THE ROLE OF BIBLICAL VALUES IN THE DEVELOPMENT OF THE MISSION AND VISION OF ETHICAL ORGANIZATIONS: AN EXAMINATION OF THE EPISTLE OF TITUS

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The author utilizes the values identified in Paul's Epistle to Titus as a model for the development of organizational ethics: faith, integrity, authenticity, service, piety, love, justice, fortitude, temperance, and prudence. Interweaving Biblical and organizational sources, the author examines how each core value can help to shape the culture, policies, and decision-making of organizations. The author argues that reflecting on Biblical values provides leaders the ability to review the alignment of organizational values and current practices.

I. INTRODUCTION

This article examines the role of Biblical values in the development of an ethical organizational mission and vision. With corporate, religious, and political corruption evident throughout the world, there is a need for further examination of the development of ethical organizations. In an increasingly troubled global society, the need for ethical leadership, followership, and organizations is littered throughout the literature. According to Lyman and Adler (2011), there is a call for trustworthy leadership—from theorists and practitioners—the success of trustworthy leaders is due to the fact that "they understand the complexity of bringing together a group of human beings to pursue extraordinary accomplishments. They are masters at guiding, directing, encouraging, and challenging people to contribute their best, in part because they ask the same of themselves" (p. 6). In complex times, followers are often unsure of their organization's future: relying upon leaders who create and communicate shared and understood ethics, principles, and values (Millar, Delves, & Harris, 2010). "The organization as a

collective is responsible for not diminishing the moral capacity of the individual as well as creating consensus on what is, and what is not considered ethical" (Algera & Lips-Wiersma, 2011, p. 127). Day (2001) described this process as building both human and social capital in organizations through leadership development.

Central to the development of an organizational culture that promotes shared ethics and values is organizational vision and mission. Schein, Hester and Gray (2016) suggest: "Vision provides an intuitive way to summarize and communicate moral psychology" (p. 231). Though the authors wrote of vision as a biological imperative, from an organizational perspective, vision is a mental picture of a desirable and possible future state of an organization (Carlson & Perrewe, 1995). Further, institutionalized organizational ethics is fostered through leaders who express their own ethics through their vision and influence organizational mission (Carlson & Perrewe, 1995). Leaders are responsible for creating an organizational climate that establishes and promotes ethics (Grojean et al., 2004). House and Shamir (1993) pose that leader role modeling serves as a mechanism to convey the values associated with the vision and mission of the organization. A leader's visible behavior gives power to his or her vision (Tucker, Stone, Russell, & Franz, 2000).

A leader's authentic behavior comes from the development of a core moral self: the inner workings of leadership development influence external behavior and relationships (Avolio, Gardner, & Walumbwa, 2005; Hannah et al., 2005). Values-based leadership theories all recognize the role of spirituality in the development of values, character, morality, and behavior (Bass, 2008; Fry, 2003; Kanungo & Mendonca, 1996; Patterson, 2002). Scalise (2007) asserts that individuals are motivated by internally based values that are developed through spirituality. Further, an individual's values serve as standards by which actions are guided and relationships are formed (Patterson, 2002; Self, 2009). Fenton and Inglis (2007) found that values define and guide organizational leadership practices. The study of spirituality is inherently interdisciplinary: drawing on the disciplines of theology, religious studies, philosophy, literary sciences, history, anthropology, psychology, sociology, education, management studies, medicine, and natural sciences (Kourie, 2011). According to Escobar (2011), the role of spirituality in the development of values and behavior must be considered contextually and holistically: "Scriptures, postmodernity, the community, ethics, and justice are interdependent and demands no less" (p. 70). Further, religion and spirituality offer much as it relates to the mutual causality of a leader's values and belief systems and their organizational practices and policies (Dent et al., 2005).

