



NARRATIVE ANALYSIS OF 1 CORINTHIANS 12-14 ON FOSTERING ORGANIZATIONAL SPIRITUALITY

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Organizational spirituality improves well-being, provides a sense of belonging and establishes a purpose for employees (Karakas, 2010). To this end, many organizations seek ways to add meaning to their employees' work (Giacalone & Jurkiewicz, 2010), which forms this paper's purpose. The author performed a literature review on organizational spirituality and an exegetical analysis using narrative criticism to understand the texts of 1 Corinthians 12-14. The narrative criticism employed settings, characters, plot, story, and implicit commentary to understand the central message. Finally, this article explores the referenced pericope. It draws insights and applications to organizational spirituality, particularly focusing on how an organization can improve this construct.

Introduction

Giacalone and Jurkiewicz (2010) asserted that the field of organizational spirituality is commanding increasing attention across the United States and globally. The author asserted that many organizations are looking for ways to add meaning to their employees' work, which forms the purpose of this paper. Meskelis and Whittington (2018) noted that people naturally seek meaningfulness and that the workplace is one such place. They asserted a sense of satisfaction when the work performed is meaningful. People want "to nourish their inner life through work and to have their inner life inform their work" (Meskelis & Whittington, 2018, p.58). This reference establishes a linkage between both work and worship. Colossians 3:17 refers to performing work in the name of our Lord Jesus. God has created work as a form of worship.

The benefits are immense, as workplace spirituality benefits employees and improves organizational performance (Giacalone & Jurkiewicz, 2010). Karakas (2010)

categorized the literature thoughts along three broad lines. First, spirituality improves the well-being of the followers and general life. The second view is that spirituality gives the followers a sense of belonging, an indication of purpose and meaning. The final view provided by Karakas is that workplace spirituality does provide a sense of belonging, thus fostering teamwork and alignment with goals and vision. Liu and Robertson (2011) asserted that “spirituality is the ultimate competitive advantage of organizations” (p. 44). According to Van der Walt and de Klerk (2015), spirituality “is not only conducive to individual well-being and quality of life but it has also been shown that it enhances several aspects of individual and organizational effectiveness” (p. 254).

The focus of this article is to view organizational spirituality from the lens of 1 Corinthians 12-14, using narrative analysis to add to the richness of the organizational spirituality theory. A narrative criticism approach helps to further the knowledge of organizational spirituality from a biblical approach. It is helpful for organizations interested in applying different ways of improving this essential ingredient in their workplace.

Organizational Spirituality

Some authors asserted that organizational spirituality is an emerging field with growing interests and the non-availability of a consensus definition of the concept (Henson, 2022; Pawar, 2017; Poole, 2009; Rocha & Pinheiro, 2020). Rocha and Pinheiro (2020) stated that there is no universal concept of spirituality, and this construct cuts across three main perspectives: individual spirituality, spirituality in the workplace, and organizational spirituality. It implies that spirituality operates at different levels of abstraction.

Rocha and Pinheiro (2020) cited Pawar in defining organizational spirituality as an “organization’s possession of certain features such as spiritual values and practices. According to Hicks (2013), spirituality means different things to different people. Hicks highlighted that some frequently used terminologies, such as faith at the workplace, Spirit at work, or soul of the business, represent different conceptions and realities to people. Pawar (2017) assisted in simplifying this phenomenon by asserting that “meaning in work and community at work dimensions are the main dimensions of workplace spirituality” (p. 987).

Rocha and Pinheiro defined organizational spirituality as possessing certain features, such as spiritual values and practices. Pawar (2017) assisted in simplifying this phenomenon by asserting that meaning in work and community at work dimensions are the main dimensions of workplace spirituality. Generally, people naturally seek meaningfulness, and workplaces are one such place. Employees usually feel a sense of satisfaction when the work performed is meaningful. Meskelis and Whittington (2018) opined that people want to nourish their inner life through work and to have their inner life inform their work.

