



REGENT UNIVERSITY SCHOOL OF BUSINESS & LEADERSHIP

Heart Formation: Flourishing Through Christ-Centered Leadership

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Abstract

Grounded in Issler's (2012) Christian character formation and Wreczycki's (2021) sustainable social value models, this research qualitatively analyzed six participants' responses to explore the perception of flourishing from the standpoint of the emotional, psychological, physical, and spiritual aspects of the human condition as a step toward the working definition of flourishing within the context of Christ-centered leadership. Four males and two females from three states participated representing the second through the fifth decades of life. Four participants identified as being affiliated with a Christian denomination and two served as unaffiliated to juxtapose the views. Based on three research questions inquiring about the agreement or disagreement with Issler's model and the role of self-awareness and emotional maturity and sovereignty to follow it, the perception of flourishing was probed and its operationalization within organizational contexts. Referencing the selected verses from the Scripture analyzed exegetically through Robbins' (1996) inner texture, Issler's model was applied to Christ to serve as a benchmark to compare perceptions of flourishing and their practical application within organizational contexts. Saldana (2009) *in vivo* coding method and Liamputtong and Ezzy's (2005) qualitative analysis method were used to derive themes and codes for interpretation to answer the research questions.

Keywords: Christian character formation, Christ-centered leadership, flourishing

Jankowski et al. (2020) analyzed virtue-ethics within the context of flourishing as not mere absence of physical symptoms but overall well-being and recommended the use of problem-focused psychotherapies to reduce physical symptoms to promote flourishing through well-being and virtue development. Arthur (2020) discussed the importance of character formation over the (a) classical, (b) medieval, (c) modern, and (d) contemporary periods emphasizing that the construct "does not lend itself a single fixed definition" (p. 1). Historically, the inculcation of character has been the assumed aim of national culture and educational systems. However, character formation has

evolved with changing times, cultures, and educational systems proving to be remarkably resilient in importance. Yet, the delivery methods of knowledge sharing on character formation have been impacted by the evolution of technology, which provides at least in some cases anonymity. What in years past would pass the test of enduring values reposed in national culture and moral characters of the citizenry, now appears to be challenged. In Western culture, the importance of character formation dates to Aristotle (384–322 BC) whose philosophy was grounded in educating children informally and formally to shape their normative outlook as the best way of living and flourishing.

Literature Review

Issler (2012) pointed at the “willing-doing gap” (p. 16) as a universal challenge illustrating the difference between character growth potential and its position as currently perceived. Wreczycki (2021) emphasized the importance of self-awareness for emotional maturity and sovereignty to develop and sustain self-concept to be able to assess the impact of emotions, feelings, thoughts about them, and words on external environments before a decision to act is made. In contrast with the philosophical view of character formation, Ephesians 4:4–6 (NIV) states,

There is one body and one Spirit, just as you were called to one hope when you were called; one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all.

This scripture emphasizes the unity of believers of the Christian faith as the body of Christ sharing the same Spirit, hope, and purpose.

Christian Character Formation Model

Issler (2012) formulated five Christian character formation gaps such as (a) disconnected, (b) distress, (c) dismissive, (d) discrepancy, and (e) distractive, that are linear in nature. While the first gap is foundational, the second one can impair the effort of forming the heart. Wreczycki and Newton (2025) supported Issler’s position pointing at the need to balance the affective and cognitive aspects of the moral character to avoid the disruption of the mental process. Naro et al. (2023) posited that there are three dimensions to character-based learner’s development—(a) cognitive, (b) affective, and (c) psychomotor—that contribute to mental and physical health with the ability to adapt to external environments.

Disconnected Gap

Issler (2012) posited that the disconnected gap is foundational in nature and prevents a Christians from abiding in Christ. This state reflects no dependence on Christ as a

matter of intention. The Scripture supports this stance in John 15:4 (NIV) that says “Remain in me, as I also remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me.” McIntyre (2025) referenced this verse to depict the struggles of people who have trouble getting into the Word of God to (a) read, (b) think about, (c) pray, and (d) turn inward to the heart toward Christ based on transformational grace bridging the text with present reality within the social context.

Distress Gap

Issler (2012) proposed that effectively managing emotional stress is paramount to continuing the heart formation in the direction of closure of the other three gaps. Wreczycki and Newton (2025) posited that quick recovery from emotional stress to aid self-awareness in leading to emotional sovereignty and then the use of self-concept as an assessment tool to weigh the social consequences of thoughts as cognitive aspects that generate affective feelings to abide in Christ results in moral choices that create sustainable social value. Prayer for transformational grace is depicted in Philippians 4:6 (NIV) that says, “Do not be anxious about anything, but in every situation, by prayer and petition, with thanksgiving, present your requests to God.” AD (2023) recommended this verse as a starting point for all prayers to address anxiety.

Dismissive Gap

Issler (2012) interpreted this gap as an intentional closure of the mind to novel ideas. Based on Wreczycki and Newton (2025), reasoning represents the cognitive aspect of the human condition that goes out of balance due to emotional stress. Going back to closing the distress gap is paramount in progressing in heart formation. Matthew 13:15 (NIV) says,

For this people’s heart has become calloused; they hardly hear with their ears, and they have closed their eyes. Otherwise, they might see with their eyes, hear with their ears, understand with their hearts, and turn, and I would heal them.

Dans (2025) pointed at Matthew 13 as an effective way to dwell in Christ.

Discrepancy Gap

Issler (2012) warned about embracing ideas that are not deep in moral character. Matthew 13:20 (NIV) says, “The seed falling on rocky ground refers to someone who hears the word and at once receives it with joy.” Dans (2025) interpreted this verse as a call to examine the faith through intellectual inquiry and clarity, inspiration, and meeting of the mind and heart. Wreczycki and Newton (2025) referred to the latter as the mind–heart axis.

Distractive Gap

Issler (2012) cautioned about drifting away from Christ's priorities like a ship at sea without a compass. Matthew 13:22 (NIV) says, "The seed falling among the thorns refers to someone who hears the word, but the worries of this life and the deceitfulness of wealth choke the word, making it unfruitful." The steps of (a) awakening to the gaps based on trusting God and the Holy Spirit, (b) admitting the gaps with integrity, (c) asking God for transformation grace to close the gaps, and (d) acting on transformational grace to close the gaps with intentionality are the way to lead a Christ-centered life.

