Regent Global Business Review
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FROM THE EDITOR

In a time when the economy mimics the actions of a roller coaster, the moral fabric of our nation is being questioned and compromised, and the workplace environment embodies the characteristics of a trashy, daytime talk show, we as leaders must gravitate to the foundational building blocks found within the Bible.

This issue of the *Regent Global Business Review (RGBR)* sheds light on some of today's challenges found within the workplace and business practices and provides solutions and points of action. By taking these concepts to heart and implementing them into your daily operations, the core of your business will thrive and the fruit of your labor will be apparent across your personnel and bottom-line.

Thank you for taking the time to read the RGBR! Please enjoy the read.

Angel Ferrell
Executive Editor

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As America loses faith in current models of leadership, the current need for a new type of leadership is described. A reinvention of leadership is suggested through the use of Romans 12:9-21 as a baseline. After laying that foundation, three foci for a leader are outlined: Purpose, Community and Fortitude. These ideas from contemporary business thought are then applied to business with the text of Romans 12:9-21. The result is what a reinvented American business leader should aim to achieve in personal and organizational leadership.

Servant leader spiritual intelligence is the foundational scriptural approach to leadership. Servant leadership is the essential character attribute that enables managers to promote the Great Commandment and Great Commission in the workplace. This article describes the constituent elements of servant leader spiritual intelligence and its benefits. Servant leadership spiritual intelligence helps managers develop a capacity for transcendence, achieve a higher state of God consciousness, interject the sacred into everyday events, use scriptural principles to solve workplace problems, and engage in ethical and virtuous behavior such as forgiveness, love, transparency, and humility. Our preliminary study indicated that managers who scored higher on servant leadership, an important workplace spiritual intelligence attribute, reported lower levels of job stress and higher levels of workforce engagement (more satisfied with peers and job challenge, higher organizational commitment and loyalty, greater motivation to improve performance, and higher overall performance level).

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Viral marketing is emerging as a viable strategy for organizations as part of the marketing mix. Research into viral marketing is still in its infancy. Socio-rhetorical criticism is one approach to examine viral marketing, and more specifically, the diffusion of the Gospels to gain insights into what factors led to their successful long-term diffusion. Future research may choose to examine the influences of gender, age, intrinsic and extrinsic incentives, and feedback.

Recent voices have argued that the discipline of faithfully reading and interpreting the sacred Scriptures of the Old and New Testament in the context of business can have a positive effect on economic development. There also seems to be clear evidence that communities in the early Church benefited economically from their conversion to Christ experience. This article proposes that theological reflection on Biblical perspectives on work and business assists the manager or business leader to interpret her deepest inner values and beliefs as they relate to the workplace, correlate those interpretations with the other information gathered through the tools of management and leading, and finally assess the adequacy of both the theological and business interpretations and correlations to the world in which they labor.

Reinventing the Wheel: A New Spin on American Business Leadership

By Jonathan D. McDowell

Tumbling markets. Expensive bailouts. Securities fraud. Increasing unemployment rates. These words conjure up images of front page newspaper articles printed across the United States starting around November of 2008. American faith in corporate leadership has been shaken. Even with a considerable run-up in the stock market, investors are still apprehensive to trade ("Browning, E.S., "Bears are wary as bull returns," *The Wall Street Journal* 27 March 2009, sec. A, p. 1). Even so, trading apprehension seems mild compared to the ouster of a "big three" CEO -- at the behest of the U.S. Government (King and Stoll, "Government forces out GM CEO Wagoner," 30 March 2009, sec. A, p. 1). Continual corporate doom and gloom stories run the front page of the *Wall Street Journal.* There is an obvious need for leadership in American business. How can American business redeem itself in the wake of leadership fallout? By reinventing the wheel. A very, very old wheel . . . with a brand new chrome finish. The purpose of this article is to exhibit the need for good leadership in today's business world and identify what that kind of leadership would look like.

The Squeaky Wheel Needs the Oil

Is there a shortage of leaders? Is leadership development missing the mark of developing leaders? Does anybody know what the term "leadership" means anymore? While social scientists have attempted to answer these questions, the American culture has become a squeaky wheel in need of oil. Shelves and shelves of books line the aisles in major bookstores telling customers how to become the best leader. Person after person has Linked In and Twitter accounts dedicated to finding the most followers to whom they can bombard with leadership quotes. If there is such a massive amount of literature on the topic of leadership, and desire for many to become so-called leaders, why is the American public suffering from poor

business leadership? Current business thinkers suggest a few reasons why.

Paula Ketter suggests the term "leadership" has lost its true operational definition. Mary Key of the Institute of Corporate Productivity says, "'leadership' is tossed around a lot . . . and all of us assume we know what it means" (Ketter 2009, 51). She goes on to say that any organization "needs to get clear on a definition of leadership" (Ketter, 52).

If leadership today has a vague definition, it would make sense that so-

called business leaders stand on shaky ground when it comes to understanding their role. In fact, the loss of definition and misunderstanding of a leader's role could be a result of large booksellers stacking their rows of books with "How to" leaders guides. A popular trend in business circles is to "focus on your strengths" and stop wasting time on skills that are undeveloped. Robert Kaiser reasons that this type of thinking is a sure-fire way to spell leadership disaster. He gives two reasons why the focus of strength rationale does not work. First, he says, "weaknesses matter" (Kaiser 2009, 58). Performance

will suffer if a leader cannot perform the unelected roles he will be subject to

playing (Kaiser, 58). Second, focusing on strengths can create a one dimensional leader. Overuse of a strength can cause misapplication and minimizes the leader's perspective. Kaiser puts it aptly, "The bigger their hammers, the more everything looks like a nail" (Kaiser, 58). Instead, a leader should have a broad perspective with a range of skills and abilities (Kaiser, 58).

It may seem bad enough to have throngs of one dimensional leaders equipped with a vague definition of themselves, but wait, there's more! Call now and you can get an ever increasing amount of Generation Y-ers!" Add this to a workforce and a one dimensional leader that does not know the definition of leadership, and you've got a recipe for an organization on the rocks.

The leader that faces an entrance of Generation Y-ers, or millennials, will face a few unconventional challenges that probably are not in a leadership manual. A main challenge is going to be crossing the "digital divide" (Behrens 2009, 20). Those in Gen-Y have been immersed in technology from the time they were born. This has led to their ability to stay connected to technology and learn new technologies quickly (Behrens 2009). Because they have been tuned in to technology on a regular basis, the likelihood of their ability to connect with others in a team environment is decreased (Behrens, 20). A traditional leader will need to find a way to connect with this type of employee in a manner that exemplifies sound teamwork while utilizing their technological prowess (Behrens, 21). Millennials also expect to walk onto the scene at a higher position than is normally warranted and have minimal patience for lengthy advancements (Behrens, 21). A culture that is bringing this attitude to the table (with the skills to back it up) needs a leader that is willing and able to collapse the

traditional hierarchical organizational structure.

The Old Wheel is the Oil

The squeaky wheel is sounding. America wants to get the cylinders of business pumping and churning again. Conventional oil is a long shot from what is needed. Although the method of reinventing business leadership is an old wheel, it is by no means conventional. The foundational approach that American business leadership must build on is a 1,950-year-old wheel. The approach is written by a leader that built a following that spanned Europe and the Middle East. The Apostle Paul provides the foundation for successful leadership in a passage from the Bible in Romans 12:9-12. In this passage, Paul the Apostle describes the keys to unlocking others' confidence. He titles the passage, "The Love Sincere."

Paul begins a seemingly disjointed list of admonitions in 12:9-21 with the words, "Love must be sincere" (Rom 12: 9-21, NIV). The English translation adds a verb that is not included in the Greek (Moo 2000, 409). The original reading would be "the love sincere" (Moo, 409). Both Bekker and Moo transliterate the Greek word for love as anypokritos or literally, "not hypocritical" (Bekker 2007; Moo 2000). That definition is to be thought of as the reader moves through the different topics describing a person of peace and humble character. This practice alone would seem to change the current landscape of current leadership expectations.

