. (2020) created four five-item scales to measure wholistic ethical leadership. The concept of wholistic ethical leadership includes the concept of integrity, one of the principles presented by both Pickwell (2022) and Wright (2022). Fluker (2009) defined ethical leadership as having (a) personal character, (b) societal civility, and (c) spiritual community. Fluker posited that ethical leadership focused on the dimensions of (a) self, (b) social, and (c)spiritual. Gemechu et al. concluded from the literature study that ethical leaders model moral behavior that can be viewed by others in the organization.

Hatcher (2002) posited that ethical organizations provide codes of ethics and support the practice of ethical behavior, demonstrating integrity, honesty, trustworthiness, and faithfulness.

- A priori codes might include (a) integrity, (b) honesty, (c) trust, and (d) faithful.

### Stewardship

Davis et al. (1997) defined stewardship as managers' motivations aligned with the interests of the organization and the organization's stakeholders. Davis et al. went on to say that stewardship theory implies that organizational interests have greater importance over the managers' self-directed interests, even if the manager does not share the values and objectives of

the organization. The behavior of the steward-manager is collectivist in nature.

Stewardship aligns with the thoughts of Argyris (1973) and McGregor (1960), according to Davis et al., in that people are inherently good and seek the greater well-being of the collective organization/community and its stakeholders. Davis et al. included, among their propositions of stewardship theory, that steward managers have high identification with their organizations, high values of commitment to their organizations, and use personal power rather than reward or coercive power.

Dumay et al. (2019) determined from their research that stewardship is an antecedent to trust; thus, if trust is a desired characteristic of organizational spirituality, then stewardship should be present in the managers and employees of the organization. Dumay et al.'s finding aligns with Caldwell et al.'s (2008) claim that great leaders are ethical stewards of the organization. Ethical-steward managers honor all stakeholders of the organization as the managers complete their assigned duties in the workplace.

- A priori codes might include (a) collectivist, (b) focus on the greater good, (c) managers' behaviors are aligned with the organization's values, and (d) trust.

### *Summary of the Literature*

In summary, the literature implies the following possible a priori codes:

- altruism
- caring
- collectivist
- concern
- controlled reaction to outside forces
- empowering
- faithful
- focus on the greater good
- gentle
- honesty
- humble
- integrity
- interested in the well-being of others
- lack of haughtiness/pretense

- listening
- loving
- managers' behaviors are aligned with the organization's values
- mentoring
- patience
- quality of life
- selfless
- serving
- stewardship
- teachable
- trust

### *Interview Questions*

The interview questions below are modified slightly to fit each of the six principles within each of three research questions:

- RQ1: How is each principle evident in the participant's organization?
  - What might an observer see in the organization that shows the leader(s) demonstrating humility?
  - What might an observer see in the organization that shows the leader(s) demonstrating patience?
  - What might an observer see in the organization that shows the leader(s) modeling endurance?
  - What might an observer see in the organization that shows the leader(s) demonstrating care for their followers even amid adversity?
  - What might an observer see in the organization that shows the leader(s) demonstrating integrity by holding themselves to a higher standard?
  - What might an observer see in the organization that shows the leader(s) serving as stewards of their organizations
- RQ2: What is the benefit/outcome of each principle?
  - What are the benefits/outcomes of the leader(s) demonstrating humility?

- – What are the benefits/outcomes of the leader(s) demonstrating patience?
- – What are the benefits/outcomes of the leader(s) modeling endurance?
- – What are the benefits/outcomes of the leader(s) demonstrating care for their followers even amid adversity?
- – What are the benefits/outcomes of the leader(s) demonstrating integrity by holding themselves to a higher standard?
- – What are the benefits/outcomes of the leader(s) serving as stewards of their organizations?
- • RQ3: Why is the benefit/outcome of each principle useful for the employees' well-being and the overall health of the organization?
    - – What are the benefits/outcomes to employees' well-being and the overall health of the organization when the leader(s) demonstrate humility?
    - – What are the benefits/outcomes to employees' well-being and the overall health of the organization when the leader(s) demonstrate patience?
    - – What are the benefits/outcomes to employees' well-being and the overall health of the organization when leader(s) model endurance?
    - – What are the benefits/outcomes to employees' well-being and the overall health of the organization when the leader(s) demonstrate care for their followers even amid adversity?
    - – What are the benefits/outcomes to employees' well-being and the overall health of the organization when the leader(s) demonstrate integrity by holding themselves to a higher standard?
    - – What are the benefits/outcomes to employees' well-being and the overall health of the organization when the leader(s) serve as stewards of their organizations?

## METHODS AND PROCEDURES

Please see chapter "Preface" for the Methods and Procedures content that applies to all of the studies in this book.

## *Discussion*

This discussion section presents the answers to the three research questions, presents the value of the findings to the scholarly and the practitioner literature, the importance of this chapter to Phase 2 of the New Testament-based organizational spirituality concept research project, and a restatement of the scale-development items.

*Answer to Research Question 1*
Research question 1 asked 'How is each principle evident in the participant's organization?' The themes from the six principles were:
   Principle 1—Leaders demonstrate humility.

- Consider others
- Be teachable
- Be authentic

Principle 2—Leaders demonstrate patience.

- Facilitate employees' participation
- Understand the internal and external environment
- Understand the tasks

Principle 3—Leaders model endurance.

- Continuance
- Learning from experience

Principle 4—Leaders demonstrate care for employees.

- Concern for others
- Outcomes of care

Principle 5—Leaders demonstrate integrity.

- Practice what you say
- Know the rules

Principle 6—Leaders serve as stewards of the organization.

- Make good use of what you have
- Have a stewardship attitude

The answer to research question 1 is that observers should see evidence of humility in the organization's statement of values, performance standards, conversations with stakeholders, and stakeholders' comments about the organization and its employees that reference being considerate to others. Leaders should be observed as being good active listeners, taking thoughts and insights of employees and others in the decision-making process. In addition, there should be observable written statements and spoken statements showing concern for both the employees' well-being as well as the organization's well-being, balanced with a concern for self. This is aligned with Mark 12: 30–31 NAS:

> Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength. The second is this: Love your neighbor as yourself. There is no commandment greater than these.

In which Jesus commanded to love others balanced with loving self.

The answer to research question 1 continues with observers seeing the organization's statement of values and guiding principles as well as leaders' conversations demonstrating concern for employees' training that includes awareness of the internal and external environments as well as employees' understanding of their assigned tasks and expected performance.

The organization should have in its statement of values references to becoming and continuing to be a learning organization in which employees are taught how to learn from their experiences and the experiences of others. In doing this, employees would demonstrate their sense of accountability and responsibility. This could also be seen in observed behavior and conversation, where employees demonstrate their alignment of espoused and practiced values. Employees would demonstrate respect for and adherence to the organization's rules and standards.

Finally, observers should be able to see behavior and hear conversations in which leaders and employees show concern for the well-being of the organization and for the well-being of other employees using the organization's available resources. Everyone in the organization seeks to make good use of what the organization has for the greatest benefit to God, the organization, to the employees, and to the external stakeholders.

*Answer to Research Question 2*
The themes from the six principles condensed into the following three themes:

- Employee' well-being
- Self's well-being
- Organization's well-being

The answer to research question 2 is that the principles provide benefits to employees' well-being, self's well-being, and the organization's well-being.

*Answer to Research Question 3*
The themes from the six principles condensed into the following two themes:

- Improves the employee
- Improves the organization

The answer to research question 3 is that the benefits improve the employees and the organization. The answers to research question 2 and research question 3 overlap. This was evident in the interviews as interviewees found it difficult to discuss research question 2 without including comments about research question 3.

## Value of the Findings to the Scholarly Research

The findings from this chapter add to the understanding of the New Testament-based organizational spirituality concept research project. Also, the findings of this chapter contribute to the scholarly understanding of the New Testament-based organizational spirituality concept that will be addressed in phase three of this study.

Of the 25 A Priori codes gleaned from the review of the literature, all of them were found in the analysis of the transcripts. This helps support the existence of the six principles in the contemporary leadership and organizational studies literature.

### *Value of the Findings to the Practitioner Literature*

The findings of this chapter inform the consultant/leader about the New Testament-based organizational spirituality concept and provide additional clarity to Pickwell's (2022) and Wright's (2022) findings. The results of this chapter provide information, along with the findings of the other Phase 2 authors, about what values should be developed/sought in the organization and what observable behaviors should be encouraged in organizations. These findings can be used in employee development as well as organization development.

The outcome of all the phases in this New Testament-based organizational spirituality should be helpful in recruiting and hiring employees who have a good person-organization fit (Winston, 2018a) and developing employees to exemplify the characteristics of biblically based employees (Winston, 2019).

### *Value of the Findings to the New Testament Organizational Leadership Study*

This qualitative chapter has added to the understanding of the New Testament-based organizational spirituality concept research project. The conclusion to Phase 2 will present an operationalized definition of the New Testament-based organizational spirituality and will amalgamate all of the suggested scale-development items. The operationalized definition and the collected scale development will be the base for Phase 3, in which scholarly researchers will use principal component analysis to determine endogenous dimensions of the exogenous concept of the New Testament-based organizational spirituality concept. Scale development will follow DeVellis' eight-step scale-development process. Follow-up research in Phase 3 will include sale validity and reliability tests along with inferential studies showing how the scales relate to other organizational variables.

### *Scale-Development Item Pool*

The 12 scale-development items listed at the end of the research question 1 section are shown below, categorized by the five dimensions from Serrano's (2022) Phase 1 summary chapter:

Theme 1: New Testament organizational spirituality produces healthy communities.

- My leader/organization demonstrates a focus on others rather than a focus on self.
- My leader/organizational leaders demonstrate transparency when dealing with other people in the organization.
- My leader/organization facilitates employees' involvement in decision-making.
- My organization demonstrates the value of learning from everyone's past experiences.
- My leader/organization demonstrates care for employees.
- My organization demonstrates clear rules and expectations for all employees.
- My organization demonstrates concern for others over self.

Theme 2: New Testament organizational spirituality is service oriented.

- My leader demonstrates persistence to complete projects.

