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## The Way of the Servant Citizen: Building, Mindfulness and Reverence for Work (BMW): A Thematic Synthesis of Servant Attributes from Servant Leadership, Organizational Citizenship Behavior and the Servanthood of Jesus

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# **The Way of the Servant Citizen: Building, Mindfulness, and Reverence for Work (BMW)**

## ***A Thematic Synthesis of Servant Attributes from Servant Leadership, Servanthood of Jesus, and Organizational Citizenship Behavior***

### **Abstract**

This paper highlights the topic of *servant citizens*. These are ordinary members of the community who consistently demonstrate servant-first attributes and behaviors. They do not necessarily hold any formal positions of leadership, although those who demonstrate the capacity for leadership may potentially become servant leaders. The term *servant citizen* is introduced and explained here as it has yet to be found in contemporary literature.

### **Introduction**

Society is sustained by the barely acknowledged supply chain of human services to which every worker is linked. Service is the binding principle of people in the home, community, workplace, or any environment such as of business, government, education, or even the church. Training members, employees, and staff to contribute as dependable service-providers is customary in the onboarding process in organizations, whether for profit or non-profit. The lessons are typically normative and aligned with specific needs and practices in the particular environment.

The researcher believes every service-provider's service performance can be significantly enhanced by an understanding of servanthood that is internally anchored to the person. The researcher extracted a thematic synthesis around this newly-introduced term, *servant citizen*, from selected readings on servant leadership, organizational citizenship behavior, and the servanthood of Jesus based on His life and teachings. This study attempts to provide organizational leaders, educators, and trainers with teachable and instructive content to be used towards the development of their members into *servant citizens* – more than simply accepting roles as perfunctory service-providers. In furtherance of this process, Kelley (1998) emphasizes that ninety percent of every person's waking moments is spent in a follower's role.

A servant-first serves the needs of others first, before his/her own interest or any expectation of personal gain (Greenleaf, 1977; Laub, 2003).

The researcher examined selected literature to identify servant-first attributes from which integrated themes regarding the servant citizen are predicated. With the concept of servant leadership as the starting point, the study included two other concepts linked by literature to the servant leadership model: the servanthood of the biblical Jesus and organizational citizenship behavior (OCB). The servant element in *servant leadership* distinguishes the *servant leader* from other types of leaders (Sendjaya, 2010). The *servant leader* differs more

specifically on two key aspects: (1) the focus on the leader's ethical and moral character (Graham, 1991); and (2) the leader's primary focus on the satisfaction of followers' needs over personal interests (Sendjaya, Sarros & Santora, 2008). Several empirical studies regard OCB to be an organizational consequence resulting from the practice of servant leadership by the leader (Bambale, 2014; Mathur & Negi, 2014, Newman, Schwarz, Cooper & Sendjaya, 2017). By modelling servant-first, the servant leader inspires organizational members to serve first as well. OCB concerns citizenship behaviors and therefore, makes a proper reference for themes involving servant citizenship. Several writers and scholars contend that servant leadership is biblically consistent or biblical in origin (Hutchinson, 2009; Irving, 2011; Punnachet, 2009), referencing the call of Jesus to his followers to be servant to all if they desired to seek greatness in God's kingdom. Bekker (2010) and Wallace (2007) assert the compatibility of servant leadership with the Christian faith, more specifically Quaker for the former author and Judeo-Christian for the latter.

This paper is organized as follows: The first part consists of a review of literature covering the three above-named concepts. The second part explains the higher-level themes identified from a preliminary thematic analysis of servant attributes. The third part presents the ultimate thematic synthesis which consists of a triad of themes and explains these from both secular and Christian perspectives. The last sections include the summary, suggestions for future research and conclusion.

## **Review of Literature**

### ***Servant Leadership***

Robert K. Greenleaf (1904-1990) re-introduced the centuries-old concept of the "leader as servant" to the modern world. He reversed the ordering of terms to "the servant as leader," which also was used as the title of his seminal essay published in 1970. It was in this essay where he coined the term *servant-leader* (using a hyphen). He described the servant-leader as servant first as opposed to leader first. According to Greenleaf (1977), the servant first "begins with the natural feeling that one wants to serve and to serve first...The difference manifests itself in the care taken by the servant first to make sure that other people's highest priority needs are being served" (p. 27) as opposed to the leader first who seeks to satisfy a craving for prestige, power, or possessions first and foremost. He further offered the best test to distinguish the servant first from the leader first by way of these questions:

*Do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the effect on the least privileged in society? Will they benefit or at least not be further deprived? (p. 27).*

Neither Greenleaf's definition of a servant-leader nor the best test requires, as a precondition, that a servant first must hold a formal leadership position. What matters is that the individual served first "*in our little corner of the world*" (Frick quoting Greenleaf, 2004). Greenleaf envisaged a just and caring society built by servant-individuals and servant-institutions. In his view, institutions that *serve first* produce leaders who *serve first*, and leaders who *serve first* inspire followers to do likewise. He urged institutions to serve first so "*that young people at maturity are disposed to become servants*" (Greenleaf, 1998, pp. 23-25). He further acknowledged the growing institutionalization of service, noting that what was once an interpersonal relationship characterized by genuine caring is now being served by institutions described as "*often large, complex, powerful, impersonal; not always competent; sometimes*

*corrupt*” (Greenleaf, 1977, p. 62). He proposed that educating young people to serve first can bring about the transformation of society. Change begins *within*, one person at a time, one action at a time, the initiative of one, or maybe a few, enough to create synergy (Greenleaf, 1998, p. 22) and persuade the rest to serve first (p. 17).

Greenleaf (1977) disclosed that his views on leadership were based on his reflections – not on theories and academic research. He did not have the “*natural bent to tie up the essentials in life into neat bundles of logic and consistency*” (p. 27). This distance to scholarly work may explain why his theory lacks conceptual clarity. He thoroughly explored the idea of serving but failed to establish the clear connection between serving and leadership characteristics (Punnachet, 2009). Subsequent scholars tried to fill in the gaps but despite the abundance of studies, the overall outcome was a conceptual plurality that failed to reach consensus on definition and measure of servant leadership (Sendjaya, 2010; van Dierendonck, 2011). Writers and scholars have continued to build upon the findings of prior works of others while others have chosen to start with their own interpretations (Prosser, 2010; Sendjaya, 2010). Van Dierendonck (2011) counted 44 overlapping servant leadership characteristics from several servant leadership constructs.

Primary sources used in this study consist of books and journal articles that propose interpretations of servant leader attributes, whether intended as a means for leadership assessment or as a guide for leadership practice. Furthermore, as a measure of relevance, the researcher narrowed down the selection to those that have received a relatively high number of citations in recent literature.

Studies on servant leadership have produced *multi-dimensional* characteristics: i.e., characteristics consisting of emotional, intellectual, social, and spiritual dimensions as well as constructs which include character traits, virtues, attitudes, behaviors, and competencies. Spears (1998) published what he called the “Ten Characteristics of the Servant-Leader” derived from his personal examination of Greenleaf’s original writings and adding that his list was by no means exhaustive. Patterson (2003) stressed that defined measurements are necessary since they give legitimacy to any leadership theory. Multidimensional attributes demarcating the development of assessment and measurement instruments have also been identified (Laub, 1999; Liden, Wayne, Zhao & Hendersen, 2008; Page & Wong, 2000; Patterson, 2003; Reed, Vidaver-Cohen & Colwell, 2011; Sendjaya, et al., 2008 and van Dierendonck & Nuijten, 2011). Patterson (2003) proposed a virtuous construct for servant leadership that in a later joint study (van Dierendonck & Patterson, 2015) placed compassionate love as the servant leadership’s cornerstone and practical translation of Greenleaf’s (1977) need to serve. Russell and Stone (2002), Barbuto and Wheeler (2008) and Wong and Davey (2007) developed their constructs from syntheses of contemporary literature. Covey (1998) explained how his celebrated work *7 Habits* was substantially consistent with Greenleaf’s notion of servant leadership. Autry (2001) drew from his professional experience and reflections to categorize into five habits what it takes to be a servant leader.

### ***Servanthood of Jesus Christ (also known as Christian servanthood)***

Authors who maintained the biblical connection of servant leadership (e.g., Chung, 2011; Delbecq, 1999; DUBY, 2009; Hutchinson, 2009; Irving, 2011 & Shirin, 2014) cited in common Matthew 20: 26-28,

*“... whoever desires to become great among you, let him be your servant. And whoever desires to be first among you, let him be your slave just as the Son of Man did not come to be served, but to serve, and to give His life as ransom for many.”*

Jesus is recognized as exemplar of servant leadership in both Christian and secular servant leadership literature (Atkinson, 2014; Blanchard, 1998; Chung, 2011; Duby, 2009; Flanike, 2006; Irving, 2011; Johnson, T., 2012; Niewold, 2007; Rigaud, 2012; Shirin, 2014). Atkinson (2014) wrote of *kenosis* or the renunciation of the divine nature of Jesus who emptied himself to become a bonded servant (Hutchison, 2009). Further, he mentioned that this self-emptying love linked leader and servant, forming the servant-leader. Chung (2011) cited the attitudes of humility, simplicity, and obedience to the will of His Father that described the life of Jesus – all hallmarks of servant leadership. Jesus formed a following of ordinary folks, and trained them for three years, empowering them to take on the world after He completed His earthly mission. He was one *among* His disciples, not *over* them. He also shared with them His good news and His power. In all, He came not to be served, but to serve (Matthew 20:28).