Paul moves to a rapid fire list of admonitions starting with, "Hate what is evil, cling to what is good" (Rom 12:9b, NIV). This charges the leader to "do the right thing." And that is the jumping off point of love to others and leading well (Bekker, 2007). Paul quickly switches to, "Be devoted to one another in brotherly love" (Rom 12:9b-10a, NIV). This type of love is reminiscent of a familial love and is a call to exhibit intimate tenderness for "one another" (Moo, 409). He continues to jump from topic to topic for two reasons. Paul is attempting to get the reader to react to each exhortation specifically and strongly (Moo, 415). As Paul continues with, "Honor one another above yourselves," the reader should begin to realize that "the love sincere" is more than a thought or feeling. It is an active, self-sacrificing love that charges them with a lifestyle that continually aims at elevating others around them. John Maxwell states this idea succinctly in *The 21 Irrefutable Laws of Leadership* like this: "the bottom line in leadership isn't how far we advance ourselves but how far we advance others" (2007, 51).

Barram shows the usefulness of this passage by employing the terms "concretely" and "exhibit" to describe these exhortations (2003, 425). Barram's idea of concrete exhibition is a good way to view this passage. Every admonition should be put into practice. And every practice should include these admonitions, or better stated, "This . . . refers . . . to all aspects of life" (Morris 2006). Morris interprets the admonition "Not slothful in business; fervent in spirit; serving the Lord" as pertaining to everything the reader participates in (Rom 12:11, KJV).

The next drastic jump displays how "the love sincere" handles adversity (Bekker 2007). It "stays the course" and shows patience for those times that do not seem akin to happiness, yet still prays faithfully (Moo, 410). Paul seems to visit that idea quickly, only to return a few verses later. Instead of sticking with that, he moves to outward quantifiable displays of love. "Share with God's people who are in need." Plainly put: practice hospitality (Rom 12:13, NIV). This exhortation returns to the familial love from verse 10 and expands on that to show love by applicable practice: giving to those in need (Moo, 410). The NIV does not quite catch the imagery that Paul is depicting in 13b. The NIV uses practice, but the Greek literally means to "pursue" hospitality. Or, as the King James Version reads, "given to hospitality" (Rom 12:13b, KJV). For leaders, this means to put the organizational members and the organization first. Self-seeking will tank an organization, but generousness, the pursuit of hospitality, will attract others to a leader's following.

We now turn to a section break at verse 14 of the passage. Bekker posits that this section break gives exhortation to behavior that is counterintuitive (2007). Moo says that Paul calls us to go beyond human boundaries of love (2000, 411). And that, of course, can only be done by returning to an exhortation in verse 12: "Never be lacking in zeal . . . serving the Lord."

This section tells the reader to "Bless those that persecute you" and to rejoice and mourn with those who rejoice and mourn, respectively. "Live in harmony . .

THE PATH TO SUCCESS

PURPOSE	COMMUNITY	FORTITUDE
Romans 12: 9b, 11, 20, 21	Romans 12: 10, 13, 15-16, 18	Romans 12: 14, 17, 19-20

. do not be proud but be willing to associate with people of low position. Do not be conceited" (Rom 12:14-16). The five sentences in verses 14-16 seem to include a range of different attitudes, but the mini theme here is pride and harmony (Bekker 2007; Moo 2000). Harmonious living, with everyone, is not easily done unless pride is absent (Moo, 412). Bekker suggests we need to see "all people as people" and not allow barriers resulting from pride to stand in the way (2007).

This call to humility is indeed an important one for leaders. How many leaders exemplify the personification of humility? Think about the people you want to be around the least. Does their pride make it difficult to live with them harmoniously? If you are a leader and wonder why your relationships are strained or non-existent, take a moment to ponder how to live humbly and try to put it into practice. You will see an increase in your leadership function.

The remainder of the passage exhorts us to "never avenge ourselves," but to live at peace with everyone (Barram 2003, 425; Rom 12:18). This includes non-retaliation. Vengeance would not be in accordance with any of Paul's admonitions, but only for God to do (Rom 12:19). Instead of retaliation to enemies, those reading this passage are exhorted to do the polar opposite, give unto them (Rom 12:20). This seems quite contrary to our leadership model and, in fact, will be hard for many to accept. How can a leader overlook disagreeable actions and still maintain leadership. Doesn't that show weakness? In my experience, attempts at vengeance take too much time away from productive activities and escalate a situation into a mess. A true leader with confidence in their authority will gladly overlook an insult on their way to success through wisdom.

The charge to live peaceably with those that harm could be said to be the culmination of the passage. Paul says this behavior will "heap burning coals on his head" (Rom 12:20). Some commentators believe this act was to bring contrition to the enemies (Day 2003, 415). Others think this is an assurance of God's punishment on the enemies (Day 2003, 418). Either way, believers' peaceable actions towards their enemies should be a priority and ultimately steadily increase. This is what Paul meant by "overcoming evil with good" (Rom 12:21).

Taking the Old Wheel for a Spin

In order for the passage in Romans to be applicable to the reinvention of new business leadership, three themes must be displayed. Whereas words that could describe a leader's character are ambitious, creative, determined, honorable and self-confident; the focus of leadership reinvention should be on purpose, community and fortitude (Daft 1999; Kirkpatrick and Locke 1991; Northouse 1997) .

A reinvented leader must pursue his role with purpose. This does not mean with drive or strong directive, but rather a higher reason or calling. Therefore, the leader is not simply doing a job, but fulfilling a calling. Gary Hamel describes the perspective as "focus[ing] on the achievement of socially significant and noble goals" (2009, 92). For the reader of Romans 12:9-21, it means to fervently "serve the Lord" and to "overcome evil with good" (vv. 11, 21). The pursuit of serving the Lord requires continual leadership of the highest quality in all situations. It ensures adherence to integrity through all adversity. The result is a strong foundation for the reinvented leader's purpose: not only to stay away from deceit and dishonesty, but to "cling to what is good" and lead for a purpose outside of self.

The reinvented leader must lead for community. The focus should be turning the organization into a functioning community with cohesion, teamwork and a flat hierarchy instead of merely achieving socially acceptable goals. Hamel states that "management systems must reflect the ethos of community" and leaders must "become social architects . . . to create an environment where every employee has a chance to collaborate, innovate and excel" (2009, 92-93). This replaces traditional hierarchies with a "'natural' hierarchy, where status and influence correspond to contribution" (2009, 92-93). Taking a community outlook for a Romans reinvented leader means to "honor one another above yourselves . . . live in harmony with one another . . . [and] be willing to associate with people of low position" (vv. 10, 16). Honoring others above oneself will ensure outside involvement and employee input. It will create cohesion and synergy. It will maximize influence and ultimately success. Therefore, a reinvented leader must lead with and through community.

Fortitude could be the reinvented leader's most potent weapon. Fortitude

is the ability to stand strong in the face of opposition, criticism and dirty politics. To stand strong, a leader must first understand his strengths and his weaknesses. Kaplan and Kaiser warn that the overuse of a strength can quickly become a weakness (2009, 101). Because of that, once the leader is aware of a strength, the opposite becomes a weakness (for instance sacrificing kindness for assertiveness) for the leader (Kaplan and Kaiser 2009). Finding the balance in this sensitive area requires counter-action that is specifically aimed at reducing only the consequence of the strength, not the strength itself (Kaplan and Kaiser 2009). When the leader understands his weakness, he can build that weakness into a functioning weapon. Increasing one's arsenal will give a leader confidence and stability in adverse times. This confidence will give the leader an ability to overlook malicious

behavior and focus resources on what counts. The reinvented leader will shake off the opposition and continue to move forward with momentum, understanding that there is a better use of crucial energy. Achieving a fortuitous character will allow the leader to come full circle and better fulfill their true purpose.

Reinventing the Wheel

The reinvented leader must understand there is a need in American business. Once that call is heard, that leader must apply the baseline description of "new" leadership from Romans 12:9-21 while focusing on purpose, community and fortitude. The reinvented leader now has the tools to overcome a vague definition with purpose. A sense of community can be created which will prepare any organization for the nuances of Generation Y-ers or something more

radical. Equally as important, fortitude will give the reinvented business leader the strength and wisdom to stand against criticism and continue to

move the organization forward. With these elements implemented successfully, the gap between traditional business practices and multi-generational influence can be bridged.