Sustainable Social Value Model

Wreczycki (2021) used a six-pillar model of (a) self-awareness, (b) emotional maturity, (c) emotional sovereignty, (d) self-concept, (e) deliberate ascent of will to abide in God, and (f) moral choices with constructive social consequences and emphasized the linear nature of the pillars. While self-awareness is foundational, emotional maturity leads to emotional sovereignty to control emotions and direct the will to abide in God to produce moral behavioral outcomes. While this approach focuses on self-development, based on Chandler (2022), the sustainable social value construct can also be interpreted more broadly as creating economic value through organizational responsibility and social value that goes beyond being monetary. In short, sustainable value encompasses the (a) social, (b) economic, and (c) environmental aspects of a community.

Self-Awareness

Wreczycki (2021) defined self-awareness as consciousness-grounded self-knowledge acquired through the process of living a meaningful life. Wreczycki posited that self-awareness assists in balancing the affective and cognitive aspects of the human condition. Eurich (2018) identified four self-awareness archetypes: (a) the *aware* as the ones exhibiting high internal and external self-awareness relying on introspection and feedback from others; (b) the *introspects* as those exhibiting high internal and low external self-awareness due to not seeking feedback from others; (c) the *pleasers* exhibiting low internal and high external self-awareness and agape like self-sacrificing characteristics; and (d) the *seekers* as the ones not yet knowing who they are, what they want, and potentially vulnerable to being stuck on their life path. Balancing the scale of internal and external self-awareness results in highly self-aware individuals.

Emotional Maturity

Wreczycki (2021) defined emotional maturity as effectively managing emotions, so they do not take control over the cognitive and physical aspects of the human condition. Joy and Matthew (2018) referred to emotional maturity as the ability to stabilize the transitory emotions for a healthy emotional development. Jobson (2020) posited that

emotional maturity is not dependent on (a) age, (b) gender, and (c) dynamics of the ancestral family.

Emotional Sovereignty

Wreczycki (2021) explained emotional sovereignty as the ability to derive self-worth from introspection by practicing emotional maturity. Eurich (2018) defined this type of emotional sovereignty as the introspective archetype exhibiting high internal self-awareness and low external self-awareness. Hence, Wreczycki's approach to interpreting and operationalizing emotional sovereignty may require balancing internal and external self-awareness.

Self-Concept

Wreczycki (2021) supported Knowles et al.'s (2015) working definition of self-concept as "being responsible for own decisions" (p. 44). However, a broader interpretation of accountability was proposed to encompass the ability to foresee the social implications of thoughts that generate feelings that can inform words and actions with social consequences. Based on Arrow et al.'s (2000) group dynamics, external feedback can be obtained to reinforce the self-concept before operationalization.

Deliberate Ascent of Will to Abide in God

Wreczycki (2021) interpreted the deliberate ascent of will to dwell in God through the lens of moral love referred to as a cornerstone of (a) principles, (b) duty, and (c) proprietary to act with righteousness for sustainable social value. Winston (2002) posited that the merge of human will with God's will is referred in classical Greek as *pneuma* or the breath of the Holy Spirit. While this phenomenon can be referred to as inspiration within the context of the human condition, according to Hensley's (2020) interpretation grounded in ancient Stoic philosophy, the breath of life can be classified as the natural elements of air and fire.

Moral Choices With Social Consequences

Wreczycki (2021) proposed that moral behavior is dependent on self-awareness. Eurich (2018) posited that self-awareness grounded in high internal and external self-awareness facilitates balance between internal and external feedback. Matthew 5:3-12 (NIV) six known as the Beatitudes, reveal Christ's traits of (a) care, (b) cohesion, (c) commitment, (d) humility, (e) integrity, (f) joy, (g) mercy, (h) perseverance, (i) self-restraint, and (j) social justice, which can be used to protect from "self-aggrandizement" (Winston, 2002, p. 14).

Jungian Four Stages of Life

Jung and Hull (1973) posited that human life evolved based on four stages: (a) athlete, (b) warrior, (c) statement, and (d) spiritual. These phases reflect the relationship between a person and their psyche while transitioning from (a) the physical body orientation in youth, (b) the achievement orientation in early to middle adulthood, (c) the statement stage focused on others or being “others-centered” (Winston, 2002, p. 9), and (d) spirituality. The stages reflect an inner journey of (a) emotional, (b) psychological, (c) physical, and (d) spiritual development toward greater self-awareness and fulfillment.

Athlete

Jung and Hull grounded this stage in concentration on physical appearance. This phase is typically associated with the age of adolescence. The progression of time does not guarantee a successful transition to the warrior stage since some adults get stuck in this stage and exhibit increased preoccupation with their physical appearance and the fear of aging and dying. In adolescence, this stage can produce narcissistic behavioral outcomes that can deepen with age.

Warrior

Jung and Hull associated this stage with early to middle adulthood when individuals set professional goals to support personal goals. Traits such as ambition, creativity, and problem solving can accompany this phase. The risk associated with this phase is being unbalanced and moving in the direction of too much competition for personal gains at the expense of teamwork, leadership, and empowerment.

Statement

Jung and Hull grounded this stage in a change in orientation from being self-centered to “others-centered” (Winston, 2002, p. 9). At this phase of life, the desire to leave a legacy becomes important. Often, there must be a perception present that there is something more to life that accompanies the transition to this stage.

Spiritual

In this stage, Jung and Hull emphasized the change of perspective to focus on deeper meaning in life and spiritual development. This reorientation results in servanthood without sacrificing the self. Inner peace and acceptance are the hallmarks of this phase of life.

Flourishing

For the current research, flourishing is defined as feeling satisfaction and joy from life's inputs and outputs within organizational contexts. The latter is interpreted as any relationship starting with the self, family, friends, professional colleagues, neighbors, and other persons encountered in public spaces or via technology. Although flourishing can be associated with personal development, it is important to ground it in social context to reflect its critical role of nurturing in relationships.

Research Questions

The literature review informed the qualitative research to extract the participants' perception of flourishing while agreeing or disagreeing with Issler's (2012) Christian character formation model. Also, the individual perception of flourishing was probed to explore how this state is operationalized within organizational contexts. The following research questions were posed:

RQ1: Wreczycki (2021) posited that social value is created and sustained based on six pillars: (a) self-awareness as conscious knowledge of the self, (b) emotional maturity as outgrowing emotions used as defense mechanisms in childhood, (c) emotional sovereignty as drawing self-worth from introspection to externalize it, (d) self-concept as the ability to assess the implications of potential actions on organizational environments prior to undertaking them, (e) deliberate ascent of will to abide in God or highest self for the unaffiliated, and (f) moral choices guiding behavioral outcomes with constructive organizational consequences. Do you agree that self-awareness and emotional sovereignty are necessary to conceptualize flourishing defined as feeling satisfaction and joy from life's inputs and outputs within organizational contexts?