Theme 3: New Testament organizational spirituality is future focused. (No items developed)

Theme 4: New Testament organizational spirituality is values centric.

- My leader/organizational leaders live the organization's values.
- My leader practices what he/she preaches/teaches.
- My leader/organizational leaders work in harmony with the internal and external culture.

Theme 5: New Testament organizational spirituality is biblically spiritual.

- My leader demonstrates that everything in the organization belongs to God.

The 12 scale-development items produced in this study align with four of Serrano's five dimensions. These 12 items will be added to the item pool developed by all 12 researchers in this Phase 2 of the New Testament-based organizational spirituality concept research project.

## *Conclusion*

In this study, I examined the six principles developed by Pickwell's (2022) and Wright's (2022) studies using the contemporary organizational leadership literature, followed by a bounded case study where the six principles were examined using the following three research questions:

- How is each principle evident in the participant's organization?
- What is the benefit/outcome of each principle?
- Why is the benefit/outcome of each principle useful for the employees' well-being and the overall health of the organization?

Eight participants were either managers who practiced some or all of the six principles or employees who reported to managers who practiced some or all of the six principles. Both managers and employees could speak about the culture and climate of an organization that practiced some or all of the six principles. Each participant was asked 18 questions (6 principles times 3 research questions each). Seven of the interviews lasted an average of 35 minutes, with one interview lasting 75 minutes.

The analysis of the 168 responses yielded a total of 397 codes that were grouped into 19 themes. Twelve scale-development items emerged from the analysis of the responses to research question 1.

The study's findings are useful for scholarly researchers to understand the New Testament-based organizational spirituality concept. The next research step will be the development of an operationalized definition and scale development to measure the New Testament-based organizational spirituality concept. The findings should help practitioners and consultants understand what the selected six principles contribute to the organizational culture and perceived organizational climate.

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# Six Leadership Values That Minimize Resistance to Change

*Emil Abujaber*

## INTRODUCTION

In this study, I examined the CHANGED model developed by Bell et al.'s ([2022](#)) research based on 1 Peter 5 using contemporary leadership theories, followed by a bounded case study that asked three research questions to test six principles. The inquiry asked: How is each principle evident in the participant's organization? What is the benefit/outcome of each principle? And why is the benefit/outcome of each principle useful for the employees' well-being and the overall health of the organization?

The study also presents 12 suggested scale-development items that can be used in Phase 3 of the bigger research project that aims at developing and testing an instrument to measure New Testament-based organizational spirituality concepts in contemporary organizations.

Bell et al. ([2022](#)) concluded that the seven principles can help minimize resistance to change, which is considered the desired outcome; however,

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they also emphasized that the values are applicable in all leadership contexts, and they should manifest in behavior to have a genuine impact.

From the seven principles of Bell et al., the acronym CHANGED is derived as follows:

- Principle 1: **C**reate willingness for change in followers through voluntarily leading with vision.
- Principle 2: **H**onesty and integrity in leaders who are proving to be examples create trust in leaders of change.
- Principle 3: **A**nti-dominant leadership is not lording it over followers but encouraging participatory change
- Principle 4: **N**oticeable humility in leadership strengthens followers' personal confidence during change.
- Principle 5: **G**overning leader ethics being not for sordid gain minimizes followers' cost concerns in change.
- Principle 6: **E**nsure leader support and guidance as a shepherd of followers solidifies confidence in change.
- Principle 7: **D**elegation in leadership is exercising oversight to empower followers' commitment to change.

Anti-dominant and delegation values have several conceptual similarities and are combined to remove duplicates or overlaps. One distinction is that anti-dominant behavior is presented in the analysis of the change phase, and delegation behavior is presented in the refreeze phase. Hence, from here onward the acronym is CHANGE.

In each conceptual subsection, I present a priori codes that emerged from the literature (Saldaña, 2011), followed by open-ended interview questions that help collect data needed to address the following research questions:

- (a) How is each principle evident in the participant's organization?
- (b) What is the benefit/outcome of each principle?
- (c) Why is the benefit/outcome of each principle useful for the employees' well-being and the overall health of the organization?

### *Voluntary Leadership*

Bell et al. (2022) presented, in their analysis of the scripture, a framework for action under organizational change circumstances that covers a set of

seven leadership values that act as a guide to overcome obstacles and resistance to change but are not limited to change per se and is encouraged to act out in regular and daily activities.

Their CHANGE framework starts with the value of "voluntary leadership," which forms the basis of principle 1. The authors found that the first order of business is for leaders to demonstrate the desire and will to lead during the uncertainty phase of Lewin's unfreeze change model. Furthermore, the authors argue that leaders must be able to convince and show the benefits of change to followers through a compelling vision of that desired future.

Referencing system theory, Mumford et al. (2000a, b) proposed that organizations should resist the tendency to stability brought by multiple variables, including people's tendency to create habits and keep the need for changing a priority as the environment shifts and keeps shifting, paying attention to the needs of the followers (Mumford et al. 2000a, b).

Leadership studies that focus on the capabilities an individual must possess to perform effectively in a leadership role were one of the first classical inquiries into this social phenomenon (Northouse, 2019; Mumford et al. 2000a, b). At the most basic level, leaders should demonstrate a desire to lead voluntarily in a social setting; that desire motivates the leader to tackle challenges and solve problems, taking advantage of those circumstances to grow the organization. Challenging followers and solving issues are demonstrated in the leader's behavior to influence others to move toward a shared vision. Hence, the desire to influence is prominent (Northouse, 2019; Mumford et al. 2000a, b).

Furthermore, openness, tolerance for ambiguity, curiosity, confidence, risk-taking, adaptability, and independence were related to leaders' performance and ability to influence others in challenging environments and change (Mumford et al., 2000a, b).

A compelling vision that vividly and convincingly draws a bright and appealing future to followers despite the pain of possible sacrifices provides strong motivations to connect the past and present with the future in a continuation and produces hope that positively moves all members of the organization in a unified manner, which will reduce the complexity and discomfort of the instability that change has, and assist leaders and members focus their efforts, and decision making abilities. The success or failure of change efforts hinges significantly on effective decision-making (Yukl & Gardner, 2020).

Furthermore, a vision that is not well communicated in a high-quality frequency fails (Awamleh & Gardner, 1999); this communication must

occur in different contexts and in as many methods as possible. High-quality communication is preferably face to face, colored, uses symbols and metaphors, exciting, challenging, and purposeful (Awamleh & Gardner, 1999); hence, vision without communication fails, and changes without a vision default.

This study asked three research questions: (a) How is each principle evident in the participant's organization? (b) What is the benefit/outcome of each principle? And (c) why is the benefit/outcome of each principle useful for the employees' well-being and the overall health of the organization?

From the literature, a priori codes (Saldaña, 2011) could include (a) vison, (b) high-quality communication, (c) influence, (d) confidence, (e) adaptability, (f) curiosity, and (g) risk-taking.

### *Honesty*

Bell et al. (2022) found that one of the major impediments to change in the unfreezing phase was the perception of an untrustworthy leader. Leaders that do not genuinely act and show characteristics of integrity lose the trust of their followers and find resistance to any new behavioral change effort or information. The loyalty of followers is lost without a leader that exemplifies integrity proactively, and without dedication and safety, resistance prevails.

In their research, Posner and Kouzes (1988) asserted that credibility could be the most critical factor in determining an individual's perception as a leader. They found that trustworthiness, experience, and the ability to inspire, together form the basis of credibility. Leaders should demonstrate that what they know, say, and do is in harmony with no gaps. Leaders are clear about what they value and can communicate them clearly with words and actions (Posner & Kouzes, 1988). At its core, credibility is built on honesty, as the research overwhelmingly indicates. Honesty promotes respect, trust, and psychological safety (Kouzes & Posner, 2017).

The nature of credibility, with its major components of honesty, trustworthiness, and respect is built through relationships across time. It must be diligently protected, especially since leaders ask followers to follow them into the undefined future and make sacrifices willingly. The outcome of such honesty builds that credibility, and in return, loyalty and commitment emerge.

Additionally, trust is a person's confidence in and willingness to act based on the words, actions, and decisions of another (McAllister, 1995). McAllister found that trust is a multiple information processing procedure that involves emotional and cognitive activities. The individual looks for cues that can be used to build a model of confidence and actions. This model is based on the words, actions, and decisions a leader makes and reveals.

Followers need to make a conscious choice to trust a leader and make an evaluative judgment that the leader is taking their best interests in their intentions, looking for evidence in actions and speech, and the match between them that makes credibility and integrity possible.

Once the follower perceives the leader as competent, trustworthy, and responsible, an emotional bond may also form, which provides the organizational relationship toward change with less resistance.

A priori codes could include (a) loyalty, (b) integrity, (c) credibility, (d) trust, and (e) honesty.

### *Anti-dominant and Delegation*

Principles 3 and 7 have several conceptual similarities and are therefore combined in this section to remove duplicates or overlaps. One distinction is that anti-dominant behavior is presented in the analysis of the change phase, and delegation behavior is presented in the refreeze phase. The following starts with principle 3 and then principle 7.

Switching focus to the change phase after the unfreezing stage, Bell et al. (2022) concluded that leaders should approach followers with an anti-dominant attitude to promote a learning atmosphere that will work on reducing the stress and internal conflict that followers may have regarding their insecurities, threats to values, or image. This can be achieved by adopting a participative leadership style. Following such a style creates an inclusive and peaceful environment to gain as much cooperation as possible—in contrast to resistance.

When leaders use a participative leadership style, they share information and solicit opinions when making decisions (Yukl & Gardner, 2020). They focus on sharing power with delegation and consultation, which in turn gives followers a sense of autonomy or control (Yukl & Gardner, 2020); the results of such actions will improve the relational bonds between the employees and the leader vertically and horizontally, which will enhance

the drive to achieve change, minimize resistance, increase endure, patience, and perseverance.

Employee participation in decision-making and information sharing reduces fear and anxiety and provides opportunities to understand the situation and logic behind the actions (Yukl & Gardner, 2020). Sağnak (2016) also found a significant relationship between participative leadership and change when mediated by intrinsic motivation.

