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Article in *Journal of Management Spirituality & Religion* · April 2015

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Journal of Management, Spirituality & Religion

Publication details, including instructions for authors and subscription information:

<http://www.tandfonline.com/loi/rmsr20>

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Published online: 22 Sep 2014.



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To cite this article: David W. Miller & Faith Wambura Ngunjiri (2015) Leadership views on corporate chaplains: business, sociocultural, and spiritual justifications, *Journal of Management, Spirituality & Religion*, 12:2, 129-155, DOI: [10.1080/14766086.2014.950318](https://doi.org/10.1080/14766086.2014.950318)

To link to this article: <http://dx.doi.org/10.1080/14766086.2014.950318>

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Leadership views on corporate chaplains: business, sociocultural, and spiritual justifications

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(Received 22 April 2014; accepted 5 July 2014)

Spirituality in the workplace continues to garner growing scholarly and popular attention as evidenced by increased interdisciplinary scholarship, media reports, corporate interest, and employee activity. Workplace chaplaincy, an expression of the faith at work movement has received attention from media and practitioners; however, there remains a dearth of scholarly research. This paper, part of a wider study on workplace chaplaincy, fills that scholarly void by explicating the business reasoning, sociocultural explanations, and spiritual imperatives behind organizational leaders' decisions to incorporate workplace chaplains into their employee benefit programs. Through interviews with CEOs and C-Suite leaders, this study found that workplace chaplains offer a unique kind of care for employees' otherwise unmet in other benefit programs, and appears to contribute positively to organizational commitment, employee well-being, reduced operational costs, reduced turnover/increased retention, and an overall positive, welcoming organizational culture. The paper ends with implications for future studies in areas such as; potential challenges associated with corporate chaplaincy, perceptions of employees and other constituents, and metrics for evaluating chaplaincy programs.

Keywords: workplace chaplaincy; workplace spirituality; faith at work; spiritual leadership; holistic employee benefits

Introduction

The study of spirituality in the workplace is garnering increased scholarly study and popular interest as demonstrated by a growing number of empirical and conceptual studies, popular publications including books and media reports on the phenomena, and groups meeting on or off company premises to discuss issues of faith, spirituality, values, and work (Fairholm 1997, Giacalone and Jurkiewicz 2003, 2010, Miller 2007). However, many scholars recognize workplace spirituality is still an emerging area of study, as disagreement remains on definitions, conceptualizations, and measurements of the phenomena

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(Benefiel 2003, Lund Dean *et al.* 2003, Fornaciari and Lund Dean 2009, Giacalone and Jurkiewicz 2010, Miller and Ewest 2013). This paper offers an in-depth study of one expression of workplace spirituality known as workplace or corporate chaplaincy. Corporate chaplaincy, the hiring of clergy to serve the spiritual, social, and emotional needs of employees in the workplace, is a growing phenomenon in the marketplace today. We have been studying this trend since 2003, and have observed tremendous growth in the numbers of organizations of all sizes, from small family businesses to multinational corporations, that are hiring chaplains to serve the various needs of their employees; needs which otherwise would go unmet. While specific numbers are difficult to ascertain, our research reveals there are now hundreds of companies in the United States alone who employ workplace chaplains.¹ Chaplains provide pastoral care to employees in the workplace, care that includes spiritual counseling as well as help with family, addiction, immigration, and other issues that, though they take place outside of the workplace, affect employees performance at work (see Dale 2001, Cress *et al.* 2006, Paget and McCormack 2006, Carver 2007).

In this paper, we investigate and analyze the rationale behind the decision to hire workplace chaplains from the perspectives of those who hire them – CEOs, presidents, and other senior organizational leaders. Most of the literature available focuses on the perspectives of chaplains, what, why, and how they engage with chaplaincy in the workplace; our research begins with the views of the senior leaders who bring these chaplains into their organizations. We focus on three areas of justification: the business, spiritual/religious, and socio-cultural rationale for this decision. Further, based on this research, we argue that for these senior organizational leaders, providing chaplaincy services is both an extension of their personal spirituality and good business practice. This paper, derived from the larger mixed methods study on workplace chaplaincy,² focuses on qualitative analysis of interviews with senior business leaders and offers: a theoretical framework on chaplaincy as a form of faith/spirituality at work, a review of our methodology and research questions, a summary of research results, discussion, and implications for research and praxis. The primary research question guiding this particular descriptive and explanatory study is: why do senior organizational leaders choose to hire clergy as chaplains to serve in their business organizations?

Theoretical framework

The workplace chaplaincy movement fits within a larger social movement, often called faith at work (Miller 2007) or spirituality in the workplace (Ashmos and Duchon 2000, Benefiel 2003). Giacalone and Jurkiewicz (2003) define the concept thus: “Workplace spirituality is a framework of organizational values evidenced in the culture that promotes employees’ transcendence through work process, facilitating their sense of being connected to others in a way that provides feelings of completeness and joy” (p. 13). Key to this definition are the terms: values, culture, connectedness, and fulfillment/joy.

Further, Ashmos and Duchon (2000) conceptualized spirituality in the workplace in reference to three ideas: a recognition that employees have an inner life; an assumption that employees desire to find work meaningful; and a commitment by the company to serve as a context or community for spiritual growth. This and most definitions of spirituality in the workplace highlight the human desire to find meaning in and through work.

A third and often quoted definition that is germane to our conceptualization and study of corporate chaplains is by Fry (2003), who notes:

Spiritual leadership taps into the fundamental needs of both leader and follower for spiritual survival so they become more organizationally committed and productive... I define spiritual leadership as comprising the values, attitudes and behaviors that are necessary to intrinsically motivate one's self and others so that they have a sense of spiritual survival through calling and membership.

This entails:

- (1) Creating a vision wherein organizational members experience a sense of calling in that their life has meaning and makes a difference.
- (2) Establishing a social/organizational culture based on altruistic love whereby leaders and followers have genuine care, concern and appreciation for both self and others, thereby producing a sense of membership and feel understood and appreciated. (pp. 694–695)

These three definitions and conceptualizations all highlight the idea that spirituality in the workplace involves leaders creating a spiritually welcoming organizational culture, wherein people experience care, concern, love, and community, which potentially contribute to organizational productivity as mediated through organizational commitment and feelings of well-being. Workplace chaplaincy offers leaders an avenue through which to create that spiritually welcoming or faith-friendly (Miller 2007) organizational culture, enabling them to communicate care and concern to their workforce, potentially resulting in more satisfied, engaged, productive, and healthier employees.