Åkerlund (2015) disputed the portrayal of Jesus as servant leader from an analysis of the Gospel of John. The author contended that Jesus was not first and foremost a servant leader, but rather the Son who was sent to the world to do the Father’s will. He further emphasized that the humility and service that Jesus displayed were directed to the Father for the benefit of His followers. Jesus did not show any self-negation before the Pharisees, Pilate, Herod, and the moneychangers in His Father’s house. Åkerlund also rejected the view of Chung who wrote *“A servant-leader puts himself in the place of a servant and puts the people in the seat of the master and thinks about how to serve them”* (Chung, 2011, p. 162). According to Åkerlund, the Gospel of John made clear that the Father is in the seat of the master and that service to others is a consequence; he also summed up the role of Jesus as Son, Sent, and Servant, in that order. He argued that to simplify the role of Jesus as solely a servant leader could only come from a biased and reductionist Christology (Åkerlund, 2015, p. 1).

Villegas (2000) described the spirituality of the servanthood of Jesus Christ as comprising three aspects: filial, ministerial, and paschal. *Filial* refers to the relationship of the Son to the Father. The root condition of servanthood is the dependence of one on another; in the case of Jesus, His dependence on the Father. Jesus received from the Father the gifts of greatness, dignity, and liberty; he was a steward of His Father’s gifts. *Ministerial* represents the emergence of tendencies of intimacy with and reverence of the Son for the Father, ordained to do the Father’s will. Paschal accomplished the mission of salvation of mankind, in obedience to the Father’s will. Villegas (2000) underscored a paradox: the kingship of Jesus was revealed as he hung on the Cross helplessly. Thus, Christian greatness lies in being the least, the servant of all (Matthew 18:4; 20:26-27).

Villegas (2000) further elucidated that the ministry of Jesus was a movement toward unity that reflects full human development. The movement is accomplished in three phases: one, *integration of self* that is synonymous with morality; two, *communion with others* that is summed up in charity and service; and three, *union with God* that is complete reconciliation with the Father. This construct of human development by Villegas corresponds to the mandate of Christian education, which consists of *knowledge of God* and *imitation of God* (Horton, 1992). Nouwen (1989) and Thomas à Kempis (15<sup>th</sup> century) contemplated the imitation of Jesus Christ as one went through life; the former reflected on the day-to-day conduct, and the latter, on the spiritual life.

Connolly (1996) ascribed four characteristics to the leadership of Jesus: authenticity, compassion, responsibility, and vulnerability. The researcher noted that Connolly's work antedated similar characteristics proposed in servant leadership literature by Autry (2001), Laub (1999), Sendjaya et al (2008), van Dierendonck et al (2011), van Dierendonck et al (2015), and Wong et al (2007).

Paul (2012) highlighted the paradoxes in the behavior of Jesus as leader: He rides a donkey in contrast to triumphant entries of kings; He washes the feet of his apostles and asks them to do the same; He dies on the cross for the salvation of all, manifesting humility, service, and sacrifice. The author remarked that the servant leader is a servant, not a slave. A slave is there by force, a servant by choice. Paul further emphasized that servant leaders are stewards and in the Christian context, stewards exercise their responsibility within God's plan.

The Gospels of John, Matthew, Luke, and Mark consist of narratives and parables that provided accounts on the teachings and life example of Jesus Christ about becoming a servant.

### ***Organizational Citizenship Behaviors***

The researcher confined the references for organizational citizenship behavior to Organ (1988) who originated the concept, Borman and Motowidlo (1993) whose construct for contextual behaviors provided a revised definition of OCB that Organ (1997) subsequently supported, and Podsakoff, MacKenzie, Paine, and Bachrach (2000) whose review of OCB literature and updated synthesis have become a staple citation in more recent studies (e.g., Berber & Rofcanin, 2012; Jahangir, Akbar & Haq, 2004; Sonnentag, Volmer & Spsychala, 2008; Ucanok & Karabati, 2013).

Organ (1988) was first to define OCB as the overt discretionary acts of an employee *outside* both the role and the job requirements – not directly or explicitly recognized by the formal system within the organization, but altogether advantageous to the organization. Organ identified five characteristics of OCB: altruism, courtesy, conscientiousness, civic duty, and sportsmanship. *Altruism* refers to looking after the good of others; *courtesy* is observing social expectations of considerate behavior in social relationships; *conscientiousness* pertains to abiding by moral and ethical standards as well as following local policies, procedures, rules, and regulations in letter and spirit; *civic duty* is performing duties and responsibilities attached to being an organizational citizen; and *sportsmanship* is playing fairly and adjusting to the demands of the situation. This initial definition of OCB received some criticism. For instance, Morrison (1994) reported that 18 out of 20 OCB items were considered by respondents as “in-role”; thus, these behaviors are non-discretionary. Another observation raised the issue that not every single discrete instance of OCB positively contributed to organizational outcomes. For instance, helping a lazy co-worker may prove counterproductive in the long run. Therefore, OCB must be viewed as cumulative over time and a behavioral pattern of the person.

Reacting to criticism, Organ (1997) subsequently accepted the redefinition of OCB as a contextual performance based on the study of Borman and Motowidlo (1993). These authors defined contextual performance as “*behaviors that do not support the technical core of the organization as much as they support the broader organizational, social and psychological environment in which the technical core must function*” (p. 73). They likewise listed five categories of contextual performance: (1) volunteering for tasks outside a person's formal job

expectations; (2) persistence of enthusiasm and engagement for the completion of the task; (3) helping others; (4) following rules and prescribed procedures even when there are inconvenient; and (5) openly defending organization objectives. Organ (1997) acknowledged that the difference was mainly that the latter construct does not require the behavior to be an extra role nor that it go unrewarded.

The work of Podsakoff et al (2000) is broadly cited in more recent OCB literature. These authors embarked on the most extensive review of OCB literature at that time. They consolidated the works of leading authorities and extracted seven themes: (1) Helping Behavior, (2) Sportsmanship, (3) Organizational Loyalty, (4) Organizational Compliance, (5) Individual Initiative, (6) Civic Virtue and (7) Self Development. Their work understandably overlapped in part with the works of Organ (1988) and Borman et al (1993).

### **Higher-Level Themes**

This study employed the qualitative research method of thematic analysis. The primary data consisted of servant attributes directly gathered from the texts of the primary sources. The servant attributes were varied and multidimensional. Four categories approximating Page et al.'s (2000) and extending Sendaya's (2010) were adopted to organize the mix. The four categories are defined as follows: (1) character traits and the person's leanings consistent with serving; (2) attributes that describe how one might relate with others in the spirit of service; (3) actual execution, implementation, and delivery of service; and (4) attributes that fall within the domain of a leader. Attributes that were identified as leading-related were excluded from the thematic analysis (for example, Spears' (1998) commitment to the growth of people and Laub's (1999) providing and sharing leadership) because the study's focus was strictly on the servant in a non-leader role.

To facilitate the thematic analysis, every attribute included was assigned a descriptive code that was close as possible to the original text. Various clusters of codes were then formed and examined for any emergent pattern or theme that described the cluster. Themes, in turn, also counted as codes in subsequent clusters. New and prior codes were grouped and regrouped to identify new higher-level themes. The iterative process was terminated only at the point of saturation when no new themes superior to existing higher-level themes could be further identified.

The information in *Appendix C* is a contracted version of the results from the actual analysis. The actual analytical process was rather too convoluted to lay out on a limited space. Each of the seven rows on *Appendix C* lists attributes and codes from each of the three concepts and the higher-level theme that emerged. The attributes from servant leadership and OCB are shown in their actual terms instead of codes so that the reader may see the correspondence between attribute and theme. In contrast, the attributes from the servanthood of Jesus are presented by their respective codes as assigned by the researcher (refer to *Appendix B*) and referenced on gospel-related literature (Bible Claret, 2016; Biblehub.com, 2015; Wenham & Walter, 2011). Thematic analysis allows repeated use of coded data when testing multiple clusters to identify emergent themes. Thus, some attributes and codes appear in multiple themes. It must be noted that every servant attribute in *Appendix A* and every code in *Appendix B* are accounted for in *Appendix C*. This explains why servant attributes and consequently source authors can be observed to overlap in *Appendix C*.



The attributes under OCB are too limited in number compared to those listed under servant leadership and Christian servanthood to justify an independent thematic analysis. Combining OCB attributes with attributes from the two other concepts in the thematic analysis was not a prudent option either as this would have ascribed higher-level themes to OCB that would not have been generated from OCB attributes alone. Instead, once the thematic synthesis of servant attributes from servant leadership and Christian servanthood was derived, OCB attributes were examined if these were encompassed by the synthesis and all the higher-level themes. *Appendix C* shows how OCB attributes are captured under the higher-level themes.

The seven higher-level themes as described as follows:

### ***Building Character and Self-Concept (1/7)***

Sendjaya (2010) asserted that the servant leader is more about “being” than “doing” since *being* is primarily about character, the essence of which lies in spirituality and morality-ethics. Vaill (1998) stated that Greenleaf’s emphasis on service primarily provided leadership its moral dimension. This was echoed by Spear (1998) who commented that the servant part of servant leadership model emerges from the ethical and caring character of the leader.