The refreezing stage also requires an ongoing effort to maintain and strengthen commitment. Delegation to strengthen that commitment is crucial, according to Bell et al. (2022), as it is likely to reduce any feeling of resentment, which may increase impediments to change, especially if the followers do not have a sense of ownership of newly developed skills and knowledge.

In their review of servant leadership theory, Russel and Stone (2002) listed delegation as one of nine functional attributes of servant leaders. Leaders who delegate responsibilities and decisions share power. This sharing of power benefits both leaders and followers (Russel & Stone, 2002) and has multiple implications for followers' sense of ownership in the freezing phase. Furthermore, transformational leaders also use delegation behavior to increase individualized consideration that increases learning opportunities in a change context (Eisenbach et al., 1999).

Lastly, delegation takes place when leaders assign variations of responsibility, discretion, decision autonomy, implementation, and reporting of a specific task(s) to a follower (Yukl & Gardner, 2020), and it has multiple advantages that increase the probability of a successful freezing phase such as better decision quality, rapid responsiveness, and commitment to the task, given that the followers trust the leader, knows what's expected, and have confidence in their capacity to execute (Yukl & Gardner, 2020).

A priori codes could include (a) information sharing, (b) soliciting opinion (c) sharing power, and (d) sharing responsibility.

### Noticeable Humility

Moving into the change phase, Bell et al. (2022) asserted the critical finding that leaders should start with the acknowledgment of their limitations and the need to acquire a new set of skills and knowledge. However, just like the previous note on credibility, this needs to be done with actions and deeds rather than mere words. This way, the leader will increase their

credibility and confidence level in their relationship with followers, reducing any impediments to change.

Research on servant leadership found that humble leaders are extraordinary leaders that blend humility with professionalism (Collins, 2007). Behaviorally they act strategically with a long-term mindset focused on transforming followers through learning in a reciprocal relational dyad (Eva et al., 2019).

Accordingly, Bell et al. (2022) suggested that this relationship reduces fear and anxiety and increases trust and credibility in the leader. Indeed, Winston (2002) described humble leaders as individuals who view their followers as valuable assets with more profound knowledge and details of their jobs and should trust them to solve problems and do the work, especially after investing in teaching and learning organizational relationships. If a leader act as an open vessel, they can hold more than a full one. Unlike leaders who demand attention, servant leaders first and foremost exercise humility through serving and developing others as a priority (Hunter et al., 2013).

Furthermore, based on the Latin origins of the word, Owens and Hekman (2012) defined humble leadership as leading from the ground. Their research found that the literature on humility proposes that humble leaders view themselves with an objective perspective and others with appreciation and are open to new information and ideas (Owens & Hekman, 2012). At the most basic level, leaders are concerned with mutual leader-follower growth and development within a learning environment. They do that by being honest about their weaknesses and limitations and continuously listening, observing, and prioritizing employees' strengths and development. (Owens & Hekman, 2012) Therefore, humble leaders are honest, self-aware, teachable, and other-oriented.

A priori codes could include (a) honest, (b) self-aware, (c) teachable, (d) focus on followers' needs, and (e) listen.

### Ethical Leadership

Proposing the fifth principle, Bell et al. (2022) looked at ethical behavior as an element of leadership during a change phase. The authors asserted that ethics is different from integrity in the way intentions play out in leaders internally and validate through actions. Studies on ethical leadership suggest that followers attribute leadership ethics to their behavior (Den Hartog, 2015; Yukl & Gardner, 2020). Accordingly, this principle

supports the conclusion that a leader's ethical behavior may help reduce any fears that may impede change efforts.

Leaders set the moral tone in organizations (Kouzes & Posner, 1992), and employees are always watching them. Furthermore, Kouzes and Posner (1992) framed ethical leadership as "love" that heals in a reciprocal relationship context, is compassionate, serves, supports, and is transparent.

Leaders who follow intentions with actions address the implicit question followers have under changed circumstances and speak to the heart and the mind (Kouzes & Posner, 1992). Once followers attribute moral behavior to leaders, they trust their intentions and perceive them as honest, inspirational, and safe, encouraging them to take the necessary risks against the felt costs. (Kouzes & Posner, 1992). Leaders who demonstrate any deception, broken promises or cover-ups will communicate a loud message regarding their ethical values and influence how followers perceive their decision-making and responses (Northouse, 2019).

Leaders who wish to reduce any possible fears and impediments to change should demonstrate and show justice to all involved individuals (including themselves) with sincerity, balance, honesty, and transparency regarding any situation, always keeping their word and commitments, admitting any mistakes, and taking responsibility while correcting them (Yukl & Gardner, 2020).

A priori codes could include (a), compassion, (b) serving, (c) supporting, (d) transparent, (e) credible, (f) trustworthy, (g) safe, and (h) sincere.

### Supportive Leadership

When change efforts surpass the unfreezing and change stages and enter the refreezing stage, leaders' efforts remain critical to the success of the change effort to transform it into the new organizational normal. In their analysis, the authors concluded that leaders' actions show the critical desire to support, guide, and protect their followers, just as a Shepheard is expected to do.

The focus of this stage is to consolidate what has already been achieved and not lose momentum, as followers are still observing and reflecting on the experience they are going through. There are still fears associated with this stage and environmental pressures; therefore, the leader addresses those challenges by providing as much support as possible.

Engaging in supportive leadership activities embodies leadership as shepherding and requires behavior that compliments speech. A leader that

shows high-quality interpersonal relations, including compassion, concern, and acceptance, as well as tangible and necessary resources, is perceived as supportive and gains the trust of followers, which will increase their acceptance and commitment to change (Yukl & Gardner, 2020).

Enhancing a learning climate in the organization also increases the probability of higher perceived self-efficacy (Bandura & Adams, 1977) of subordinates who wish willingly to continue with the refreezing phase and may reduce any frustration, defensive behavior, or sense of unfairness if they feel that the burden of change exceeds their level of experience or competence (Yukl & Gardner, 2020).

A priori codes could include (a) quality relationship, (b) compassion, (c) concern for others, and (d) resourceful.

### *Summary of Literature*

In summary, the literature implies the following possible a priori codes:

- vision
- high-quality communication
- influence
- confidence
- adaptability
- curiosity
- risk-taking
- loyalty
- integrity
- credibility
- trust
- honesty
- information sharing
- soliciting opinion
- sharing power
- sharing responsibility
- honest,
- self-aware
- teachable
- focus on followers' needs
- listen
- compassion

- serving
- supporting
- transparent
- credible
- trustworthy
- safe
- sincere
- quality relationship
- compassion
- concern for others
- resourceful

## *Interview Questions*

The three research questions serve as interview questions to investigate each principle. The interview questions below are modified to fit each of the seven values within each of the three research questions:

- RQ1: How is each principle evident in the participant's organization?
    - What might an observer see in the organization that shows the leader(s) voluntary leadership?
    - What might an observer see in the organization that shows the leader(s) honesty?
    - What might an observer see in the organization that shows the leader(s) delegation behavior?
    - What might an observer see in the organization that shows the leader(s) revealing humility?
    - What might an observer see in the organization that shows the leader(s) showing ethical behavior?
    - What might an observer see in the organization that shows the leader(s) continuous support during and after the change?
- RQ2: What is the benefit/outcome of each principle?
    - What are the benefits/outcomes of the leader(s) showing voluntary leadership?
    - What are the benefits/outcomes of the leader(s) demonstrating honesty?

- – What are the benefits/outcomes of the leader(s) delegation?
- – What are the benefits/outcomes of the leader(s) demonstrating humility?
- – What are the benefits/outcomes of the leader(s) showing ethical behavior?
- – What are the benefits/outcomes of the leader(s) continuous support during and after the change?
- RQ3: Why is the benefit/outcome of each principle useful for the employees' well-being and the overall health of the organization?
  - – What are the benefits/outcomes to employees' well-being and the overall health of the organization when the leader(s) shows voluntary leadership?
  - – What are the benefits/outcomes to employees' well-being and the overall health of the organization when the leader(s) demonstrate honesty?
  - – What are the benefits/outcomes to employees' well-being and the overall health of the organization when leader(s) delegate?
  - – What are the benefits/outcomes to employees' well-being and the overall health of the organization when the leader(s) demonstrate humility?
  - – What are the benefits/outcomes to employees' well-being and the overall health of the organization when the leader(s) shows ethical behavior?
  - – What are the benefits/outcomes to employees' well-being and the overall health of the organization when the leader(s) continues to support during and after the change.

## Methods and Procedures

Please see chapter "Preface" for the Methods and Procedures content that applies to all of the studies in this book.

### *Discussion*

In this section, I present the answers to the three research questions, followed by a section that shows the value of the findings to the scholarly discussion and practitioner literature.

*Answer to Research Question 1*

The first question asked, "How is each principle evident in the participant's organization?" The themes from the principles were:

Principle 1: Leaders demonstrate voluntary leadership.

- Be a motivator
- Be an influencer
- Skilled
- Humble
- Relationship orientation

Principle 2: Leaders demonstrate honesty.

- Uses managerial skills
- Trustworthy
- Credible

Principle 3: Leaders demonstrate delegation behavior.

- Participative leadership
- Emotional intelligence

Principle 4: Leaders demonstrate humility.

- Humble
- Integrity
- Concern for others

Principle 5: Leaders demonstrate ethical leadership.

- Demonstrates ethical behavior
- Is safe and trusted
- Shows love and consideration

Principle 6: Leaders demonstrate supportive leadership.

- A deep desire to support

The emerged data answers research question 1 with evidence that matched the reviewed literature in this chapter and some other fresh perspectives. The observer should see evidence of a leader genuinely concerned for followers' well-being and long-term development, especially in times of crisis or change. The leadership traits are salient and observable and much more impactful in times of crisis than managerial skills, and the leader is perceived as credible and skilled, safe, and trustworthy.

When asked about voluntary leading principle 1 (voluntary leadership), the reaction was that there is no other kind of leadership, which indicated an intrinsic motivation to lead during crises. This attitude plays a crucial role in the survival and flourishing of the organization.