Most manifestations of the spirituality/faith at work movement are organic, independent, and employee-led, with little corporate or clergy involvement. Employees are increasingly organizing activities such as scripture studies and prayer groups on company premises, and requesting religious accommodations for meditation rooms, prayer needs, special clothing, dietary, and other considerations (Miller 2007). Implementing a corporate chaplaincy program is a partial response by some employers to meet the spiritual, social, and emotional needs of employees. Notably, unlike employee assistance programs and human resource function, workplace chaplains are uniquely capable of serving all three of these employee needs.

Many corporate leaders are aware of the established role and purpose of having hospital, military, and prison chaplains, which date back for centuries. Even so, the concept of having clergy who serve as chaplains outside of congregational and ecclesial settings is still jarring to some, particularly if they

serve in the secular business workplace. And yet this form of chaplaincy – workplace chaplaincy – is not new, and was called “industrial chaplaincy” while being practiced in various modalities during the industrial revolution in many countries, including the United Kingdom, France, and the United States of America (Plummer 1996, Dale 2001, Bell 2006, Johnston and McFarland 2010, Miller 2007, Seales 2012). Moreover, workplace chaplaincy also has antecedents dating back to early English and Dutch trading companies. Our focus in this article is on the modern-day iteration of workplace chaplaincy (for the history of industrial chaplaincy, see Dale 2001, Miller 2007, Plummer 1996 and/or Seales 2012. The theses and dissertations by Ashley (2003), Barnes (1992), Carver (2007), Gendron (2010), Leche (1994), Mullis (1999), and Rector (1991) provide detailed histories of the movement both in the US and abroad). Seales (2012) observed that the present-day iteration of workplace chaplains is not about preaching to the masses of workers on industrial floors, nor is it about representing the employees needs and organized labor (as were the two typical extremes often observed during the industrial revolution). Rather, today it often appears as an ecumenical spiritual counseling and a social services referral system for workers at any level who may not be members of a worship community, or who experience personal and work-related crises that require immediate attention. As Seales (2012) notes, “corporate chaplains rebranded the pastoral care of their industrial antecedents, translating its confessional particularities of protestant religiosity into noncommittal generalities of secular spirituality” (p. 196), which is more suited to the secular and religiously diverse workplace of the present-day US marketplace.

The National Institute of Business and Industrial Chaplains (NIBIC 2001), an organization dedicated to serving the needs of workplace chaplains, asserts that chaplaincy “is an interdenominational, ecumenical counseling ministry to people in business and industry, responding to individual and family needs, as well as work-life concerns such as job stress and career” (para. 4). Chaplains see themselves as representing God in the workplace by caring and showing compassion to employees, irrespective of their religious backgrounds (Meyer and Davis 2002). They are careful to only bring up God and their Biblical Christian world view if and when an employee invites them to do so, respecting boundaries and adhering to legal standards.

As a part of spirituality at work, corporate chaplaincy can be considered an extension or articulation of organizational leaders’ perspectives on the integration of faith and work (Miller 2007), where they might see part of their leadership role as that of caring for their employees above and beyond basic material well-being, such as providing fair wages, benefits, and safe work conditions. Further, it fits with Fry’s (2003) conceptualization of spiritual leaders creating a vision that engenders finding meaning through work and establishing an organizational culture based on altruistic love, aspects clearly demonstrated through our qualitative interviews with senior organizational leaders in this study.

The growing literature on workplace spirituality indicates that, whereas it is still very difficult to articulate a direct correlation between a faith-friendly or spiritual workplace and business benefits, such benefits have been postulated and articulated in various studies, including reduced turnover and reduced absenteeism (Ashmos and Duchon 2000, Duchon and Ploman 2005, Kolodinsky *et al.* 2008). Fry and Slocum's (2008) model of spiritual leadership links hope/faith, altruistic love, and vision to organizational commitment, organizational productivity, profit and sales growth, employee well-being and corporate social responsibility, mediated through follower needs for spiritual well-being (calling and membership). The scholarly challenge to reflect critically on these variables and possible correlations and causalities lies in the difficulty of conceptualization and measurement of workplace spirituality (Lund Dean *et al.* 2003, Kinjerski and Skrypnek 2006). However, beginning with the publication of Mitroff and Denton (1999), Milliman *et al.* (1999) and other literature in the late 90s, there have been many attempts to conceptualize and measure spirituality and its effects at work, including various attempts at constructing appropriate instruments and psychometric scales (Ashmos and Duchon 2000, Fry 2003, Kinjerski and Skrypnek 2006, Miller and Ewest 2013). There are also a growing number of academic case studies of spirituality at work as enacted in organizations such as Southwest Airlines (Milliman *et al.* 1999) and several organizations around the USA profiled by Benefiel (2005), among others. While these studies have focused on workplace spirituality in general, this research focuses, in particular, on workplace chaplaincy as a growing and concrete manifestation of spirituality at work.

Specifically, our research project from which this paper is derived is a large-scale mixed methods project involving quantitative and qualitative approaches, including data collected via online and paper surveys with employees and chaplains, and personal interviews with employees, chaplains, and organizational leaders (e.g. CEOs and Chief HR Officers). This particular paper focuses on the perspectives and experiences of organizational leaders who have implemented chaplaincy services, primarily because there is a paucity of scholarly research on workplace chaplaincy in general, let alone on the attitudes and rationale of corporate leaders making the decision to implement such programs. Our review of existing literature concludes that the little scholarly research that does exist relies heavily on the perspectives of the chaplains themselves. For example, we found several theses and dissertations written for and by chaplains, including PhD dissertations by Leche (1994) and Rector (1991), Doctor of Ministry dissertations by Ashley (2003), Barnes (1992), Gendron (2010) and Mullis (1999), and a Masters thesis by Carver (2007). Leche's (1994) dissertation in organizational communication explored the job satisfaction of industrial chaplains as predicted by their role perception and organizational climate. In other scholarly literature, researchers looked closely at chaplaincy in Australia and the USA. Michelson (2006) studied workplace chaplains' role in industrial relations in Australia, noting that their neutrality helps them serve both management and labor. Nimon *et al.* (2008) compared

chaplaincy services with employee assistance programs (EAP) offering an excellent overview of the types of activities that chaplains engage in, but focused only on chaplain perspectives and on archival data from one chaplaincy services provider organization. Further, the historical overview of chaplaincy provided by Seales (2012) is helpful in framing chaplaincy as an activity that has existed in previous iterations, and highlights the fact that present-day workplace chaplaincy is more about providing psychological and social services as well as spiritual counseling as opposed to religious evangelism. From a review of the popular press, we found 108 articles in magazines, newspapers, and websites that all focused on highlighting workplace chaplaincy as an example of spirituality at work in the US marketplace, suggesting the need for more rigorous scholarly and empirical treatment of the phenomena. Our study then aims to fill this gap by providing scholarly and empirical analysis of chaplaincy from the perspectives of various stakeholders – chaplains, employees, and organizational leaders, with this paper focusing on senior organizational leaders and their rationales for hiring corporate chaplains.