Self-concept answers the question “who am I?” Rogers (1959) and Super (1980) described *self-concept* as the aggregate of one’s perception about themselves – their own values, beliefs, motivation, character, skills, attitudes, interests, and an idea of their ideal self. Schein (1985) used an alternative term, *career anchor*, that serves as a determinant of what one might want to be and do in the course of their careers.

Building character as a theme was based on the attributes of *Agapao love* (Patterson, 2003); *Authenticity* (Autry, 2001; Laub, 1999; van Dierendonck et al., 2011; Wong et al., 2007); *Compassionate love* and *Virtue* (van Dierendonck & Patterson, 2015); *Integrity* (Laub, 1999; Russell et al., 2002; Sendjaya et al., 2008; Wong et al., 2007); *Honesty* (Russell et al., 2002); *Humility* (Graham, 1991; Patterson, 2003; Sendjaya et al., 2008; van Dierendonck et al., 2011; Wong et al., 2007); *Religiousness*, and *Responsible Morality* (Sendjaya et al., 2008); *Conscientiousness* (Organ, 1988); and *Civic virtue* (Podsakoff et al., 2000).

Building self-concept captures the attributes of *Clarity of mission* (Graham, 1991; Sendjaya et al., 2008); *Being a servant* and *Security from a strong sense of identity* (Sendjaya et al., 2008); and overall, one’s discernment and resolve about what to be in terms of character traits and what to do in terms of personal contribution and self-actualization.

On Christian servanthood, the theme covers codes that included *Sense of mission* (Jn 10:17-18); *To love others as Jesus loves* (Jn 15:12); *God’s children do what is right and love their brothers and sisters* (1 Jn 3:10); *Lost/Prodigal son’s return and contrition* (Lk 15:11-32); *Building on solid rock* (Mt 7:24-25); *Faith and humility like children’s* (Mt 18:3-4); *Being a servant* (Mt 3:11); *Self-integration, also called Morality* (Villegas, 2000); *Humility before of Jesus as Son before the Father* (Åkerlund, 2015); *Humility, Simplicity, Obedience to the Father* (Chung, 2011); and *Willingness to be led by God* (Nouwen, 1989).

### ***Building Capability and Readiness to Serve (2/7)***

The servant examines the territory, conceptualizes possibilities, recognizes connections and implications, determines needed competencies, and finally, makes the necessary physical, intellectual, emotional, and spiritual preparations to be ready for the tasks and challenges of being a servant. The second theme captures attributes of *Altruism* (Barbuto et al., 2008);



Patterson, 2003; Organ, 1988); *Authenticity* (Autry, 2001, Laub, 1999; van Dierendonck et al., 2011; Wong et al., 2007); *Being a servant, Sense of mission, Wholeness, Vulnerability* (Sendjaya et al., 2008); *Competence, Credibility* (Russell et al., 2002); *Conceptual skills* (Liden et al., 2008; Spears, 1998); *Courage* (van Dierendonck et al., 2011); *Learning and growth, Open to learn from others* (Laub, 1999); *Healing* (Spears, 1998); *Self-awareness* (Laub, 1999); *Spiritual insight* (Graham, 1999); *Wisdom* (Barbuto et al., 2006); *Individual initiative, Self-development* (Podsakoff et al., 2000); *Persistence of enthusiasm and Volunteerism* (Borman et al., 1993).

On Christian servanthood, the codes that contribute to the theme include *State of watchfulness against the enemy; Keeping the lamps burning; Readiness to serve the master* (Lk 12:35-38); *Self-assessment for capability to complete work at hand* (Lk 14:28-30); *Paradigm shift for new ways of doing* (Mt 9:16-17); and *Leveraging conflict for learning* (Chung, 2011).

### ***Building People, Relationships and Sense of Community (3/7)***

This theme holds together attributes around building people and relationships to build stronger communities and organizations. Servant attributes clustered under this theme include *Acceptance* (Greenleaf, 2002; Sendjaya et al., 2008); *Availability, Equality, Wholeness* (Sendjaya et al., 2008); *Being accepting, Being present* (Autry, 2001); *Building community* (Laub, 1999; Spears, 1998); *Collaboration* (Laub, 1999; Sendjaya et al., 2008); *Commitment to the growth of people* (Spears, 1998); *Healing* (Liden et al., 2008; Spears, 1998); *Encouraging* (Laub, 1999; Russell et al., 2002); *Influence* (Russell et al., 2002; Wong et al., 2007); *Interpersonal acceptance, Forgiveness* (van Dierendonck et al., 2011); *Listening* (Greenleaf, 1977; Spears, 1998); *Persuasive mapping* (Barbuto et al., 2006); *Relational power* (Graham, 1991); *Trust* (Russell et al., 2002; Sendjaya et al., 2008); *Values differences of others* (Laub, 1999); *Assistance to others* (Borman et al., 1993); *Civic duty* (Organ, 1988); and *Civic virtue and Organizational loyalty* (Podsakoff et al., 2000).

Christian servanthood-related codes covered under this theme include *Inclusivity and community* (John 10:16); *Forgiveness and gaining friends* (Lk 16:1-9); *Being peacemakers* (Mt 5:9); *Unleash talent for the good of many* (Mt 5:14-15); *The golden rule* (Mt 7:12); *Communal and mutual experience* (Nouwen, 1989); *Compassion and Responsibility* (Connolly, 1996); *The way of downward mobility as the way to imitate Jesus* (Nouwen, 1989); *Forming, training, empowering apostles* (Atkinson, 2014); and the *Ministerial servanthood of Jesus and Communion with others* (Villegas, 2000).

### ***Recognizing Thou in the Other (4/7)***

Adapted for this theme were Buber's (1958) *I-Thou* relationship and Levinas's (1969) responsibility toward the individual other. According to Buber, *I* must relate to the other with respect, understanding, and in harmony – thus conveyed in *Thou*. The other is *other* precisely because the other is *different* from *I*. The other ceases to exist when the *otherness* of the other is denied, ignored, or neutralized. Buber posits a symmetrical relationship between *I* and the *other*. However, Levinas (1969) argued that the relationship is asymmetrical with the *other* inhabiting the higher ethical ground. Levinas's inversion of the relationship rests on the assumption that the *other* is beyond *being*. His philosophy of *otherness* espoused that the *other* cannot be subjugated and subsumed to the faceless whole or sameness that the *other* loses its personal individuality. For Levinas, every *other* has a face. The reduction of the *other*

to the *same* constitutes “violence”; violence ends only as soon as *I* recognize the *other* as *my* responsibility. *I* is not passive; *I* is called to action. *I* cannot stand still or resist the defenseless *other* who is “an orphan, a widow, or a stranger” (Garcia, 1992).

Giving substance to this theme are *Altruism* (Barbuto et al., 2008; Patterson, 2003); *Appreciation of others* (Russell et al., 2002); *Awareness and Empathy* (Spears, 1998); *Being accepting and being present* (Autry, 2001); *Encouraging* (Laub, 1999; Russell et al., 2002); *Interpersonal acceptance & Forgiveness* (van Dierendonck et al., 2011); *Humility* (Graham, 1991; Patterson, 2003; Sendjaya et al., 2008); *Inspiring others, Involving others and Selflessness* (Wong et al., 2007); *Listening* (Greenleaf, 1977; Spears, 1998; Laub, 1999; Russell et al., 2002); *Puts others before self, Values people* (Laub, 1999); *Serving others* (Wong et al., 2007); *Values differences of others* (Laub, 1999); *Vulnerability* (Autry, 2001; Sendjaya et al., 2008); *Altruism, Courtesy* (Organ, 1988); *Assistance to others* (Borman et al., 1993); and *Helping behavior* (Borman et al., 1993; Podsakoff et al., 2000).

Christian references under this theme focus on love, mercy, and compassion: *Knowledge of, and sacrifice for another* (Jn 10:14-15); *Helping those in need* (1 Jn 3:17); *Be as merciful as the Father* (Lk 6:36); *Father’s acceptance and forgiveness and unconditional love; Self-awareness and kindness as the elder son’s lessons* (Lk 15:11-32); *Charity toward the least privileged* (Lk 16:19-31); *Love for enemies...be perfect as the Father* (Mt 5:44-48); *Mercy and conversion of sinners* (Mt 9:12-13); *Love thy neighbor as oneself* (Mt 22:39); *Serve God in others, especially the least among them* (Mt 25:40); *Being led first by God in intimate relations with others* (Nouwen, 1989); and *Compassion* (Connolly, 1996).

### ***Observance of Laws, Standards, and Norms (5/7)***

The servant is accountable. Accountability presupposes the existence of standards against which the servant is measured. The servant is subject to boundaries and limitations. These standards may be formally written like commandments, applicable laws, regulations, and commitments. Then there are those often implied or intuited, such as valid expectations of others and social norms and practices. Observance of established measures of proper behavior builds trust, credibility, and community. Non-compliance, on the other hand, creates conflict and brokenness.

This theme initially emerged from the Gospel passages. Gospel texts are explicit in standards of desirable behavior that underscored obedience to the commandments the two greatest of which are love of God and love of neighbor and becoming a servant to others as condition for greatness. This theme then became evident when examined from clusters of servant attributes from servant leadership.