It is through faith in God and their understanding of the biblical principles, that Christian leaders build and articulate their vision. Black (1998) argues: "The clear mandate of Scripture is to consider our business plans and actions in light of God's instructions" (p. 133). There are questions that remain however; specifically, what are the challenges to and best practices of Christians who seek to bring their faith to work (Rundle, 2012). The objective of this article is to specifically examine Paul's use of virtue ethics in the Epistle of Titus as a model for how leader values influence the vision and mission of ethical organizations. The qualifications of elders in Titus 1:5-16 serve as a character description of leaders rather than a job description: as "guardians of the ethic of the community", church leaders were to be morally irreproachable (Witherington, 2006, p. 106). Paul's letter to Titus was an "ethical exhortation" designed

to guide the entire community of faith (Oden, 1989; Quinn, 1990, p. 9).

II. PAUL'S EPISTLE TO TITUS

Paul had a clear *vision* for the Church under his charge as addressed in his salutation to Titus: "Paul, a servant of God and an apostle of Jesus Christ, for the sake of the faith of God's elect and their knowledge of the truth, which accords with godliness, in hope of eternal life, which God, who never lies, promised before the ages began" (Tit. 1:1-2, ESV). Further, he gave his son in the faith, Titus, an equally as clear *mission*: "This is why I left you in Crete, so that you might put what remained into order, and appoint elders in every town as I directed you" (Tit. 1:5). One of the main concerns of Paul's letter to Titus was the ethic of the Christian community (Fee, 2011). Titus served as a "crisis intervention specialist" sent to bring order to a deteriorating situation (Witherington, 2006, p. 90). The letter to Titus exhibits how values and ethics in an organizational context can motivate behaviors, provide direction, define standards that judge and justify actions, and guide leaders on how to organize and develop people (Bolser, 2012).

Paul reconfigures and expands Hellenistic virtues such that the ethics of Christian leaders were transformed within the light of their roles as stewards of God (Witherington, 2006; Tit. 1:7). Christian ethics and values are reconfigured through the inner transformation of believers by the washing of the Holy Spirit (Knight, 1992; Oden, 1989; Towner, 2006; Tit. 3:4-7). "The saving work of God and ethics is clear. Paul expects that knowledge of the theological realities will motivate Christians to do good works" (Witherington, 2006, p. 162). Paul co-opted various Hellenistic symbols and virtues to express the values produced through the new life in the Spirit (Towner, 2006). Central to the message of Titus is the Greek concept of *paideia:* the formative process that not only concerns the individual but also becomes a function of the community (Jaeger, 1939). *Paideia* identifies the community as the source of all behavior and is the basis for the values that govern human life (Jaeger, 1939). Closely tied to paideia is the Greek notion of *arête*: that of moral excellence, honor, and reaching one's full capacity (Jaeger, 1939). Paul expressed a *paideia of grace* whereby the grace of God transforms the inner life (Tit. 3:4-5) such that inner values are revealed in re-shaped behaviors (Henson, 2015). Further, spiritual experiences in a community of faith can lead to moral discourse and ethical behavior (Bass, 2008).

Paul recontextualized and reconfigured Hellenistic virtues such that "the vice lists of Titus served minimum qualifications for leaders while the virtue lists raised the standard of character and conduct for the Christian community" (Henson, 2015, p. 156). The core values of ethics laid out in the virtue lists of Titus are: prudence (wisdom), temperance (self-control), fortitude (courage and steadfastness), justice, piety (devotion), love, service, authenticity, integrity, and faith (Tit. 1:6-9). These core virtues of ethics are contextually understood as follows:

(a). *Prudence:* The exercise of good moral judgment and right thinking that comes through maturity, age, and life-long development.

(b). *Temperance:* The inner strength that enables an individual to control his or her desires, will, and behavior.

(c). *Fortitude:* The courage, steadfastness, and perseverance that characterizes the life of one who lives in the hope of the appearance of Jesus Christ.

(d). *Justice:* A sense of rightness and fairness that leads an individual to seek to do good and to behave equitably toward all people.

(e). *Love:* A spiritual and relational partnership with God and man that encompasses an affection for God's truth and for God's people and is expressed through hospitality, care, and engaging relationships.