In summary, Fry (2003) captured the key tenets of spirituality by stating that it reflects the presence of a relationship with a higher power or being that affects how one operates in the world. Spirituality goes beyond the construct of religion. The latter emphasizes the presence of a God, but the former only references a higher power and mostly focuses on the qualities of the human Spirit. Fry highlighted that a religious

workplace might lead to segregation in the organization due to diversity. On the other hand, spirituality is unifying as almost everyone has a spirit and believes in connecting to a higher level of power.

Giacalone and Jurkiewicz (2010) stated that the lack of a clear definition of organizational spirituality is not a result of a lack of effort. Table 1 shows some of the various definitions presented by Giacalone and Jurkiewicz.

Table 1

Definitions of Spirituality

Author cited by Giacalone & Jurkiewicz (2010)	Definition
Emmons (2000)	The personal expression of ultimate.
Armstrong (1995)	The presence of a relationship with a higher power affects how one operates in the world.
Elkins et al. (1988)	A way of being and experiencing that comes about through an awareness of transcendent dimension, and certain identifiable values characterize that regarding self, life, and whatever one considers being the ultimate.
McKnight (1984)	The animating force inspires one toward purposes beyond one's self, giving one's life meaning and direction.
Emblen (1992)	A personal life principle that animates a transcendent quality of relationship with God.

Generally, employees seek fulfillment at work. According to Miller (2007), the Hebrew Scriptures interpret the Hebrew word "avodah" as "work and worship." Miller stated that the Faith At Work (FAW) movement expresses the desire to have an integrated life of work and worship where both are not mutually exclusive at the workplace. Work can both become a place of honoring God and, at the same time, fulfilling contractual services. Meskelis and Whittington (2018) stated that employees who combine work and worship have high levels of work meaningfulness. These employees see work beyond the construct of a job of just meeting their financial needs; they see work from an emotional standpoint.

The biblical perspectives are also useful in explaining workplace spirituality. Jesus Christ stated the first and greatest commandment as the act of loving God completely, with the heart, soul, and mind (Matt. 22:37). The second most important is the love of our neighbors as ourselves (Matt. 22:39). The Scriptures in 1 John 4:20 described the linkage between the first and second commandments. It says that the love of God is justifiable only if you have shown love for the people you see regularly.

An individual without love for the people close by would find it difficult to love God. Stevens (1999) presented a piece of solid advice and argued that the biblical doctrine emphasizes that the “whole of our lives finds meaning in relation to the sweet summons of a good God” (p. 72). It implies that we should always circle back to the primary reason we live: to worship God.

The people in our lives are there for a reason. Our work activities involve interacting with colleagues, whether senior or subordinates. Our work interactions need to be an art of worship to show love through quality and excellent service at the workplace. An adage says people do not care how much you know; they want to know how much you care. The act of demonstrating love at the workplace could bring meaningfulness. Meskelis and Whittington (2018) stated a positive relationship between an individual’s spirituality and the meaningfulness of their work. It implies that an employee with a deep sense of worship would most likely express this attitude at work and thus achieve meaningfulness.

Giacalone and Jurkiewicz (2010) asserted that organizational leaders seek spiritual solutions to address social and business changes. These rapid changes in the global world necessitate researchers to start exploring how spirituality helps and overcomes these challenges.

Farmer et al. (2019) researched workplace spirituality in the public sector in the US, reviewing the water and wastewater agencies. They highlighted the need for this research due to the shortage of studies on workplace spirituality in the public sector. Farmer et al. utilized the Delphi technique in obtaining evidence from executive-level managers. The results showed the benefits of workplace spirituality, including a higher sense of purpose in the employees. It results in the employees going beyond compliance requirements to collaborate with peers and the community. Farmer et al. identified some challenges to workplace spirituality, especially leadership support. Leaders must be on board with workplace spirituality to work in an organization.

In a separate study, Chawla (2014) researched if workplace spirituality helps reduce deviant organizational behaviors. Chawla identified the organizational problem of some salespersons in fudging expense reports and missing work to attend to unofficial personal errands. Chawla presented the use of Jurkiewicz and Giacalone’s value framework of workplace spirituality. These values are 10 in number and comprise - “benevolence, generativity, humanism, integrity, justice, mutuality, receptivity, respect, responsibility and trust” (Chawla, 2014, p. 199). The research concluded that workplace spirituality helped reduce incidences of deviant organizational behavior.