Christian servanthood-related codes under this theme include *Keep the Lord’s commandments* (Jn 15:10); *Humility, awareness of transgressions, seeking forgiveness* (Lk 18:10-13); *Obey the commandments and be righteous* (Mt 5:17-20); *Heed the Master’s invitation to His banquet, comply with norms for entry* (Mt 22:2-14); *Pay one’s civil and spiritual dues* (Mt 22:21); *Love of God, greatest commandment; love of neighbor, second greatest commandment* (Mt 22:37-39); and *Surrender to the will of the Father* (Åkerlund, 2015).

Clustered under this theme are servant leadership attributes of *Accountability* (Sendjaya et al., 2008; van Dierendonck et al., 2011); *Awareness and Foresight* (Greenleaf, 1977; Spear, 1998); *Conceptual skills* (Liden et al., 2008; Spears, 1998); *Credibility* (Russell et al., 2002);

*Moral integrity* (Reed et al., 2011); *Responsible morality, Moral action* (Sendjaya et al., 2008); and *Organizational stewardship* (Barbuto et al., 2008). From OCB, *Openly defending organizational objectives* (Borman et al., 1993) and *Organizational loyalty* (Podsakoff et al., 2000) are referenced.

### ***Awareness of Interdependencies and Personal Responsibilities (6/7)***

The servant recognizes one's place in relationships and community, one's potential impact – both negative and positive – and one's roles and the attached moral obligations and responsibilities that every vital relationship creates. The role may be, among others, a citizen, a parent, a teacher, a neighbor, an employer, an employee, or a public servant. The servant discerns one's impact on the bigger scheme of community and relationships. In the series of cause and effects, every servant must account for both righteous work and lapses in relation to one's role in the society.

Attributes under this theme include *Accountability* (van Dierendonck, 2011); *Awareness* (Spears, 1998); *Conceptual skills* (Liden et al., 2008; Spears, 1998); *Foresight* (Spears, 1998); *Integrity* (Laub, 1999; Russell et al., 2002, Sendjaya et al., 2008); *Interconnectedness* (Sendjaya et al., 2008); *Modelling* (Graham, 1991; Laub, 1999; Wong et al., 2007); *Self-awareness* (Laub, 1999); *Spiritual insight* (Graham, 1991); and *Stewardship* (Barbuto et al., 2006; Spears, 1998; Russell et al., 2002; van Dierendonck et al., 2011).

Gospel parables spoke of gains or losses as consequences of one's choices and actions: the rich man's apathy toward the beggar Lazarus (Lk 16:19-31); the foolish virgins who had no oil for their lamps contrasted with the wise virgins with ample supply, ready and waiting for the arrival of the bridegroom (Mt 25:1-13); sowing seeds on rocky places versus sowing seeds on fertile soil (Mt 13:3-9); and the wise servant who performs his duties even in the master's absence (Lk 12:42-43). These narratives highlighted the importance of being attentive to one's acts of commission and omission.

### ***Getting the Work Done (7/7)***

Servanthood is a verb. This theme concerns the execution and generation of results through the actual practice of service. The full set of higher-level themes represents a movement that begins with being and relating and culminates in doing: from vision and preparation to the actual delivery of service. Attributes related to execution and practice include *Being useful* (Autry, 2001); *Building community* (Laub, 1999; Spears, 1998); *Creating value for community* and *Servanthood* (Liden et al., 2008); *Stewardship* (Spears, 1998; Russell et al., 2002; van Dierendonck et al., 2011); *Performing beyond the call of duty* (essence of OCB); and *Persistence of enthusiasm toward completion of the task* (Borman et al., 1993).

Jesus died on the cross in fidelity and surrender to His Father's will (Mt 26:42). The Son was a self-emptying servant, like a kernel of wheat that dies so it produces many seeds (Jn 12:4). Getting the work done is further exemplified by the wise steward, who produced profit for His master in the parable of talents (Mt 25:14-30) and the good Samaritan who made sure the poor victim was cared for back to health (Lk 10:30-37). The Gospel narratives cite explicit acts of service that deliver results, proper to the needs and valid expectations of the served.

### **Thematic Synthesis: Building, Mindfulness, and Reverence for Work**

Thematic analysis as a qualitative research method allows the researcher to "go beyond" the primary data. This is a defining characteristic of the synthesis (Thomas & Harden, 2008). This

step is considered rather controversial because the researcher is given some degree of latitude for conceptual innovation or the use of concepts not found in the characterization of parts as a means of creating the whole in the form of new interpretive constructs, explanations, or hypotheses (Strike & Posner, 1983; Campbell et al., 2003 as cited by Thomas et al., 2008). In the actual study, concepts from psychology on *mindfulness* (Davis & Hayes, 2011; Malinowski & Lim, 2015; Verdorfer, 2016); from philosophy on the *other, mindfulness*, and *responsibility* (Buber, 1958; Festin, 2012; Levinas, 1969); and from religious studies on *reverence* (Guardini, 1998) were borrowed to further expound on the thematic synthesis to arrive at the whole that is servant citizenship.

The final synthesis consisted of a triad of themes: Building, Mindfulness, and Reverence for Work as a singular instrumentality of service (the triad is given the acronym BMW).

Ajzen and Fishbein (1975) developed the theory of reasoned action and presented a conceptual model that posited the elements of belief, attitude, intention, and behavior as predictors of reasoned action. The multidimensional servant attributes from the primary sources and their descriptive codes translated to these same four elements. The seven higher-level themes equate to a mix of belief, attitude, intention, and behavior. The themes Building, Mindfulness, and Reverence for Work, in turn, lend themselves to interpretations as beliefs, attitudes, intentions, behaviors, or all of these.

### ***Building***

Building is the synthesis of three higher-level themes: Building character and self-concept; Building capability and readiness to serve; and Building people, relationships, and sense of community. Standard dictionaries define the verb *build* as to develop, grow, or expand, to add value, and to cause someone or something to become. Greenleaf (1977) repeatedly used the term *build* (including variants of *builder* and *building*) in *The Servant as Leader*, with each usage denoting positive action and *affirmative builders* (p. 24), *build wholeness* (p. 26), *build strength* (p. 31), *build serenity* (p. 41), *rebuild community* (p. 53), *people-building institutions* (p. 53), *build autonomy* (p. 55), *building better institutions* (p. 58), and *potential as builders* (p. 60). Jesus spoke of *building* His church (Mt 16:18), and commanded His followers to store up treasures in heaven (Mt 6:19) – the act of storing up analogous to building.

The servant citizen acts to develop the self, help people become better, and generally improve the community or society to which he or she belongs. *Building* suggests growing strengths and neutralizing weaknesses. Building relationships can mean affirmation, healing, and mending. All these are consistent with Greenleaf's test that "*those served grow as persons...become healthier, wiser, freer, more autonomous....*"

Building signifies caring, purposeful actions, clarity of goals and priorities, continual learning and mastery, unwavering optimism, and belief in higher purpose. Signs of building include solidarity, renewal, progress, and achievement. Absence of building is evidenced by defeat, isolation, disharmony, and degradation. Opposites of building include selfishness, greed, apathy, corruption, destructive behavior, and even resistance to change.

### ***Mindfulness***

Mindfulness is the synthesis of four higher-level themes: Recognizing *Thou* in the other; Building people, relationships, and sense of community; Observance of laws, standards, and norms; and Awareness of interdependencies and personal responsibility.

To be mindful is to be alert, attentive, thoughtful, heedful, present, available, and cognizant of conditions, implications, and consequences of one's actions and decisions. Festin (2012) wrote that *to be mindful* is to acknowledge that one's way of looking at the world is not the only and best manner of assessing and accessing it. Mindfulness is awareness of the *other* in all aspects, terms, and magnitudes. Without the *other*, one cannot be mindful at all since mindfulness is nothing but being *mindful of*. According to Festin (2012), the *other* assumes many forms, profiles, and shades. The *other* may be a neighbor, a mountain, nature, the law, an institution, an event, and even a Transcendence.

Verdorfer (2016) described *mindfulness* as inherently inward looking – more objectively and contextual. *Mindfulness* reduces egocentric tendencies and at times, demands humility and standing back. A mindful person is one who has heightened awareness of the present reality and pays attention to living the moment (Davis & Hayes, 2011). The heightened awareness is characterized by detailed attentional skills and a non-judgmental attitude toward internal and external events (Malinowski & Lim, 2015).

Moreover, to be mindful is about being aware of the consequences of one's actions or decisions as they affect others; of needs and expectations of others; of one's duties, responsibilities, and obligations; of operating social norms and values; of moral, ethical, and legal standards; of the interconnectedness of people and events; and the destructive effects of self-centeredness and indifference. Mindfulness is the deliberate forgetfulness about oneself. A mindful servant sees and appreciates the big picture and consequently is caring, kind, courteous, empathetic, conscientious, compassionate, and respectful. The mindful servant brings relief and unburdens the served. Furthermore, mindfulness respects sensibilities and even traditions unless or when practice violates principles. The effects of un-mindfulness include broken relationships, lapses and infractions, unmet needs, valid expectations of others, havoc on nature, and breakdown of peace and order.

### ***Reverence for Work***

This theme spans four higher-level themes: Getting the work done; Awareness of interdependencies and personal responsibility; Building people, relationships, and sense of community; and Recognizing Thou in the other.