Methods

Research questions

This paper utilized qualitative data from semi-structured interviews with the senior leaders (owners, vice presidents, chief executive officers/presidents, chairmen of the board, etc.) from eight organizations (see Table 1). These eight organizations include SMEs with 25–50 employees, larger companies with 1000–3000 employees, and a global fortune 100 company with over 100,000 employees. Further, the organizations represent a range of industries including manufacturing, food processing, and retail, and are served by more than 200 chaplains. The primary research question guiding this descriptive and explanatory study is: why do senior organizational leaders choose to hire clergy as chaplains to serve in their business organizations? To investigate and answer this overarching research question, we asked four supporting sub-questions:

Research Question 1 – How do business leaders explain the business rationale for corporate chaplaincy?

Research Question 2 – How do business leaders explain the socio-cultural justification for corporate chaplaincy? That is, what is happening in society and the modern business context that motivates leaders to hire chaplains for the workplace?

Research Question 3 – How do business leaders explain their spiritual/theological justification for corporate chaplaincy, and how does that fit into today's diverse, multi-faith, and secular corporate context?

Research Question 4 – What other explanations do business leaders provide for hiring chaplains to serve in their organizations?

Table 1. Organizational and leadership interviewee profiles.

Interviewee	Title	Company	Industry	Number of employees	Number of chaplains
Kent Rawhouser	Owner	A&J Specialty Services	Property Restoration & Emergency Response	25	1
Lynn Rawhouser	Owner				
Mike Coyle	Owner	Coyle Carpet One	Carpeting and Flooring	35	1
Frank Zgrablich	EVP, HR	Cardone Industries	Auto Parts Remanufacturing	3000+	20+
George Dunham	EVP, marketing and sales				
Mark Spuler	Plant Manager				
Therlowe Paulin	Global Head of Spiritual Life				
Ed Herr	President	Herr Foods	Snack Foods	1000–2000	20–25
J.M. Herr	CEO				
Richard White	SVP of Human Resources				
Karon Morton	VP, Operations	InterVarsity	Christian Non-Profit	120	2
Chuck Holmbaum	Director, Interim Ministries				
Bill Moore	President	PacMoore	Contract Food Manufacturing	200–300	7
Tom Pellitteri	President	Pellitteri Waste Systems	Waste Management	45	1
Donnie Smith	CEO	Tyson Foods	Food Processing	>100,000	125
John Tyson	Chairman				
Ken Kimbro	EVP, HR				

Data collection

The interviews were conducted in-person, on-site at each organization, and included observations of the operations of the companies where possible (e.g. offices, shop floors, manufacturing plants). Access to each organization was negotiated through a referral system with senior leaders with whom we have interacted professionally, and through various CEO and academic conferences

on leadership, faith and work, and corporate chaplaincy. All of the interviews were recorded with permission using digital recorders.

Data analysis

A professional third party transcribed the audio-recorded interviews verbatim. The research team reviewed the transcripts and engaged in several iterations of data analysis. The first level of analysis consisted of descriptive and structural coding (Saldaña 2009) by reading each transcript line by line, paragraph by paragraph and highlighting the pieces of text that referred to context/location and initial codes. Two members of the research team engaged in this process independently. In addition to initial codes, the researchers also wrote analytic memos on the margins of the word documents.

In the second iteration, the researchers read the transcripts again line by line and paragraph by paragraph, theming and coding the data (Saldaña 2009) in reference to business, sociocultural, or spiritual/theological explanations for workplace chaplaincy using Coding and Analysis Toolkit (CAT), a qualitative data analysis software available free online hosted by the University of Pittsburg.

In the final stage of organizational leader interview analysis, the research team engaged in further theoretical theming, specifically looking to further consolidate the sub-themes, and re-assemble smaller units into larger themes (business, sociocultural, and spiritual/theological) that could be linked to existing theories/literature. This stage helped the research team to provide the themes and sub-themes in the research results and discussion sections, and provide support for the overall findings gleaned from the data.

Results

In each of the eight organizations we studied (seven for-profit and one non-profit), the CEO or senior most leaders played a pivotal if not singular role in the decision to hire chaplains. Notably, Human Relations (HR) professionals, as some might have postulated, were not the recommenders or driving force behind the decision to launch a corporate chaplaincy program. As such, understanding the CEO's rationale, thought process, and reasons for this decision is central to analyzing the phenomena of workplace chaplains. We observed that their decisions to hire chaplains generally fell into three categories: business, sociocultural, and spiritual/theological. The majority of the decision-makers' rationales were of a business nature, although many of those reasons also had sociocultural and spiritual/theological dimensions and overlap. Even in the case of the non-profit Christian ministry that we visited, the decision to hire the chaplains was made by a senior vice president responsible for the "business" side of the organization.

In the case of the largest organization, Tyson Foods, a publicly traded Fortune 100 company, the initial decision to hire chaplains was made by the

Chairman and CEO. Once this strategic decision was made and a director of chaplain services was recruited, they decided that each location or plant would be responsible for the cost of their chaplains, thus, ensuring that plant managers were not coerced into supporting a centrally funded program, but would instead hire chaplains based on solid business rationale and perceived value to the local operation and profit center. Once a location was committed to having a site chaplain, hiring assistance, training, and managing of the chaplains were conducted from the corporate head office, as a part of Human Resources Management.

What follows are the main themes we identified, supported with extant quotes and emerging sub-themes, revealing the business, sociocultural and spiritual justifications for hiring chaplains for the workplace. Six of the eight organizations elected to retain the services of external chaplaincy providers to outsource and manage their chaplains, with Tyson Foods and CARDONE Industries utilizing in-house managed programs. Advantages and disadvantages of these two approaches is the subject of a subsequent publication.

We start by recounting the organization's senior leaders' comments about the business rationale. Notably, we found that the justifications, while distinguishable, were not necessarily separate in the minds of the senior leaders – for many, a good business decision also took into account sociocultural variables and spiritual convictions. The organizing principle for all was a commitment to provide holistic care for their employees.

The business justification: cared-for employees are productive employees

How do business leaders explain the business rationale for corporate chaplaincy? Further, do they typically calculate and justify the expense in terms of return on investment, profit and loss, or other empirical measurements of financial value, as is typically done for other personnel decisions? We found that most often the initial motivation was instinctive not empirical, and was related to providing an employee benefit that communicated that the leaders care about their employees. While most believed intuitively that if you took care of your people that would eventually translate into a healthier, more engaged, more productive, and more profitable workforce, that was never the original motivation or ultimate objective. These organizational leaders viewed the chaplain service as a vehicle to express care for their employees. This model of care reflects Fry's idea of altruistic love as a part of spirituality in organizations (Fry 2003, Fry and Slocum 2008). Below are the emerging sub-themes and the illustrative quotes supporting leaders views on the business rationale for corporate chaplaincy.