RQ2: Issler (2012) proposed that Christian character formation, also known as heart formation, depends on life-long work to close five formation gaps: (a) being disconnected from God or highest self for the unaffiliated, (b) being emotionally distressed, (c) being dismissive as unwilling to explore novel ideas, (d) falling for perceptual discrepancies not yet morally validated, and (e) being distracted to let life drift off course. Do you agree with all pillars? If so, please provide brief support on how they apply in your life for flourishing. If all or some do not apply, please provide examples of other modalities to flourish.

RQ3: Since self-awareness and emotional sovereignty stabilize personhood for integrity in human interactions (Wreczycki & Newton, 2025), how do you balance the affective aspects such as (a) attitudes, (b) desires, (c)

disposition, and (d) feelings with the cognitive ones such as (a) beliefs, (b) imagination, (c) cognitive dissonance as imbalance between cognition and feelings about it, and (d) acquired knowledge socially applied as wisdom to form your character for flourishing? Do you agree that the affective aspects can disturb the cognitive ones under stress? If so, what modality do you use to minimize stress for flourishing?

Method

Qualitative Method and Analysis

Three semi structured research questions were distributed by email, and written responses were collected via email. Liamputtong and Ezzy's (2005) qualitative analysis method was used to immerse into the content to extract themes. Themes were then translated into codes to identify underlying (a) emotions, (b) feelings, (c) thoughts, (d) words, and (e) actions with social implications to point at participants' values. Qualitative data are presented in the left column of each table as provided by participants in a narrative format. To derive meaning from the data, Saldana's (2009) in vivo coding method was used. The research required an openness to participants' perspectives to allow their ideas to emerge without bias.

Exegetical Methods and Analysis

To interpret the selected pericopes, Robbins' (1996) inner texture was used. It supported "the implied author, the narrator, and the characters who work together to communicate that message" (p. 28) approach. The nature of the exegetical analysis required continuous openness to allow the meaning to emerge from multiple angles.

The pericope for this study included the epistle of James 1:5-8. The methods of exegesis included Robbins's (1996) narrational and sensory aesthetic textures. A purpose for using these methods involved the belief that "relationships exist among word-phrase and narrational patterns that produce argumentative and aesthetic patterns in texts" (p. 46). Another purpose involved the goal "to gain an intimate knowledge of words, patterns, voices, structures, devices, and modes in the text" (p. 7).

The following pericope represents the chosen date for analysis:

But if any of you lacks wisdom, he should ask God who gives to all generously and ungrudgingly, and he will be given it. But he should ask in faith, not doubting, for the one who doubts is like a wave of the sea that is driven and tossed about by the wind. For that person must not suppose that he will receive anything from the Lord, since he is a man of two minds, unstable in all his ways.

Narrational Texture

The “narrational texture resides in voices through which the words in texts speak. The opening words in a text automatically presuppose a narrator speaking the words” (Robbins, 1996, p. 15). In the pericope, James narrated to the “twelve tribes of the Diaspora” (DeSilva, 2004, p. 817). Most Catholic scholars uphold the traditional teaching that the author represents a half-brother of Jesus and a leader of the early church in Jerusalem. “Most scholars agree that it would be most natural to regard the intended readership as Jewish Christians,” a group known as the proselytes (p. 818) who represented the original audience of Matthew’s Gospel. In the pericope, James addressed the variously scattered proselytes within the Roman region. The passage’s narrational texture involved a cause-and-effect structure. Lacking wisdom considered as a cause leads to asking God, who generously provides it considered as an effect. The texture emphasized the consequences of doubt by framing the doubter as being “driven and tossed by the wind,” and therefore unable to receive God’s gifts. However, James stated “that person must not suppose that he will receive anything from the Lord” who exhibits doubt. By this passage, the narrator stated a consequence for a wavering mind that drifted between two different beliefs or desires, thus showing inconsistency and unreliability. At the same time, the Catholic scholars recognized that an interpretation of James 1:8 required a consideration of mental illness. From a theological sense, an unstable mind referred to a spiritual condition that affected a person’s entire life, while mental illness referred to a separate but related issue that required compassion and care.

Sensory-Aesthetic Texture

According to Robbins (1996), “The sensory-aesthetic texture of a text resides predominately in the range of senses the text evokes or embodies and the manner in which the text evokes or embodies them” (p. 29). The pericope contained a “zone of emotion-fused thought”: the mind (p. 30). According to the Catholic tradition, an interpretation of doublemindedness involved a conflict between loyalty to God and the service of other things, such as material wealth. The idea of spiritual instability referred to a state of half-hearted allegiance, where one tries to serve two masters. Fromm (1976) described this phenomenon as one being divided between two modes of existence such as having orientation to life and being orientation. Having orientation pertained to the belief in consuming things to build one’s sense of complete self. It represented an acquisitive approach to life’s challenges and surviving during struggles. However, Fromm (1976) argued that having orientation led to a dehumanization of the person because the person based his or her sense of being on the insatiable acquisition of objects, materials, and relationships. If the person loses all acquired things, then the person existentially becomes nothingness as an empty sense of self created by the loss of most or all acquired things. The alternative approach involved being orientated to life, which is a mode of existence focused on experience, connection, and personal growth.

This mode included the spiritual dimension which provided a sense of higher calling or a vocational perception of the self that united all aspects of a person's existence. Based on the pericope, the analysis showed that a firm believer upholds the conviction that God existed and that He revealed Himself through Jesus Christ. Due to this conviction, the believer needed a strong connection between his or her spiritual beliefs and the values contained in the mind. The mind-body relationship needed alignment for the person to act faithfully and receive God's assistance and transformational grace.

Results

The study included six participants. Four were male, and two were female. Four participants were affiliated with Christian denominations, and two were unaffiliated. Participants represented the second through the fifth decades of life interpreted via the Jungian stages of life: (a) athlete, (b) warrior, (c) statement, and (d) spiritual. The participants contributed written responses to three research questions. The answers were analyzed qualitatively to extract themes that were then converted to a one-word code to represent underlying traits. The traits were then compared to Christ's characteristics as extracted from the selected verses of the Scripture and analyzed exegetically.