*Work* is the engagement of the self toward an intended good. The self refers to the whole person: body, mind, heart and spirit. Work is not simply one's vocation, profession, or employment; it is every act that utilizes one's talent, interest, abilities, and energies to deliver the intended good. For instance, raising children, caring for the sick, chores of a housekeeper, constructing a house, driving a school bus, composing a prayer, and teaching – all fit the definition of work. Every human endeavor worthy of being identified as “work” stems from the vital roles one assumes in life, such as citizen, parent, friend, neighbor, employee, or church member. Given its definition, work provides the only means to accomplish one's mission in every role, and to realize one's potential. It is only through work that one gets to build, to create value, to discharge duties and responsibilities, and to serve. The purpose of all work then redounds to service. Work is the only way that service is really rendered. The negation or opposite of work is idleness – the refusal to use the time at hand productively (Semler, 2014).

*Reverence* is the feeling whereby a person refrains from asserting one's will to take possession of and use the object of reverence for one's own purposes (Guardini, 1998). With

reverence, a person instead steps back and lets that which deserves reverence remain unblemished.

Reverence for Work consists of doing work competently and conscientiously with the view toward service. Work also becomes the arena for participation and collaboration; it builds and links communities. In one's work, one becomes both servant and served: a giver and a receiver of service to and from another servant. Work links every worker, every servant, in the supply chain of human services in the world. Reverence for Work demands that the servant keeps work unblemished.

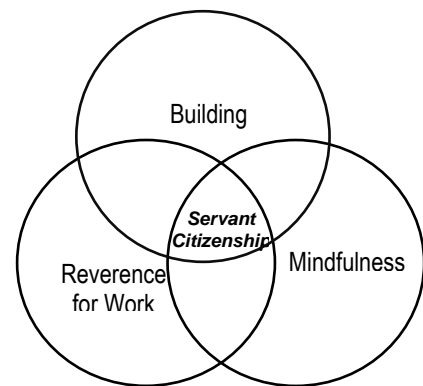
The presence of *Reverence for Work* is evidenced by dedicated workers – servants with a sense of purpose, pride in their work, and the will to do whatever it takes. Negation or absence of reverence is characterized by unsatisfactory service, indolence, corruption, abuse, a view of work as toil and drudgery, unhappy work relations, incompetence, and unfulfilling work life.

### **Simultaneous BMW: Necessary Condition for Serve-first**

BMW is a composite of three themes which are not mutually exclusive but rather complementary with overlapping features and referenced attributes. A closer examination of BMW shows that all the three must be simultaneously enacted to effect serve first, or servant citizenship. This idea is represented by the area intersected by the three circles in *Figure 1*. Servant citizenship lies in the intersection of BMW.

The necessary condition of simultaneity of BMW was concluded from the fact that each primary data or servant attribute used in the study was only one piece of a larger multiple-attribute construct. No single attribute sufficiently describes the servant leader, the organizational citizen, or the servant in the Gospels. BMW is a triad and synthesis of multiple attributes. Not a single theme in BMW by itself suffices to produce servant citizenship. To further illustrate this point, Building and Mindfulness without Reverence for Work is daydreaming and unacted plans. Building and Reverence for Work without Mindfulness is self-indulgence that risks infringing on others. Reverence for Work and Mindfulness without Building eventually falls into obsolescence and depletion. Therefore, the absence or negation of any single element in BMW constitutes a *disservice* – the very contradiction of service. Disservice nullifies the servant citizen.

**Figure 1. Servant Citizenship as Simultaneously Enacted BMW**



### **BMW: From a Christian Perspective**

BMW is a synthesis of servant attributes directly lifted from Gospel passages. *Building* is represented by actions that Jesus expected of His followers such as becoming the servant of all to be the first and attain greatness, creating kinship with one another in charity and compassion, establishing God's kingdom on earth, and storing lasting treasures in heaven and hence be worthy to be called children of God. *Mindfulness* trains the consciousness of followers of Jesus to observe God's commandments summed up in the greatest commandments: to love God with one's whole being; to discern the will of the Father; and for His sake, to love one's neighbor as oneself. This bar was raised even higher by the subsequent command of Jesus Himself to love others as Jesus loved, with foremost concern for the least privileged and the sick who need healing – without neglecting civic obligations. *Reverence for*



*Work* is the submission to the will of God and, accordingly, the performance of works that convey faith, charity, and stewardship. This theme exemplifies the gainful use of God's gifts to serve God through others.

Villegas (2000) characterized the servanthood of Jesus as filial, ministerial, and paschal. Åkerlund (2015) characterized Jesus as Son, Sent, and Servant. Both characterizations are thematically compatible with BMW. *Building* is thematic of "filial" and "son": *Filial* and *Son* refer to the bond between Father and Son, maintained strong by the Son's obedience to the Father and the Father's favor toward the Son. Jesus descended from and returned to the Father, and ever shared the Father's glory and perfection. As God-made-man, Jesus was subordinate and dependent upon the Father. His youthful years before His public life were depicted as "growing in wisdom and stature, and in favor with God and man" (Luke: 2:52). *Mindfulness* is related to "ministerial" and "sent" – terms that described Jesus as the mindful agent of the One who sent Him – spreading God's word, teaching people, and performing miracles of healing and conversion. *Reverence for Work* captures the completion of Jesus's mission, becoming the paschal sacrifice "to serve, and to give his life as a ransom for many" (Matthew 20:28) in obedience to the will of His Father.

Interestingly, BMW thematically contains the Lord's Prayer, reputedly the most popular Christian prayer. In the salutation *Our Father who art in heaven*, the servant-petitioner recreates the filial relations between Jesus and the Father, and in addressing the Master as Father, elevates one's dignity as created and as servant. The prayer consists of seven petitions and illustrates a servant's disposition before the Divine Master. The themes Building, Mindfulness, and Reverence for Work overlap across the seven petitions. In the following discussion, every petition is printed in italics, then followed by a brief interpretation referenced from the Catechism of the Catholic Church (1993).

*Building* covers four of these petitions: (1) *Thy Kingdom come...*the servant-petitioner seeks the Father to reign within them as humble servants; (2) *Give us this day our daily bread...*the servant-petitioner pleads with the Father for nourishment, both physical and spiritual; (3) *Deliver us from evil...*the servant-petitioner implores for protection so as to be spared from evil; and (4) *Lead us not into temptation...*the servant-petitioner submits to the Master that one be shielded from falling into sin. These petitions seek strength, steadiness, and toughness – all marks of building. *Mindfulness* spans four petitions: (1) *Thy Kingdom come...*the servant-petitioner recognizes the kingly Master's presence in his or her life; (2) *Give us this day our daily bread...*the servant-petitioner acknowledges dependency on the Master for sustenance; (3) *Forgive us our trespasses as we forgiveness who trespass against us...* the servant-petitioner stands aware of his or her transgressions, seeks forgiveness from the Master, and expresses willingness to forgive others of whose transgressions they are as much aware; and (4) *Lead us not into temptation...*the servant-petitioner stands aware of human frailty and submits to the Master whose power is relied upon in all earthly roles and relations.

These petitions translate to an awareness of a Transcendence, recognition of one's limitations and weaknesses, compassion for others, and circumspection about one's dependence on the providence of the Father – all acts of mindfulness. *Reverence for Work* captures three petitions: (1) *Hallowed by thy Name...*the servant-petitioner acknowledges one's subordinate status as created being before the great Creator, and as servant in awe, gratitude, and praise at the mention of the Master's Name; (2) *Thy will be done on earth as it is in heaven...*the



servant-petitioner surrenders to the will of the Master in His design for His created beings and servants; and (3) *Give us this day our daily bread...*the servant-petitioner seeks to receive physical and spiritual nourishment that comes from one's work. Reverence for Work is contained in service, surrendering to God's will and embracing one's work.

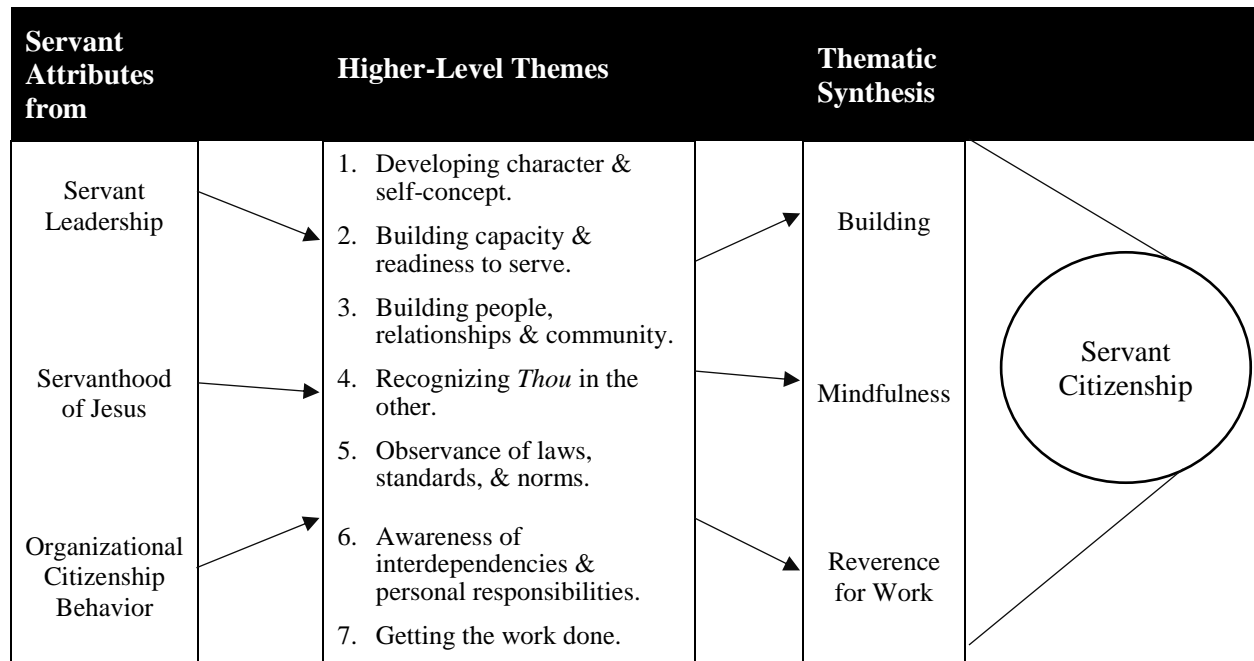
In summary, the Lord's Prayer portrays servant-petitioners in humble supplication before the Divine Master, appealing to be nourished and to persist in conduct in line with the Master's will (building); to be mindful of their positions as servant and co-existing with other servants (mindfulness); to perform their Master-ordained work without blemish (reverence for work); and at all times, never to succumb to evil that violates the Master.