(f). *Piety:* An inner attitude of conforming to what pleases God, spiritually and relationally, as expressed in one's devotion and faithfulness in the community of faith and in society.

(g). *Service:* A posture of submission, an attitude of humility, and an outward focus that seeks the betterment of the individual and the community through generous living.

(h). *Authenticity:* An alignment of character and behavior such that there is consistency in an individual's internal commitment, external conduct, and effective communication.

(i). *Integrity:* The internal quality of honesty, soundness, incorruptibility, and wholeness that leads one to firmly adhere to the one's core values.

(j). *Faith:* The submission to and trust in the redemptive work of God and the truth of the Gospel that guides and shapes the character and conduct of the believer (Henson, 2015).

These core virtues are character strengths that involve the acquisition and use of knowledge, accomplishing a goal in the face of opposition, interpersonal relationships, community building, self-control, and discovering a greater purpose and meaning for one's life (Hannah, Lester, & Vogelgesang, 2005). Ethical leaders seek to create a community of wholeness and goodness through the regulation of self, interpersonal relationships, and community and group dynamics, and creating and communicating a vision for the group (Henson, 2015). Value-centered leaders seek the spiritual and ethical well-being of organizational stakeholders through *vision* (Fry & Whittington, 2005). Kriger and Seng (2005) found that a leader's values can be founded upon religious values and beliefs, and, over time, these values are transferred to followers who internalize the behavior and the value becomes part of the organization's culture. The question then becomes: How do the core values of Christian leaders shape the *vision* and *mission* of ethical organizations?

III. HOW VALUES SHAPE ORGANIZATIONAL VISION AND MISSION

Creating and communicating for sustained change is an essential component developing organizational vision and mission. Paul outlined a clear plan implementing a new vision and mission for the Christian community in Crete: appointing qualified leaders, establishing effective communication, empowering followers, and creating necessary policies and procedures. The situation in Crete was an "unpromising situation" (Carson & Moo, 2005, p. 583). The change of culture necessary to bring about a positive ethical change in the community required Paul to establish a vision grounded in specific virtues as illustrated in the characteristics and behaviors church leaders (López, 2011). As *guardians of the ethic of the community*, the virtues of the leaders

served as the power-base from which they influenced the community and set up the structures of the church (Guenther & Heidebrect, 1999; Witherington, 2006).

Contemporary organizational leadership theory illustrates that a leader's values and convictions act as "guideposts for behavior and vision" that motivate followers (Sosik, 2005, p. 222). For a leader to articulate an inspiring vision, it is important to communicate values, not only in words, but also in action through "the level of ethics demonstrated" (Reave, 2005, p. 657). Further, individuals are more likely to "champion the ethical standards of the ethical CEO because they share similar values" (Ogunfowora, 2014, p. 542). When a leader is perceived as a role model, followers tend to identify with and internalize a leader's values, vision, and mission (Gebert, Heinitz & Buengeler, 2016; Shamir, House & Arthur, 1993). Roberts (2013) identified shared-values and behaviors as active connections that bind the members of human networks and make cooperative action possible (p. 54). Therefore, there is a relationship between the core virtues of a leader, the espoused values of an organizational, and the development of an ethical vision and mission.

The virtues and vice list of Titus 1 is rhetorically positioned at the beginning of Paul's ethical exhortation as a framework from which Titus was to model and communicate a vision and mission that would result in an ethical Christian community. Paul transcended the sacred and secular by identifying godly, reputable community leaders to simultaneously lead the Church and operate in the community. "A Christian vision of the marketplace sets God before self and that vision causes the leader to look at what they do as a means of influencing society to higher level of ethics" (Beckwith, 2016, p.22). The values of leaders, as expressed through their character, behavior and reputation, would set the tone for all believers under their care.

Faith

The Epistle of Titus specifically focused on the role of faith in the development of the community of faith (Gloer & Stepp, 2008). For Paul, faith serves as the bedrock from which ethical behavior, godliness, is developed: the heart response of faith coupled with the mental acquisition of truth develops "moral character" and leads to godly conduct (Fee, 2011, p. 201). Paul understood faith as being grounded in the "hope of eternal life" (Tit. 1:2). Paul qualified his description of faith and hope by calling for believers to be *sound* in faith and *steadfast* in hope (Tit. 2:2). Sound faith served to create and communicate a culture and expectation of godliness to be modeled through the community.