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Servant Leader Workplace Spiritual Intelligence: A Shield of Protection from Workplace Stress

Co-Authored by:
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For the Christian manager, the workplace is where our commitment to becoming more Christ-like is placed to the test. Are we both hearers and doers of the Word? Business researchers are studying in more systematic ways how scriptural leadership attributes are applied in the workplace. Servant leader workplace spiritual intelligence (SLWSI) is the application of Christian scriptural sanctification values, principles, and practices to employment settings. It is a derivative of the larger construct of spiritual intelligence and is a major factor in promoting individual life balance (work, family, and personal time). SLWSI helps managers develop a capacity for transcendence, achieve a higher state of God consciousness, interject the sacred into everyday events, use scriptural principles to solve workplace problems, and engage in ethical and virtuous behavior such as forgiveness, love, transparency, and humility.

Given this premise, an integrated life of faith requires overcoming the traditional barriers that contribute to compartmentalization and the associated negative consequences of "church on Sunday," and living a worldly life Monday through Saturday. Workplace spiritual intelligence consists of: 1) an overall life orientation that is in harmony with the will of God, 2) a love-based, altruistic work motivational system, 3) God-honoring, golden-rule work behaviors, and 4) the employment of scriptural "performance" standards to assess motives, behavior, and outcomes. Workplace spiritual intelligence positively influences a range of desirable employee attitudes and behaviors including servant leadership and followership, organizational citizenship, and positive stress coping and adaptation strategies, among others. SLWSI provides 360-degree benefits for the practicing manager, their subordinate employees, and the customers and clients. This article will discuss the constituent elements of servant leader spiritual intelligence and its benefits to managers as well as organizations.


Why Should Managers Be Concerned with Servant Leader Spiritual Intelligence?

Why should managers strive to apply servant leader spiritual intelligence? The first and foremost reason is that it serves as a ministry tool to support the sanctification work of the Holy Spirit. As the scriptures state, "my people perish for a lack of knowledge (Hosea 4:6)." From personal experience, there is a huge gap between being a saved, but a wounded Christian, and a Spirit-filled, sanctified believer. These principles are universal gifts of God to the body of Christ validated by scripture and millions of transformed believers throughout the ages. For example, workplace perfectionism is a form of legalism and a spirit of works, a legacy of the law which enslaves with demands for victory in every work assignment or project. It instills employees with a spirit of fear as they feel compelled to be successful at any cost. Yet, this logic has proven to be largely false. Many managers fail to understand their commitment to a cause greater than themselves. In Luke 14:28, Jesus warned his disciples about the cost of success: "For which of you, intending to build a tower, does not sit down first and count the cost, whether he has enough to finish it…" In fact, Jesus' own disciples had left their families, fortunes, and a predictable lifestyle to follow Jesus.

Consequently, the long term result is lower levels of innovation and creativity as the employee stays within the comfort zone to ensure success. Likewise, today's managers must count the cost of any decision. Another key servant leader spiritual intelligence attribute is to resist the spirit of workplace comparison (2 Corinthians 10:12). When employees use other employees as the standard of performance excellence, this creates chronic insecurity given that rarely are the standards used complete, reliable, and accurate. This spirit of judgment generates deceptive emotions such as pride when deemed "superior," envy, insecurity, and fear when we do not "measure" up to others, and

~Problems are opportunities~
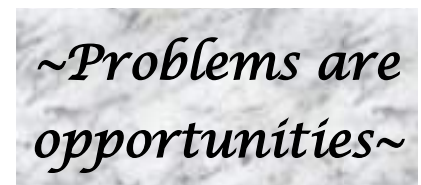
misleading sense of complacency when performance is equal. The result is clear diminution of life quality inhibiting a closer communion with the Lord.

Another fundamental spiritual intelligence principle is that workplace problems are learning opportunities based upon scriptural teachings that the Lord transforms evil into good (Genesis 50:20) and that all things work out for the best for those who love God and are called according to his purpose (Romans 8:28). Hence, our trials serve a greater good by inculcating elevated levels of faith, self-knowledge, and problem solving ability, thereby equipping us for greater Kingdom service as we enrich subordinates, coworkers and clients/customers as we share the comfort

and knowledge we are given, a knowledge dissemination approach (2 Corinthians 1:4). The ultimate product of servant leader spiritual intelligence is the generation of the fruits of the Spirit: love, joy and peace (Galatians 5:22). Another benefit relates to the Great Commission. Demonstrating to a skeptical world the empirically verifiable benefits of religious belief will serve as an additional evidence to reach the "honest doubter," the person who is searching for truth. However, we must be careful of any spirituality that damages our witness. There is much "buzz" about spirituality in the workplace. Researchers Hanna Ashar and Maureen Lane-Maher maintain that individuals are striving to experience higher levels of meaning and transcendence in the workplace in the desire to receive "more" out of life. In fact, today's trends show that individuals are moving towards a more intentional level of spirituality. Spirituality denotes the need for people to cultivate and connect the sacred aspect of their humanness. Sometimes, Christians display a spirituality that often appears false in the workplace. For example, the sex scandals that rocked the Catholic Church demonstrate how Christians respond to workplace issues can damage their witness. Researchers

Mario Fernando and Michael Gross further argued that the widespread silence and denial by the Catholic Church was due to its organizational structure and culture. In this case, workplace spirituality becomes a testament of hypocrisy. Other researchers maintain postmodernism is the major factor in the upsurge in the interest of workplace spirituality, thereby making this concept another social fad. From a leadership theory approach, spiritual formation becomes as important as a leader's outward success. Christian leaders want to display a level of success in the workplace. However, spirituality for devout Christians cannot be a buzzword. Christians understand that spiritual formation is a foundational personal responsibility in the development of being more Christ-like, therefore fostering a better lifestyle and more effective witness. Consequently, research in the area of spiritual intelligence is in its formative stages. Servant leader spiritual intelligence is associated with a range of positive attitudinal (higher levels of job satisfaction, commitment), behavioral (lower rates of absenteeism, turnover, grievances), performance and employee well-being outcomes (physical and mental health). These beneficial consequences are seen on two levels. At the individual level, spiritual intelligence should be associated with improved rates of mental and physical health and lower levels of dysfunctional work stress. At the work group level, it should enhance organizational citizenship (helping others, working diligently to achieve goals) while enhancing empowerment and workplace forgiveness. Several potential factors can enhance or suppress the beneficial outcomes. They include the organization's culture (a Theory X management motivational system versus Theory Y), organizational policies and practices that support or inhibit the "religious-friendly" workplace, and other relevant person

characteristics (Christian denomination, for example).

Irrespective of the employee's formal organizational position, higher levels of SLWSI are compatible with positive workplace outcomes. From a Christian leadership worldview, we are called to practice servant leadership in all life domains and settings. Seven key attributes of servant leaders are altruistic behavior, empowerment, humility, genuine love, customer service orientation, cultivating trust and an inspired vision. Organizations are becoming less hierarchical, and employers that encourage situational leadership behaviors are in a better position to adapt to changing work conditions. When employees and managers accept responsibility and are committed to the greater good, they are more likely to demonstrate leadership behavior as the situation dictates (focusing on the needs of your subordinates, coworkers and clients, empowering employees, providing support, encouragement and recognition, promoting an open-door policy, accessibility and humility, forgiveness, among others).

SLWSI should be associated with higher levels of servant followership/

organizational citizenship behaviors). There are three global citizenship behavioral dimensions, interpersonal helping, sportsmanship (high motivation irrespective of the work conditions), and civic virtue (active participation in the life of the organization). Example behaviors include taking time to help your coworker even if it is inconvenient and exerting extra effort to accomplish the job irrespective of the personal costs. These workplace behaviors are closely related to altruistic religious values such as the primacy of duty, denial of the self and golden rule conduct.