This section illustrates how BMW envelopes the fundamental articles of the Christian faith. BMW converges the practice of servant citizenship and the Christian life in imitation of Jesus, the Christian servant exemplar. Serving one's purpose that aligns to God's will is accomplished through one's work of thoughtful service toward others – all included in BMW.

## Summary

The convergence of the three concepts and their integrating themes are summarized in *Figure 2*.

**Figure 2: Synthesis of the Study**



While Christian precepts contributed to its formulation, BMW is by no means exclusively nor essentially Christian. BMW lends itself to be interpreted independent of Christian precepts, and therefore teachable in any environment, secular or otherwise.

## Suggestions for Future Research

The researcher recommends further research on servant citizenship and on teaching BMW in various environments such as government, educational, and other service institutions. Future studies can examine whether BMW is predictive of servant citizen conduct, and whether BMW

is effective in cultivating the ethic of servant-first as the seed for servant citizenship in different environments – whether secular or non-secular, for profit or otherwise.

## Conclusion

The study produced BMW as the thematic synthesis of multidimensional servant attributes and proposes it as a teachable foundation for weaving servanthood into the fabric of community, institutions, and society. The themes Building, Mindfulness, and Reverence for Work lend themselves to interpretation as beliefs, attitudes, intentions, behaviors, or all of these to train individuals as well as institutions to become servants.

Servant citizens are better poised to help realize Greenleaf's vision of a just and caring society. The study affirms the assertion of Patterson (2003) and the teachings of Jesus Christ that love and compassion constitute the essence of a servant-first.

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## Appendix A

### Primary Data: Servant Leadership Attributes and Authors

Authors (year published)	Servant Leadership Attributes (headings by authors in italics)
Graham (1991)	<i>Differentiating inspirational and moral features of servant leadership:</i> Humility; Spiritual insight; Vision of a way of life focused on service; Practice of a way of life focused on service; Relational (mutual) power; Leader-modelled service.
Spears (1995)	<i>Characteristics of the servant leader:</i> Empathy; Foresight; Listening; Healing; Awareness; Persuasion; Conceptualization; Stewardship; Developing people; Building community.
Laub (1999)	<i>Characteristics of the servant leader:</i> Values people; Displays authenticity; Provides leadership; Develops people; Shares leadership; Builds community.
Autry (2001)	<i>Five ways of being for the Servant Leader:</i> Be authentic; Be vulnerable; Be accepting; Be present; Be useful.
Russell & Stone (2002)	<i>Servant leadership functional attributes:</i> Vision; Honesty; Integrity; Trust; Service; Modelling; Pioneering; Appreciation of others; Empowerment.  <i>Servant leadership accompanying attributes:</i> Communication; Credibility; Competence; Stewardship; Visibility; Influence; Persuasion; Listening; Encouragement; Teaching; Delegation.
Patterson (2003)	<i>Virtue construct of servant leadership:</i> Agapao love; Humility; Altruism; Vision; Trust; Empowerment; Service.
Barbuto & Wheeler (2006)	<i>Servant Leadership dimensions:</i> Altruistic calling; Wisdom; Emotional healing; Persuasive mapping; Organizational stewardship.
Wong & Davey (2007)	<i>Five-factor servant leadership profile:</i> Humility & selflessness (self-identity); Serving & developing others (motive); Consulting & involving others (method); Inspiring & influencing others (impact); Modelling integrity & authenticity (character).
Liden, Wayne, Zhao & Henderson (2008)	<i>Nine-factor multidimensional measures of servant leadership:</i> Behaving ethically; Putting subordinates first; Emotional healing; Conceptual skills; Empowering; Servanthood; Relationships; Helping followers grow & succeed; Creating value for the community.
Sendjaya, Sarros & Santora (2008)	<i>Six dimensions of servant leadership behavior and indicators:</i> <i>Voluntary subordination</i> – Being a servant; Acts of service <i>Authentic self</i> – Humility; Integrity; Accountability; Security; Vulnerability. <i>Covenantal relationship</i> – Acceptance; Availability; Equality; Collaboration <i>Responsible morality</i> – Moral reasoning; Moral action <i>Transcendental spirituality</i> – Religiousness; Interconnectedness; Sense of mission; Wholeness <i>Transforming influence</i> – Vision; Modelling; Mentoring; Trust; Empowerment.
Reed, Vidaver-Cohen & Colwell (2011)	<i>Executive servant leaders in the context of ethical leadership:</i> Interpersonal support; Building community; Altruism; Egalitarianism; Moral integrity.
Van Dierendonck & Nuijten (2011)	<i>Eight-factor indicators of servant leadership:</i> Empowerment; Accountability; Standing back; Humility; Authenticity; Courage; Interpersonal acceptance; Stewardship.



## Appendix B

### Primary Data: Gospel Passages and Codes

Gospel Passages	Codes <i>assigned by researcher</i> (The no. refers to the theme for which the code was used)
John 10:14-15. <a href="#">14</a> "I am the good shepherd; I know my sheep and my sheep know me – <a href="#">15</a> just as the Father knows me and I know the Father—and I lay down my life for the sheep."	<i>Knowledge of and sacrifice for another</i> (4/7)
John 10:16. "I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there shall be one flock and one shepherd."	<i>Inclusivity; Community</i> (3/7)
John 10:17-18. <a href="#">17</a> "The reason my Father loves me is that I lay down my life—only to take it up again. <a href="#">18</a> No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again. This command I received from my Father."	<i>Sense of mission</i> (1/7)
John 12:24. "Very truly I tell you, unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds."	<i>Self-emptying servant</i> (7/7)
John 12:26. "Whoever serves me must follow me; and where I am, my servant also will be. My Father will honor the one who serves me"	<i>Serve the Lord in obedience</i> (7/7)
John 15:10. "If you keep my commands, you will remain in my love, just as I have kept my Father's commands and remain in his love."	<i>Keep the Lord's commandments</i> (5/7)
John 15:12. "My command is this: Love each other as I have loved you."	<i>To love others as Jesus loves</i> (1/7)
1 John 3:10. "This is how we know who the children of God are and who the children of the devil are: Anyone who does not do what is right is not God's child, nor is anyone who does not love their brother and sister."	<i>God's children do what is right and love one another</i> (1/7)
1 John 3:17. "If anyone has material possessions and sees a brother or sister in need but has no pity on them, how can the love of God be in that person?"	<i>Helping those in need</i> (4/7)
1 John 3:18. "Dear children, let us not love with words or speech but with actions and in truth."	<i>Love with actions and in truth</i> (7/7)
Luke 6:27 & 31. <a href="#">27</a> "But to you who are listening I say: Love your enemies, do good to those who hate you,.. <a href="#">31</a> Do to others as you would have them do to you."	<i>Golden rule</i> (3/7) <i>Love your enemies</i> (4/7)
Luke 6:36. " <a href="#">Be merciful, just as your Father is merciful</a> ".	<i>Be as merciful as the Father</i> (4/7)
Luke 10:30-37. Parable of the Good Samaritan	<i>Perform acts of mercy to a stranger</i> (7/7)
Luke 12:35-38. Watchfulness of servants. ... <a href="#">39</a> But understand this: If the owner of the house had known at what hour the thief was coming, he would not have let his house be broken into. <a href="#">40</a> You also must be ready, because the Son of Man will come at an hour when you do not expect him."	<i>State of watchfulness against the enemy; Keep the lamps burning; Readiness to serve the master</i> (2/7)
Luke 12:42-43. Parable of the wise servant. <a href="#">42</a> "Who then is the faithful and wise manager, whom the master puts in charge of his servants to give them their food allowance at the proper time? <a href="#">43</a> It will be good for that servant whom the master finds doing so when he returns."	<i>The wise servant performs his duties even in the absence of his master</i> (6/7)
Luke 14: 28-30. Parable of the Tower Builder. <a href="#">28</a> "Suppose one of you wants to build a tower. Won't you first sit down and estimate the cost to see if you have enough money to complete it? <a href="#">29</a> For if you lay the foundation and are	<i>Self-assessment for capability to complete work at hand</i> (2/7)

not able to finish it, everyone who sees it will ridicule you, [30](#) saying, 'This person began to build and wasn't able to finish.'"

Luke 15:11-32. Parable of the lost ('prodigal') son.