A proper understanding of spirituality entails highlighting how the concept is measured. Two perspectives are shared. The first is the scale developed by Kolodinsky and colleagues in 2008. The second frame is the scale developed by Liu and Robertson in 2011.

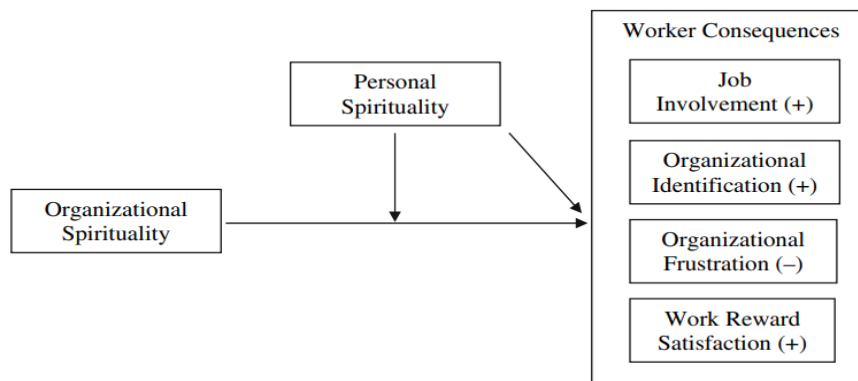
Kolodinsky et al. (2008)

Kolodinsky et al. (2008) developed a scale measuring spirituality in the workplace. Their theory concluded that organizational spirituality correlates positively to job involvement, identification, and work rewards satisfaction and negatively to organizational frustration. Personal spirituality positively correlates to intrinsic, extrinsic,

and total work reward satisfaction. They stated that the interaction of personal spirituality and organizational spirituality relates to total work rewards satisfaction.

Figure 1

Exploratory Workplace Spirituality Relationships – Kolodinsky et al. (2008)



Adapted from Liu and Robertson (2011) Spirituality in the workplace: Theory and measurement. Journal of Management Inquiry, 20(1), 35-50.

Liu and Robertson (2011) proposed a different theoretical conceptualization of spirituality. They posit that three independent but correlated factors measure the construct of spirituality. These factors are “interconnection with a higher power, interconnection with human beings, and interconnection with nature and all living things” (Liu & Robertson, 2011, p. 42). Table 2 shows the construct and the indicators.

Table 2

Measurement of Spirituality – Liu and Robertson (2011)

Construct/Factor	Indicators/Survey questions
Interconnection with a higher power	1. I believe there is a larger meaning to life 2. There is a power greater than myself 3. I believe that death is a doorway to another plane of existence 4. There is an order to the universe that transcends human thinking 5. I feel that I have a calling to fulfill in life 6. There is a higher plane of consciousness or spirituality that binds all people
Interconnection with human beings	1. It is important for me to give something back to my community 2. I am concerned about those who will come after me in life

	<ol style="list-style-type: none"> Life is most worthwhile when it is lived in service to an important cause Humans are mutually responsible to and for one another I am easily and deeply touched when I see human misery and suffering
Interconnection with nature and all living things	<ol style="list-style-type: none"> I sometimes feel so connected to nature that everything seems to be part of one living organism I have had moments of great joy in which I suddenly had a clear, deep feeling of oneness with all that exists All life is interconnected I believe that on some level my life is intimately tied to all of humankind I love the blooming of flowers in the spring as much as seeing an old friend again

Narrative Analysis of 1 Corinthians 12-14

According to Osborne (2006), narrative criticism recognizes that meaning sits in the text as a complete whole rather than in isolated blocks. Osborne asserted that narrative analysis aims to understand the “meaning of the historical-theological text in biblical narrative, not to reconstruct the original event” (p. 7). Henson et al. (2020) also argued that narrative analysis helps support a theological truth, and missing this truth may lead to losing out completely on the story’s message in our interpretation. A narrative criticism approach entails a deep reading of the texts and consideration of the key features of the plot, characters, point of view, dialogue, narrative time, and settings (Henson et al., 2020; Osborne, 2006). These elements help establish the true meaning and bring this story to life (Osborne, 2006).