Caring about employees

That employees are cared for, or rather the perception that they are cared for is important for work outcomes. These leaders are concerned that if their

employees do not feel cared for, they respond negatively and deal with issues destructively. This perception was a common theme in our interviews. For example, Ed Herr (President, Herr Foods) indicated thus:

I think that a chaplains program reflects a company culture. We are a family business and we care about our employees. So we think that when you place a value on people, that creates an environment for productivity. You know, people want to know that you care before they care how much you know. So [when] you place a value on people it produces an environment of productivity. And a chaplains program comes alongside that culture and reinforces it and says, you know, yeah, we tell you that we care about you but now we're showing you that we care about you.

Further, in discussions with Ken Kimbro (EVP of HR, Tyson Foods), he suggested that:

Seriously, it's not the work. It's not the money. It's how I feel you feel about me. And if I start believing you don't care about me, I'm going to do something. I may just quit, I may quit coming to work, I maybe try to form a union, I may call, instead of telling you about an issue I'll call the Environmental Health and Safety line or all these things.

Chuck Holmbaum (Director of Interim Ministries, InterVarsity) also felt that employees would realize just how much their employer cares about them due to the fact that the organization was absorbing the cost of hiring chaplains. The non-profit's leaders had hired the chaplains in response to an employee suicide, an event that had left the Christian organization's employees in deep shock and grief:

I think [chaplains] has communicated one thing in particular, we care enough about you that we are willing to absorb the cost to have Chaplains [Susie] and [Sam] here. We care about you. We care not just about what you do, and how you perform, we care about how you are and what's happening. So whether an employee feels like they want to talk to somebody about a work-related struggle, or whether it's a family or personal thing, doesn't matter. We care about you. And we're actually willing to let you take time away from your desk in the middle of your morning, or part of your afternoon, to spend some time with the chaplain, and we're okay with that. I think that communicates some very important values and it communicates something very important about how we feel about our employees.

Similarly, the co-founder of CARDONE Industries, Michael Cardone Jr, wrote that the job description of chaplains at his company is to be caregivers to employees because the company leaders "care enough about our people to get involved" (Cardone 2009, p. 137). All of these quotes affirm the leaders' belief that, if they demonstrate care and concern for their employees, it will result in positive organizational outcomes and communicate important values, fitting with various models of spiritual leadership and workplace spirituality

that include altruistic love (Fry and Slocum 2008), sense of community (e.g. Ashmos and Duchon 2000), and genuine caring (Milliman *et al.* 2003). Further, the leaders understand that employees need help dealing with personal problems, because problems in their home life will result in problems at work, including lost productivity, as demonstrated below.

Problems at home result in lost productivity at work

These business leaders were convinced that if employees were facing problems in their home life such as teenage truancy, drug and alcohol abuse, spousal abuse, lack of childcare, and marital distress, those problems would impact their productivity at work. As such, they felt chaplaincy was an avenue to help employees deal with those home problems. Tom Pellitteri (President, Pellitteri Waste Management) connected personal problems and reduced productivity and safety issues thus:

I had seen employees from day one, how their personal problems affected their job. I know I've had employees that, going through, uh, divorce or marital problems, they go from a very good employee to someone that you can't keep employed because we're in a high-risk business.

Similarly, Richard White (SVP of Human Resources, Herr Foods) expressed the need for employees to have someone to talk to about their personal problems:

Employees come to work and the chaplain is another person to talk to. So a place to go when you have issues, or you just want a friendship, somebody that cares about you and asks about your family. So many big companies you hear this, "Well, I'm number 684745."

Kent Rawhouser (owner, A&J Specialty Services) recognized that he did not have the capacity to help people with their personal problems, thus the need for such a person in the workplace:

You know, what made it even easier is, we aren't capable of helping people going through their personal things... their challenges. If they came and said they're having trouble with their marriage, I'm like, I can listen but that's about as far as I can go, you know. It's great to have [chaplains], to have that resource.

Another company owner, Mike Coyle (Coyle Carpet One), related this issue of personal problems especially for the younger employees thus:

So [an employee's personal problems affect] their ability to work, their ability to focus, and their ability to be productive. ...as particularly young people get very stressed out when they have crisis in their lives. And they tend to do less work and less quality of work as well.

In each case, the business leaders felt that employees needed a helping hand, while at work, to deal with their personal problems, so that such problems would not negatively impact their safety, effectiveness, and productivity at work. While one could be forgiven for expecting this to be especially true of lower-wage/blue-collar workers, our interviews at the Christian non-profit and other subject companies revealed that even white-collar workers and professionals need help to deal with personal problems and crises.

Chaplaincy as a bridge to increased use of other employee benefits

Another finding from our interviews was how workplace chaplains did not necessarily replace but instead enhanced, and complemented the use of other company-provided services, including the Employee Assistance Programs (EAP). For instance, J.M. Herr (CEO, Herr Foods) felt that chaplains had some limitations when it came to counseling for psychological issues:

Well, I think the chaplains are the first to say that there's things that they don't do, you know. If you have an addiction problem or even an anger management problem or something that really requires intervention by a professional, a psychiatrist, or psychologist, that they don't do that. They point you in the right direction. They encourage you. And they can help talk through some relational things. But if you say, "I'm addicted to heroin," they're gonna say, "Call EAP." So in that sense I think they enhance the EAP program. That would actually be an interesting thing to study is whether or not people in companies that have chaplaincy programs use the EAP system more than otherwise. I would guess they may, but I don't know.

Karon Morton (VP of Operations, InterVarsity) also felt that when it came down to more professional help, chaplains served as a referral to trained therapists:

So I want to get somebody who is a professional, who knows what they're doing, and can take action. So the chaplains are a bridge to that service. I know a couple of counselors but I don't keep a list of hospitals and counselors.

Lynn Rawhouser (owner, A&J Specialty Services) concurred with Ms Morton:

[The chaplain] doesn't force his belief side of it. He's just there if you want to talk, you know, or if you need to be connected. Like, I'm going through this, do you have a referral?

Richard White explained the difference between chaplaincy and the EAP by clarifying that chaplains have a relationship with employees while EAP counselors are on the telephone as strangers:

We also have an employee assistance program, EAP. And people say, "Well, why do you have both of them? Aren't they the same?" They aren't the same. If

you have, you know, a drug problem or an alcohol problem, financial problem, you can call the EAP and they have lots of – they have counselors, you can have five coaching sessions free before they refer you to somebody else. But it’s usually telephonic as opposed to the chaplain face to face. And there’s no – you have no relationship when you call the EAP number. It’s a stranger you’re gonna be talking to as opposed to somebody you see every week. So I think that the chaplain service provides a good value there.