Fry (2003) intertwines faith with hope: faith "adds certainty to hope" (p. 713). Organizations, nor the individuals who comprise them, can never be fully trusted to behave ethically unless there exists faith in a greater purpose: discovering meaning and purpose with a "larger moral framework" (Linkletter & Maciarello, 2009, p. 336). "Hope and faith in an organization's vision intrinsically motivates followers to apply effort towards realizing the vision" (Helland & Winston, 2005, p. 48). It is faith grounded in hope that provides a sense of purpose and meaning for organizational stake holders.

"Faith is the assurance of things hoped for" (Heb. 11:1). Ethical organizations are founded upon a positive vision that creates a sense of hope, virtuousness, and meaningfulness (Verbos et al., 2007). This vision is founded upon a common set of

beliefs and shared values that guide the actions of those in the organization and creates, promotes, and fosters a culture of ethics (Arnold, Lampe, & Sutton, 2011).

Integrity

Though common in the Old Testament, *integrity* is a term that is unique to the Epistle of Titus. The Greek word for integrity literally translates as "without decay;" physically and morally (Collins, 2002, p. 344). Paul exhorted Titus, and by extension the whole Christian community, to be a model of integrity (Tit. 2:7). Integrity served to safeguard the community against condemnation and public shame (Tit. 2:8). Integrity is the alignment of the inner workings of *faith* and the outer workings of *ethics*. Vondey (2008) wrote, "The visible socioeconomic behavior among the Christians was a mirror of the integrity of their own faith" (p. 200).

While faith shapes shared beliefs, values and purpose, it is integrity that ensures congruence between the value system of the organization and an explicit set of espoused values from which the vision and mission of the organization is birthed. The core values of an organization serve as guiding principles that provide direction and focus for all operations (Rubino, 1998).

While faith provides meaning and purpose for the organization, it is integrity that "requires an organization to analyze, develop, communicate, and extend what it stands for, its corporate values" (Rubino, 1998, p. 24). Organizational integrity is a reflective process whereby an organization consciously discerns its core values and actively commits to them (Vargas_Hernández, de León-Arias, & Valdez-Zepeda, 2013). Therefore, organizational integrity requires intentionality, and this comes in the form of authenticity.

Authenticity

Authenticity is a commitment to one's identity and values (Avolio, Gardner, & Walumbwa, 2005). Authenticity requires self-awareness, relational transparency, balanced processing, and self-regulation (Walumbwa et al., 2008). These can be applied organizationally as well. Whereas faith and integrity provide the *awareness* necessary to understand an organization's purpose and values, it is the other components of authenticity that ensure that organizational values permeate every facet of organizational life. *Balanced processing* is an objective evaluation of policies and procedures: investigating their relationship to organizational values. *Relational transparency* involves effectively communicating values and their application to organizational polity to all organizational stakeholders. *Self-regulation* is expressed in the ethical decision-making processes and behaviors; assuring that all organizational operations are designed to ally with core values.

Authenticity seeks to align the vision, mission, policies, and procedures of an organization to its core values. Paul insisted that leaders be self-controlled, as models for the community (Tit. 1:8). Temperance is a central theme of the pastorals (Fee, 2011). Alexander (1914) wrote: "Let each be master of himself, knowing what he seeks, and seeking what he knows—that…is the first principle of ethics, the condition of all moral life" (p. 37). Self-control provides consistency between internal commitment and

external conduct: authenticity. So then, *faith* provides meaning and purpose, *integrity* discerns core values, and *authenticity* aligns core values with organization life.