Strong levels of SLWSI may enhance the employee's work focus by reducing the frequency and intensity of distractions. These values are associated with the Protestant Work ethic and include high levels of work effort and a commitment to excellence (work as if you are working for God), hedonistic pleasure avoidance, independence (adhere to core values irrespective of the external conditions), and asceticism. As such, these behaviors should exert a measurable impact on workplace outcomes.

SLWSI is associated with a variety of stress reducing strategies and behaviors applicable to a diversity of life circumstances and settings that reduce the likelihood of burnout on the job. According to a CareerBuilder.com survey, 68% of workers report feeling burned out at the office, (Lorenz, 2004). Therefore, the ability to manage occupational stress is a key attribute to reducing the prevalence of dysfunctional workplace attitudes and behaviors. In addition, more effective stress coping strategies can increase work productivity by

68% of Employees feel burned out

reducing the incidence of mental and physical illness.

A preliminary analysis of 74 government and private sector managers and personnel officials confirmed the influence of SLWSI. Higher levels of SLWSI were associated with lower stress levels including anxiety, the desire to be alone, being easily annoyed and reduced work effectiveness. Those managers scoring higher on SLWSI reported more desirable organizational attitudes including higher satisfaction with peers, job challenge, higher organizational commitment, increased organizational loyalty, greater motivation to improve performance, and a higher overall performance level. Hence, the results suggest that knowledge and practice of servant leadership spiritual intelligence is associated with more effective coping and adaption strategies to the many internal and external sources of strain associated with the modern workplace. This endows managers with a higher level of servant leader spiritual intelligence with greater resiliency and ability to resist the temptations to adopt dysfunctional coping mechanisms and achieve higher levels of performance. This increases resiliency and will enhance managerial job performance and leadership effectiveness.

Adherence to Biblical standards of leadership and the associated character attributes of accountability, forgiveness, humility, faith, teachability, integrity, empowerment, support and patience endow stress resistance and the ability to channel time and energy productively with more laser-like focus and intensity. When we rest in the Lord and are connected to His Vine, there is a greater degree of resiliency, increased resistance to temptation, and more effective decision making. With lower levels of leadership spiritual intelligence, more time and energy must be invested in coping with dysfunctional stress, thereby impeding internally and externally directed positive thoughts and behaviors.

SLWSI Self-Assessment

The SLWSI scale consists of a 42 item additive scale. The scale should be supported by other sources of information such as independent "360-degree" peer, subordinate, client reviews and direct behavioral observations. The reader can

complete the instrument and total the score for each subscale. As with any survey instrument, the results are for informational purpose only and are not a definitive diagnostic assessment. Response bias is likely to be present with surveys of this type given the sensitivity of the questions, the inherent psychological need to maintain a positive self-

image and the associated external image management issues. This possible rating inflation does not reduce the ability of the measurement process to assess relative strengths and weaknesses if the respondent makes an honest attempt to be accurate.

The instrument divides SLWSI into nine dimensions. Accountability (4 items) is assuming the manager's personal responsibility for performance and relationship problems before assigning responsibility to outside forces (remove the log from our eye). Forgiveness (4 items) is the essential spiritual intelligence attribute and consists of 360 degree forgiveness of self, employees and God for mistakes, sins and problems. Forgiveness in the workplace is essential for empowerment, growth and problem solving. Humility (12 items) is a foundational servant leader virtue. Humility includes such elements as promoting transparency of self and employees, recognizing personal limitations and weaknesses, and promoting the needs of the mission and other employees over self. Faith (1 item) is the character attribute of trusting God's providential intervention to bring good from workplace trials. Teachability (6 items) is the openness to all forms of valid performance and character feedback regardless of the source (younger employees, subordinates, etc.). It reflects an ongoing commitment and understanding that sanctification is a lifelong learning and growth process under the

direction of the Holy Spirit. Integrity (6 items) is another important dimension and entails a consistency between word and deed adherence to Biblical standards of belief and conduct, honoring commitments and

self awareness of motives. Empowerment (5 items) is the commitment to making disciples of others. It entails taking joy in the success of employees, making oneself dispensable, and recognizing self limitations. Support (3 items) is the ability to provide employees with genuine emotional, spiritual and physical work environment encouragement through a variety of work situations. Patience (1 item) is the ability to delay gratification and persevere through trials and tribulations. Respondents use a four point scale to indicate how frequently they engaged in the listed behavior from "always," "most of the time," "sometimes" or "rarely never." The instrument provides directions for scoring and interpretation. It is important to remember that we all are works in progress and require improvement in each area, so it is important not to become either discouraged or complacent

regarding the results. T h e instrument can be the foundation for a spiritual intelligence development plan with short and long-term goals based upon the identified areas of strength and weakness. The instrument should be supplemented by journaling and 360 degree peer reviews from trusted friends and subordinates. A mentor and accountability partner can provide global feedback and track changes over time.

Conclusion

The central focus of workplace spiritual intelligence research is to document the Holy Spirit's influence in the workplace believer at the individual, group, and organizational levels. The benefits from a physical, mental and spiritual dimension are profound, but pale in comparison to the individual and aggregate Great Commission and Great Commandment benefits. Irrespective of the demonstrated research benefits, the main reason to promote workplace spiritual intelligence is that it helps us to obey the Great Commandment by loving our neighbor as ourselves. Our obedience is pleasing to God and produces a pleasant fruit of righteousness that blesses employees, customers and the community at large. To God be the glory!

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Leadership Development expert Dr. Daryl D. Green lectures and writes on contemporary issues impacting individuals, businesses, and societies across the nation. With more than 20 years of management experience, Dr. Green has submitted over 200 newspapers and published over 100 articles on the subjects of decision-making and leadership, which have been syndicated to thousands of websites.

As a social advocate, Dr. Green co-founded the Greater East Pasco Achievement Program, a nonprofit tutorial service, which assisted over a hundred students in Washington State. He received the DOE Community Service Award and the Pasco Martin Luther King Jr. Humanitarian Award for this effort.

As an inspiring professor and renowned lecturer, Dr. Green teaches management, marketing, strategic planning, and entrepreneurship at Lincoln Memorial University and Knoxville College.

Dr. Green holds a Doctor of Strategic Leadership from Regent University, an M.A. in Organizational Management from Tusclum College, and a B.S, in Engineering from Southern University.

Visit Daryl Green's website at: www.darylgreen.org.

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The 42 item combined additive scale manifested a high degree of reliability at .84 (alpha). The Servant Leadership scale exhibited a satisfactory degree of variance with a range from 101 to 163 with a mean total score of 129, a median of 129, and a modal value of 124. A frequency analysis demonstrated a normal distribution within the designated range. The mean item score was 2.15 on a four point scale, indicating that the most common response for frequency assessment for the behavior or the attitude was at the "sometimes" level which is consistent with a lower level of response bias. However, the scores on the items which demonstrated a high degree of social desirability bias did exhibit greater frequency levels. For example, 73% of the respondents indicated that they always take joy in the success of co-workers. In contrast, the scores on the objective practice items such as journaling were much lower. Only 1 respondent (1.4%) indicated they always employ journaling with 70 percent indicating that they never engage in journaling. This high degree of variance indicates that respondents are making a good faith attempt to provide accurate responses.

Examining Viral Marketing and the Diffusion of the Gospels
By Lisa Renz and A. Gregory Stone, Ph.D.

For marketing, the ability to get consumers to spread favorable influential information about a product or service is the holy grail. Pastor Thomas Stone (1837) delivered a sermon stating, "If, when fully set before men, the Gospel has not power to select and gather to itself so many from all classes of men, only one question remains: *Is it probable that it will, in fact, be set before all men?*" (p. 12, original in italics) This paper examines a method to identify what factors influenced the diffusion of the Gospels and how this information can be applied to today's newest marketing.

