



Transforming Leadership and Risk Management in Global Christian Missions

Integrating Servant Leadership, Cultural Intelligence, and Spiritual Risk for Organizational Renewal

This article examines challenges facing the International Christian Mission Organization (ICMO) and proposes revitalization through servant leadership, cultural intelligence, and spiritual risk management. It integrates enterprise risk management (ERM) with biblical principles and modern strategies, outlining actionable solutions to address decline and foster growth.

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Executive Summary

Discover how servant leadership, cultural intelligence, and spiritual risk management can transform struggling organizations like the ICMO.

Global Change is Driving Leadership Transformation:

- Servant leadership transformation
- Cultural intelligence strategies
- Spiritual risk management

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Executive Summary

The International Christian Mission Organization (ICMO) faces a critical juncture, marked by a prolonged decline in financial support, constituent engagement, and operational effectiveness. This paper explores the transformative potential of integrating enterprise risk management (ERM) with authentic servant leadership, cultural intelligence, and spiritual risk management to address these challenges and revitalize the organization.

Key findings highlight that leadership deficiencies, outdated communication practices, and resistance to change have contributed to the ICMO's struggles. Authentic servant leadership emerges as a cornerstone for driving cultural transformation, fostering trust, and mitigating risks. By prioritizing training, coaching, and mentoring, leaders can enhance communication, build culturally diverse teams, and develop group intercultural competence (GIC), all of which are essential for organizational resilience and success.

The paper also emphasizes the importance of digital transformation and agile methodologies in adapting to rapidly evolving global environments. Leaders must embrace modern technologies and strategies while maintaining a focus on spiritual engagement and prayer as tools for mitigating risks and addressing spiritual warfare. Historical examples, such as Nelson Mandela's leadership and the biblical accounts of Elijah and Elisha, provide valuable insights into the power of servant leadership and spiritual discernment in overcoming adversity.

Recommendations include appointing culturally competent ERM consultants, implementing robust change management strategies, and fostering a spiritually grounded leadership cadre. By aligning professional risk management practices with biblical principles, the ICMO can create a holistic framework that addresses physical, cultural, and spiritual risks.

This paper calls for urgent action to embrace authentic leadership, cultural intelligence, and spiritual engagement as foundational elements of organizational renewal. Without these changes, the ICMO risks further decline and potential collapse. By integrating these principles, the organization can achieve sustainable growth, fulfill its mission, and thrive in a complex and uncertain global landscape.

Case Study: Nelson Mandela's Leadership and Its Relevance to the ICMO

Nelson Mandela's leadership during South Africa's apartheid era offers a profound example of authentic, servant, and transformational leadership in the face of systemic injustice and cultural division. Despite enduring decades of imprisonment, Mandela demonstrated extraordinary resilience, forgiveness, and a commitment to unity. His leadership was rooted in the principles of Ubuntu—a philosophy emphasizing shared humanity and interconnectedness, which he used to bridge cultural divides and foster reconciliation. Mandela's ability to manage risk, inspire change, and build sustainable

leadership provides a compelling model for organizations like the International Christian Mission Organization (ICMO) that are grappling with cultural, operational, and spiritual challenges.

Mandela's approach to leadership aligns closely with the recommendations in this article. His authenticity and servant leadership style resonate with the need for ICMO leaders to prioritize trust, integrity, and cultural intelligence. Mandela's ability to forgive and unite people across racial and cultural lines mirrors the importance of fostering group intercultural competence (GIC) within the ICMO. Just as Mandela used his leadership to transform South Africa's fractured society, ICMO leaders must adopt a servant leadership approach to address internal divisions, rebuild trust, and foster a culturally diverse and spiritually grounded workforce.

Critically, Mandela's leadership also highlights the importance of spiritual engagement in risk management. His reliance on forgiveness and reconciliation reflects biblical principles that are essential for the ICMO's mission. The article emphasizes the need for spiritual risk management, including prayer and discernment, as tools for mitigating challenges and fostering organizational renewal. Mandela's ability to lead with humility and authenticity, even in the face of adversity, serves as a powerful example for ICMO leaders seeking to navigate the complexities of global mission work.