Service

Authenticity is not only anchored in core values, but also requires that organizational leaders seek the spiritual and ethical well-being of organizational stakeholders through a vision that transcends self (Fry & Whittington, 2005). The choice to put the interests of others over that of self is exemplified through *service* (Patterson, 2003). From the beginning of the Epistle, Paul identified service as vital to the community: (1) he identified himself as a servant (Tit. 1:1); (2) he called for leaders to be stewards (Tit. 1:7); and (3) his exhortations about civic duty in Chapter 3 defined the church's duty in terms of service that sought the welfare of the city (Towner, 2006).

The vision and mission of an ethical organization seeks the betterment of all organizational stakeholders. According to Grojean, Resick, Dickson, and Smith (2004), organizational ethics requires a climate for service. Organizations must seek to optimize mutual benefits for all stakeholders: leaders, employees, stockholders, customers, and the communities in which the organization exists. Central to organizational ethics is the premise that "surely 'economic effects' are also social, and surely 'social effects' are also economic" (Harrison & Freeman, 1999, p. 483). Given this, organizations highly committed to ethics develop "ethics-oriented performance appraisals" that seek to balance stakeholder interests (p. 480).

Piety

Throughout the New Testament, Christian ethics is always framed around six Hellenistic virtues: prudence, temperance, fortitude, justice, love, and piety (Witherington, 2006). Nearly two millennia later, these six values remain as the framework for moral and ethical development: wisdom, temperance, courage, justice, humanity, and transcendence (Hannah et al.; 2005; Henson, 2015; Peterson & Seligman, 2004). Piety, or transcendence, is an inner devotion to God that is expressed through one's devotion to others and to society as a whole.

Paul wrote that leaders must "hold firm to the trustworthy word" (Tit. 1:9). This call for devotion to God and truth served as a means through which followers could rely upon the teachings of the Church. Likewise, it is through this devotion to God and core values (i.e. faith, integrity, authenticity) and commitment to others (service), that organizational leaders develop follower trust and confidence. The notion of piety, or transcendence, is essential to developing trust in ethical organizations. According to Fukuyama (1995), trust is the product of shared ethical norms, moral obligation, duty to community, reliability, and a sense of responsibility to others. Further, leader trust has been found to produce organizational commitment, job satisfaction, in-role behavior (performance), and extra-role behavior (citizenship; Yang & Mossholder, 2010). An organization's devotion to God, organizational values, and organizational stakeholders has a reciprocal effect whereby stakeholders become committed to the organization and its values. Given this, ethical organizations develop trust through demonstrating

commitment to their stated purpose, espoused values, and the individuals and communities that depend on them.

Love

At the core, organizations are human enterprises; guided by the continual interaction between policies procedures and human agency (Giddens, 1984). Foundational to the moral and ethical behavior of organizations is a climate of humanity: love, kindness, social intelligence and a sense of altruism that seeks the well-being of others (Hannah et al., 2005; Peterson & Seligman, 2004). In the Epistle of Titus, the concept of love is central to Paul's message. The virtues list begins with love: The overseer should be hospitable, a lover of strangers, and a lover of good (Tit. 1:8; Black & McClung, 2004; Collins, 2002). Further, this reflects "The earliest description of Christian life seems to have been simply 'faith and love' . . . summarizing, respectively, the believer's relationship to God and to one another" (Collins, 2002, p. 340).

Kousez and Posner (1992), in discussing ethics and leadership, state that leadership is "an affair of the heart" in which leaders love leading, love their organizations, and love the people in their organizations (p. 483). This is demonstrated through compassion, care, and support for organizational stakeholders (Kousez & Posner, 1992). Ethical leaders influence the ethical values of the organization through their behavior: they are "humble, concerned for the greater good, strive for fairness, take responsibility and show respect for each individual" (Mihelic, Lipicnik, & Tekavcic, 2010, p. 31). Through an organizational climate of love, care and support, leaders model the ethical behaviors to be internalized by organizational stakeholders. Therefore, the core value of love shapes ethical organizational vision by creating holistic culture whereby leaders seek to model ethical behavior through concern for follower well-being.