A leader's behavior is perceived equally in three main areas: cognitively, emotionally, and relationally. Cognitively they are strategic thinkers and visionaries. Emotionally, they are self-aware and stable; relationally, they are caring, compassionate, motivators, and humble.

The observer also sees the unwavering honesty level in leaders' perceived and behavioral components. Leaders in this study come from a Christian background and upbringing, and their awareness of the importance of honesty and its relationship to their character is evident. They show no compromise in this manner and understand the risk and difficulties they're facing when being honest while operating in a dishonest environment, especially in times of crisis.

Furthermore, the observer will see a participative decision-making system that allows for discussing issues and solutions, distributing tasks and responsibilities, and recognizing and celebrating wins. An understanding of the limitations leaders predominantly drives this delegation behavior may have and, more importantly, the possibility of growth and development in the long term for employees, despite the risks that may occur. Moreover, there was no evidence of dominant behavior or the desire to dominate employees intentionally. Leaders were aware of the possibility of falling into this dynamic and actively resisted acting in such ways.

The answer to the question continues with a vivid picture of leaders demonstrating humility in authentic deeds and speech. All leaders highlighted their willingness to participate in cleaning activities in the office, serving food or drinks, sharing meals with janitors or cleaners, walking instead of driving a fancy car, and other examples. This is significant in a culture characterized as relatively high on the power distance dimension (Jogulu, 2010).

Further, ethical behavior was implicit and automatic to the leader's narrative and thinking. Leaders valued ethical behavior as an intrinsically valued characteristic with no compromise and attributed their organization's brand and reputation to the ethical conduct of the leader.

Finally, the observer would also see a deep desire to support. However, the provided support and attention were predominantly focused on emotional support more than a resource or financial support in times of change. This also indicated a deep orientation toward relationships instead of tasks.

One of the recurring themes that emerged from this study is the realist perception of leaders in times of crisis. Probing into the questions and principles, all leaders had a level of realism that was very clear. Whether it was about ethical behavior, honesty, support, delegation, or humility, the leaders' answers were not driven by ideals that weren't rooted in reality; it was carefully assessed and reviewed from experience, with acknowledgment of the advantages and disadvantages, risks and insecurities, and traps a leader may fall into. This indicated a high level of self-awareness and maturity, which in times of high stress, uncertainty, and ambiguity, is extremely useful.

Understanding those risks and assessing the reality as well as possible, the leaders also showed high skill in communicating with employees, especially in the time of speaking and the amount of information shared, managing to stay within the boundaries of ethical behavior, honesty, and support.

*Answer to Research Question 2*
Research question 2 asked, "What is the benefit/outcome of each principle?" The themes are condensed into the following:

- Mature character
- Relationship oriented
- Organizational development

The answer to research question 2 is that the principles benefit the organization in development and growth, during and after the change, within a context of strong relationships and compassion between the leaders and the followers. It creates a safe system that allows for employee development and a reputation that surpasses organizational boundaries.

*Answer to Research Question 3*

Research question 3 asked, "Why is the benefit/outcome of each principle useful for the employees' well-being and the overall health of the organization?" The themes are condensed into the following:

- Concern for followers
- Leadership traits

The answer to research question 3 is that the principles allow the employees to have a role model to follow in the leader, an organization that provides them with a safe environment under changing circumstances as well as a sense of identity to which they can belong and opportunities to grow. The answers to research questions 2 and 3 overlapped in some areas.

### Value of the Findings to the Scholarly Research

The finding of this chapter added to the organizational spirituality scholarly research based on the New Testament, especially in the context of change and uncertainty. Most of the A priori codes collected from the literature review were found in the analysis of the transcripts. This indicates that the principle under study has solid roots in contemporary organizational leadership literature.

### Value of the Findings to the Practitioner Literature

The findings of this study were based on Bell et al.'s (2022) study of 1 Peter 5 and the application of the CHANGE model that extracted seven principles intended to help reduce resistance to change within the Lewin conceptual framework. This study's six principles found that the framework is helpful to leaders who wish to manage change and practitioners who build on practical steps to teach or coach others into leadership positions.

The principles are based on how leaders behave on the relational level and what characteristics they must demonstrate on the emotional level. It also revealed a typical pattern of realistic mindset, mature perspective, and outlook rooted in faith. This influenced the growth of their values, habits, intentions, and overall character. Based on this framework, practitioners can develop several tools for teaching, consulting, and coaching.

### *Value of the Findings to the New Testament Organizational Leadership Study*

This study was built on Phase 1 of the New Testament-based organizational spirituality concept project. With its qualitative conclusion and findings, the chapter provides 12 scale-development items supporting Phase 3. Scholars will use DeVills' eight-step scale-development process to achieve a valid and reliable test.

### *Scale-Development Item Pool*

The 12 scale-development items listed at the end of the research question 1 section are shown below, categorized by the five dimensions from Serrano's (2022) Phase 1 summary chapter:

Theme 1: New Testament organizational spirituality produces healthy communities.

- My leader/organization demonstrates a strong desire to lead even under ambiguous circumstances.

Theme 2: New Testament organizational spirituality is service oriented.

- My leader demonstrates and engages employees in planning and execution.
- My leader provides opportunities for employees' growth and development.
- My leader/organizational leaders are always willing to lend a helping hand, even with trivial tasks, when needed.
- My leader is genuinely concerned with my well-being.
- My organization continuously supports the growth of its employees.

Theme 3: New Testament organizational spirituality is future focused. (No items developed)

- (No Items Added)

Theme 4: New Testament organizational spirituality is values centric.

- My leader/organization shows humility with deeds and words.
- My leader/organization genuinely acts and shows characteristics of integrity.

- My leader/organizational leader's words matched his/her actions.
- My leader/organization acknowledge his/her limitation and seek to develop them.
- My leader does not compromise on his/her values.
- My organization has a clean reputation.

Theme 5: New Testament organizational spirituality is biblically spiritual

- (No Items Added)

The 12 scale-development items produced in this study align with four of Serrano's five dimensions. These 12 items will be added to the item pool developed by all 12 researchers in this Phase 2 of the New Testament-based organizational spirituality concept research project.

## *Conclusion*

In this study, I examined the CHANGE model developed by Bell et al.'s (2022) research-based on 1 Peter 5 using contemporary organizational leadership theories, followed by a bounded case study that asked three research questions to test six principles; the research questions were:

- How is each principle evident in the participant's organization?
- What is the benefit/outcome of each principle?
- Why is the benefit/outcome of each principle useful for the employees' well-being and the overall health of the organization?

Six leaders in their mid-careers, active in their organizations, spoke fluent English, and have been recently through change, were interviewed and asked 18 questions, averaging 39 minutes per interview.

The analysis yielded 171 codes and was grouped into 22 themes. Twelve scale-development items were developed from analyzing the responses to research question 1.

The study contributes to the scholarly research understanding of the New Testament-based organizational spirituality concept and to the next phase for developing a measure to test the concepts. The finding should also help practitioners and coaches measure and share the results with leaders and followers in organizations.

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# Summary

*Bruce E. Winston*

## Introduction

The purpose of this book was to build on the exegetical research completed in Phase 1 of this study of a New Testament-based organizational spirituality concept. In Phase 2, the 12 authors conducted 14 studies where the authors condensed the selected Phase 1 chapters' principles where appropriate, linked the New Testament principles to the contemporary organizational leadership literature, developed interview questions to ask leaders/managers and followers/employees about each principle, and answered the following three research questions for the selected principles:

(d) How is the principle evident in the participant's organization?
(e) What is the benefit/outcome of the use of the principle?
(f) Why is the benefit/outcome useful for the employees' well-being and the overall health of the organization?

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Table 1 shows that the 14 qualitative studies had interviews with 87 participants about 78 principles that resulted in 3600 codes that clustered into 343 themes. In addition, the 12 authors produced 154 scale-development items. The authors wrote a summative answer to each of the three research questions to the combined principles of each study. The next three sections present the chapters' summative answers from each chapter, followed by a summative answer for each of the three research questions in the Phase 2 study. The key words of each chapter's answer to each of the three research questions are shown in italics and used in the summative answers. The key words are only used once in the summative answer to each of the three research questions.

## The 78 Principles by Phase 2 Chapters

Chapter "Leader and Follower Development in a Diverse Community: The Role, of Authenticity and Transparency"—Charles Hulse

Principle 1: Spiritual leaders focus on hearing the Word of God as they pay attention, have empathy for, and show respect to their followers.
Principle 2: Spiritual leaders elicit follower creativity, trust, and motivation through authentic interpersonal communication.
Principle 3: Spiritual leaders demonstrate development of self and others in diverse communities as they foster delegation and empowerment.

Chapter "Cultivating Positive Relationships Within the Organization, Among Employees, and With the Community: A Dimension of Organizational Spirituality"—Gia Tatone

Principle 1: Leaders demonstrate solidarity.
Principle 2: Leaders demonstrate effective communication.
Principle 3: Leaders demonstrate trustworthiness.
Principle 4: Leaders exhibit emotional maturity.
Principle 5: Leaders embrace the community.
Principle 6: Leaders have concern for the greater good.
Principle 7: Leaders embody peace-making behaviors.
Principle 8: Leaders have concern for followers during a crisis.