The genre of the text of Corinthians is an epistle or letter. According to Osborne (2006), the epistle is the most basic of the various categories of genres (law, history, poetry, prophecy, and Gospel). The focus of this paper is to unpack the critical elements of narrative analysis. The first is the understanding of the narrator and implied author, the latter being who the narrator presented through the story. The second major component is the story itself. The significance of the story or point of view constitutes a major consideration. The plot, characters, settings, and conclusion are critical. The structure of this paper is to follow a defined sequence in Table 3.

Table 3

Structure of Narrative Analysis adopted in this study of 1 Corinthians 12-14

	Themes	Sub-themes
1	Narrator and implied author	Narrator and implied author
2	Setting	Historical background of Corinth Paul at Corinth

3	Story	Characters Narrative Significance of story
4	Plot	Plot
5	Implicit commentary	Implicit commentary

Narrator and Implied Author

Osborne (2006) stated that readers only see the author in a text, only to the extent revealed by the author. It implies that there are situations where the narrator may differ from the implied author. In this example of Corinthians, the narrator and implied author are the same as presented. The Book of Corinthians is one of the thirteen books ascribed to the Apostle Paul in the New Testament (Heitzig, 2017). Apostle Paul was a Pharisee and a Jew from the tribe of Benjamin who had a stint in persecuting the early church before being converted to Christianity (Heitzig, 2017). Paul addressed the book of Corinthians to the Christian church in Corinth, where Paul had previously spent some missionary time (Elsdon et al., 2021; Heitzig, 2017).

Historical background of Corinth

The earliest history of Corinth is the story that the Roman army, led by Lucius Mummius, destroyed this ancient Greek city in 146 BC for refusing to submit to the authority of Rome (deSilva, 2018; Elsdon et al., 2021; Heitzig, 2017; Ng, 2012; Prior, 2020). It led to its citizens being killed or sold into slavery (Prior, 2020). Corinth lay in ruins for a very long time until Julius Caesar rebuilt it in 44 BC as a Roman colony (deSilva, 2018; Elsdon et al., 2021; Heitzig, 2017; Ng, 2012; Prior, 2020). Some authors described the decision to rebuild the city of Corinth as related to the fact that Corinth had a strategic commercial location (Elsdon et al., 2021; Heitzig, 2017).

Heitzig (2017) asserted that the name Corinth meant “ornament” and ascribed this more to its commercial value than physical beauty. The city of Corinth lay on the isthmus, which connected the Peloponnesian peninsula to mainland Greece and thus became a center of trade (deSilva, 2018; Heitzig, 2017; Ng, 2012). Corinth also controlled the sea travel between Italy and Asia (Ng, 2012). Prior (2020) asserted that sea sailors preferred to use the two seaports close to Corinth, Lechaëum, and Cenchreae, instead of the dangerous waters of Cape Malae. Due to the strategic importance of Corinth as a trade corridor, it attracted many travelers from different parts of the world – philosophers, orators, poets, and political leaders – thus with a heterogeneous population (Ng, 2012). The Isthmian Games held in Corinth were extremely popular and were only second to the Olympic Games (Ng, 2012; Prior, 2020).

Suffice it to say that Corinth was a thriving economy due to its strong trade influence, and the city attracted other nationalities (deSilva, 2018; Ng, 2012). The wealth generated made the city to be prosperous and known. With wealth comes other vices. Heitzig (2017) stated that Corinth was awash with moral depravity. A phrase, *korinthiazesthai*, used to refer to Corinthians, indicated an immoral character: drunk, a prostitute, a pimp, or a blend of the three (Elsdon et al., 2021; Heitzig, 2017; Prior, 2020). Corinth had a large temple (Aphrodite) where over 1,000 prostitutes plied their

trade in the streets, and many deities, pagans, and entertainment centers filled the city (Elsdon et al., 2021; Prior, 2020).

Paul at Corinth

On the back of the narrative of the city of Corinth being filled with debauchery, it was not out of place for Apostle Paul to describe his arrival in Corinth as filled with fear and much trembling (Prior, 2020). The vices in the land and the level of disunity indicated Corinth would be a tough crack for Apostle Paul. Little wonder Paul stayed for eighteen months, the longest he stayed in any city except Ephesus (Heitzig, 2017; Prior, 2020).