Participant 1

Participant 1 was a male in his early 20s. He resides in Rhode Island. He is a laboratory professional. He referred to himself as unaffiliated.

Table 1: Participant 1: Content, Themes, and Codes

Content	Themes	Codes
Yeah, I totally agree with that. Self-awareness and emotional sovereignty are key when thinking about flourishing in an organizational context, especially when flourishing means feeling satisfaction and joy from everything you put into and get out of life, work included. If you do not have a good sense of self-awareness, it is hard to know what makes you happy or fulfilled, both personally and professionally. And emotional	Emphasized self-awareness and emotional sovereignty while conceptualizing flourishing. Agreed with the working definition of flourishing as feeling satisfaction and joy. Emphasized feeling happy and fulfilled in both	Self-aware Emotionally sovereign Flourishing Happy Fulfilled Grounded

Content	Themes	Codes
<p>sovereignty gives you the ability to stay grounded and handle the difficulties at work without losing your sense of well-being. When you have both, it is easier to find joy and satisfaction in your work and your life.</p>	<p>personal and professional contexts</p>	<p>Resilient</p>
<p>I think Issler's five gaps really get to the heart of what can block us from flourishing, both in a Christian sense and more broadly. Feeling disconnected from a higher purpose, whether spiritual or personal, it is huge, it is tough to thrive if you do not feel grounded in something meaningful. Emotional distress also stands in the way because it makes it hard to enjoy life or make clear decisions. Staying open to innovative ideas is important, too; if we close ourselves off, we miss opportunities for growth. The idea of falling for unvalidated beliefs makes me think about how it is important to question what we hear and think critically, so we can align our lives with truth. And then there is the whole issue of distraction, when we let life drift, we can easily lose track of what truly matters. Personally, I have found that focusing on purpose, emotional well-being, openness, and intentionality really helps me stay on track for flourishing. Plus, being kind to myself, nurturing relationships, and</p>	<p>Emphasized the connection between Issler's model and flourishing.</p> <p>Pointed at the importance of higher purpose as a guiding principle to live a meaningful life.</p> <p>Identified emotional distress as an obstacle to joy and mental clarity.</p> <p>Interpreted open-mindedness as critical to growth.</p> <p>Discussed the importance of discernment in processing external stimuli.</p> <p>Focused on truth</p>	<p>Flourishing</p> <p>Principled</p> <p>Meaningful</p> <p>Balanced</p> <p>Open</p> <p>Growth</p> <p>Discerning</p> <p>Authentic</p>

Content	Themes	Codes
<p>always learning new things also help me find myself.</p>	<p>Discussed distraction as an obstacle to meaningful and purposeful life.</p> <p>Pointed at kindness toward himself as a road sign for self-discovery.</p> <p>Emphasized nurturing relationships to learn and find himself within his organizational contexts.</p>	<p>Focused</p> <p>Meaningful</p> <p>Purposeful</p> <p>Well-being</p> <p>Open</p> <p>Intentionality</p> <p>Kindness</p> <p>Nurturing</p> <p>Learning</p> <p>Relating</p>
<p>Balancing emotions (attitudes, desires, feelings) with thoughts (beliefs, imagination, wisdom) is tricky, but it is essential for flourishing. Emotions can be immediate and reactive, while our beliefs and knowledge are more grounded and thoughtful. The challenge is when they are out of balance, like when you believe one thing but feel something else, causing tension and confusion especially if emotional distress gets in the way. When you are stressed, it is easy for emotions to take over, and that imbalance makes it harder to stick to your values. To manage this, I use a few things that help me stay grounded, like mindfulness to stay aware of my emotions without letting them control me. I use things like my</p>	<p>Designated the balancing of the affective and cognitive aspects of the human condition as necessary for flourishing.</p> <p>Pointed at cognitive dissonance as a factor in flourishing.</p> <p>Identified watching emotions to control them, spending time with a pet, and playing video games to stabilize and be composed for well-being and long-term growth</p>	<p>Balanced</p> <p>Flourishing</p> <p>Grounded</p> <p>Value-based</p> <p>Mindfulness</p> <p>Stable</p> <p>Composed</p> <p>Well-being</p> <p>Growth</p>

Content	Themes	Codes
<p>pet and video games to help me stabilize and regain composure. These practices help me align my emotions with my beliefs, so I can act in ways that support my well-being and long-term growth.</p>		

Research Question 1

The participant affirmed the importance of self-awareness and emotional sovereignty for flourishing based on its working definition. The traits that emerged from the content and themes were (a) emotional sovereignty, (b) flourishing, (c) fulfillment, (d) grounding, (e) happiness, (f) resilience, and (g) self-awareness. The participant is actively practicing self-awareness through introspection and validation within the context of nourishing personal and professional environments and emotional control for sovereignty.

Research Question 2

The participant agreed with Issler's (2012) model in its entirety. The traits that emerged from content and themes were (a) authenticity, (b) balance, (c) discernment, (d) flourishing, (e) focus, (f) growth, (g) intentionality, (h) kindness, (i) learning, (j) meaningfulness—repeated twice, (k) nurturing, (l) openness—repeated twice, (m) principled, (n) purposeful, (o) relating, and (p) well-being. The traits of meaningfulness and openness emerged twice.

Research Question 3

The participant agreed with the need to balance the affective and cognitive aspects of the human condition for emotional balance and flourishing. The traits that emerged were (a) balanced, (b) composed, (c) flourishing, (d) grounded, (e) growth-oriented, (f) mindful, (g) stable, (h) value-based, and (i) well-being. The participant pointed at (a) mindfulness, (b) playing with a pet, and (c) playing video games as modalities to minimize emotional stress for flourishing.

Participant 2

Participant 2 was a female in her late 20s affiliated with a Christian denomination. She resides in Rhode Island. She is an administrative professional in the transportation sector.