Chapter "Playing the Long Game: A Dimension of Organizational Spirituality"—Heidi Ventura

**Table 1**  Phase 2 chapter descriptives

| Phase 2 Ch. | Topic | Authors | Based on Phase 1 Chs. | Participants | Principles | Codes | Themes | Scale items |
|---|---|---|---|---|---|---|---|---|
| 1 | Preface | Winston | | | – | – | – | – |
| 2 | Leader and Follower Development in a Diverse Community | Hulse and Winston | 2 & 8 | 4 | 3 | 70 | 14 | 6 |
| 3 | Cultivating Positive Relationships Within the Organization, Among Employees, and With the Community | Tatone | 3 & 7 | 7 | 8 | 274 | 24 | 16 |
| 4 | Playing the Long Game | Ventura | 4 & 14 | 9 | 6 | 288 | 20 | 12 |
| 5 | Organizational Spirituality | Hamilton and Winston | 5 | 5 | 3 | 84 | 17 | 6 |
| 6 | Communicating About Organizational Spirituality | Minor and Winston | 6 & 22 | 5 | 5 | 98 | 18 | 10 |
| 7 | Women in Leadership | Magazi | 9 | 8 | 5 | 293 | 28 | 10 |
| 8 | Knowing Oneself and Communicating with Others | Abujaber and Winston | 10 | 5 | 5 | 147 | 19 | 10 |
| 9 | A Dimension of Organizational Spirituality | Shoji | 11 & 12 | 4 | 7 | 507 | 43 | 14 |

(*continued*)

**Table 1** (continued)

| Phase 2 Ch. | Topic | Authors | Based on Phase 1 Chs. | Participants | Principles | Codes | Themes | Scale items |
|---|---|---|---|---|---|---|---|---|
| 10 | Preventing Burnout and Compassion Fatigue While Embracing Forgiveness and Unity Through Authentic Leadership | Heinz and Winston | 13 & 17 | 6 | 10 | 181 | 44 | 20 |
| 11 | Leaders' Responsibility for Others' Motivation and Commitment | Wahlin and Winston | 15 | 7 | 3 | 212 | 8 | 6 |
| 12 | Developing Others in the Organization | Winston | 16 | 5 | 3 | 82 | 16 | 6 |
| 13 | The Organizational Spirituality themes of (a) Endurance; (b) Suffering, (c) Persecution, (d) Discipline, (e) Collective identity, (f) Holiness, and (g) Righteousness in Hebrews 12:1–15 | Cancino and Winston | 18 | 8 | 7 | 597 | 39 | 14 |
| 14 | Caring for Others a Dimension of Organizational Spirituality | Winston | 19 & 20 | 8 | 6 | 397 | 31 | 12 |

**Table 1** (continued)

| Phase 2 Ch. | Topic | Authors | Based on Phase 1 Chs. | Participants | Principles | Codes | Themes | Scale items |
|---|---|---|---|---|---|---|---|---|
| 15 | Six Leadership Values That Minimize Resistance to Change | Abujaber | 21 | 6 | 7 | 370 | 22 | 12 |
| 16 | Summary | Winston | | | – | – | – | – |
| | | | Total | | 78 | 3600 | 343 | 154 |

Principle 1: Leaders demonstrate mission motivation.
Principle 2: Leaders demonstrate intentionality.
Principle 3: Leaders foster trust.
Principle 4: Leaders foster mutuality.
Principle 5: Leaders practice self-sacrifice.
Principle 6: Leaders practice discernment.

Chapter "Organizational Spirituality: A Shared Community of People Demonstrating Love, Respect, Compassion, and Teamwork"—Amy Hamilton and Bruce Winston

Principle 1: Organizational spirituality begins with Christ-filled organizational members living out biblical moral behaviors.
Principle 2 Like-minded spiritual leaders and employees form a shared community.
Principle 3: Biblically, spiritual community members demonstrate love, respect, compassion, and teamwork.

Chapter "Communicating About Organizational Spirituality"—Chad Minor and Bruce Winston

Principle 1: Spiritual leaders foster a positive future organization when communicating the need for organizational change.

Principle 2: Spiritual leaders communicate to followers the risks and benefits of organizational change.

Principle 3: Spiritual leaders provide a loving and supporting example for others to emulate.

Principle 4: Spiritual leaders demonstrate authenticity by aligning their practiced values, and the organization's espoused values.

Principle 5: Spiritual leaders create a culture of belonging, inclusion, and voice through organizational change initiatives.

Chapter "Women in Leadership: A Dimension of Organizational Spirituality"—Shirley Magazi

Principle 1: An organizational leadership response for women in leadership considers the value of authenticity as a dominant characteristic intuitive to women kept within the confines of their true self, regardless of the leadership position.

Principle 2: An organizational leadership response for women in leadership considers the reality and insight of emerging women as valuable leaders within an organizational structure.

Principle 3: An organizational leadership response for women in leadership considers an organizational culture in favor of transparency, collaboration, genuine dialogue, clear values, and the alignment of words and deeds—all which woman leaders are traditionally characteristic in culture and style.

Principle 4: An organizational leadership response for women in leadership considers gendered trends that explore and encourage changes in leadership and support language from within that brings awareness and reinforcement of women as partners in the organization.

Principle 5: An organizational leadership response for women in leadership considers communicative resources and a culture supportive and collaborative in communications in order to create an environment where gender trending biases are reduced.

Chapter "Six Leadership Values Connecting Leaders to the Spirit and Committing the Organization to Christ"—Emil Abujaber and Bruce Winston

Principle 1: Biblical leaders connect with the humility of the crucified Christ to know themselves, trust others, and see the bigger picture (p. 186).

Principle 2: Biblical leaders tailor their approach to individuals and their unique needs (p. 189).

Principle 3: Biblical leaders develop competencies before carrying out their future calling (p. 190).

Principle 4: Biblical leaders depend on God's Spirit to guide their path and subsequently guide others (p. 192).

Principle 5: Biblical leaders communicate truth creatively and clearly so that their followers can be transformed (p. 192).

Chapter "A Dimension of Organizational Spirituality"—Noriyo Shoji-Schaffner

Principle 1: Leaders demonstrate sacrifice.
Principle 2: Leaders demonstrate adaptability.
Principle 3: Leaders demonstrate humility.
Principle 4: Leaders foster motivation.
Principle 5: Leaders foster purpose.
Principle 6: Leaders practice discipline.
Principle 7: Leaders practice self-evaluation.

Chapter "Preventing Burnout and Compassion Fatigue While Embracing Forgiveness and Unity"—Kelli Heinz and Bruce Winston

Principle 1: Leaders and members demonstrate affirmation and affection toward each other.

Principle 2: Leaders and followers embrace gospel principles.

Principle 3: Leaders and followers demonstrate authenticity toward each other.

Principle 4: Leaders model forgiveness, redemption, and reconciliation toward followers.

Principle 5: Leaders demonstrate generosity and contentment toward followers.

Principle 6: Leaders foster opportunities for mentoring and peer networks to reduce feelings of isolation in the workplace.

Principle 7: Leaders allow space for honest and challenging conversations with followers.

Principle 8: Leaders validate followers' purpose and encourage spiritual well-being.

Principle 9: Leaders develop and maintain employees' emotional health and resiliency.

Principle 10: Leaders provide ongoing training and support to educate, train, and strengthen to followers against the effects of burnout.

Chapter "Leaders' Responsibility for Others' Motivation and Commitment"—Laura Wahlin and Bruce Winston

Principle 1: Leaders provide responsible and accountable instruction.

Principle 2: Leaders practice motivational elements/rewards that produce successful outcomes.

Principle 3: Leaders cultivate commitment in workers.

Chapter "Developing Others in the Organization"—Bruce Winston

Principle 1: Spiritual leaders begin the development process by learning God's call on the other person.

Principle 2: Spiritual leaders base the development process on knowing the other person's God-given work-related gifts, talents, and abilities.

Principle 3: Spiritual leaders, through the development process, build a greater relationship with the other person.

Chapter "The Organizational Spirituality themes of (a) endurance; (b) suffering (c) persecution; (d) discipline; (e) collective identity; (f) holiness; and (g) righteousness in Hebrews 12:1-15"—Daniel Cancino and Bruce Winston

Principle 1: Biblical leaders endure for the sake of bringing glory to God, for the sake of the community of believers, and for the sake of unbelievers (p. 361). This principle fits Serrano's (2022) themes 1 and 5, the biblical concepts of Colossians 3:23 and the contemporary literature concept of organizational identity.

Principle 2: Biblical leaders embrace suffering as a formative process (p. 362). This principle fits Serrano's (2022) themes 4 and 5 and the contemporary literature concept of personal development.

Principle 3: Biblical leaders maintain their biblical values despite persecution (p. 362). This principle fits Serrano's (2022) theme 5.

Principle 4: Biblical leaders withstand discipline as it produces maturity and wisdom (p. 363). This principle fits Serrano's (2022) themes 4 and 5 and the contemporary literature concept of personal development.

Principle 5: Biblical leaders are intentional in building community among their followers (p. 364). This principle fits Serrano's (2022) themes 2 and 3 as well as the contemporary literature concept of organizational identity.

Principle 6: Biblical leaders pursue a life of holiness by allowing the Holy Spirit to mold, shape, and sanctify their soul (mind, will, and emotions) into the likeness of Christ (p. 365). This principle fits Serrano's (2022) theme 5.

Principle 7: Biblical leaders exemplify righteousness by having integrity, a clear commitment to their people, fair compensation, performance recognition, and growth opportunities, bringing about the best in their collaborators (p. 365). This principle fits Serrano's (2022) themes 2, 4, and 5 as well as the contemporary literature concepts of the upper-echelon theory, organizational values, employee well-being, and person-organization fit.

Chapter "Caring for Others: a Dimension of Organizational Spirituality"—Bruce Winston

Principle 1: Leaders demonstrate humility.

Principle 2: Leaders demonstrate patience.

Principle 3: Leaders model endurance.

Principle 4: Leaders demonstrate care for their followers even amid adversity.

Principle 5: Leaders demonstrate integrity by holding themselves to a higher standard.

Principle 6: Leaders serve as stewards of their organizations.

Chapter "Six Leadership Values That Minimize Resistance to Change"—Emil Abujaber

Principle 1: Create willingness for change in followers through voluntarily leading with vision.

Principle 2: Honesty and integrity in leaders who are proving to be examples create trust in leaders of change.

Principle 3: **A**nti-dominant leadership is not lording it over followers but encouraging participatory change.

Principle 4: **N**oticeable humility in leadership strengthens followers' personal confidence during change.

Principle 5: **G**overning leader ethics being not for sordid gain minimizes followers' cost concerns in change.

Principle 6: **E**nsure leader support and guidance as a shepherd of followers solidifies confidence in change.

Principle 7: **D**elegation in leadership is exercising oversight to empower followers' commitment to change.

### *Summary of the Answers to Research Question 1*

Research question 1 asked, "How is each principle evident in the participant's organization?" The answers from the chapters were:

Chapter "Leader and Follower Development in a Diverse Community: The Role, of Authenticity and Transparency"

The three principles are evident in that leaders' communication and actions align with the word of God. Leaders focus on developing positive biblically based *authentic* and *transparent* relationships with employees and customers. And the organization looks like, acts like, and performs like a *learning organization*.