Viral Marketing

Juvertson and Draper (1997) coined the term viral marketing to describe the proliferation of Hotmail's free email service. Juvertson (2000) defined viral marketing as "network-enhanced word of mouth" (para. 2) and posited it is "...more powerful than third-party advertising because it conveys an implied endorsement from a friend." (para. 3) Viral marketing is an extension of word of mouth marketing (Swanepoel, Lye, & Rugimbana, 2009). While word of mouth marketing refers to person-to-person oral communication in which a message about a product or service is relayed (Arndt, 1967), viral marketing often refers to electronic person-to-person dissemination (Swanepoel et al.). Word of mouth marketing is widely accepted as an important and influential marketing concept (Davidow, 2003) and viral marketing has been shown to exponentially spread product or service information to interested consumers by other consumers (Subramani & Rajagopalan, 2002). Wilson (2000) defined viral marketing as "...any strategy that encourages individuals to pass on a marketing message to others, creating the potential for exponential growth in the message's exposure and influence."

Dasari and Anadakrishnan (2010) posit there are five types of viral marketing:

1. Pass-Along – Chain letters are an example of this form of viral marketing. Consumers are encouraged to pass along information for a reward for taking action or avoid punishment for not taking action.

2. Incentivized Viral – This is an effective method to increase referrals as long as consumers are required to take action such as passing along a message or referring other's email addresses before receiving an incentive.

3. Undercover Marketing – Initially it is not obvious that anything is marketed because a marketing message just appears to be a unique or unusual page, activity, or piece of news.

4. Edgy Gossip or Buzz Marketing – This occurs when controversial messages are used in advertisements or as part of a marketing message (e.g., an actor leaking controversial or private information prior to a new movie release).

5. User-Managed Database – This structured form of viral marketing grows by having users invite others to join their communities. Users create and manage their databases.

Swanepoel, Lye, and Rugimbana (2009) indicated a sixth form of viral marketing is stealth viral marketing. This form of viral marketing is spread by individuals that are paid to spread messages, but do not disclose their financial incentive.

Literature Review

Most of the research regarding viral marketing focuses on the motivations and behaviors of those passing on email or mobile messages (e.g., Shukla, 2010; Dasari & Anandakrishnan, 2010; Palka, Pousttchi, & Wiedemann, 2009) and characteristics of the message (e.g., Brown et al., 2010; Davidow, 2003).

Dasari and Anandakrishnan (2010) also examined key factors that influenced individuals to receive and send messages. Their study in India

indicated that 18 to 25-year-old unemployed males were likely to engage in viral marketing. Also, 54% of participants were willing to send viral messages and 96% would send them for an incentive. Most participants preferred to receive viral messages in their email (80%), mobile (68%), and both email and mobile (50%). Childs, Gingrich, and Piller (2009) concluded that 14% of Gen Y trust advertisements and 78% trust peer recommendations. Palka et al. (2009) likewise conducted grounded research and identified security related, social, and attitudinal conditions that impacted receipt, usage, and forwarding motivations.

Brown et al. (2010) examined the impact of comedic violence in viral

marketing. They concluded that violence intensity and consequences of severity increased memory retention, involvement, and likelihood the message would be passed along. Cruz and Fill (2008) identified key criteria to measure the success of viral marketing. To identify key criteria, they explored the nature and characteristics of viral marketing campaigns such as humor level, shock level, penetration, attitude towards the ad, loyalty, reach, hits/downloads, reason for transmission, informativeness, and credibility.

Every day, new marketing messages are transmitted using various forms of media and information distribution channels. Research into viral marketing has yet to answer the question, is it the message, method of delivery of the message, or the

sender/receiver relationship that is likely to cause a message to go viral? For Christians, the most viral message is God's words that were first passed down through oral tradition (DeSilva, 2004). As previously mentioned, the Gospels do not possess self-diffusive powers (Stone, 1837). Yet the Gospels have been shared for nearly 2,000 years. What is it about the Gospels that have attracted people around the world to seek out "the word" and to spread its message? What can we learn from the purpose of the Gospels that might explain how and why messages are spread?

Diffusion of the Gospels

Research into understanding why a message goes viral has focused around the motivations and behaviors of those passing on messages (e.g., Shukla, 2010; Dasari & Anandakrishnan, 2010; Palka, Pousttchi, & Wiedemann, 2009) and characteristics of the message (e.g., Brown et al., 2010; Davidow, 2003). In an effort to understand why the Gospels were spread, it is important to understand the motivations and behaviors of those passing on the message, the characteristics of the message, or both?

Perhaps a first step in answering the previous question is to understand the genre of the Gospels to understand their purpose (DeSilva, 2004). DeSilva posited the Gospels would likely be in the genre "… among the Lives which focused on the deeds and sayings of illustrious

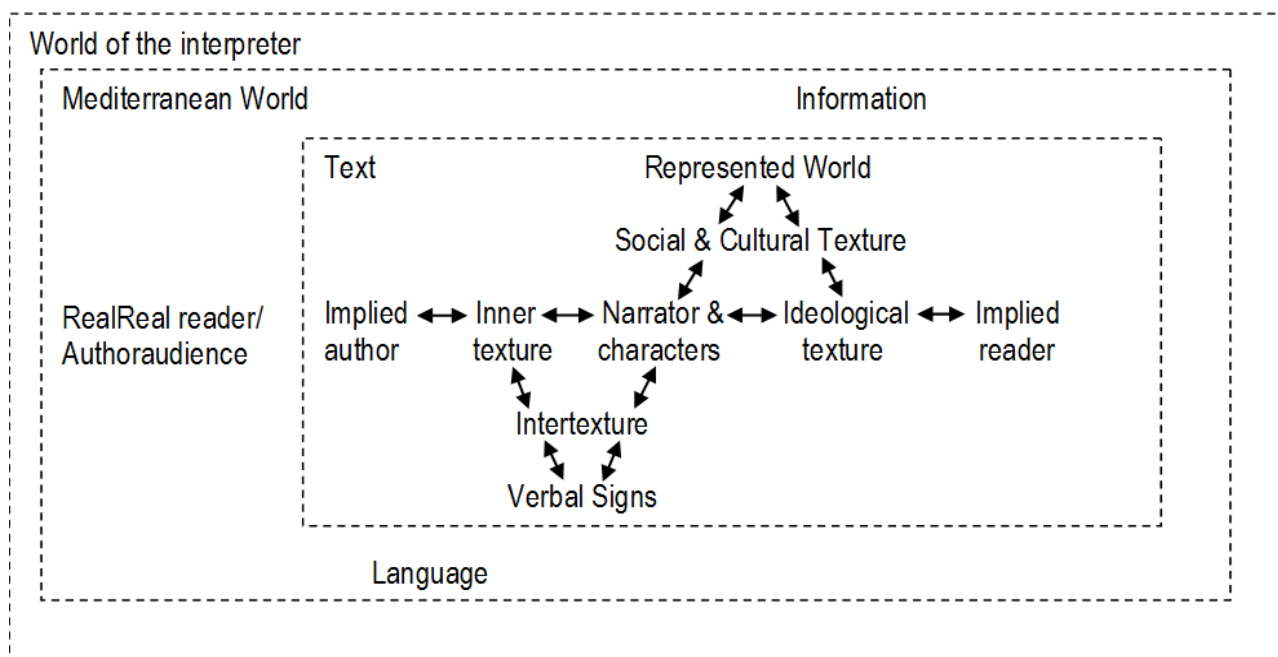## Figure 1. Socio-rhetorical Model of Textual Communication

Figure 1. Adapted from The tapestry of early Christian discourse: Rhetoric, society, and ideology by Vernon K. Robbins (1996, p. 21).

persons. The ancient reader would have come to the Gospels expecting them to articulate and defend the significance of Jesus, and to legitimate the value system embodied by the figure of Jesus." (p. 147, italics in original) Is it possible or likely that the Gospels were spread because of characteristics about the message such as the controversy surrounding Jesus as a man, his stories of healing, and/or controversial stories such as his crucifixion and resurrection?

If the Gospels were spread because of characteristics of the message, what significant characteristics existed and currently exist? The meaning of all text exists within a context (Robbins, 1996b). Social and cultural changes influence the meaning, yet all text is written within a specific context (Robbins). Over time, the reader or message recipient is likely to be influenced by social and cultural beliefs and attitudes (Robbins). Thus, they are likely to experience different meaning than the intended meaning (Robbins).