Table 2: Participant 2: Content, Themes, and Codes

Content	Themes	Codes
<p>I agree with the need to use self-awareness and emotional sovereignty to balance the affective and cognitive aspects to grow and flourish. Since emotions and feelings fuel cognition and cognition stir up emotions and feelings, monitoring emotions for emotional balance is paramount. Self-awareness is critical for self-observation and introspection. As an administrative professional, I ensure to compare my introspection externally within the organizational context. I rely on my faith for emotional balance to ensure that my thinking and feelings are aligned with my values. I pray to God for grace to stay in balance to live a fulfilled life.</p>	<p>Agreed with self-awareness to control emotions and sustain emotional autonomy.</p> <p>Emphasized the reliance on faith for emotional balance and cognitive soundness.</p>	<p>Self-aware Composed Balanced Autonomous Spiritual</p>
<p>I agree with Issler's pillars. For me dwelling in God is who I am. I pray to God to stay balanced emotionally and cognitively to live my life like a prayer. I draw energy from my living and deceased ancestors who I believe look down on me to ensure that my life has a meaning and purpose with my mind open and appreciative heart. With God, everything is possible. So, I pray for my family, health, and the fulfillment of my goals. I also pray for peace in these trying</p>	<p>Emphasized the closeness to God for inspiration and perseverance to stay emotionally balanced to apply the intellect, skills, and talents within the organizational contexts.</p> <p>Pointed at the importance of prayer for health and fulfillment of goals.</p> <p>Focused on external conditions necessary to</p>	<p>Self-aware Devoted Balanced Reverence Spiritual Trust Charitable Grace</p>

Content	Themes	Codes
<p>times. My positive outlook has influence. I thank God for gracing me with patience and responsibility to do self-work and apply the results daily. I step out of my church ready for the week and cannot wait to come back to share with God what my week has been.</p>	<p>live a healthy and fulfilling life.</p> <p>Being in a good relationship with God, applies the same approach to others with an open mind and heart.</p>	
<p>I wholeheartedly agree with the need to be emotionally balanced to have constructive thoughts focused on health, family, and personal and professional fulfillment. To support my balance, I enjoy reading, listening to music, spending time with my family and my church family, photography, journaling, and celebrating Christmas and Easter.</p>	<p>Emphasized the importance of emotional and cognitive balance.</p> <p>To minimize emotional stress, pursues hobbies and stays connected with God, family, and church family.</p>	<p>Balanced Grounded Traditional Structured Devoted</p>

Research Question 1

The participant agreed with the role of self-awareness to ensure management of emotions for emotional sovereignty. The traits that emerged were (a) autonomous, (b) balanced, (c) composed, and (d) spiritual. The participant's predominant theme was the emphasis of faith for emotional balance and cognitive soundness.

Research Question2

The participant agreed with all pillars of Issler's (2012) model. The traits that emerged were (a) balanced, (b) charity, (c) devotion, (d) grace, (e) reverence, (f) self-awareness, (g) spirituality, and (h) trust. The overarching theme was abiding in God for inspiration and perseverance to stay emotionally balanced to apply the intellect, skills, and talents within the organizational contexts.

Research Question 3

The participant agreed with the need to manage emotional stress to balance the affective and cognitive aspects of the human condition. The traits that emerged were (a) balanced, (b) devoted, (c) grounded, (d) structured, and (e) traditional. The overarching theme was the emphasis of emotional and cognitive balance.

Participant 3

Participant 3 was a male in his mid-30s affiliated with a Christian denomination. He resides in Rhode Island. He is a management professional in the manufacturing sector.

Table 3: Participant 3: Content, Themes, and Codes

Content	Themes	Codes
Yes, I agree. All the points mentioned are essential to the experience and conceptualization of flourishing. They help us navigate complex situations with clarity, contribute meaningfully, and derive joy from both the process and the impact of our work. Early in my career, I struggled to separate constructive criticism of my work product from my sense of self-worth. Over time, I have learned that to be an effective leader and grow as an individual I must detach my identity from external evaluations and instead draw confidence from self-examination and personal growth.	Agreed with self-awareness and emotional sovereignty to flourish. Emphasized the importance of emotional and conceptual clarity and detachment to create meaning and feel joy. Shared self-development journey grounded in self-worth to grow. Pointed at the need to disassociate from external opinions to derive confidence internally.	Self-awareness Emotional sovereignty Flourishing Clarity Detachment Introspection Meaningfulness Joy Self-development Self-worth Growth Independent Confident
I agree with all five pillars. These pillars resonate as universal principles for personal integrity,	Agreed with all pillars of Issler's model.	Integrity Balance

Content	Themes	Codes
<p>emotional health, and purposeful living. Together they form a roadmap for flourishing that combines spiritual, cognitive, and emotional dimensions. Through faith in God flourishing has come from aligning decisions with a deeper sense of purpose. One guiding principle I learned early on during my days in Catholic school is WWJD – What Would Jesus Do. A simple yet deep question that helps me navigate ethical choices, lead with compassion, and stay grounded in values that guide me through uncertainty. Chronic emotional stress makes it hard to think clearly, recover from setbacks, and keep good relationships. I have found that managing stress through mindfulness and reflection helps me stay focused, make better decisions, and feel more balanced. Being unwilling to explore innovative ideas is a major obstacle to growth. This is especially true in organizational settings, where innovation, adaptability, and continuous improvement are essential for long-term success. Growth often comes from persevering through demanding situations, especially when those situations challenge us to think differently, take risks, and embrace change. Distraction makes it hard to stay focused, have clear goals, and build strong relationships. For me, sticking to</p>	<p>Disclosed that abiding in God provides deeper sense of purpose.</p> <p>Emphasized following Jesus while making decisions.</p> <p>Pointed at compassion, which is externalized as empathy as a trait to stay grounded in moral values.</p> <p>Cited mindfulness and reflection as modalities to manage emotional stress.</p>	<p>Purpose Flourishing Spirituality Contemplative Purposeful</p> <p>Principled</p> <p>Compassionate Empathetic Grounded Moral</p> <p>Balanced Mindfulness Reflection</p>

Content	Themes	Codes
<p>routines, taking time to reflect, and setting goals helps to stay on track at work and in my personal life.</p>	<p>Emphasized being open-minded as a path to growth.</p> <p>Referenced being open-minded to facilitate innovation, adaptability, improvement, perseverance, and success.</p> <p>Highlighted being on schedule to achieve goals while self-reflecting.</p>	<p>Focused Open-minded Growth Innovation Adaptability Success Improvement Perseverance Scheduled Reflective</p>
<p>I have learned that balancing emotions and thoughts is key to building strong character and living well. Feelings like attitude, desire, and mood shape how I react to things, while beliefs, imagination, and knowledge guide how I make decisions. When I am stressed, my emotions can sometimes cloud my thinking and make it harder to stay focused or make good choices. I agree that emotional stress can affect how we think. I rely on routines, quiet reflection, setting clear goals, and talking with trusted people. These habits help</p>	<p>Pointed at the need to balance the affective and cognitive aspects to make moral decisions.</p> <p>Rely on schedules and quiet reflection for goal setting and maintaining relationships with trusted people to stay calm, focused, and connected to things that matter most.</p>	<p>Balanced Moral Scheduled Reflection Relatable Trust Calm Focused Connected</p>

Content	Themes	Codes
me stay calm, focused, and connected to what matters most.		