Paul arrived in the city of Corinth in 50 AD (Prior, 2020). Elsdon et al. (2021) stated that the city was predominantly Gentile (non-Jewish). The records showed that the Apostle worked as a tentmaker during the week and preached at the temple on Sabbath (Heitzig, 2017; Prior, 2020). Subsequently, Silas and Timothy brought love gifts from churches in Macedonia and Philippi, allowing Paul to concentrate more on teachings (Prior, 2020). Apostle Paul also met Aquila and Priscilla, fellow Jews, and this further encouraged Paul to do ministry work in Corinth (Prior, 2020).

In summary, Paul arrived in Corinth because of his previous not-so-good experience in Athens. The Apostle spent extensive time preaching the Gospel, building the church, creating unity, and extending frontiers. Heitzig (2017) asserted that Paul “ministered boldly to a church torn by divisions, sexual immorality, divorce, and a host of doctrinal issues” (p. 386). After eighteen months, it was time to depart from this city after God made His power perfect in Paul’s weaknesses (2 Cor.12:7-10).

Characters

Osborne (2006) asserted that the presence of real people in a story makes it more relatable; otherwise, it is fictional. The characters in 1 Corinthians 12 are broadly the narrator (Paul) and the church members in Corinthians. Elsdon et al. (2021) pointed out that the church members in Corinthians are largely Gentiles (non-Jewish). Elsdon et al. stated that they struggled with the fundamental principles of the Gospel, showed signs of behavioral flaws, and engaged in quarrels and rivalry. In other words, they were immature Christians, and Apostle Paul needed to send a letter to explain or clarify some of their questions.

Narrative

Osborne (2006) described narrative as “the order of the events within the story and the way they are related to one another” (p. 206). It is important to highlight the background that led to the Corinthian letter, particularly in Chapter 12. Apostle Paul had an 18- month-stint in Corinth to spread the Gospel based on the account of Luke in Acts 18 (Prior, 2020). The destination of Paul before coming to Corinth was Athens, where the author experienced physical exhaustion (Prior, 2020). Paul also had anxiety about Corinth due to its view as a city of love. Paul had extensive interaction with the Corinthians by being a tentmaker during the day and a preacher in the evening and on

weekends (Heitzig, 2017). According to Prior (2020), Paul had a memorable experience in Corinth after 18 months of effective ministry. He particularly remembered the church for helping him deal with depression from the author's experience in Athens.

Based on customary practice, Apostle Paul penned a letter to the church in Corinthians after feedback of strange teachings dividing the church (Prior, 2020). Heitzig (2017) stated that Paul wrote the letters to Corinthians around AD 55-56. Elsdon et al. (2021) presented that two letters of Paul commanded more attention than others. These are the letters to the Romans and Corinthians. Elsdon et al. stated that the letter to the Romans was largely contently theological. The First Corinthians was more on practical Christian living. It delved into the subjects of disunity in the church, spiritual immaturity, sexual impurity, marital infidelity, and imbalance in the community.

The chapter of 1 Corinthians 12 is a core part of the Book of Corinthians. Prior (2020) stated that this chapter focuses on the church as the body of Jesus. Brock (2011) described this chapter as the famous body-life chapter. Baker (1974) tagged it as the book of spiritual gifts. The chapter started with a phrase statement of "and now concerning." The phrase is common in the Book of Corinthians and indicates that it is the typical way Paul responds to specific questions from the congregation (Baker, 1974; Bartling, 1969). Bartling (1969) asserted that church members wrote Paul letters seeking clarification, and Paul responded to these questions using the phrase "and now concerning." This chapter's major focus is responding to the questions concerning spiritual gifts (Chapter 12). Chapter 13 focused on which of the two gifts of speaking in tongues and prophecy is better. According to Baker, the church wanted to know if these spiritual gifts were manifestations of the Holy Spirit.