Justice

The development of an ethical climate not only requires a culture of love but also what are considered the four cardinal virtues of ethics: justice, fortitude, temperance, and prudence. Ethical leaders treat all people equitably and will seek to create community and fairness within the group. Justice is intimately connected with characteristics Paul identified as sober and just; or self-controlled and upright: "Justice is the habit whereby a man renders to each one his due by a constant and perpetual will" (Oktay, 2008, p. 93; Tit. 1:8). Paul sought to create a culture of not only individual soberness but also community justice. In the first chapter of Titus, Paul encouraged the behavioral temperance of leaders (Tit. 1:8) In the last chapter; however, he exhorted the Cretan Christian community to behave in ways that was profitable for everyone (Tit. 3:8) while providing a structure for accountability and due process (Tit. 3:10). Paul pointed to an internal sense of rightness and fairness that leads an individual, and the community at large, to seek to do good and to behave equitably toward all people; justice.

A climate of organizational justice and quality of working life are the foundation for building ethical, virtuous organizations (Rai, 2015). Ethical organizations are not developed only by the character and the intent of individuals. Rather, organizational

ethics requires a systems-approach whereby leaders at all levels of the organization ensure that policies and procedures conform to the "prevailing standards of ethics and morality" (Nowakowski & Conlon, 2005, p. 7). It is by creating systems guided by ethical standards that organizational leaders can guide their organizations toward ethical outcomes that ensue the equitable treatment of all organizational stakeholders.

Fortitude

While Paul elevated the ideals of love and justice, it is clear throughout the epistle that there was significant opposition: deceivers, false teaching, and division had infiltrated the Cretan church while the shadow of the Roman Empire loomed large over the region. Given this, the development of the community required leaders with fortitude. The Hellenistic virtue of fortitude corresponds to steadfast hope. For Paul, believers derived their courage and perseverant spirit from the hope of eternal life. In each of the three chapters of the Epistle Paul points to this hope. It is the reason: (a) Paul preached the Gospel (Tit. 1:2); (b) believers renounced worldliness in pursuit of godliness (Tit. 2:13); and (c) the community as whole was be devoted to good works (Tit. 3:7). For Paul, Christians could find the inner strength to overcome opposition by remaining focused on the eternal promises of God. His discussion demonstrated the practical reality of a previous testimony: "For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us" (Rom. 8:18).

Likewise, organizational conflict is inevitable, especially, as leaders seek to bring change. Developing a culture of ethics can be difficult as ethical policies and procedures may stand in conflict to the expectations of various stakeholders. Moral courage is taking a moral stand in the face of opposition, retaliation, and/or rejection (Pianalto, 2012). Creating a culture of ethics, therefore, requires that organizational leaders craft policies that provide a platform for moral courage at every level of the organization. Leaders who are guided by Biblical principles seek to develop organizational vision that is rooted in an eternal purpose. Therefore, just as is illustrated in the epistle of Titus, moral fortitude is grounded in eternal hope. Organizational vision and mission must create a sense of purpose, or faith, toward which all human activity is directed while factoring potential challenges into the strategic plan.

Temperance

Temperance is one of the central themes of the epistle of Titus (Fee, 2011). As discussed earlier, for Paul justice and temperance were closely related. Thomas, Earle, and Hiebert (1996) defined temperance as "the inner strength that enables him to control his bodily appetites and passions" (p. 205). Alexander (1914) wrote, "Let each be master of himself, knowing what he seeks, and seeking what he knows—that…is the first principle of ethics, the condition of all moral life" (p. 37). From an organizational perspective, individual ethics and organizational ethics are closely related as the ethics of individuals within the organization are usually closely aligned to and followed that of the organization itself (Pinto, Leana, & Pil, 2008).

Corruption, individually or corporately, can ultimately impede the purpose and vision of the organization; therefore, "organizational leaders…attempt to limit corruption suing the range of control means at their disposal" (Lange, 2008, p. 710). According to Algera and Lips-Wiersma (2011), organizations have a collective responsibility to create consensus on what is and what is not considered ethical. This consensus is informed by the faith of organizational stakeholders and must be integrated into the vision and mission.