Robbins (1996b) posited that to interpret texts, texts need to be viewed as interwoven networks of meaning and can be interpreted using socio-rhetorical criticism. Socio-rhetorical criticism is a broad-based analytic approach that challenges readers to utilize multiple approaches to "...explore a text from different angles, to see multiple textures of meanings, convictions, beliefs, values, emotions, and actions." (Robbins, 1996a) Socio-rhetorical criticism is concerned with analysis and interpretation of a text in the context of readers in late antiquity and modern day, and past and present methods of interpreting the New Testament (Robbins, 1996b).

Socio-rhetorical criticism allows interpreters to investigate each of the four arenas: inner texture, intertexture, social and cultural texture, and ideological texture separately and in relation to each other (see Figure 1, Robbins, 1996b). A complete interpretation includes the "...interrelation among the author, the text, and the reader." (Robbins, p. 39)

If diffusion of the Gospels occurred because of characteristics of the message, social and cultural texture and ideological texture are likely to reveal significant characteristics. Significant characteristics of a message are likely to be revealed through these forms of analysis because through understanding the social and cultural nature during the time a text is written, dominant or prevailing attitudes, norms, beliefs, and values can be identified.

Social and Cultural Texture

According to Robbins (1996a), "The social and cultural texture of a text refers to the social and cultural nature of a text as a text. A text is part of society and culture by the way it views the world (specific social topics), by sharing in the general social and cultural attitudes, norms, and modes of interaction which are known by everyone in a society (common social and cultural topics) and by establishing itself vis-a-vis the dominant cultural system (final cultural categories) as either sharing

in its attitudes, values, and dispositions at some level (dominant and subcultural rhetoric) or by rejecting these attitudes, values, and dispositions (counterculture, contraculture, and liminal culture rhetoric)."

Ideological Texture

According to Robbins (1996b), ideology has meant and continues to mean different things to different people. Ideology in socio-rhetorical perspective is the way in which what we say and believe connects with the power-structure and power-relations of the society we live in…those modes of feeling, valuing, perceiving and believing which have some kind of relation to the maintenance and reproduction of social power. (Eagleton, 1983, p. 15 as cited by Robbins, 1996b, p. 36)

Ideological texture of texts lies in the "…arena between the implied reader and narrator and characters." (Robbins, 1996b, p. 36) Ideology influences the message and the way it is received by the narrator and characters (Robbins). Robbins noted that ideological texture is concerned with the particular alliances and conflicts nurtured and evoked by the language of the text and the language of the interpretation as well as the way the text itself and interpreters of the text position themselves in relation to other individuals and groups (1996a, para. 3). At present, the spectrum of ideology for socio-rhetorical criticism occurs in four special locations: in texts, in authoritative traditions of interpretation, in intellectual discourse, and in individuals and groups. (1996b, p. 193)

The implied reader is the reader suggested by the text and for whom the real author writes (Robbins, 1996a). The implied reader receives "textual clues by an actual reader" and these clues provide the implied reader with the knowledge and ability to "fully comprehend the story and message of a text." (Robbins, 1996a, para. 7)

Ideology in Texts

John H. Elliott defines ideology as "…an integrated system of beliefs, assumptions, and values, not necessarily true or false, which reflects the needs and interests of a group or class at a particular time in history (Davis, 1975, p. 14)." (Robbins, 1996b, p. 193) Thus, the goal with understanding the ideology of the text is to "…explore the manner in which the discourse of a text presents comprehensive patterns of cognitive and moral beliefs about humans, society, and the universe that are intended to function in the social order." (Robbins, p. 193)

Through social and cultural texture and ideological texture analysis, one can identify particular characteristics within the messages found in the Gospels. John 20:30-31 and John 21:25 indicate that the authors of the Gospels knew more of Jesus' accomplishments, yet did not record them all. Why were the stories in the Gospels recorded while other stories were not?

It is also likely that the diffusion of the Gospels occurred due to the sender/receiver relationship. According to the theory of planned behavior by Fishbein and Ajzen (1975), an individual's behavioral intention is likely predicted by his/her belief or attitude toward a behavior, his/her perceived behavioral control, and his/her subjective norm which is a belief that a behavior should or should not be performed based on social pressure. Current research indicates that messages that are controversial, possess comedic violence, or are humorous are likely to be spread as long as the messages are not too extreme (Brown et al., 2010).

Therefore, this indicates that an individual's intention to pass along a message will be influenced by their beliefs and attitudes regarding the nature of the message and how they feel transmitting the message will be received. To determine the influence of the sender-receiver relationship, inner texture and intertexture analysis can help identify the nature and meaning of this relationship.

Inner Texture Analysis of Texts

Robbins notes that "The inner texture of a text refers to the various ways the text employs language to communicate. This includes various types of linguistic patterns within a text (progressive and repetitive textures), structural elements of a text (narrational and opening-middle-closing textures) the specific manner a text attempts to persuade its reader (argumentative texture) and the way the language of a text evokes feelings, emotions, or senses that are located in different parts of the body (sensory-aesthetic texture)." (1996a)

Inner texture communicates by having a reader that 'receives' the message of a text (Robbins, 1996b). According to Robbins, "readers put their own ability to speak, hear, see, think, act, smell, taste and feel – their nature as 'subjects' – into texts (p.28)." Robbins explains there is an issue with communication since interpreters may treat "narrators, characters, authors, and readers as 'objects' or as 'subjects' when he or she 'brings them to life' (p. 28)." Robbins posits there is much to be gained by considering both approaches thus socio-rhetorical criticism tries to nurture the interactive subject-object interpretation of texts.
According to Robbins (1996b), "socio-rhetorical criticism does two things with intrinsic or text-immanent analysis. First, it sets these 'disciplinary' results in dialogue with other disciplinary results that are the

product of exploring other textures of a text. Second, it adds the real reader/audience as an interactive counterpart of the real author in the construction of the inner texture of the text (p.30)."

Intertexture Analysis

According to Robbins (1996b), intertexture analysis is a process in which the "interpreter works in the area between the author and the text, not between the text and the reader (p. 96)." Intertexture analysis requires the interpreter to "explore other texts." "The object of the analysis is...to interpret aspects internal to the text under consideration (p. 96)."

Robbins defined intertexture analysis as, "Text's representation of, reference to, and use of phenomena in the 'world' outside the text being interpreted. This world includes other texts (oral-scribal intertexture) other cultures (cultural intertexture) social roles institutions, codes and relationships (social intertexture) and historical events or places (historical intertexture)" (Robbins, 1996a, para. 11).

Figure two shows a model of how using socio-rhetorical criticism can help inform how the Gospels were diffused and continue to spread.

Therefore, when determining why a message is likely to go viral, it is beneficial to examine both the message characteristics and the nature of the sender-receiver relationship (see Figure 2). In an effort to understand why the Gospels were spread and continue to be spread, intertexture analysis can provide information about the sender-