According to Baker (1974), Apostle Paul utilized the opening part of Chapter 12 to distinguish between genuine and false inspiration. Baker asserted that genuine inspiration connects to the confession of Jesus as Lord. In other words, any spirit or spiritual gifts not linked with the primary source (Jesus Christ) are fake and do not deserve attention (Baker, 1974; Prior, 2020). Elsdon et al. (2021) stated that the introductory part of Chapter 12 is a reminder that Jesus Christ is Lord. Elsdon et al. asserted that there might be different spiritual gifts (in verses 8-10), but only one giver is the Holy Spirit (verse 11). Prior (2020) stated that this chapter reflected God's sovereignty through four different verbs. In verse 11, the phrase "God 'apportioned/assigned/allotted'" was utilized. Verses 18 and 24 showed that "God arranged." Verse 28 highlighted that "God appointed." It depicts that God is in control from beginning to end.

The second part of the story in Chapter 12 references the church as the body of Christ, a unifying and all-inclusive concept (Baker, 1974; Elsdon et al., 2021). Using the example of a body (verses 12-30), Paul narrated that every part is important (Baker, 1974). Prior (2020) asserted that "no person, no gift, is a replica of another" (p. 180). Prior also highlighted that each member is "unique, distinctive, irreplaceable, and unrepeatable" (p. 199). Elsdon et al. (2021) ascribed the main message in this second part of the chapter as a rallying call for unity and purpose. Elsdon et al. narrated that Paul believed in the interdependence of the church members and not neglecting any member. It aligns with the fundamental theology of the cross, where Christ identified with the spiritually weak and poor (Elsdon et al., 2021). The wordings in verse 26 speak

volumes – “ and if one member suffers, all the members suffer with it; or if one member is honored, all the members rejoice with it.” (New King James Version - NKJV).

Chapter 13 shifted focus to the supreme concept of love. In fact, Bartling (1969) asserted that Chapter 12 could not stand without Chapter 13. Paul emphasized the need for love as the true priority for Christians (Baker, 1974; Elsdon et al., 2021). Baker (1974) stated that God’s gifts to Christians vary, but love is a common denominator because it is a requirement for everyone. Christians need to focus on Christ’s type of love as a model by expressing our love in sacrificial and practical ways to others, just like the example of Christ (Elsdon et al., 2021). Paul highlighted three essential qualities of Christian life: faith, hope, and love. Elsdon et al. (2021) asserted that “faith and hope are the essential human responses to God’s love for us while love is a participation in the divine life” (p. 24). Therefore, love is the central compass for everything in the Christian life

Chapter 14 answered the question of which gift is superior between speaking in tongues and prophecy. Apostle Paul responded by laying the right order and foundation. The chapter took off from where it left in Chapter 13 by asserting that love must be the priority (verse 1) before spiritual gifts. Elsdon et al. (2021) argued that love is the central measure of a Christian’s spirituality. Apostle Paul stated that prophecy and speaking in tongues are relevant in Christians’ lives but prioritize prophecy because it edifies those present (Baker, 1974). Prophecy is superior to speaking in tongues because a gift’s purpose is to impact others’ lives rather than the person who has the gift.

Significance of Story

According to Elsdon et al. (2021), this story’s major point of view cuts across four major points. The central message is that genuine spirituality is attached to the Holy Spirit. Another key message is that Jesus is Lord, which is the core of the Gospel. Thirdly, diversity is important, and its power rest on inclusion and not segregation. Elsdon et al. admonished that the church should be like Jesus to care for every member. Lastly, Christians should love like Christ. Love is a fruit of the Spirit and is the bedrock for demonstrating spiritual gifts. Brock (2011) added that 1 Corinthians 12 had become a core text “anchoring an emerging consensus about the theological definition of inclusion” (p. 352).

Plot

Osborne (2006) asserted that the basic feature of a plot is conflict. The major conflict in 1 Corinthians 12-14 is the genuineness and ranking of spiritual gifts. The church in Corinthians had members with different spiritual gifts, and they sought clarification of whether it was real or fake and to what extent is one better than the other. The plot reveals itself in the various elements of the background settings, narratives, and characters.