Chapter "Cultivating Positive Relationships Within the Organization, Among Employees, and With the Community: A Dimension of Organizational Spirituality"

The answer for research question 1 is onlookers should be able to observe evidence of *cohesion* with one another that includes not only among employees and leaders, but also among community members and stakeholders alike. Leaders of organizations should aim to engage in authentic and *genuine* communication with their team and the *communities* in which they serve as well as the stakeholders who invest in the organization to optimize *cooperation* and collaboration efforts rather than merely compromise. As a result, this will build not only *organizational effectiveness*, but employee and stakeholder *trust* that results from leaders being *mindful* of their *power* and sharing that power with others who

are *committing* to the organization and investing in it. This is aligned with John 15:15:

> No longer do I call you servants for a servant does not know what his master is doing, but I have called you friends, for all that I have learned from the father I have made known to you.

Jesus stated this exemplifying balance of power from being hierarchical to shared.

The answer to research question 1 continues that the onlookers should also see that the leaders embark on *personal growth* and *development* initiatives that help them to further develop their understanding of themselves, that would include professional areas such as methods of *communication* be it face-to-face, written, or electronic, *conflict resolution*, *decision-making*, *problem-solving*, and personal exercises such as reflection, journaling, and/or *prayer* to help them monitor their own thoughts and feelings, especially when having to deal with various challenges. For example, some participants mentioned that challenges were brought on by the Covid pandemic. Additionally, the organization would provide employees with various trainings to help them grow professionally and personally as well.

Lastly, the onlookers should also see a set of *guiding principles* that the organization applies despite whomever may be in the leadership roles as a set of standards to be followed. This could be reflected in the organization's *mission* and *vision* statements as well as its policies and employee contracts so that individuals understand the organization's purpose and their role; be it leader or employee. These *guiding principles* would help to hold both leaders and employees accountable while also supporting them as necessary should an issue arise that would need to be addressed. As a result, greater cohesion exists among members, and this benefits the community members and stakeholders as a result.

Chapter "Playing the Long Game: A Dimension of Organizational Spirituality"

The answer to research question 1 is that observers should see evidence of leaders exemplifying mission motivation through their own lives which necessitates permeable boundaries with other aspects of life, such as time investment, *personal connections*, and *family interactions*. Leaders

should also express the mission regularly and mentor employees in perceiving how the mission is applicable to their own immediate work, long-term career, *life goals*, and eternal perspectives.

Regarding *intentionality*, observers should see evidence of organizations and leaders taking perspectives from an agrarian context. In *nurturing culture*, leaders take a long-term approach of what is best for *organizational well-being*. In *nurturing* individuals, leaders take a long-term approach of what is best for employee well-being which often extends to their careers, families, and communities. By recognizing the seasonal ebbs and flows, leaders provide a healthy perspective of reality and ensure that employees have opportunities in which they find challenges in addition to rest and rejuvenation.

Observers should see evidence of organizations and leaders fostering trust. A key component to fostering *trust* is self-sacrifice in which organization and leader should extend trust first. Employees have a sense of security in seeing the trust mindset means that the mission is accomplished in collaboration. They will also have a sense of freedom in carrying out responsibilities and innovating for organizational well-being. Time spent together over an extended period provides the opportunities to foster trust.

Regarding *mutuality*, observers should see evidence of organizations and leaders making structural decisions that foster communication, regardless of position, department, or experience. Leaders invest in an others' *mindset* by hearing various perspectives and engaging in collaboration to determine the best ideas. A key component is to go beyond asking for perspectives to actually inviting disagreement.

Observers should see evidence of organizations and leaders practicing *self-sacrifice* through discerning what is necessary in the situation; sometimes the leader needs to step up and sometimes the leader needs to step back. An overarching aspect of this contextualization is understanding the industry, organizational, or cultural ebbs and flows. In a time of organizational growth, a leader must responsibly propel goals to their accomplishment. In a time of mentee growth, a leader must responsibly delegate or withdraw to allow for experiential learning or innovation.

Regarding *discernment*, observers should see evidence of organizations and leaders preparing for, experimenting with, and contextualizing the practice of discernment. Having a mindset to embrace uncertainties and innovate to challenges provides leaders and employees with *positivity*

and *engagement*. Over time, this creates confidence and enhances creativity.

A thread that runs throughout the responses to these six principles of organizational maturity and leader *vulnerability* is longevity. Exemplifying mission *motivation* must be done consistently over time, and leaders must consider how the mission is applicable to employees across their earthly and eternal lives. Intentionality requires a long-term approach of nurturing well-being throughout organizational seasons. Trust is built during time invested together over an extended period of time. *Mutuality* requires employees observe healthy *dialogue* to the point at which they are willing to participate. *Self-sacrifice* is contextual, occurring in different ways based what is necessary for the well-being of the leader and the employees. *Discernment* is practiced experimentally, realizing that intuition is honed over time. To support organizational maturity and leader vulnerability, a leader must play the long game, recognizing that organizational spirituality is an investment across a lifetime with a view of eternity.

Chapter "Organizational Spirituality: A Shared Community of People Demonstrating Love, Respect, Compassion, and Teamwork"

The answer to research question 1 is that observers would see organizational employees and leaders communicating and behaving in ways that emulate biblical moral attitudes and behaviors. The underlying biblical moral values create an environment for a close-knit like-minded community of spiritual community members working with each other in ways that promote a sense of organizational identity, cohesion, transparency, honesty and altruistic love and respect to each other.

Chapter "Communicating About Organizational Spirituality"

The answer to research question 1 is that observers should see evidence of spiritual leaders interacting with employees and other stakeholders in a *balanced* and *graceful* manner seeking to build a *positive community* where employees feel *supported*, *loved*, and at *peace* with *organizational change* initiatives.

Chapter "Women in Leadership: A Dimension of Organizational Spirituality"

The answer to research question 1 is that observers would see open and honest communication between/among organization members that seeks to embrace *diversity*, *inclusion*, *voice*, *equality*, *personal development*, *opportunity*, *growth*, *peace,* and *respect* for one another.

Chapter "Six Leadership Values Connecting Leaders to the Spirit and Committing the Organization to Christ"

Evidence of principle 1 includes authentic leadership communication and behaviors that demonstrate respect for self and others. This aligns with the second half of the great commandment to love others as you love yourself (Mat 22:39). Principle 2 would be recognized in leaders' treatment of others as unique people with their specific set of gifts, skills, abilities, and needs. In addition, leaders would demonstrate *appreciation* for others in the organization personally, emotionally, and financially. Organizational leaders seek to *serve* others in the organization while serving the organization's mission and vision.

Principle 3 would be seen in the leader's and employees individual, as well as organizational efforts to learn and build a learning organization. Leaders and employees demonstrate *humility* in the learning process and hold themselves *accountable* for their actions. Principle 4 would be observed by leaders and employees continuing the focus on *accountability* as part of authentic behavior in prayer and their relationship with *God* and the *Holy Spirit.*

Principle 5 would be evident through leaders' and employees' focus on what is good and helpful to others. This aligns with the *Beatitude* of "Blessed Are Those Who Hunger and Thirst for Righteousness" (Mat 5:6).

Chapter "A Dimension of Organizational Spirituality"

The answer to research question 1 is that one would observe a *diverse* and *inclusive* culture of authentic, connected people practicing *service*, *generosity*, *teaching*, and *flexible*, changing roles and as then *collectively* seek to complete the organizational mission while they are *committed* to *helping* each other grow and continually learn and grow.

Chapter "Preventing Burnout and Compassion Fatigue While Embracing Forgiveness and Unity"

The answer to research question 1 is that observers in the organization will see people *caring* others in an *appreciative* manner. Observers will people practicing *love*, peace, and *kindness* in an authentic, and a *supportive* manner. People in the organization demonstrate a culture of conflict resolution *acknowledging* each other, openly *communicating*, seeking *forgiveness*, and *atoning* as needed. Observers will see employees serving customers and each other in *supportive* ways of generosity based on the needs of others and the resources available for customer and employees' support. Observers will see employees *communicating* with each other in open, honest, authentic, and caring methods supporting and lifting each other up in appreciate means so that everyone in the organization experiences recognition, validation. Observers would see employees *studying* scripture and applying scriptural principles in their day-to-day activities. Employees seek their own and others' well-being and arrange work schedules so that everyone gets needed breaks including work-life balance in their work schedules.

Chapter "Leaders' Responsibility for Others' Motivation and Commitment"

An observer would see leaders and their supervisors holding themselves accountable for providing accountable instructions through clear communication of expectations to employees as well as providing employees with the resources needed to accomplish the organization's goals. An observer would also see leaders taking *responsibility* for the methods of motivation that best fit employees, individually and by the group. As part of the clear communication to employees, leaders would explain to employees how employees share in their *motivation* and how leaders would measure employees' performance in the motivation process. The overall focus of leaders' communication about accountable instruction is leaders' obligation to employees for clear communication about expectations, methods, and motivation for employees to achieve the organization's goals.

Chapter "Developing Others in the Organization"

The answer to research question 1 is that observers should see evidence of employees describing their *callings*. One should see leaders assignment work based on the employees gifts and should see that employees are

happy and productive in the roles. You should see leaders acting as *mentors* and building work-based *relationship* with employees.

Chapter "The Organizational Spirituality themes of (a) endurance; (b) suffering (c) persecution; (d) discipline; (e) collective identity; (f) holiness; and (g) righteousness in Hebrews 12:1-15"

The answer to research question 1 is that observers should see evidence of spiritual leaders interacting with employees and other stakeholders where leaders endure *suffering* and *persecution* while they demonstrate *care* and *concern* for others in the organization. Observers would see an *alignment* of *values*, *lifestyle*, and behaviors that exemplify, *holiness*, *integrity*, *transparency*, *authenticity* and *agape*-love of those in the organization.