Research Question 1

The participant agreed that self-awareness and emotional sovereignty are essential to flourishing as defined. The traits that emerged from content and themes were (a) clarity, (b) confidence, (c) detachment, (d) joy, (e) growth, (f) independence, (g) meaningfulness, (h) self-development, and (i) self-worth. The participant emphasized practicing detachment to draw confidence from introspection.

Research Question 2

The participant agreed that self-awareness and emotional sovereignty are necessary to flourish. Traits that emerged were (a) adaptability, (b) balance – repeated twice, (c) compassion, (d) contemplation, (e) empathy, (f) focus, (g) goal orientation, (h) grounded, (i) growth-oriented, (j) improvement-focused, (k) innovative, (l) integrity, (m) mindfulness, (n) moral, (o) open-minded, (p) perseverance, (q) principled, (r) purposeful, (s) reflective – repeated twice, (t) scheduled, (u) spiritual, and (v) successful. The traits of being balanced and reflective repeated twice.

Research Question 3

The participant agreed with the need to balance the effective and cognitive aspects for flourishing. The traits that emerged were (a) balanced, (b) calmness, (c) connection, (d) focused, (e) moral, (f) relatable, (g) reflective, (h) scheduled, and (i) trust. The participant relies on (a) schedules, (b) quiet reflection, (c) goal setting, and (d) conversing with trusted people to stay calm, focused, and connected to most meaningful matters.

Participant 4

Participant 4 was a female in her early 40s affiliated with a Christian denomination. She resides in Massachusetts. She is an administrative professional in the manufacturing sector.

Table 4: Participant 4: Content, Themes, and Codes

Content	Themes	Codes
Yes, I believe that, only when one has truly identified who they believe they are, even if only for	Agreed with self-awareness as a vehicle to arrive at self-concept	Authenticity Reflective

Content	Themes	Codes
<p>that moment in time, and recognizes their identity within personal, familial, and social constructs, they are able to feel personal satisfaction.</p>	<p>operationalized within personal, family, and social environments to flourish.</p>	<p>Self-awareness Self-concept Sovereignty Satisfaction</p>
<p>At various points in life, it can be considered normal to feel disconnected from God, and it is only when one is able to “soul-search” (so to speak), that they may find their way back to God. Human beings who value God will typically either cite their trust in God to get them through various difficult times in life such as (b), (c), (d), and (e), or work through their individual experiences and then retrospectively cite their faith as what helped to guide them through such life experiences. Many people, throughout the hectic nature of life, may find themselves drawn away from God and/or church but, during emotionally distressful times in their lives, will seek guidance or solace from God to help them through challenging times in their lives.</p>	<p>Agreed with all pillars of Issler’s model.</p> <p>Emphasized trust in God as a guide to go through and recover from temporary emotional distress.</p> <p>Pointed at the transitional nature of one’s relationship with God – leaving and returning depending on the stages of life.</p>	<p>Confidence Guidance Reflective Solace Spiritual Trust</p>
<p>While affective character elements may influence cognitive character elements, I believe the effects to be temporary and that the cognitive character elements hold strong enough to guide oneself back to one’s true self. Internal conflicts may develop during that time, which I believe help to make</p>	<p>Emphasized the cognitive aspects as the security system for the affective ones going out of balance.</p> <p>Pointed at internal conflicts to discover the true self.</p>	<p>Authentic Balanced Focused Guided Inquisitive Merciful</p>

Content	Themes	Codes
<p>one sure of the person they truly are. My moral guidance may be temporarily affected by certain attitudes, desires, and feelings, but will lose when tested against my beliefs and moral compass.</p>	<p>Reflected on moral fortitude as subject to potential but temporary affective elements of the human condition.</p> <p>Emphasized the role of beliefs and moral compass in minimizing emotional stress for flourishing.</p>	<p>Moral Reflective</p>

Research Question 1

The participant agreed with the role of self-awareness and emotional sovereignty to promote flourishing as defined. The traits that emerged were (a) authenticity, (b) self-concept as the ability to foresee the personal and social implications of the affective and cognitive aspects of the human condition before undertaking any action, (c) reflection, and (d) satisfaction equated with flourishing. The participant paired authenticity and self-concept as a guide to flourishing.

Research Question 2

The participant agreed with all pillars of Isser's (2012) model. The traits that emerged were (a) guidance, (b) reflection—as a form of faith-based contemplation, (c) solace, (d) spirituality, and (d) abiding in God with trust. The participant emphasized that brief periods of emotional distress can test the faith but trust in God as present and emanating forth as trust in the self to follow the moral compass are redemptive. Both qualities result in recovering from emotional stress to find a way back to God and to the self with confidence.

Research Question 3

Although the participant acknowledged the interaction between the affective and cognitive aspects of the human condition as potentially disrupting emotional balance, the perceived impact is believed to be temporary. The traits that emerged were (a) authenticity, (b) balance, (c) focus, (d) guidance, (e) being inquisitive, (f) merciful, (g) moral, and (h) reflective. The participant emphasized the friction between the affective and cognitive aspects of the human condition and pointed at her trust in God and reliance on her beliefs and moral compass to guide her through the trying times.

Participant 5

Participant 5 was a male in his early 50s affiliated with a Christian denomination. He resides in Rhode Island. He is an executive employee in the manufacturing sector.