Implicit Commentary

Osborne (2006) defined implicit commentary as “the rhetorical techniques whereby the author tells his story” (p. 210). Osborne provided examples of techniques such as utilizing “irony, comedy, symbolism and other literary devices” (p. 210). In 1 Corinthians 12-14, Apostle Paul utilized some symbolism, such as the body, to demonstrate a diversity of gifts, all functioning to complement each other. It explains why Brock (2011) described this pericope as the “body life” chapter (p. 352). Paul leveraged the reader’s understanding of the body parts in presenting the teachings on spiritual gifts. Repetition is one of the literary devices adopted by authors. Apostle Paul had repetitive references to the Spirit, members, and body. It was due to the need to emphasize these key phenomena.

Application to Organizational Spirituality

From the in-depth analysis of 1 Corinthians 12-14, some salient connotations apply to organizational spirituality. This section uses the various themes in the literature review to explain 1 Corinthians 12-14.

Importance of Vertical Spirituality

A key repetitive word or phrase in 1 Corinthians 12-14 is “Spirit” and “Holy Spirit.” Apostle Paul admonished the Christians in Corinthians to identify with true inspiration as this distinguishes fake and real Christians. It connects with organizational spirituality as it lays the foundation for vertical spirituality. Williamson (2019) defined vertical spirituality as the relationship with a supreme being. The understanding that life is beyond the physical realities and belief in the transcendence of life. Vertical spirituality focuses on the quality of the relationship with this Supreme Being. Elsdon et al. (2021) affirmed that spirituality is always attached to the Holy Spirit.

Organizational members need to imbibe the importance of believing in supreme power. Liu and Roberston (2011) identified some measurements for interconnection with a higher power. It includes questions such as whether the person believes there is a larger meaning to life, that death is a doorway to another plane of existence, if there is an order to the universe that transcends human thinking, if the person has a calling to fulfill in life, and if there is a higher plane of consciousness or spirituality that binds all people.

An organization needs to review its existing policies around work practices that impact spirituality. An organization is a product of its policies and practices. The Human Resources team should review to assess which policies promote spirituality and hinder it. There should be a concrete plan to update or revise the latter to ensure that the organizational practices promote spirituality.

The Uniqueness of the Organization and its Members

The central message of this body life chapter is the uniqueness of members, the same way the different parts of the body meet critical functions (Brock, 2011). According to Elsdon et al. (2021), Apostle Paul leveraged the use of metaphor (body parts) to highlight the importance of every member of the church (organization). There is a

defined purpose for the head, hand, eyes, nose, leg, and other parts. By extension, it implies that every member has a purpose in life. Organizational leaders should recognize this fact in charting a vision for themselves and leverage the distinctive skills of all organizational members.

A critical step for an organization toward improving spirituality is to review its purpose and mission statement (James, 2021). This statement is the first thing an internal or external party identifies about the organization. It should connect with the soul of the employees at every level and inspire them to higher-level needs. The organization's leadership should source inputs from every part of the organization before finalizing this project. The purpose statement is not meant for the board or senior management team alone. It should resonate with mid and lower-level teams. Fry (2003), the founder of spiritual leadership, appropriately captured this thought in the best possible way – organizations should create a vision where organizational members experience a sense of calling in that their life has meaning and makes a difference. Employees want to feel that Spirit of calling. They want to know that their lives are meaningful, not just ticking the box to deliver their assigned tasks.

Training is also a relevant step toward fostering organizational spirituality. In the same way, Apostle Paul wrote a letter to the church to admonish and point them in the right direction. Organizational leaders should also institute training programs for members to help groom the firm's spirituality construct (James, 2021).

Importance of Horizontal Spirituality

An extension of this pericope's "body" interpretation is the perspective that organizational members need each other. Apostle Paul stated in I Corinthians 5:25-26 that – "there should be no schism in the body, but that the members should have the same care for one another, and if one member suffers, all the members suffer with it; or if one member is honored, all the members rejoice with it" (NKJV). It reflects the principles of horizontal spirituality. Williamson (2019) described horizontal spirituality as a worldly form of transcendence but implied relationships among members.

Organizational members must emphasize the importance of developing quality relationships with other organization members. Liu and Roberston (2011) identified some measurements for interconnection with human beings. It includes questions such as whether the person believes it is important to give something back to the community, if the person is concerned about the next generation, if life is most worthwhile when it is lived in service to an important cause if humans are mutually responsible to and for one another and if the person is easily and deeply touched when others are in misery and suffering.