Chapter "Caring for Others: a Dimension of Organizational Spirituality"

The answer to research question 1 is that observers should see evidence of humility in the organization's statement of values, performance standards, conversations with stakeholders, and stakeholders' comments about the organization and its employees that reference being *considerate* to others. Leaders should be observed as being good active listeners, taking thoughts and insights of employees and others in the decision-making process. In addition, there should be observable written statements and spoken statements showing concern for both the employees' *well-being* as well as the organization's well-being, balanced with a *concern* for self. This is aligned with Mark 12: 30–31 NAS:

> Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength. The second is this: *Love* your neighbor as yourself. There is no commandment greater than these.

In which Jesus commanded to love others balanced with loving self.
The answer to research question 1 continues with observers should see the organization's statement of values and guiding principles, as well as leaders' conversations demonstrating concern for employees *training* that includes awareness of the internal and external environments as well as employees' understanding their assigned tasks and expected performance.

The organization should have in its statement of values references to becoming and continuing to be a learning organization in which employees are taught how to learn from their experiences and the experiences of others. In doing this, employees would demonstrate their sense of accountability and responsibility. This could also be seen in observed behavior and conversation where employees demonstrate their alignment of *espoused and practiced values*. Employees would demonstrate respect for and adherence to the organization's rules and standards.

Finally, observers should be able to see behavior and hear conversations in which leaders and employees show concern for the well-being of the organization and for the well-being of other employees using the organization's available resources. Everyone in the organization seeks to make good use of what the organization has for the greatest benefit to God, the organization, to the employees, and to the external stakeholders.

## Chapter "Six Leadership Values That Minimize Resistance to Change"

The emerged data answers research question 1 with evidence that matched the reviewed literature in this chapter and some other fresh perspectives. The observer should see evidence of a leader genuinely *concerned* for followers' well-being and long-term development, especially in times of crisis or change. The leadership traits are salient and observable and much more impactful in times of crisis than managerial skills, and the leader is perceived as credible and skilled, safe, and trustworthy.

When asked about voluntary leading principle 1 (voluntary leadership), the reaction was that there is no other kind of leadership, which indicated an intrinsic motivation to lead during crises. This attitude plays a crucial role in the survival and flourishing of the organization.

A leader's behavior is perceived equally in three main areas: cognitively, emotionally, and relationally. Cognitively they are strategic thinkers and visionaries. Emotionally, they are self-aware and stable; relationally, they are caring, *compassionate*, motivators, and *humble*.

The observer also sees the unwavering *honesty* level in leaders' perceived and behavioral components. Leaders in this study come from a Christian background and upbringing, and their awareness of the importance of *honesty* and its relationship to their character is evident. They show no compromise in this manner and understand the risk and difficulties

they're facing when being honest while operating in a dishonest environment, especially in times of crisis.

Furthermore, the observer will see a participative decision-making system that allows for discussing issues and solutions, distributing tasks and responsibilities, and recognizing and *celebrating* wins. An understanding of the limitations leaders predominantly drives this *delegation* behavior may have and, more importantly, the possibility of growth and development in the long term for employees, despite the risks that may occur. Moreover, there was no evidence of dominant behavior or the desire to dominate employees intentionally. Leaders were aware of the possibility of falling into this dynamic and actively resisted acting in such ways.

The answer to the question continues with a vivid picture of leaders demonstrating humility in authentic deeds and speech. All leaders highlighted their willingness to participate in cleaning activities in the office, serving food or drinks, sharing meals with janitors or cleaners, walking instead of driving a fancy car, and other examples. This is significant in a culture characterized as relatively high on the power distance dimension (Jogulu, 2010).

Further, *ethical* behavior was implicit and automatic to the leader's narrative and thinking. Leaders valued ethical behavior as an *intrinsically* valued characteristic with no compromise and attributed their organization's brand and *reputation* to the ethical conduct of the leader.

Finally, the observer would also see a deep desire to *support*. However, the provided support and attention were predominantly focused on emotional support more than a resource or financial support in times of change. This also indicated a deep orientation toward relationships instead of tasks.

One of the recurring themes that emerged from this study is the realist perception of leaders in times of crisis. Probing into the questions and principles, all leaders had a level of *realism* that was very clear. Whether it was about ethical behavior, honesty, support, delegation, or humility, the leaders' answers were not driven by ideals that weren't rooted in reality; it was carefully assessed and reviewed from experience, with acknowledgment of the advantages and disadvantages, risks and insecurities, and traps a leader may fall into. This indicated a high level of self-awareness and maturity, which in times of high stress, uncertainty, and ambiguity, is extremely useful.

Understanding those risks and assessing the reality as well as possible, the leaders also showed high skill in communicating with employees, especially in the time of speaking and the amount of information shared, managing to stay within the boundaries of ethical behavior, honesty, and support.

A summative answer for research question 1 for all chapters is:

Observers should see values-based communication and behavior between organizational members and each other as well as organizational members and outside stakeholders that exemplify the positive elements of the Gal 5 fruit of the spirit, 1Cor 13 description of what love is, and the seven beatitude statements of those who are blessed.

The key terms found in the 14 chapters regarding the evidence of the existence of the 78 principles included the following 70 terms/phrases: a learning organization, accountable, acknowledging, appreciation, authentic, balanced, calling, caring, cohesive, collaboration, collective, commitment, communication, compassionate, conflict resolution, considerate, cooperation, delegating, discernment, diversity, enduring persecution for others well-being, engagement, equality, ethical, family interactions, flexible, generosity, genuine, graceful, growth, guiding principles, helpful, holiness, humility, inclusion, integrity, kindness, life goals, loved/loving, mentoring, mindful, mindset, mission, motivation, mutuality, nurturing, opportunity, peace, personal connections, personal development, personal growth, positive community, positive lifestyle, prayer, problem-solving, realistic, relationship, reputation, respect, respectful, responsible, self-sacrifice, serving, supporting, transparent, trust, vision, voice, vulnerability, and well-being.

### *Summary of the Answers to Research Question 2*

Research question 2 asked, "What is the benefit/outcome of each principle?" The answers from the chapters were:

Chapter "Leader and Follower Development in a Diverse Community: The Role, of Authenticity and Transparency"

The benefits of these three principles are a *loving*, *trusting*, *respecting*, supportive community where multiple communities live in *harmony* focused on accomplishing the tasks of the organization.

Chapter "Cultivating Positive Relationships Within the Organization, Among Employees, and With the Community: A Dimension of Organizational Spirituality"

The answer to research question 2 is that the principles provide benefits to employee *satisfaction*, *psychological empowerment*, *effective leadership*, and organizational effectiveness.

Chapter "Playing the Long Game: A Dimension of Organizational Spirituality"

The answer to research question 2 is that the principles provide benefits to *employee well-being* and organizational well-being.

Chapter "Organizational Spirituality: A Shared Community of People Demonstrating Love, Respect, Compassion, and Teamwork"

The answer to research question 2 is that the employees and leaders who live by the principles presented in this chapter provide improved personal and organizational performance within a community of shared spiritual biblically based principles that model love, caring, and respect one to another.

Chapter "Communicating About Organizational Spirituality"

The answer to research question 2 is that the principles prepare employees for the benefits and risks of change in a way that helps employees *feel at ease* with the change because of the employees' sense of inclusion and having a voice in the change process. Employees and the organization are *honored* and *cared for* during the change initiative.

Chapter "Women in Leadership: A Dimension of Organizational Spirituality"

The answer to research question 2 is that the principles provide benefits to employee well-being and organizational well-being, and contribute to the development of the organization through increased female leaders.

Chapter "Six Leadership Values Connecting Leaders to the Spirit and Committing the Organization to Christ"

The benefits of principle 1 is that there is a culture of authenticity and humility that contributes to employees' *sense of belonging* and leaders modeling authentic behaviors such as *humility* and *truth*. Principle 2 the benefits of tailoring communication and behavior is that it makes employees and customers feel *unique and important*, contributing to stakeholders' commitment to the organization and the leader. This results in *better communication* and *team effectiveness*. Benefits of principle 3-building competencies include being prepared to achieve the assigned tasks, trust in the leader's authority, and *readiness*.

Principle 4 examined leaders' dependence on the Holy Spirit that includes the creation and spread of truth, *protection*, peace, and trust throughout the organization. Principle 5 increased the *focus on truth* by showing that communicating truth increased employees sense of *organizational identity*, shared ownership of the organization's vision, shared accountability, and t*ruthfulness* in evaluating and correcting self and others.

Chapter "A Dimension of Organizational Spirituality"

The answer to research question 2 is that the benefit of these principles aligns with what the observer would see—leaders and followers who are authentic, mindful of self and others, seeing to *adapt and grow* in a diverse and inclusive community. Leaders and followers serve each other through the use of positive reinforcement to help each other grow through humility and self-evaluation. The process of following the leading of the spirit results in the attainment of long-term goals that lead to accomplishing the organization's mission in a way that glorifies God.

Chapter "Preventing Burnout and Compassion Fatigue While Embracing Forgiveness and Unity"

The answer to research question 2 is that the benefits of these principles include a positive work culture with a focus on employees' well-being, trust between employees and supervisors, demonstrated authenticity, supervisors caring for and monitoring the physical and emotional conditions of the employees using methods deemed appropriate and approved by employees. The benefits also include rapid and positive

methods of conflict resolution, high levels of emotional and *spiritual well-being*, along with *reduced burnout.*

Chapter "Leaders' Responsibility for Others' Motivation and Commitment"

The benefits of the three principles include understanding how to develop responsibility, how to select appropriate motivation efforts, and understanding how employees' commitment leads to employees' performance, well-being, and increased *tenure.*

Chapter "Developing Others in the Organization"

The answer to research question 2 is that the principles provide benefits of shared understanding between leaders and employees about calling and gifts. The benefit of creating a workplace relationship is an increased work performance, a peaceful culture, and a high level of employees *feeling connected* and *belonging* in the organization.

Chapter "The Organizational Spirituality themes of (a) endurance; (b) suffering (c) persecution; (d) discipline; (e) collective identity; (f) holiness; and (g) righteousness in Hebrews 12:1-15"

The answer to research question 2 is that observers should see evidence of spiritual leaders *interacting* with employees and other stakeholders where leaders endure suffering and persecution while they demonstrate care and concern for others in the organization. Observers would see an alignment of values, lifestyle, and behaviors that exemplify, holiness, integrity, transparency, authenticity and agape-love of those in the organization.