Prudence

The last of the Hellenistic cardinal virtues found in the epistle of Titus is prudence; wisdom or maturity. Paul's emphasis on wisdom is present in both the content of the epistle and the Apostle's rhetoric. Titus was charged with the task of *setting in order* the community in Crete (Tit. 1:5). The root for this word is *orthós*; meaning to make straight. From this word, comes English words such as orthopedics, orthodoxy, and orthopraxy. The implication of this term is Paul's desire to develop a Christian community that was structured correctly, founded upon right doctrine, and behaved in a godly manner. Further, Paul called for the ordination of *elders* (Tit. 1:5; 2:1). The appointment of elders served to establish order (Jeon, 2012). From a rhetorical perspective, Paul demonstrated wise decision-making as the letter served as a concise, point-by-point argument. Titus' three chapters contain three statements regarding leadership (Ch. 1), discipleship (Ch. 2), and ethical behavior (Ch. 3); each of which are followed by reasoned support for its necessity. Thus, prudence was a desired characteristic of both leaders and their decision-making process.

In the context of Titus, prudence is the exercise of good moral judgment and right-thinking; associated with age, maturity, and life-experience (Henson, 2015). Past and present experiences influence leader behavior and leader-follower relationships and shape moral agency (Gardner, Avolio, & Walumbwa, 2005; Hannah, Lester, & Vogelgesang, 2005). Life experiences shape the values and ethical decision-making of leaders (Marsh, 2013). Prudence is conceptualized in organizations as evidence-based decision-making models: utilizing scientific knowledge, decision-making processes, and accurate data and information. Kovner (2014) asserts that evidence-based management requires assessing the accuracy, applicability, and actionability of information. Therefore, prudent vision and mission must be grounded in evidence-based decision-making and guides organizational policies and practices.

IV. CONCLUSION

Christian leaders are influenced and guided by their faith. The question for this article is how can Christian values, as found in Scripture, be applied organizationally: What impact can Biblical values have on the vision and mission of ethical organizations? The Pastoral Epistles characterize Christian leaders as stewards of God's Divine plan of redemption: "*The stewardship from God that is by faith. The aim of our charge is love that issues from a pure heart and a good conscience and a sincere faith*" (1 Tim. 1:4-5; Tit. 1:7). As stewards of God, we recognize that everything belongs to God and He has entrusted the Church with His creation, His purpose, and His

resources. Therefore, as His stewards, it is our responsibility to ensure that human activity is closely aligned to God's Divine purpose. The core values of the faith transcend every aspect of the Christian leader's life including, but not limited to, business and leadership dealings. Given this, just as Paul reconfigured Hellenistic values to frame Christian ethics, Christian leaders can utilize Biblical values to shape and influence organizational ethics. In the Pastorals, Paul structured values as standard by which all leaders could be judged. Likewise, these core values provide contemporary leaders with the reflective ability whereby they can review organizational vision, mission, and practices.

   Reflection is essential to ethical development; personal and organizational. Reviewing how current practices align to core values allows leaders to more accurately assess the overall direction of the organization. These reflective questions are both spiritual and practical and serve to guide organizational development:

- *Faith:* What is our purpose for existing as an organization?
- *Integrity:* What are our core values?
- *Authenticity:* Do the vision, mission, policies, and procedures of our organization align with our core values?
- *Service:* Do organizational practices reflect balance in the interests of all stakeholders?
- *Piety:* Do organizational practices reflect a deep commitment to our organization's purpose, values, and stakeholders?
- *Love:* Have we created a climate that encourages and maintains healthy relationships and partnerships within, and outside of, our organization?
- *Justice:* Do organizational practices ensure the equitable treatment of all organizational stakeholders?
- *Fortitude:* Does the long-term strategic plan factor potential challenges for the organization while expressing confidence in our vision and mission?
- *Temperance:* Does the strategic plan contain clear, measureable, and achievable goals while developing controls for individual and corporate accountability?
- *Prudence:* Is the organizational decision-making process supplemented by accurate, timely dissemination of information and research?

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