



Preventing Burnout and Compassion Fatigue While Embracing Forgiveness and Unity

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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/ljsj/#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/ljsj/#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) study 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 generosity and contentment toward followers?
- What are the benefits/outcomes to employees’ well-being and the overall health of the organization when leaders foster opportunities for mentoring and peer networks to reduce feelings of isolation 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 maintain 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 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 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 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 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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