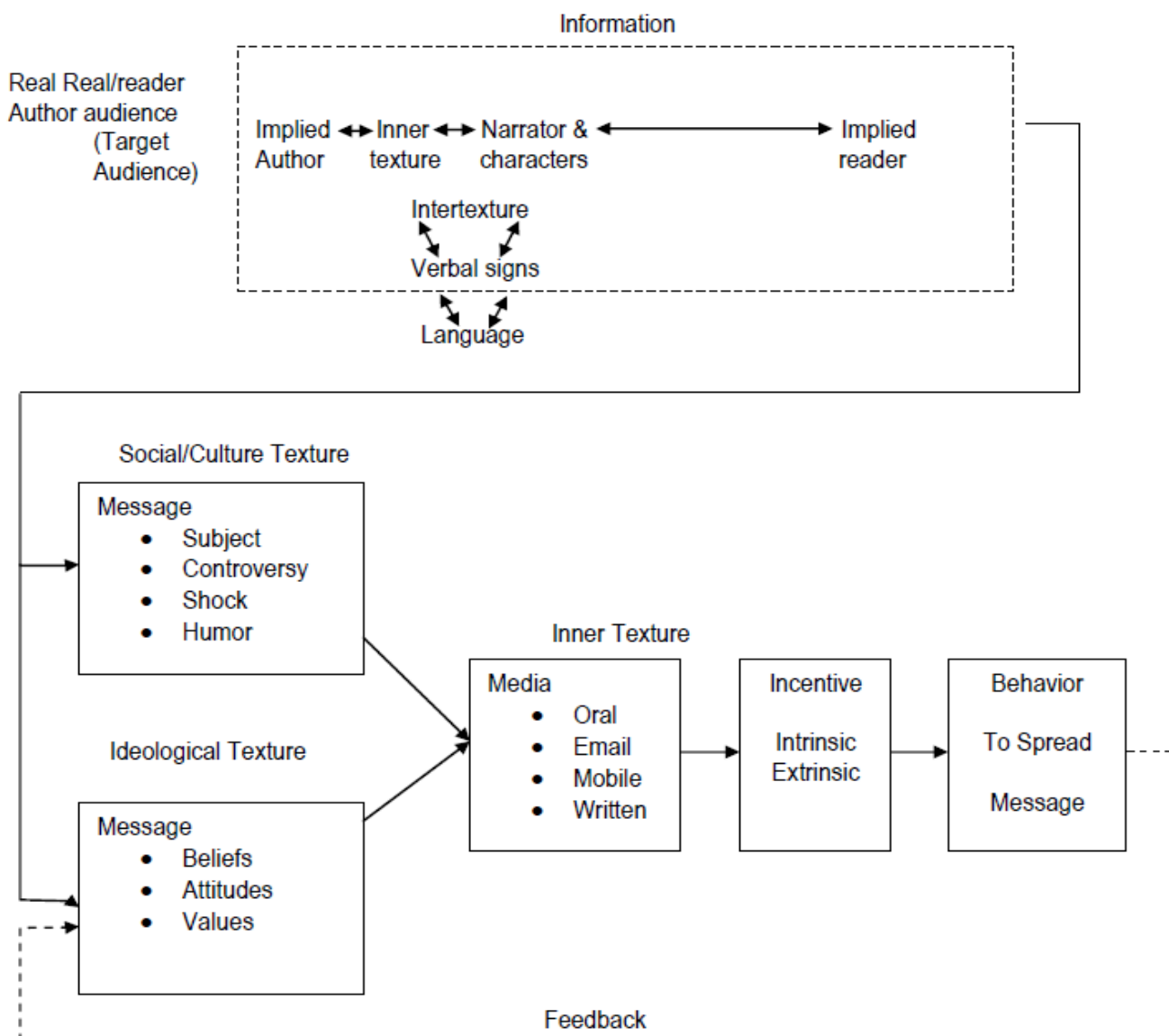Figure 2. Use of Socio-Rhetorical Criticism to Understand Viral Marketing

Figure 2. Model adapted from *The tapestry of early Christian discourse: Rhetoric, society, and ideology* by Vernon K. Robbins (1996, p. 29). Model of socio-rhetorical criticism model by Robbins adapted for use to examine the diffusion of the Gospels.

receiver relationship and the message creators understanding of the target audience.

Intertexture Analysis. Intertexture analysis is a starting point to understanding the purpose and author's expected impact of the message creation.

Social Texture and Cultural Texture Analysis. For a message to go viral, something about the content or characteristics of the message must compel the reader to take action. Is it the subject of or brand in the message, controversy, humor, or shock factor that makes the message worth spreading? Social texture and cultural texture analysis can provide insight into the characteristics of the message.

Inner Texture Analysis. Inner texture analysis can be used to reveal how the authors of antiquity communicated language effectively. Today, this would be similar to studying the effects of media choice and effectiveness used in transmitting a message.

Incentives. Today, consumers may receive extrinsic incentives (e.g., products, services, money) or intrinsic incentives (e.g., recognition) for spreading a message. Why would recipients, either hearing or reading, the Gospels be compelled to spread the message?

Feedback. Based on feedback from spreading a message, senders are likely to send the message out to others. Similarly in antiquity, depending on the response of sharing the message a person would or would not be motivated to share the message again.

Summary

The proposed model depicted in figure 2 suggests a number of avenues for future research. The proposed model highlights the challenge in understanding successful viral marketing: What factors (message characteristics, motivations and behaviors of senders and receivers, or both) are important for successful viral marketing campaigns? It also highlights the likely influence of social, cultural, and ideological factors. Technology and media mix are likely to influence the diffusion of the message. Future research should examine these factors and other possible confounding variables such as age and gender. Finally, future research should exam the use of incentives.

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She is a Sam M. Walton Free Enterprise Fellow and a Beta Phi Fellow. Lisa serves on Regent University's Board of Advisors for the MBA program. She was honored by Inside Business as a Top 40 Under 40 in 2009. She has also been honored with a Community Builder Award in 2010. In 2011, she was honored with Business Person of the Year by *The Specialist Radio Hour*. Lisa has published a book, "My Life on One Road."

Dr. A. Gregory Stone is a professor in the School of Global Leadership & Entrepreneurship. Joining the Regent faculty in 1995, his primary research areas are servant leadership and exploring the use of entrepreneurship as an economic development tool to remove people with disabilities from welfare.

Dr. Stone was recruited to the California Lutheran University School of Business in 1988. He was the "Entrepreneur in Residence" and chair of the Center for Entrepreneurship and Global Trade Center. However, teaching in the academia world is only a part of his educational fortitude. Dr. Stone also assists small businesses in the areas of new-business start-ups, business planning, market planning, customer relations and exporting. His experience in the area of consulting has assisted him as the Sam M. Walton Fellow for a worldwide collegiate organization , Students In Free Enterprise (SIFE) where he has advised the Regent University SIFE Team for over a decade.

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MAKING SENSE OF THE JOURNEY:

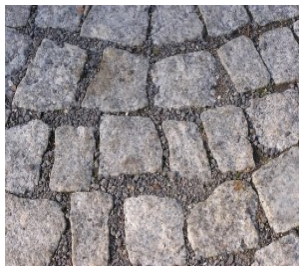## The Christian Business Leader as Pilgrim

By: Corné J. Bekker

Business leaders, more than ever before, are questioning the wisdom of the single-minded pursuit of wealth (Taylor, 2011). In the midst of seemingly ever-increasing tales of the moral and corporate failures of leaders in commerce, many are reconsidering the nature and direction of the vocational path they have chosen. Where do Christians in business turn for guidance and direction? The ancient picture of the leader as pilgrim might provide a way to make sense of this journey.

The metaphor of pilgrimage is one that has been used in Scripture (Psalm 84:5 and Hebrews 11:9) and in the history of Christianity to describe the call to the spiritual life. The early Church taught that life is like a journey, that this world is not our ultimate destination, and that we are all on our way back to God who is our truest home (see Hebrews 11:13). Michael and Maria Ruiz Scaperlanda (2004) in their book, *The Journey: A Guide for the Modern Pilgrim*, describe a pilgrimage as, "the journey of those who, deliberately seek answers to the questions of meaning, purpose, and eternity. Instead of seeking fulfillment in things that will never satisfy, the sacred pilgrim sets out to find that which the heart truly desires: God's very presence." This erudite description of a "sacred pilgrim" could easily be used to consider the mission of the Christian business leader as those who intend to seek diligently "answers to the questions of meaning, purpose, and eternity" in their quest to understand business as mission. If Christian business leaders are then indeed pilgrims on the way to understand and practice truth, what are the tools they carry with them on this adventure of (re) discovery?