*Lost son's return and contrition (1/7); Father's acceptance and forgiveness and unconditional love (4/7); Self-awareness and kindness as the elder son's lesson (4/7)*

Luke 16:1-9. Parable of the shrewd manager. "...[8](#)The master commended the dishonest manager because he had acted shrewdly. For the people of this world are more shrewd in dealing with their own kind than are the people of the light. [9](#) I tell you, use worldly wealth to gain friends for yourselves, so that when it is gone, you will be welcomed into eternal dwellings."

*Forgiveness and gaining friends (3/7)*

Luke 16:19-31. Parable of the rich man and the beggar Lazarus. [19](#) "There was a rich man who was dressed in purple and fine linen and lived in luxury every day. [20](#) At his gate was laid a beggar named Lazarus, covered with sores [21](#) and longing to eat what fell from the rich man's table. Even the dogs came and licked his sores ..."

*Charity toward the least privileged (4/7) ; Awareness and performance of responsibility toward others (6/7)*

Luke 18:10-13. Parable of the Pharisee and the tax collector. [10](#) "Two men went up to the temple to pray, one a Pharisee and the other a tax collector. [11](#) The Pharisee stood by himself and prayed: 'God, I thank you that I am not like other people—robbers, evildoers, adulterers—or even like this tax collector. [12](#) I fast twice a week and give a tenth of all I get.' [13](#) "But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, 'God, have mercy on me, a sinner.'"

*Humility, acceptance of vulnerability, awareness of transgressions, seeking forgiveness. (5/7)*

Mark 8:36-37, [36](#) "What good is it for someone to gain the whole world, yet forfeit their soul? [37](#) Or what can anyone give in exchange for their soul?"

*Consequences of gain or loss from actions (6/7)*

Matthew 5:9. "Blessed are the peacemakers, for they will be called children of God."

*Blessed are the peacemakers (3/7)*

Matthew 5:14-15. Parable of the lamp on a stand. [14](#) "You are the light of the world. A town built on a hill cannot be hidden. [15](#) Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house."

*Unleash talent for the good of many (3/7)*

Matthew 5:16. [16](#) "In the same way, let your light shine before others, that they may see your good deeds and glorify your Father in heaven."

*Glorify the Father with your good deeds (7/7)*

Matthew 5:17-20. [17](#) "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them...[19](#) whoever practices and teaches these commands will be called great in the kingdom of heaven. [20](#) For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven."

*Obey the commandments and be righteous (5/7)*

Matthew 5:44-48. [44](#) "But I tell you, love your enemies and pray for those who persecute you, [45](#) that you may be children of your Father in heaven... [48](#) Be perfect, therefore, as your heavenly Father is perfect."

*Love your enemies ...be perfect as the Father (4/7)*

Matthew 7:12. [12](#) "So in everything, do to others what you would have them do to you,"

*The golden rule (3/7)*

Matthew 7:24-25. [24](#) "Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock. [25](#) The rain came down, the streams rose, and the winds blew and beat against that house; yet it did not fall, because it had its foundation on the rock."

*Build on solid rock (1/7)*

Matthew 9:12-13. "It is not the healthy who need a doctor, but the sick. [13](#) But go and learn what this means: 'I desire mercy, not sacrifice.' For I have not come to call the righteous, but sinners."

*Mercy and conversion of sinners (4/7)*

Matthew 9:16-17. <a href="#">16</a> “No one sews a patch of unshrunk cloth on an old garment, for the patch will pull away from the garment, making the tear worse. <a href="#">17</a> Neither do people pour new wine into old wineskins. If they do, the skins will burst; the wine will run out and the wineskins will be ruined...”	<i>Paradigm shift for new ways of doing (2/7)</i>
Matthew 16:26. <a href="#">26</a> “What good will it be for someone to gain the whole world, yet forfeit their soul?”	<i>Choices and consequences (6/7)</i>
Matthew 13:3-8. Parable of the sower. “...A farmer went out to sow his seed. <a href="#">4</a> As he was scattering the seed, some fell along the path, and the birds came and ate it up. <a href="#">5</a> Some fell on rocky places, where it did not have much soil. It sprang up quickly, because the soil was shallow. <a href="#">6</a> But when the sun came up, the plants were scorched, and they withered because they had no root. <a href="#">7</a> Other seed fell among thorns, which grew up and choked the plants. <a href="#">8</a> Still other seed fell on good soil, where it produced a crop—a hundred, sixty or thirty times what was sown.”	<i>Consequences of sowing on fertile soil and rocky places (6/7)</i>
Matthew 18:3-4. <a href="#">3</a> And he said: “Truly I tell you, unless you change and become like little children, you will never enter the kingdom of heaven. <a href="#">4</a> Therefore, whoever takes the lowly position of this child is the greatest in the kingdom of heaven.”	<i>Faith and humility like children’s (1/7)</i>
Matthew 22:2-14. Parable of the wedding banquet. <a href="#">2</a> “The kingdom of heaven is like a king who prepared a wedding banquet for his son. <a href="#">3</a> He sent his servants to those who had been invited to the banquet to tell them to come, but they refused to come...”	<i>Heed the Master’s invitation (5/7) Comply with norms for entry (5/7)</i>
Matthew 22:21 “So give back to Caesar what is Caesar’s, and to God what is God’s.”	<i>Pay one’s civil and spiritual dues (5/7)</i>
Matthew 22: 37-39. <a href="#">37</a> Jesus replied: “Love the Lord your God with all your heart and with all your soul and with all your mind.” <a href="#">38</a> This is the first and greatest commandment. <a href="#">39</a> And the second is like it: ‘Love your neighbor as yourself.’”	<i>Love of God, greatest commandment; love of neighbor, second greatest commandment (5/7) Love neighbor as oneself (4/7)</i>
Matthew 23:11. <a href="#">11</a> “The greatest among you will be your servant.”	<i>Being a servant (1/7)</i>
Matthew 25:1-13. Parable of the ten virgins.	<i>Alertness and readiness in duty (6/7)</i>
Matthew 25:14-30. Parable of the talents (also known as Parable of the bags of gold or of the minas).	<i>Stewardship (7/7)</i>
Matthew 25:40. “Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.”	<i>Serve God in others, especially the least among them (4/7)</i>
Matthew 26:42. “My Father, if it is not possible for this cup to be taken away unless I drink it, may your will be done.”	<i>Consummation of mission despite great difficulty; Fidelity to God’s will (7/7)</i>

## Appendix C

### Clusters of Attributes and Codes\* and Emergent Higher-Level Themes

Primary Sources and Data	Higher-level Themes
<p><b>Related to Servant Leadership:</b> <i>Agapao love</i> (Patterson, 2003); <i>Authenticity</i> (Autry, 2001, Laub, 1999; van Dierendonck et al., 2011; Wong et al., 2007); <i>Compassionate love</i> (van Dierendonck et al., 2015); <i>Ethical character</i> (Liden et al., 2008; Wallace, 2007); <i>Honesty</i> (Russell et al., 2002); <i>Humility</i> (Graham, 1991; Patterson, 2003; Sendjaya et al., 2008; van Dierendonck et al., 2011; Wong et al., 2007); <i>Integrity</i> (Laub, 1999; Russell et al., 2002; Sendjaya et al., 2008; Wong et al., 2007); <i>Being a servant</i>; <i>Religiousness, Responsible morality, Security, Sense of mission</i> (Sendjaya et al., 2008).</p> <p><b>Related to Servanthood of Jesus:</b> <i>Sense of mission</i> (Jn 10:17-18); <i>To love others as Jesus loves</i> (Jn 15:12); <i>God's children do what is right and love one another</i> (1 Jn 3:10); <i>Lost/Prodigal son's return and contrition</i> (Lk 15:11-32); <i>Build on solid rock</i> (Mt 7:24-25); <i>Being a servant</i> (Mt 23:11); <i>Faith and humility like children's</i> (Mt 18:3-4); <i>Being a servant</i> (Mt 3:11); <i>Self-integration, also called Morality</i> (Villegas, 2000); <i>Humility of Jesus before the Father</i> (Åkerlund, 2015); <i>Humility, Simplicity, Obedience to the Father</i> (Chung, 2011); <i>Willingness to be led by God</i> (Nouwen, 1989).</p> <p><b>Related to Organizational Citizenship Behavior:</b> <i>Conscientiousness</i> (Organ, 1988).</p>	<p><b>Building character and self-concept</b></p> <p>(1/7)**</p>
<p><b>Related to SL:</b> <i>Altruism</i> (Barbuto et al., 2008; Patterson, 2003); <i>Authenticity</i> (Autry, 2001, Laub, 1999; van Dierendonck et al., 2011; Wong et al., 2007); <i>Being a servant, Sense of mission, Wholeness, Vulnerability</i> (Sendjaya et al., 2008); <i>Competence and Credibility</i> (Russell et al., 2002); <i>Conceptual skills</i> (Liden et al., 2008; Spears, 1998); <i>Courage</i> (van Dierendonck et al., 2011); <i>Develops potential, Learning and growth</i> (Laub, 1999); <i>Healing</i> (Spears, 1998); <i>Self-awareness</i> (Laub, 1999); <i>Spiritual insight, Vision of a way of life focused on service</i> (Graham, 1999); <i>Wisdom</i> (Barbuto et al., 2006).</p> <p><b>Related to SJ:</b> <i>State of watchfulness against the enemy; Keeping the lamps burning; Readiness to serve the master</i> (Lk 12:35-38); <i>Self-assessment for capability to complete work at hand</i> (Lk 14:28-30); <i>Paradigm shift for new ways of doing</i> (Mt 9:16-17); <i>Leveraging conflict for learning</i> (Chung, 2011).</p> <p><b>Related to OCB:</b> <i>Altruism</i> (Organ, 1988); <i>Individual initiative, Self-development</i> (Podsakoff et al., 2000); <i>Persistence of enthusiasm and Volunteerism</i> (Borman et al., 1993).</p>	<p><b>Building capacity and readiness to serve</b></p> <p>(2/7)</p>

\* All servant attributes related to the servanthood of Jesus are presented in their codes. The codes for servant attributes lifted from the Gospels and the reference texts are shown on *Appendix B*.