Table 5: Participant 5: Content, Themes, and Codes

Content	Themes	Codes
I do believe that self-awareness is vital to producing maturity and growth which in turn leads to self-improvement. That in theory will yield a greater sense of well-being (emotional health) which in turn can be projected outward in the form of a positive attitude and charity.	Acknowledged the role of self-awareness and emotional health in flourishing is interpreted as constructive behavior and charity.	Authenticity Charity Development Emotional health Maturity Positive attitude Self-improvement Well-being
I agree with these pillars, but I will say that I was a bit unclear on the meaning of point (d). The main principles I use to attempt to flourish are perspective and gratitude, both of which I attribute to my Christian faith. It can be easy to have moments of self-pity when things do not go well; that's human nature. But in those moments, I step back and recognize how blessed I am (gratitude), and while things may be difficult in a particular moment, I think "it could always be worse" (perspective). In fact, many people do have things much worse on a regular basis; they live with poverty, war, hunger, etc., things most of us could never imagine.	Agreed with the pillars of Issler's model. Attributed the traits of gratitude and perspective to faith. Acknowledged the opposite spectrum of the human condition. With humility and gratitude, the participant feels blessed, which can be equated with flourishing.	Blessed Gratitude Humility Perspective Trust

Content	Themes	Codes
<p>If I am interpreting this correctly, I characterize the affective character elements vs. cognitive ones as “heart versus mind” (or emotional versus cerebral). And in that sense, I absolutely agree that affective can disturb cognitive in high-pressure situations. That is a common experience. I tend to be more stoic by nature, so while I am not immune to emotional reactions, I do feel that those reactions do not usually produce a positive outcome. To reduce emotional stress, I engage in physical activity when possible. I also try to keep a routine of journaling in the morning to clear my head.</p>	<p>Interpreted the affective vs. cognitive aspects of the human condition as heart vs. mind or emotional vs. cerebral.</p> <p>Emphasized that the affective aspect can disturb the cognitive ones at least temporarily under pressure.</p>	<p>Composed Expressive Reflective Stoic Universal</p>

Research Question 1

The participant acknowledged the role of self-awareness and emotional health in flourishing interpreted as constructive behavior and charity. The traits that emerged were (a) authenticity, (b) charity, (c) development, (d) emotional health, (e) maturity, (f) positivity, (g) self-improvement, and (h) well-being. The participant tied self-awareness and emotional sovereignty as facilitators of the values associated with the emergent traits.

Research Question 2

The participant agreed with all pillars of Issler's (2012) model. The characteristics that emerged from content and themes were (a) blessed, (b) grateful, (c) humble, (d) perspective, and (e) trust. The participants attributed gratitude and perspective to his faith.

Research Question 3

The participant agreed that the affective and cognitive aspects of the human condition can experience friction. The participant associated the affective aspects with the heart as

an emotional core and the cognitive ones as the mind or the cerebral center. The traits that emerged from the content and themes were (a) composed, (b) expressive, (c) reflective, (d) stoic, and (e) universal. The participant shared the engagement with physical activity to balance his affective aspects and journaling to balance the cognitive ones.

Participant 6

Participant 6 was an unaffiliated male in his mid-50s. He resides on the West Coast. He is an executive professional in marketing.

Table 6: Participant 6: Content, Themes, and Codes

Content	Themes	Codes
I do agree that both self-awareness and emotional sovereignty are necessary to do anything that requires conceptualization and flourishing. Also, self-awareness and detachment that is emotional sovereignty by another name are the cornerstones of the Buddhist philosophy.	Agreed with self-awareness and emotional sovereignty as necessary for flourishing. Referenced the Buddhist philosophy as grounded in self-awareness and detachment interpreted as emotional sovereignty.	Self-aware Emotionally sovereign Grounded Detached
I agree with Issler's pillars. In Buddhism, emotional control and introspection are the pillars. They contribute to the feeling of being connected to something bigger and to openness of the mind. Both pillars safeguard me from making morally ambiguous decisions. This promotes living a life anchored in moral principles and on course. I visit botanical gardens and walk on the beach to spend time in nature. I also reduce my exposure to technology as it disassociates us from our inner connectiveness.	Pointed at the Buddhism philosophy as the source of emotional control as emotional maturity by another name. Emphasized openness to assimilate innovative ideas based on moral framework. Shared communing with nature as a way of balancing the affective and cognitive aspects.	Anchored Balanced Grounded Introspective Moral Open-minded Self-Directed Attuned to nature Balanced

Content	Themes	Codes
	Emphasized unplugging from technology to minimize the risk of disassociation from connecting with others in person.	Unplugged Connected
<p>Technology has a way of disrupting our genuine feelings. To minimize the impact of technology on my affective and cognitive aspects, I spend time in nature and introspect. The main thing is that disassociation from technology promotes connectivity with nature to feel balanced emotionally, cognitively, physically, and spiritually. Dismantling of the ego is helpful to feel satisfied with life situations whether they are expected or not and feel satisfaction and joy regardless of the circumstances. There will, of course, be moments during which satisfaction and joy are harder to find. If such is the case, that is a signal for me to go deeper into introspection.</p>	<p>Pointed at technology as a disruptor of the ability to balance the affective and cognitive aspects.</p> <p>Spend time in nature to balance the affective and cognitive aspects.</p> <p>Diminishes the cognitive aspects to blend with the affective ones for satisfaction and joy.</p>	<p>Detached Balanced Introspective Connected Satisfied Joyful</p>

Research Question 1

The participant affirmed the need for self-awareness and emotional sovereignty to balance the affective and cognitive aspects and flourish. The traits that emerged were

detachment and grounding. The participant relies on the Buddhist philosophy to direct self-awareness to balancing the affective and cognitive aspects for flourishing.

Research Question 2

The participant agreed with the pillars of Issler's (2012) model. The traits that emerged from content and themes were (a) anchored, (b) attuned to nature, (c) balanced – repeated twice, (d) grounded, (e) introspective, (f) moral, (g) open-minded, (h) self-directed, and (i) unplugged.

Research Question 3

The participant acknowledged the need to balance the affective and cognitive aspects of the human condition. The traits that emerged from content and themes were (a) balanced, (b) connected, (c) detached, (d) introspective, (e) joyful, and (f) satisfied. The participant pointed at disconnecting from technology to feel associated with the conventional rather than virtual community, spending time in nature, and introspecting to measure his balance and reset if needed.

Discussion

The six participants' content, themes, and codes are summarized in Table 7. Participants affirmed all research questions. Leading traits of each question are listed.

Table 7

Participants' Summary of Leading Traits Across Research Questions

Participant	RQ1	RQ2	RQ3
1: Male, not affiliated, early 20s	Affirmed with being grounded	Affirmed with being balanced	Affirmed with being balanced
2: Female, affiliated, late 20s	Affirmed with being balanced	Affirmed with being balanced	Affirmed with being balanced
3: Male, affiliated, mid-30s	Affirmed with clarity	Affirmed with being balanced	Affirmed with being balanced
4: Female, affiliated, early 40s	Affirmed with authenticity	Affirmed with confidence	Affirmed with authenticity
5: Male, affiliated, early 50s	Affirmed with authenticity	Affirmed with trust	Affirmed with being composed

Participant	RQ1	RQ2	RQ3
6: Male, not affiliated, mid-50s	Affirmed with being grounded	Affirmed with being balanced	Affirmed with balanced

The Jungian stages of life were applied to each participant based on their content, themes, and codes. The male and female participants ages between early 20s and mid-30s were classified as warriors focused on professional and personal achievements. The female and male participants ages between early-40s and early 50s were classified as statement persons based on their others-centered orientation. The oldest male participant in his mid-50s was classified as spiritual focusing on meaning. Table 8 summarizes the results.