Overall, the relational nature of chaplaincy made it a higher value benefit than the EAP. Moreover, many employees may not be aware of their EAP program or, in a crisis, even know what the 800 number is. But if they have seen a chaplain wander around their workplace, they might feel more inclined to trust that person and reach out in a time of need. But the management decision about offering EAP services and workplace chaplains is not necessarily an “either/or” choice. Indeed, some of the larger organizations offered both services, recognizing their respective differences, strengths, and complementarity. The smaller organizations did not have an EAP, thus the chaplaincy was the primary assistance program. Business leaders further connected chaplaincy with metrics such as reduced turnover and the costs associated with replacing good employees, as illustrated below.

Reduced turnover and associated costs

One of the financial benefits of having chaplains as reported by the business leaders is the positive impact on a company’s bottom line. Some claimed that the marginal cost of adding chaplains was more than offset by increases in overall productivity. Many felt the presence of chaplains helped reduce turnover, thus contributing to the reduction of costs associated with turnover (e.g. lost productivity, rehiring, and retraining costs) and thus increasing productivity. For example, Karon Morton made the same point inversely, observing that *not* having a chaplaincy program was an invisible but real cost:

And I think what’s difficult is you don’t see the costs that you are paying if you don’t have a chaplaincy program, but you are paying for it. You’re paying for it in lost productivity. You’re paying for it in that people are trying to provide a service that they are not equipped or skilled to do. And they are not doing the thing that they are equipped and skilled to do. [Without chaplains] people would go to HR and talk to them. So actually my HR team is a little more productive now because they’re not fielding every complaint.

For John Tyson (Chairman, Tyson Foods), a pioneer when it comes to having chaplaincy services at his Fortune 100 company, the stories of positive change from employees served as a source of confidence that the chaplaincy was worthwhile:

You hear those kind of stories all the time, but one that sticks out to me is where one of our folks in chaplaincy program has said the right word at the right time

to help somebody [find] their positive frame of mind ... and they ... say, “You know, that time [the chaplain] said the right thing, it helped me have a better attitude at home with my wife, or a better attitude with my kids and my friends. And when I have a better attitude at home or with my kids, I have a much better attitude at work with my fellow employees.” Those are the ones that make a difference. The right comment, the right soft word, the right encouragement.

Similarly, Tyson’s CEO, Donnie Smith, who came to his leadership position after the chaplaincy program had been in place for many years, felt that the company’s improved retention rates were evidence that the chaplaincy was offering an essential service, though it could not be directly quantified:

You know, if you looked at it even in more of a mathematical stance and you started calculating the impact of turnover in your business, you know, it’s staggering. You know, we’ve found that in the last few years we’ve really spent a lot of time focusing on our [employees] and our retention, but our fairly lousy economy has something to do with that. I don’t know how much or how little or not, but it’s got something to do with our retention.

Chuck Holmbaum was also convinced that chaplaincy contributed to retaining quality employees thus:

Here’s a bottom line: if you were to count up the number of dollars it takes to recruit a solid employee, and you compare that to the cost of a chaplain who helps you retain a solid employee, I think you’re going to find a price differential there, significant. So would I rather keep a good employee here and not lose them? Yeah. Because replacing them is very expensive, time consuming, very hard – so why not provide services that help me retain quality employees? And chaplaincy can be one of those things that helps me retain a quality employee.

Finally, Tom Pellitteri concurs with the others opinions here that helping employees with their personal problems supported organizational goal of retention:

When you’ve got a good employee who can’t handle the work because of what’s going on in their lives, and it comes to the point of having to terminate them, you know, you are, you lost value, you’ve lost a valuable asset. I mean, business people would understand that.

Costs associated with turnover and lost productivity are reduced, according to these leaders, by providing chaplaincy services. For these leaders, this is a critical business rationale to add chaplaincy to their employee benefits. Furthermore, leaders talked about other costs including health care and safety that are reduced when employees are able to work through their problems with the help of a spiritual counselor.

Reduced health care and safety costs

In addition to the abovementioned reduction of operational costs linked to having chaplains, there is the potential reduction of health care costs, which was also mentioned by the executives. This reduction could occur through preventative mental health care, or through improving safety. For instance, Karon Morton, who hired chaplains after an employee suicide, gave the example of another suicidal employee who got help in time:

[When confronted with a suicidal employee] we took that really, really seriously ... we called the chaplains, we had them come in. They took this person and they immediately got them seen by a counselor and they were hospitalized immediately. So in that sense we could be very proactive on the front end trying to keep anything from happening like we experienced otherwise [previous suicide of employee that precipitated hiring of chaplains]. So that's really important. And everybody else went back to their work.

Morton's colleague Chuck Holmbaum explained how the low-cost benefit of a chaplain provides a cheaper yet effective option which has an impact on health care costs:

[John] has spent time with the chaplain. And that's a fairly low-cost benefit to the company. It's not a whole lot. As opposed to [John] going to see a therapist for six sessions, which could be fairly high cost, and gets the same benefit. So you know what I'm trying to say. You see insurance costs, basically claims, because of that ... I don't know how you get at that one, or if that's even a true scenario but you know that, there's a potential there.

Similarly, in the comment used above to support the sub-theme of personal problems impacting work performance, Tom Pellitteri further explained that in his high-risk waste management business, employees who do not have help to deal with their personal problems end up causing accidents. As the leaders explained, having a chaplain helping employees manage stress and personal issues can help reduce associated costs, as such employees receive care promptly before the problems escalate and become more costly. As the leaders discussed how employees bring their home/life problems to work, the evidence suggested that there might be a sociocultural explanation contributing to this. Perhaps something was missing within their home, family, worship community, or other aspect of their non-work life, whereby the support network in their personal lives was no longer sufficient to help them through life's challenges. Below we develop the theme of sociocultural justifications and the leaders' quotes that support it.

The sociocultural justification: providing community at work

The second research sub-question guiding this study focused on answering: how do leaders explain the sociocultural realities/shifts that have made it necessary for organizations to hire chaplains? In his book *Bowling Alone*, Putnam

(2000) noted the disintegration of traditional sources of community in America and how that has disconnected people from each other, thereby also altering tradition support systems. Among the organizational leaders interviewed, there was this same sense that somehow employees were increasingly isolated, alienated, and less active in social support groups. The reasons given for this breakdown are varied, but the interviewees unanimously agree that the workplace has become the primary, and in some cases only, community for these employees. As a result, it becomes necessary for employers to provide resources to cover the gap of missing social support networks that would have traditionally been provided by outside organizations, such as the church, the family, or other civic communities. For example, J.M. Herr felt that chaplains served those who did not have adequate social support:

So I liked the idea from the beginning that this would be especially for people who don't have a church family, and maybe people that don't have good relationships at home or whatever.