There is a story told (Arnold & Fry, 1988) about the twentieth-century missionary and author, William McElwee Miller, that might help us to think clearly about the travel necessities required in our journey of truth-seeking: "While travelling along the border of Iran and Afghanistan, Dr. Miller had encountered a Muslim sage. Together, the missionary and the mullah rode along the narrow path. In the course of their conversion, the Persian asked the Presbyterian, 'What is Christianity?' Dr. Miller said, 'It is like a journey. For that trip I need four things – bread, for nourishment; water, for refreshment; a book, for direction; and opportunity, for service. These are my pilgrim fare. Jesus provided me with these things. I trust Him on my way. That is Christianity." This book that we have been given on our journey for direction is a collection of sacred Hebrew and Christian Scriptures, the Bible; through which we are invited to respond to the reality of our Creator and omnipresent God with a love and devotion that includes not only our body and heart, but also our critical faculties (see Jesus' use of the great "Shema" of Deuteronomy 6:5 in Matthew 22:37) and the context in which we serve our broader c o m m u n i t i e s .

One of the most important, yet often forgotten, tools of the Christian business leader is the discipline of faithfully reading and interpreting the inspired text of the Bible in his or her own context. Exegesis, the technical term used for this pivotal discipline, is the interpretative process of finding, seeing and hearing God in the Sacred Scriptures (Deist, 1992), the collective history of those faithful pilgrims that have come before us in the journey, and applying those truths in our own world. Christian business leaders bring their own expertise, context and vocational concerns particular to their field of influence to the reading of these texts. One of the most disastrous mistakes of modernity was the introduction of the idea that the discipline of reading and interpreting the Bible was the sole duty of the theologian locked in what often can become ivory towers of the academe. The business leader brings a particular and much-needed lens of interpretation to the reading of the Bible. M.D. Chenu (Holmberg, 1990), a sociologist and Biblical scholar, comments how the critical thinking skills of a variety of experts assist us in discovering the "revealing" of God in our history and thus by application in our contemporary world, even the world of commerce: "When God reveals Himself to humans, He does not reveal Himself according to His own knowledge, but according to the human spirit, beginning with the simple rules of grammar and language. When this Divine communication is realized in a community that calls itself the Church, it follows in its humanization the laws and rules of collective knowledge, that any sociologist (or linguist, or for that matter any literate person) can observe in human societies." The particular literacy of the business leader can become a clear window through which we can once again observe this "Divine communication" in our world, and in particular the world of business.

Richard Foster (2008), in his recent book on reading the Bible for spiritual formation, proposes four steps in reading the Scriptures that are helpful for the Christian business leader's quest for authentic Biblical integration and practice in commerce:

a. Read the Scriptures literally: The Christian business leader uses all the tools of linguistic, rhetorical and communication analyses to enter into the words and worlds of these sacred texts. The context of business is not a hindrance to this process, but an asset. Much of the original context of scripture relates to business. The fact that most of the sermons and parables of Jesus in the Gospels use business terminology and examples serves to underscore this truth.

b. Read the Scriptures in its historic and social contexts: The Christian business leader avoids anachronistic and ethnocentric readings of the sacred texts by utilizing the disciplines of history, sociology, business and anthropology to enter into the world of the people of the Bible. Many of the authors and characters of the narratives in Scripture were involved in some way in business and commerce. There is much to be gained from understanding their journey and quest to find God in their world.

c. Read the Scriptures in conversation with itself: The Christian business leader allows Scripture to interpret Scripture and forms conclusions and interpretations based on a constant reading and application of the principles found in the text. The Bible is replete with principle after principle of what Godly wisdom looks like for the business leader (the books of Proverbs and Ecclesiastes are good examples of such texts).

d. Read the Scriptures in conversation with the historic witness of the People of God: The Christian business leader joins the theological, philosophical and practical discussions of two thousand years in a continued quest to enter into the truths of the sacred texts and its implications for our world. Scores of Christian thinkers and authors have pondered what the "incarnated" Word might look like in the spheres of business and commerce (one can think of leaders such as Augustine of Hippo, Benedict of Nursia, Martin Luther, G.K. Chesterton, Dennis Bakker to name a few).

Some studies (Kniss & Campbell, 1997; and Turner, 1979) have argued that the discipline of faithfully reading and interpreting the Scriptures in the context of business can have a positive effect on economic development. There also seems to be clear evidence that communities in the early Church benefited economically from a conversion experience (Bekker, 2007). A vibrant faith experience includes the ability to reflect theologically. The discipline of reading and interpreting Scripture faithfully informs the ability to make sense of the call to business and to reflect theologically on that call. Christian theological reflective competency includes, at minimum, the following steps (Dulles, 1992): (a) interpreting the meaning of Christian faith, (b) correlating those interpretations with other interpretations, and (c) assessing the adequacy of the interpretations and their correlations. Based on this premise, theological reflection on Christian perspectives on work and business assists the manager or business leader to interpret her deepest inner values and beliefs as they relate to the workplace, correlate those interpretations with the other information gathered through the tools of management and leading, and finally assess the adequacy of both the theological and business interpretations and correlations. These disciplines of reading, interpretation and reflection assist leaders to make sense of the journey.

Contemporary Christian theological understandings of work center around the firm belief that work is a divinely inspired vocation, a cooperative venture with God through the complete atoning death and resurrection of Jesus Christ, and for the benefit of fellow neighbors that can and should make a difference in the well-being of all. Christian theological reflection on work can assist in the formation of a healthy, integrated and holistic cognitive framework for managers and business leaders and in turn help them to identify and dismantle organizational biases that hinder economic development and growth. Christianity has the power to facilitate the interpretation of (T)ruth (including religious, societal and economic truths), empower managers and business leaders to correlate these interpretations within the scope of an increasingly global world and assist them to assess the adequacies of the interpretations and correlations to their own particular and unique contexts (Fields and Bekker, 2010).

This kind of cognitive reflection affects the attitudes of the heart and ultimately the actions of the hand. This process description of

conversion (head, heart and then hands) is reminiscent of the theology, spirituality and leadership praxis of the Medieval Christian leader, Francis of Assisi (1181-1226 AD). Franciscan theology on conversion is best summarized by a concluding prayer in a letter from Francis to his entire order (Epistula Toti Ordini Missa): "Inwardly cleansed, interiorly enlightened and inflamed by the fire of the Holy Spirit, may we be able to follow in the footsteps of your beloved Son." The intellectual conversion of the business leader is to experience a moral reformation/conformation into the image of God's Son – Francis' descriptions of being cleansed, enlightened and inflamed. Building on the contemporary insights of the Christian ethicist and leadership scholar, Louise Kretzschmar (2002, 2007), this process description of conversion might take the form of five distinct changes that occur within the business leader:

Intellectual conversion: Christian business leaders that submit the presence of the Spirit in the Word of God constantly rethink or evaluate their own and others' moral framework, and this involves the disciplines of self-awareness and critique in order to develop the virtue of prudence (correct judgment) in both business models and praxis.

Affective conversion: Christian business leaders have a high regard for othokardia (right heartedness towards God). Empowered by the Spirit, they consider the ultimate location of their affections and adopt Biblical and ascetic disciplines in their work and service in the arena of commerce.

Volitional conversion: Christian business leaders, inspired by the Spirit, seek to have a redeemed human will that moves from willfulness (identified as arrogant self-sufficiency) to willingness (described as flexible receptivity) in their vocation to lead and work in business. They willingly seek to do the right thing.

Relational conversion: A Christian business leader's moral conscience is formed and challenged by the Spirit in the community of business. Christian leaders in commerce engage in moral relational power that brings personal and communal transformation to perceptions and applications of leadership in every sphere of business.

Moral action: The intellectual, affective, volitional, and relational conversions of Christian business leaders result in moral action that facilitates the wider conversion of the contexts in which these leaders operate: cleansed, enlightened and inflamed.

Christian business leaders are a pilgrim people on a sacred journey in a quest to "incarnate" God's truths in our world. They do not walk blindly. They have been given a book for their journey, a sacred book that is God-breathed and "useful for teaching, rebuking, correcting and training in righteousness" (2 Timothy 3:16); a book that provides direction for pilgrims on the way of truth. It is my growing conviction that a clearer understanding of the Hebrew and Christian Scriptures holds the promise of a resurgence of moral and values-based approaches to leadership today, and especially in the field of business. Only when our understanding and practice of leadership is utterly informed and fueled by the Word of God will we have the kind of Christian leadership that will change our world.

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