Table 8 : Participants' Jungian Stage of Life Affiliation

Participant	Jungian stage of life
1	Warrior
2	Warrior
3	Warrior
4	Statement
5	Statement
6	Spiritual

Table 9 represents the themes and codes derived from five selected pericopes related to the pillars of Issler's (2012) Christian character formation model. The traits that emerged in relation to being connected to God were (a) balance, (b) connection, (c) mutual aid, and (d) sustainability. The traits that emerged in relation to emotional distress were (a) doubt, (b) being emotionally volatile, and (c) unbalanced. The traits that emerged in relation to dismissiveness of facts were (a) authenticity, (b) courage, and (c) openness. The traits that emerged in relation to false beliefs were (a) authenticity, (b) courage, and (c) receptivity. The traits that emerged in relation to being distracted were (a) authenticity, (b) courage, and (c) focus.

Table 9: Christ's Traits Across the Pillars of Issler's (2012) Model

Content	Themes	Codes
John 15:4–5 (NIV): “Remain in me, as I also remain in you. No branch can bear fruit by itself; it must remain in	Connecting with integrated self and God.	Balanced Connection

Content	Themes	Codes
the vine. Neither can you bear fruit unless you remain in me."	Mutual dependence and sustainability.	Mutual aid Sustainability
Matthew 27:46 (NIV): "About three in the afternoon Jesus cried out in a loud voice: 'My God, my God, why have you forsaken me?'"	Experienced emotional distress.	Doubtful Emotional Unbalanced
Matthew 13:15 (NIV): "For this people's heart has become calloused; they hardly hear with their ears, and they have closed their eyes."	Warned against dismissiveness of facts.	Authenticity Courage Openness
Mark 4:16 (NIV): "Others, like seed sown on rocky places, hear the word and at once receive it with joy."	Warned against false beliefs.	Authenticity Courage Receptivity
Matthew 13:22 (NIV): "The seed falling among the thorns refers to someone who hears the word, but the worries of this life and the deceitfulness of wealth choke the word, making it unfruitful."	Warned against being in a distracted state.	Authenticity Courage Focus

Table 10 repeats Christ's traits across the pillars of Issler's (2012) model. It also identifies synchronicity across participants. The traits are synchronized as (a) authenticity, (b) balance, (c) focus, and (d) openness.

Table 10

Christ's Traits Across Issler's (2012) Model and Participants' Synchronicity

Christ	P1	P2	P3	P4	P5	P6
Balanced Connected Mutual aid Sustainability	Balanced	Balanced	Balanced	Balanced		Balanced

Christ	P1	P2	P3	P4	P5	P6
Doubtful Emotional Unbalanced						
Authenticity Courage Openness	Authenticity Openness		Openness	Authenticity	Authenticity	Openness
Authenticity Courage Receptivity	Authenticity			Authenticity	Authenticity	
Authenticity Courage Focus	Authenticity Focus		Focus	Authenticity Focus	Authenticity	

Limitations and Future Direction

The limitations of this qualitative study are associated with its geographical scope involving participants from three states located in the southwestern and northeastern regions of the United States. It would be worthwhile to request responses from participants of different states to represent the southeastern, the Midwest, and the northwest regions. It would be helpful to include the perspectives of participants of faiths other than Christianity.

Conclusion

Based on Issler's (2012) Christian character formation and Wreczycki's (2021) sustainable social value models, this study qualitatively analyzed six participants' responses to assess their perception of flourishing within the context of the emotional, psychological, physical, and spiritual aspects of the human condition as a step toward the working definition of flourishing in Christ-centered leadership. Four males and two females aged between early 20s and mid-50s residing in three states located in two United States regions provided narrative responses. Four participants identified themselves as being affiliated with the Christian tradition and two as nones. Based on three research questions probing the agreement or disagreement with Issler's model and the role of self-awareness and emotional maturity and sovereignty to follow it, the perception of flourishing was examined and its operationalization within organizational contexts.

Based on the selected verses from the Scripture analyzed exegetically through Robbins' (1996) inner texture, Issler's (2012) model was applied to Christ to reference as a

benchmark on perceptions of flourishing and their application within organizational contexts. Saldana's (2009) in vivo coding method and Liamputtong and Ezzy's (2005) qualitative analysis method were used to extract themes and translate them into one-word codes for interpretation to answer the research questions. While all participants affirmed all research questions agreeing that self-awareness and emotional sovereignty were necessary to flourish within the context of Christ-centered leadership based on Issler's moral character or heart formation model, they brought noteworthy and revealing insights as to their justification to support their stances.

About the Authors

Alina Wreczycki, PhD, is an alum at Regent University School of Business & Leadership in Organizational Leadership and HRD. Dr. Wreczycki studies national cultures as repositories of values and the rights and obligations of citizens. Dr. Wreczycki's dissertation topic was American women in leadership. Dr. Wreczycki has published seven articles in peer-reviewed journals on topics such as (a) agility in the age of amalgamation and the role of HRD, (b) gender and race equality, (c) HRD and group cohesion, (d) servant leadership, (e) unity in the presence of diversity, (f) courage to act with authenticity and transparency for sustainable social value-compassion with boundaries versus narcissism in collaboration with Dr. Chad Newton, and (g) balance between engaged and disengaged, being in this world but not of it in collaboration with Dr. Newton. Contact Dr. Wreczycki at alinwre@mail.regent.edu.

Dr. Chad Newton received his PhD in Organizational Leadership and HRD from Regent University, his M.S. in HRM from Nazareth College, and his B.S. in Management from Roberts Wesleyan University. The 2025 Roundtable represents his 7th annual presentation since 2018. Dr. Newton has over 15 peer-reviewed publications in journals and academic books on leadership theory, workforce development, and adult learning by companies like IGI Global, Wiley, and Palgrave. His main emphases in qualitative methodology include phenomenology, narrative analysis, interview coding, and systems theory. As a Byzantine Catholic, Dr. Newton indulges in historical theology which examines 2,000 years of Judeo-Christian beliefs. Contact Dr. Newton at newtonchadm.s@gmail.com

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