Further, Karon Morton explained that organizations are becoming the primary source of social support for many employees:

And at times we have been the primary community, not because we chose to be the primary community but because the person chose us as their primary community. They were actually feeling more cared for and helped by the community here, and they were maybe not really plugged in, in their church, or were just an unknown in their church.

Agreeing with Morton, Mike Coyle also felt that for some people, social support was missing and organizations were stepping in to help:

I see a need for this [social support], you know, is it missing in society? Maybe not in everyone's situation, but I do see it missing in some people's lives, that they could use more support. There's a lot of people who are alienated. I'm talking about people who work for me here and don't have support.

For Ed Herr, his explanation was that since people do not go to church as much as in the past, perhaps due to work conflicts or changes in other social patterns, the role traditionally played by the church as a source of personal support now needed to be played by other entities, including work organizations.

And the other phenomenon we have going on is that the church has historically played a key role in the lives of families, of people. And the phenomenon that we're experiencing is that people don't go to church anymore. ... The other thing is people have busy schedules and sometimes church doesn't fit their schedule. Maybe they have to work on a Sunday, they have to work on Wednesday night or something like that so it just doesn't work for them. So part of what our chaplain's program does is take part of what they would experience in a church or part of what they would experience with God and bring it to the workplace. And so, you know, maybe we can come alongside you and, be there for you.

Maybe because you're not plugged into a church you don't have anybody to do your wedding or funeral ... we come alongside you for that.

J.M. Herr also felt that with people not going to church, the services provided by churches now needed to be provided within the workplace:

Well, my perception is that church attendance is falling and this is a way of sort of taking the church to the workplace. It's a substitute in a way for people going to church. Not a real good one maybe, but it's something where instead of people going and hearing from a pastor, here is a pastor who's coming to talk to them, coming into their space. So I think you could say that the more that that trend continues (people not going to church), the more important it is to try to sort of fill that void or that gap.

Finally, Richard White echoed the issue of social isolation and the need for chaplains to fill a gap:

[Chaplains are] people that they can talk to and I think in this day and age, particularly young people have become sort of isolated. You know, especially with all these electronic devices that you all have here ... There's not that relationship. There's not the physical relationship. And I think that's what a chaplain can provide.

The leaders were in agreement that, due to people not having sufficient social support networks, whether at church, in the family, or community, it has become necessary for the work organization to be the new community. Indeed, a sense of community is one of the benefits of workplace spirituality (Ashmos and Duchon 2000, Kinjerski and Skrypnik 2004, Fry 2005).

However, we recognize the potential risks of this strategy, including a further blurring of personal and professional boundaries and responsibilities, a distraction from the core purpose of the business enterprise, and forcing a new (spiritual) community on someone who does not want that as part of their work experience. In the next section, we deal with the third theme, focusing on the spiritual rationale that the business leaders enumerated for hiring chaplains for their workplaces.

The spiritual justification: loving employees

How do organizational leaders explain the spiritual or religious justification for hiring chaplains for their workplaces? All of the executives were Christians, and so their answers were grounded in their Biblical world view, although they came from a wide spectrum of Christian denominations. A prominent theme for all was the New Testament commandment to "love your neighbor as yourself" (Matthew 22:39), which these leaders took to mean their employees, regardless of the employees' faith or lack thereof. Other reasons given were the use of "spiritual gifts" at work, evangelism, stewardship, and sacrificial

love to help others. In a sense, these leaders felt that God is a stakeholder in their business (Schwartz 2006), and therefore they applied Biblical principles of loving God and/through loving others, which includes employees as internal stakeholders. At CARDONE Industries, servant leadership is the core philosophy and influences the perspective that employees are the company's most important resource. Providing chaplaincy services for employees fits within this core philosophy, and the objective to "honor God through work". The Chief HR Officer at CARDONE indicated that "a loving attitude and a spirit of servanthood" are important marks of their chaplaincy program in serving a diverse employee base. Similarly, Bill Moore (President, PacMoore) expressed the need for demonstrating love for his employees through the chaplains:

I mean, people don't walk away from someone that says, "I'm here to love you." And I'm not couching it as religion, I'm couching it as love. And that's all it is. And I just want you to know that that's where our chaplains lead. And that's what we keep our eye on. Are you leading with love or are you leading with theology, right? And we don't need you to go in with theology. Keep your theology out of this for right now, right, because that's not what people hear.

Similarly, Ed Herr talked about his love for God and how that has translated into his relationships with employees.

I probably have more of a love for God than I have ever had, but more importantly to me, more of a love for people that don't believe the way I do. And that makes me the happiest. I don't share that everywhere, but that's kind of where I am, you know. I grew up in a very narrow view. Now I have, you know, Hindu people that work for me, Muslim people that work for me, and I love them like crazy just the way they are ... that's kind of my faith journey.

For Tom Pellitteri, the Christian imperative to think of others more highly than ourselves was his rationale for chaplaincy in the workplace.

Well, [we] ... think of other's needs more than ourselves ... my Christian beliefs, indicate to me that, um, you know, we're not to think of ourselves as much as we think of other people, and [we should be] helping them. So through [Sam] and the chaplaincy, he can provide that help.

For Chuck Holmbaum, chaplaincy at work could be explained in terms of gifts and talents that individuals have, and the need to express those gifts not just in church but also within organizations.

My best understanding is that God equips men and women with a variety of skills, natural talents, passions, and what we call, spiritual gifts. To think that those should only be exercised and used within the context of the local church ministry would be limiting. So, and I think biblically, you can find plenty of examples of people exercising their giftedness outside of the formal context of the way that community gathers and worships and identifies itself. So both biblically and theologically it makes sense to me that the expression of God's gifts

happens in many aspects of life, not just through the formal programming of a local church.

Karon Morton summarized her theological rationale very simply: “we are called to love our neighbor, right?” The spiritual convictions and theological justifications that leaders describe here include love for people as a spiritual imperative. What we found with this sample of organizational leaders is that, overall, their spiritual convictions did involve viewing employees from a holistic perspective, as people with spiritual as well as other needs that ought to be met in the organizational context (Ashmos and Duchon 2000). For these organizational leaders, integrating their spirituality into their leadership praxis then involves caring for, loving, and meeting the needs of their employees through providing chaplains who serve as a walking, talking embodiment of the leader’s love and concern.