The presence of favorable workplace spirituality policies alone will not improve spirituality. The next step is to ensure that the culture and climate in the organization encourage employees to toe this line. Research has shown that an unsupportive organizational culture is the primary reason employees do not embrace spirituality (Fry, 2003). The tone at the top should support allowing employees to embrace spirituality. Employees who value spirituality should not face negative career consequences. Organizations should eliminate culture that hinders spirituality. Another improvement is to get the buy-in of the supervisors. Many organizations' experiences have shown that

supervisors' attitudes may make or mar the progress recorded in spirituality. Employees use these policies when they know they have their supervisors' buy-in. Therefore, there should be training programs on this subject and incentives for supervisors to comply. Ultimately, the positive encouragement of supervisors ranks higher than just the presence of formal policies supporting spirituality.

Love as the Connector

Apostle Paul, highlighted that spiritual gifts are good. Perhaps this is the equivalent of technical competencies in the formal world. Beyond these spiritual gifts, Apostle Paul identified love as the foundation, without which the gifts become useless (1 Corinthians 13:1-3). A major way of fostering organizational spirituality is demonstrating love across the organization. Apostle Paul hinted in 1 Corinthians 13:8 that love never fails.

According to Fry (2003), leaders must establish a culture based on altruistic love. Fry highlighted the qualities or broad principles supporting altruistic love – forgiveness, kindness, integrity, empathy, honesty, patience, courage, trust, and humility. Fry mentioned that the outcome of altruistic love is joy, peace, and serenity. These attributes ultimately increase organizational commitment and productivity (Fry, 2003). Altruistic love operates in two ways. It is given from the organization to the followers. It is also received from the followers, eliminating fears that produce worry, anger, jealousy, selfishness, failure, and guilt (Fry, 2003). Altruistic love provides a platform for a sense of membership.

For the Common Good

Another lesson to draw from 1 Corinthians 12-14 is the understanding not to neglect the weak and vulnerable. Apostle Paul states in 1 Corinthians 12:23-24– “and those members of the body which we think to be less honorable, on these we bestow greater honor; and our unpresentable parts have greater modesty, but our presentable parts have no need. But God composed the body, having given greater honor to that part which lacks it” (NKJV).

Organizational members need to understand that work exists within a larger organization. The world is turning into a global village, and the ability to influence our world is becoming critical as a basis for sustainability. James (2021) asserted that the purpose of an organization is not just for its members but also the betterment of society. Liu and Roberston (2011) identified some measurements for interconnection with nature and all living things. It includes questions such as whether the person believes it is important to give something back to the community, if the person feels so connected to nature that everything seems to be part of one living organism, if life is interconnected, and if the person believes that life is intimately tied to all of humankind.

Conclusion

Many organizations are looking for ways to add meaning to their employees' work, and organizational spirituality offers a valid proposition (Giacalone & Jurkiewicz,

2010). Organizational spirituality improves well-being, provides a sense of belonging, and establishes a purpose for employees (Karakas, 2010). After a detailed narrative analysis of 1 Corinthians 12-14, the recommendation of this paper includes the need to leverage all components of spirituality – vertical and horizontal – to foster workplace spirituality. Every member of an organization is important, just as each body part is relevant. Diversity is important, and its power rests on inclusion and not segregation. Each constituent part has a purpose and meaning. Organizational members should love like Christ. Apostle Paul identified love as a fruit of the Spirit and the bedrock for demonstrating spiritual gifts. Leaders must revisit the vision and mission, assess whether they are compelling, and create an aligned purpose for their members. Various tools, such as pieces of training, the same way Paul wrote to educate the Corinthians, are relevant and required in improving organizational spirituality.

For future research purposes, an additional contribution to the body of knowledge is the application of another pericope to organizational spirituality. New themes or actions may emerge from other biblical references. There may be an opportunity also to utilize another type of exegetical analysis in interpreting 1 Corinthians 12-14. Many organizations must improve their members' well-being and sense of belonging, and utilizing spirituality may become a game-changer.

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