\*\* All Gospel passages are from the Biblehub.com (2015) are cross-referenced with Christian Community Bible (2005).

**Related to SL:** *Acceptance* (Greenleaf, 2002; Sendjaya et al., 2008); *Availability, Equality, Wholeness* (Sendjaya et al., 2008); *Being accepting, Being present* (Autry, 2001); *Being an affirmative builder* (Greenleaf, 1977, p. 24); *Believes in people, Enhances relationships* (Laub, 1999); *Building community* (Laub, 1999; Spears, 1998); *Collaboration* (Laub, 1999; Sendjaya et al., 2008); *Commitment to the growth of people* (Spears, 1998); *Healing* (Liden et al., 2008; Spears, 1998,); *Encouraging* (Laub, 1999; Russell et al., 2002); *Influence* (Russell et al., 2002; Wong et al., 2007); *Interpersonal acceptance, Forgiveness* (van Dierendonck et al., 2011); *Listening* (Greenleaf, 1977; Spears, 1998); *Long-term relationships* (Liden et al., 2008); *Persuasion* (Russell et al., 2002, Spears, 1998); *Persuasive mapping* (Barbuto et al., 2006); *Relational power* (Graham, 1991); *Trust* (Russell et al., 2002; Sendjaya et al., 2008); *Values differences of others* (Laub, 1999).

**Related to SJ:** *Inclusivity and community* (Jn 10:16); *Forgiveness and gaining friends* (Lk 16:1-9); *Being peacemakers* (Mt 5:9); *Unleash talent for the good of many* (Mt 5:14-15); *The golden rule* (Mt 7:12); *Communal and mutual experience* (Nouwen, 1989); *Compassion and Responsibility* (Connolly, 1996); *the way of downward mobility as the way to imitate Jesus* (Nouwen, 1989); *Forming, training, empowering apostles* (Atkinson, 2014); *Ministerial servanthood of Jesus and Communion with others* (Villegas, 2000).

**Related to OCB:** *Assistance to others* (Borman et al., 1993); *Civic duty* (Organ, 1988); *Civic virtue and Organizational loyalty* (Podsakoff et al., 2000).

**Related to SL:** *Altruism* (Barbuto & Wheeler, 2008; Patterson, 2003); *Appreciation of others* (Russell et al., 2002); *Awareness and Empathy* (Spears, 1998); *Being accepting and being present* (Autry, 2001); *Encouraging* (Laub, 1999; Russell et al., 2002); *Interpersonal acceptance & Forgiveness* (van Dierendonck et al., 2011); *Humility* (Graham, 1991; Patterson, 2003; Sendjaya, Sarros & Santora, 2008); *Inspiring others, Involving others and Selflessness* (Wong et al., 2007); *Listening* (Greenleaf, 1977; Spears, 1998; Laub, 1999; Russell et al., 2002); *Puts others before self; Values people* (Laub, 1999); *Serving others* (Wong et al., 2007); *Values differences of others* (Laub, 1999); *Vulnerability* (Autry, 2001; Sendjaya et al., 2008).

**Related to OCB:** *Altruism, and Courtesy* (Organ, 1988); *Assistance to others* (Borman et al., 1993); *Helping behavior* (Borman et al., 1993; Podsakoff et al., 2000).

**Related to SJ:** *Knowledge of, and sacrifice for another* (Jn 10:14-15); *Helping those in need* (1 Jn 3:17); *Be as merciful as the Father* (Lk 6:36); *Father's acceptance and forgiveness and unconditional love; Self-awareness and kindness as the elder son's lessons* (Lk 15:11-32); *Charity toward the least privileged* (Lk 16:19-31); *Love for enemies...be perfect as the Father* (Mt 5:44-48); *Mercy and conversion of sinners* (Mt 9:12-13); *Love neighbor as oneself* (Mt 22:39); *Serve God in others, especially the least among them* (Mt 25:40); *Being led first by God in intimate relations with others* (Nouwen, 1989); *Compassion* (Connolly, 1996).

**Building people, relationships and sense of community**

(3/7)

**Recognizing Thou in the other**

(4/7)

**Related to SL:** *Accountability* (Van Dierendonck et al., 2011); *Awareness and Foresight* (Greenleaf, 1977; Spear, 1998); *Conceptual skills* (Liden et al., 2008; Spears, 1998); *Interconnectedness* (Sendjaya et al., 2008); *Organizational stewardship* (Barbuto et al., 2006).

**Related to SJ:** *Keep the Lord's commandments* (Jn 15:10); *Humility, awareness of transgressions, seeking forgiveness* (Lk 18:10-13); *Obey the commandments and be righteous* (Mt 5:17-20); *Heed the Master's invitation to His banquet, Comply with norms for entry* (Mt 22:2-14); *Pay one's civil and spiritual dues* (Mt 22:21); *Love of God, greatest commandment; love of neighbor, second greatest commandment* (Mt 22:37-39); *Surrender to the will of the Father* (Åkerlund, 2015).

**Related to OCB:** *Openly defending organizational objectives* (Borman); *Organizational loyalty* (Podsakoff et al., 2000).

**Observance of laws, standards, and norms**

(5/7)

**Related to SL:** *Accountability* (van Dierendonck, 2011); *Awareness* (Spears, 1998); *Conceptual skills* (Liden et al., 2008; Spears, 1998); *Foresight* (Greenleaf, 1977; Spears, 1998); *Integrity* (Laub, 1999; Russell et al., 2002; Sendjaya et al., 2008); *Interconnectedness* (Sendjaya et al., 2008); *Modelling* (Graham, 1991; Laub, 1999; Wong et al., 2007); *Self-awareness* (Laub, 1999); *Spiritual insight* (Graham, 1991); *Stewardship* (Barbuto et al., 2006; Spears, 1998; Russell et al., 2002; van Dierendonck et al., 2011).

**Related to SJ:** *The wise servant performs his duties even in the absence of his master* (Lk 12:42-43); *Awareness and performance of responsibility toward others* (Lk 16:19-31); *Consequences of gain or loss from actions* (Mk 8:36-37); *Consequences of sowing on fertile soil and rocky places* (Mt 13:3-9); *Choices and consequences, material profit and spiritual loss* (Matthew 16:26); *Alertness and readiness in duty* (Mt 25:1-13); *Stewardship* (Paul, 2012).

**Related to OCB:** *Civic duty* (Organ, 1988); *Civic virtue, Individual initiative and Organizational loyalty* (Podsakoff et al., 2000); *Openly defending organizational objectives and Volunteerism* (Borman).

**Awareness of interdependencies and personal responsibilities**

(6/7)

**Related to SL:** *Responsible morality/moral action and sense of mission* (Sendjaya et al., 2008); *Being useful* (Autry, 2001); *Building community* (Laub, 1999; Spears, 1998); *Creating value for community and Servanthood* (Liden et al., 2008); *Practice of a way of life focused on service* (Graham, 1991); *Service* (Russell et al., 2002; Patterson, 2003); *Stewardship* (Spears, 1998; Russell et al., 2002; van Dierendonck et al., 2011); *Voluntary subordination/acts of service* (Sendjaya et al., 2008).

**Related to SJ:** *Self-emptying servant* (Jn 12:24); *Serve the Lord in obedience* (Jn 12:24); *Love with actions and in truth* (1 Jn 3:18); *Perform acts of mercy to a stranger* (Lk 10:30-37); *Glorify the Father with your good deeds* (Mt 5:16); *Stewardship* (Mt 25:14-30); *Consummation of mission despite great difficulty; Fidelity to God's will* (Mt 26:42); *God is at work in us* (Nouwen, 1989); *Stewardship* (Paul, 2012); *Paschal aspect of the servanthood of Jesus, Redemption through death* (Villegas, 2000).

**Related to OCB:** *Performing beyond the call of duty* (essence of OCB); *Persistence of enthusiasm toward completion of the task* (Borman et al., 1993).

**Getting the work done**

(7/7)

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## About the Author

*Ramon Ma. Nicolas V. Molano* presently works as an independent Human Resources Management consultant. He is an accredited facilitator at the Center for Leadership and Change Inc., the Philippine partner of FranklinCovey, U.S. Molano previously worked for Advantek Inc., a U.S. multinational with headquarters in Calamba City, Laguna, as Global Director for Human Resources with responsibilities in the Philippines, China (Shanghai), Taiwan, Singapore, Germany, and the U.S. Prior to this, he worked for 17 years at Procter & Gamble Philippines where his last title was Group Manager in the Product Supply Human Resources Department. Molano has taught at the University of Santo Tomas Graduate School, De La Salle University, and De La Salle - College of St. Benilde.

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