Holistic care and theistic anthropology

As we thought through our final research sub-question of other explanations that leaders gave for hiring chaplains for their workplaces, we came to the conclusion that one of the overriding themes that emerged was the idea of holistic care and a theistic anthropology. This fourth overall theme offers the opportunity to integrate the business, spiritual and sociocultural rationalizations for chaplaincy into the idea that business leaders used the service as a demonstration of holistic care, as well as a sign of their regard for the humanity of their employees. That is, it is a synthesizing construct that recognizes the employees as human beings with multiple facets to their identity. Leaders viewed employees as full human beings created in the image of God (i.e. a theistic anthropology), as people in need of care, concern and compassion and a positive workplace environment where they can meet spiritual, social and emotional needs (Mitroff and Denton 1999, Ashmos and Duchon 2000, Sheep 2006, Fry and Slocum 2008). Progressive employers, through affinity networks, diversity and inclusion, health and physical well-being, and work/life balance programs have demonstrated that attention to a variety of human needs, including spiritual ones, could benefit both employee and company. As Donnie Smith observed, all employees bring issues to work, irrespective of their faith or lack thereof:

And 100 percent of [our employees] have personal problems that they bring to work at least one day a year ... I mean, you know, [some] percent of them may believe in God, but a 100 percent of them have problems.

Kent Rawhouser concurred with Mr. Smith and observed that employees have personal problems that impact their work performance:

As much as we want to believe that, you know, that our personal life and our business lives are two different things, that’s a myth ... they’re not. You know, if

your mom just died yesterday and you're at work today, it affects it, period. I don't care who you are. So to have somebody that you can talk through something that, you know, as much as you have to ... it's something that's important to them. It's someplace that they can go and someone to talk to. It says a lot about who you are as a business owner and that you care about the people who work for you.

Richard White who hires chaplains from Marketplace Chaplains, one of the largest agencies that provide chaplain services,³ felt that the benefits accrue to both the employees and the employer.

Companies that are in this area were considering hiring Marketplace Chaplains. And what I tell them is that I think it's a way that the company can care for its employees ... and it benefits both the company and I think it benefits the employee ... So I think that when you bring in a group like the chaplains you can help people. We have a good medical plan and wellness plan, and this is sort of a spiritual wellness. They're just good support people.

Further, Bill Moore gave an example of caring for all employees, illustrating it with the story of a Hindu employee who is open to hearing about Christianity, though he would never change his religion. His point in the story was to illustrate how the chaplaincy has contributed to interfaith dialog and understanding at work, and loving of neighbor as a Christian imperative:

We got a Hindu that's on our senior management team, our VP of Quality. And one of our guys has made it his mission to talk to this guy about Christ every week. Sits with him, goes to Scripture, this guy goes to Christian church every week, but because he's Hindu he's pluralistic, right. So he's polytheistic. He gets multiple gods, multiple things. And he really, he'll say it to you all the time, "I listen to all truths. And Christianity has an amazing truth, but there's others." You know, so he can't embrace Christ. He just can't. He won't go there because it somehow just doesn't seem to finish with him right, you know. But we don't push him away. We don't say we love you less. You know, we hug him and kiss him and we pray for him and we talk to him and we care for him just like we do everybody else. So I think that's what Paul was talking about in Corinthians when he was saying love is, and he lists, what was it, fifteen attributes of love. And he's like, you know, this is what you're supposed to do, love God, love your neighbor, and this is how, and it has all those descriptions of it. That's what we're supposed to do in our company and that's what we try to lead with.

Bill Moore was not alone in recognizing that having chaplaincy opened up a dialog about issues of faith, without requiring that people believe in the same thing. As Tom Pellitteri explained:

They may not agree with it but at the end of the day I think they feel like, "You know what, they're not trying to preach at me. They're not trying to shove this on me. They really mean it. They really do care about me." And I think they see it in terms of how we care for people who aren't, you know, believers in Christ.

This synthesizing theme of holistic care and theistic anthropology is illustrated well by the quotes above, as they recognized that people are comprised of mind, body, and spirit. These leaders expressed a responsibility to be attentive to all these human needs and sought to treat their employees holistically, as subjects of work and not objects. The interviews show how these leaders viewed their employees as needing love, care, concern, and help, irrespective of religious backgrounds or faith traditions. While some of the interviews portray an environment where people talk openly about spiritual matters in general, and about Christianity in particular, the leaders indicate that these discussions are only held with those who are open to them, and are not aimed at coercing acceptance of any particular faith. Of course, discussions with and surveys of employees, another part of our larger research project into workplace chaplaincy, will help us better gauge whether employees discern the same atmosphere and tone as the leaders expressed. Indeed, a leader's perception of employee attitudes toward the workplace chaplains may not align with employees' experiences and perceptions (i.e. do they feel pressure to be/become Christians to be welcome, cared for, and helped in their organizational community?). So far, our analysis of employee interviews indicates that they do indeed feel cared for, and appreciate the help they receive through the chaplaincy benefit program.⁴ Further, our interviews with the chaplains themselves will help us find out how they feel about some of the leaders' expectations regarding evangelizing or proselytizing, also the subject of a future manuscript.

Discussion

The scholarly and robust study of workplace spirituality in general, and corporate chaplaincy in particular, requires one to identify the implications of workplace chaplaincy, in order to demonstrate practical utility, costs, and benefits (Giacalone and Jurkiewicz 2003, 2010). Our study seeks to contribute to that endeavor, with at least five overall themes emerging from the results of the business, sociocultural, and spiritual justifications for implementing workplace chaplaincy.

Caring for employees

This study indicates that organizational leaders viewed caring for employees as a business and spiritual imperative that is also prompted by current sociocultural conditions of alienation and insufficient social support systems. Further, caring about employees' holistic needs links with Fry's conceptualization of spiritual leadership, which includes the elements of hope/faith and altruistic love, and contributes to employees feeling understood and appreciated, and in turn contributes to positive individual and organizational outcomes (Fry 2003, Fry and Slocum 2008). Caring for employees resulting in them feeling understood and appreciated contributes to creating a positive, spiritually centered organizational culture and a sense of community (Ashmos and Duchon 2000).

As Saks (2011) reminds us, “one of the most important dimensions of workplace spirituality is the sense that one belongs to and is part of a caring and supportive community and connected to others at work” (p. 320), connecting caring for employees with the next theme, a sense of community at work.

A new sense of community in the workplace

As our findings illustrate, when values such as care, concern, love, help, and meeting the needs of employees are practiced, they contribute to creating a sense of community in the workplace (Giacalone and Jurkiewicz 2003, 2010, Duchon and Ploman 2005, Fry and Slocum 2008). This sense of community may contribute to employee engagement (Saks 2011), which in turn contributes to organizational commitment and productivity by reducing costs.