Chapter "Caring for Others: a Dimension of Organizational Spirituality"

The answer to research question 2 is that the principles provide benefits to Employees' well-being, self's well-being, and the *organization's well-being.*

Chapter "Six Leadership Values That Minimize Resistance to Change"

The answer to research question 2 is that the principles benefit the organization in development and growth, during and after the change, within a context of strong relationships and compassion between the leaders and followers. It creates a *safe system* that allows for employee development and a reputation that surpasses organizational boundaries.

A summative answer for research question 2 for all chapters is:

The benefits of the 78 principles focus on increased employee and organizational well-being in which employees feel a sense of connectedness to the organization's mission and vision as well as strong positive fit between employees and managers/leaders. Employees grow and development in values, principles, knowledge, and skills helping to improve work performance and to advance within the organization. Increased employee development not only helps with organizational work performance but increases customer satisfaction and an improved organization-community fit.

The key terms found in the 14 chapters regarding the evidence of the existence of the 78 principles included the following 54 words/phrases: adapt and grow, agape love, authenticity, being prepared, belonging, cared for, communication, community, conflict-resolution, culture, development, diverse, effective leadership, employee well-being, enduring suffering, feels at ease, focus on truth, glorifies God, harmony, holiness, Holy Spirit, honored, humility, inclusion, inclusive, integrity, interacting with others, loving, mindful, mission, organizational effectiveness, organizational identity, organizational well-being, ownership, peace, positive reputation, protected, psychological empowerment, readiness, reduced burnout, respecting, safety, satisfaction, serve, shared accountability, shared understanding, supporting, tenure, transparency, trusting, truthfulness, values alignment, vision, and voice.

### Summary of the Answers to Research Question 3

Research question 3 asked, "Why is the benefit/outcome of each principle useful for the employees' well-being and the overall health of the organization?" The answers from the chapters were:

Chapter "Leader and Follower Development in a Diverse Community: The Role, of Authenticity and Transparency"

The benefits of these principles are that leaders model biblically correct behaviors that employees can follow. In doing this, leaders use authentic communication to improve employees' *self-efficacy* and *self-image* so that employees grow and develop where they are, which, in turn, causes leaders to improve their self-efficacy and self-image, causing the whole organization to improve.

Chapter "Cultivating Positive Relationships Within the Organization, Among Employees, and With the Community: A Dimension of Organizational Spirituality"

The answer to research question 3 is that the benefits facilitate organizational performance and foster positive relationships among employees, community members, and leaders. The statements by the interviewees for research questions 2 and 3 showed some overlap, as the participants would reiterate what they stated in earlier questions and then build upon their response from there.

Chapter "Playing the Long Game: A Dimension of Organizational Spirituality"

The answer to research question 3 is that the benefits improve the employees and the organization. The answers to research questions 2 and 3 overlap. This was evident in the interviews as participants found it difficult to discuss research question 3 without referencing previously made comments about research question 2.

Chapter "Organizational Spirituality: A Shared Community of People Demonstrating Love, Respect, Compassion, and Teamwork"

The answer to research question 3 is that the benefit of the observed principles improve employees' intra -team performance, through a high level of group cohesiveness, that improves the employees' sense of well-being portrayed by love for each other, respect and compassion for each other, as the employees collectively work to develop and empower each other as they complete the organization's goals and mission.

Chapter "Communicating About Organizational Spirituality"

The answer to research question 3 is that organizational change initiatives are more likely to be successful, and employees' well-being has improved because of the organizational change initiative.

Chapter "Women in Leadership: A Dimension of Organizational Spirituality"

The answer to research question 3 is that the benefits are important for organizational growth/change to improve organizational well-being and employee well-being. The answers to research questions 2 and 3 overlap. This was evident in the interviews as interviewees found it difficult to discuss research question 2 without including comments about research question 3.

Chapter "Six Leadership Values Connecting Leaders to the Spirit and Committing the Organization to Christ"

The value of principle 1 to employees' well-being and the *organizational well-being* is that employees can be themselves (authenticity), be free to learn from failures, and directly improve their well-being. Principle 2 continues on the themes of principle 1 in that tailoring communication and requests to employees' *self-identity* and their sense of *person-organization fit*. The value of the benefits of principle 3 about leaders' competency includes reciprocity of employees seeking to improve their competencies, increasing employees' trust in the authority, and increasing the leader's self-efficacy.

The benefits of principle 4 to employees' well-being and the organization's health include increases in leaders' and employees' authentic spirituality and deeper relationship with the Holy Spirit and God. Principle 5's benefits to employees' well-being and health of the organization is that clear communication of truth improves leaders' and employees' *effectiveness* and *efficiency*, greater understanding of God's calling and His vision for the organization. Knowing the truth adds a sense of personal safety and acceptance to the people,

Chapter "A Dimension of Organizational Spirituality"

The answer to research question 3 is that the benefits improve followers' well-being by creating a culture of service and nurturing others to make

them better for being in the organization. Followers are mindful of others and positively support and reinforce others to grow *spiritually* as each strengthens their *gifts*, *talents*, and *abilities* to serve God and each other. Through shared authenticity and service, everyone grows in their trust of each other, which results in greater *commitment* to the organization. The growth of the people in the organization benefits the organization through increased commitment to the mission and vision of the organization as they proactively seek to achieve organizational *goals*.

Chapter "Preventing Burnout and Compassion Fatigue While Embracing Forgiveness and Unity"

The answer to research question 3 includes high levels of employees' well-being, *job performance*, organizational cohesion, organizational commitment, leaders and employees modeling authenticity, honesty, *openness*, transparency, generosity and *contentment* to each other. Leaders helping employees understand their God-given *purpose* and how their purpose fits with the organization.

Chapter "Leaders' Responsibility for Others' Motivation and Commitment"

The benefits exist because leaders know what to do to develop employees' commitment, which results in employees feeling *safe*, being part of a *community*, contributing to a mission, *excited* to come to work, feeling a sense of *unity*, and a *commitment* common goals.

Chapter "Developing Others in the Organization"

The answer to research question 3 is that the benefits improve the employees and the organization through the positive outcomes of employee development and the employees' overall improvement in *performance*, *connectivity*, satisfaction and commitment that collectively make the organization better.

Chapter "The Organizational Spirituality themes of (a) endurance; (b) suffering (c) persecution; (d) discipline; (e) collective identity; (f) holiness; and (g) righteousness in Hebrews 12:1-15"

The answer to research question 3 is that although *trials* and *tribulations* are not enjoyable to experience, the process does produce benefits. This is similar to James 1:2 "Consider it all *joy*, my brethren, when you encounter various trials" (NAS). The process of suffering and persecution helps us learn what we can do and how we can behave during difficult times. The benefits are the solidification of our holiness, *maturity*, *wisdom* and our integrity. The positive changes to spiritual leaders who endure persecution can have a positive impact to others who emulate the spiritual leader.

Chapter "Caring for Others: a Dimension of Organizational Spirituality"

The answer to research question 3 is that the benefits improve the employees and the organization. The answers to research questions 2 and 3 overlap. This was evident in the interviews as interviewees found it difficult to discuss research question 2 without including comments about research question 3.

Chapter "Six Leadership Values That Minimize Resistance to Change"

The answer to research question 3 is that the principles allow the employees to have a role model to follow in the leader, an organization that provides them with a safe environment under changing circumstances as well as a sense of *identity* to which they can belong and opportunities to grow. The answers to research questions 2 and 3 overlapped in some areas.

A summative answer for research question 3 for all chapters is:

The answer to research question 3 is similar to the answer to research question 2 but focuses on the individual's and organization's wellbeing. Following the 78 principles results in improvement to employees sense of peace, self-efficacy, work performance, sense of safety, sense of community, trust in others, and others trust in the employees, group cohesion, transparency, reciprocity in generosity, and improved self-identity. The organization gains increased employee tenure, reduced conflict, better person-organization fit, trust between employees, organizational identity, group cohesion, and overall organizational growth.

The key terms found in the 14 chapters regarding the evidence of the existence of the 78 principles included the following 40 terms: abilities, authentic, collectively, communication, community, connectivity, contentment, culture, development, effectiveness, efficiency, employees well-being, generosity, gifts, goals, goals, God, growth, holiness, identity, joy, maturity, organizational change, organizational well-being, performance, person-organization fit, purpose, self-efficacy, self-image, serve, spiritually, suffering, support, talents, transparency, trials, tribulations, trust, vision, and wisdom.

### Scale-Development Items

Research question 1 included scale-development items for each principle. The Phase 2 authors developed 154 items. Serrano categorized the Phase 1 principles into five themes. In each of the 14 chapters the authors categorized the scale-development items according to Serrano's themes, resulting in the following scale-development item counts (Table 2).

### Next Steps

Phase 3 will begin with a review of the 154 scale-development items by a panel of three experts who have conducted quantitative research projects in spirituality. The panel will look to remove duplicate or overlapping items and suggest changes in wording to improve clarity of the items.

After the item review, the four Phase 3 researchers will conduct a factor analysis of the resultant clean items to determine what factors exist in data.

**Table 2**    Scale-development items by Serrano's themes

| Serrano's Themes | No. of Items |
| --- | --- |
| Theme 1: New Testament organizational spirituality produces healthy communities. | 79 |
| Theme 2: New Testament organizational spirituality is service oriented. | 25 |
| Theme 3: New Testament organizational spirituality is future focused. | 4 |
| Theme 4: New Testament organizational spirituality is values centric. | 37 |
| Theme 5: New Testament organizational spirituality is biblically spiritual. | 9 |
| Total | 154 |

The four Phase 3 researchers will determine what validity and reliability studies to conduct using the resultant factors. Validity studies will include convergent and discriminant validity. The specific variabilities to be added to the validity studies will depend on the definition of the factors found using principal component analysis and will be reported in the Phase 3 study reports. The researchers will use correlation and regression analyses for the validity studies. The researchers will conduct scale reliability and test-retest reliability studies.

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