Improved productivity by reducing costs

Leaders in this study recognized that chaplains helped with productivity by reducing the costs associated with turnover, training of replacement employees, and increased retention, fitting with previous studies of workplace spirituality (e.g. Duchon and Ploman 2005, Fry 2008). Workplace spirituality is associated with conscientiousness (Hardesty and Westerman 2009), fitting with leaders’ perception that employees would be able to pay more attention to their jobs if/when they had avenues for dealing with life issues. In jobs requiring manual labor, this could also reduce costs and lost productivity due to workplace injuries and accidents. Further, productivity can be improved by reducing the costs associated with stress-related illnesses, mental health, and physical health.

Improved productivity by increasing employee well-being

Leaders interviewed indicated that problems at home resulted in problems at work, and employees who were stressed out were more likely to be unproductive, or even a safety risk to themselves and others. In one scenario, an employee committed suicide, triggering the hiring of the chaplains; in another case, an employee became violent at work, also triggering the hiring of the chaplains. As these leaders discussed the ways that chaplains are able to provide the resources and referrals that employees need to deal with life crises and challenges, they saw that proactive stance as helping to improve employee well-being, which then contributed to the organization’s bottom line (Fry 2005). Improved well-being is also associated with higher levels of job satisfaction (Robert *et al.* 2006).

Improved productivity through organizational commitment and employee engagement

The spiritually centered or welcoming organizational culture that includes the values of care, concern, community, calling, joy, fulfillment through work, and

altruistic love, all contribute to employees who are more engaged and committed to their organizations. As leaders described their perception that having chaplains had an impact on these values/variables, it was with the understanding that eventually they contribute to organizational productivity. Other literature in the field concurs with our research findings (Benefiel 2005, Duchon and Ploman 2005, Fry and Slocum 2008, Poole 2009, Saks 2011).

Potential risks of corporate chaplaincy

Even as we make these associations between workplace chaplaincy as an articulation of spirituality in the workplace with these five positive individual and organizational outcomes, we recognize that some of the stories these organizational leaders told us also raise scholarly and practical concerns. Although the senior organizational leaders had not experienced any negative consequences, there are *potential* risk factors. For instance, will corporate leaders' passion for and commitment to their own religious tradition and how it manifests itself at work create certain risks? Specifically, we raise questions concerning religious harassment, discrimination, accommodation, and quid pro quo, typical EEOC complaints brought forward by employees who feel uncomfortable in such religiously infused organizations. On the one hand, we recognize that the same leaders who discussed hoping that employees would "find Christ" through the chaplains, also talked about loving their employees and wanting to provide holistic benefits. Further, we recognize that the evangelizing or proselytizing motivation could place the (Christian) chaplains in an awkward situation, as they are trained to "share the Gospel only when invited to do so", rather than at the urging of organizational leaders. And employees who are not of the particular faith tradition as the CEO might find themselves in a situation where they may feel pressured to adopt certain religious views or risk negative career ramifications, such as hitting a "religious glass ceiling" and being denied promotions to top-level positions or even losing their jobs. And finally, one must consider questions of confidentiality and agency, and who chaplains represent if conflict emerges between management and employees. To be clear, according to the leaders interviewed, none of these situations had occurred, nor was it their intent to misuse or abuse the goals of the chaplaincy program. However, we recognize that organizational leaders may not always know the minute details of how employees experience the chaplaincy. Therefore, we look forward to exploring and developing these issues as the potential risk factors of chaplaincy as experienced by chaplains and employees in future manuscripts.

Implications

One of the clear implications of this study is the need for further critical scholarly studies of faith at work, and specifically, workplace chaplaincy. For example, the above points regarding the potential risks of workplace chaplaincy require further interrogation, and to explore if and how employers might

mitigate the risks in light of the benefits our research has discovered. Additionally, there is need to explicate the perceptions of various levels of employees – from middle managers to supervisors and line workers, from headquarters office staff to employees on factory floors, in order to understand the breadth and experience of the phenomenon. Such studies should employ both qualitative in-depth methods and quantitative generalizable approaches, in order to feed the knowledge gap that continuous to be touted as existing in the field of spirituality in the workplace (Giacalone and Jurkiewicz 2010).

In terms of bridging theory and practice, one of the issues that these leaders made clear is that what they know about the benefits of chaplaincy and the contribution to the bottom line is generally more of a “gut feeling” and based on anecdotal observations, as opposed to knowledge based on systematic evaluation of their programs.⁵ Thus, a further implication of this study is that scholars need to develop and test new metrics and measures that can be applied to evaluate chaplaincy programs in order to assess just how well they are meeting the needs of organizational members and contributing to individual and organizational outcomes, while minimizing or mitigating any attendant risks.

Another area of potential study could be those business leaders who have considered, but chose to reject workplace chaplaincy programs, and those who may have started but discontinued such programs. The purpose would be to find out why they did not offer, or stopped offering the chaplaincy services, and whether they in fact feared or faced the risks factors previously mentioned. Such studies could further enhance our understanding of workplace chaplaincy, including its potential risks and challenges.

Overall, we find the results of this study to offer organizational and scholarly promise for this emerging area of study of workplace chaplaincy as a sub-set of spirituality in the workplace. This promise could be fulfilled through further academic studies and working with organizational leaders to evaluate existing programs and offer empirically sound advice on the potential benefits and risks of incorporating workplace chaplaincy into their organizational cultures and contexts.

Acknowledgements

We wish to thank David Fernandez whose work in data collection, analysis, and in copyediting this manuscript was invaluable in our research process while he served as a research assistant at the Princeton University Faith and Work Initiative. We also acknowledge all the senior business leaders who provided access to their organizations, and agreed to be interviewed for this research.

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Notes

1. This study focuses largely on corporate chaplaincy in the USA. While outside the scope of this research, workplace chaplains exist in other countries, including but not limited to Australia, France, Mexico, Switzerland, and the United Kingdom.
2. Our large-scale mixed methods research project into workplace chaplaincy involves quantitative and qualitative approaches, including data collection via online and paper surveys with employees and chaplains, and personal interviews with employees, chaplains, and organizational leaders (e.g. CEOs and Chief HR Officers).
3. The subject of internally managed chaplaincy programs (such as at Tyson Foods) vs. outsourced programs (provided by organizations such as Marketplace Chaplains) is the focus of another paper and part of our wider mixed methods study of workplace chaplaincy.
4. The topic of employee perceptions is the subject of our paper being presented at the Academy of Management, 2014, sub-titled "The Suits Care about Us".
5. A notable exception is Tyson de Mexico, with whom we are working to analyze some of the empirical cost/benefit analyses they have undertaken.

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