Relevance Today Mandela's leadership is critically relevant in today's context, where organizations like the ICMO face increasing cultural and operational challenges in a rapidly changing global environment. The principles of servant leadership, cultural intelligence, and spiritual engagement are more important than ever for fostering unity, resilience, and adaptability. Mandela's example underscores the need for leaders to embrace authenticity, prioritize equity, and build culturally competent teams to address modern uncertainties.

For the ICMO, Mandela's legacy serves as a reminder that transformational change is possible when leaders are willing to sacrifice personal gain, embrace humility, and lead with integrity. By adopting these principles, the ICMO can overcome its current decline, rebuild trust among constituents, and fulfill its mission in a way that is both culturally relevant and spiritually grounded. Mandela's story is not just a historical lesson—it is a blueprint for leadership that can inspire the ICMO to thrive in today's complex and uncertain world.

Case Study: Elijah and Elisha's Leadership and Their Relevance to the ICMO

The biblical accounts of Elijah and Elisha provide a compelling framework for understanding servant leadership, spiritual risk management, and the importance of mentorship in organizational renewal. Elijah, a prophet who fearlessly confronted the cultural and spiritual decay of Israel, demonstrated unwavering faith and reliance on God's guidance in the face of immense challenges. His successor, Elisha, exemplified the power

of mentorship and continuity, carrying forward Elijah’s mission while expanding its impact. Together, their lives offer timeless lessons for the International Christian Mission Organization (ICMO) as it seeks to address its decline and embrace transformational change.

Elijah’s leadership was marked by boldness and spiritual discernment, qualities that are essential for the ICMO’s leaders today. In 1 Kings 18, Elijah confronts the prophets of Baal on Mount Carmel, demonstrating his reliance on God’s power to overcome spiritual opposition. This act of faith underscores the importance of spiritual risk management, a concept highlighted in the article as critical for the ICMO’s success. Just as Elijah trusted God to guide him through spiritual warfare, ICMO leaders must integrate prayer, wisdom, and spiritual engagement into their enterprise risk management (ERM) strategies to navigate the challenges of global mission work.

Elisha’s story adds another layer of relevance, emphasizing the importance of mentorship and continuity in leadership. In 2 Kings 2, Elisha receives Elijah’s mantle, symbolizing the transfer of leadership and responsibility. This act of succession highlights the need for ICMO leaders to invest in coaching, mentoring, and developing culturally competent successors who can carry forward the organization’s mission. Elisha’s double portion of Elijah’s spirit (2 Kings 2:9) illustrates the power of equipping emerging leaders with the tools and spiritual foundation needed to expand the organization’s impact.

Relevance Today The historical accounts of Elijah and Elisha are profoundly relevant to the ICMO’s current challenges. Elijah’s boldness in confronting cultural decay mirrors the need for ICMO leaders to address internal divisions, rebuild trust, and embrace authentic servant leadership. His reliance on prayer and spiritual discernment underscores the importance of integrating spiritual risk management into the organization’s ERM framework.

Elisha’s role as a mentee and successor highlights the critical need for leadership development within the ICMO. The article emphasizes the importance of coaching and mentoring to foster cultural intelligence and group intercultural competence (GIC). Elisha’s story serves as a reminder that sustainable organizational change requires investing in the next generation of leaders who can adapt to rapidly changing global environments while remaining grounded in spiritual principles.

For the ICMO, the lessons from Elijah and Elisha offer a blueprint for addressing its decline and embracing transformational change. By prioritizing spiritual engagement, mentorship, and servant leadership, the organization can overcome its challenges and fulfill its mission in a way that is both culturally relevant and spiritually grounded. These biblical accounts are not just historical narratives—they are timeless principles that can inspire the ICMO to thrive in today’s complex and uncertain world.

Cultural intelligence plays a critical role in risk management...

Cultural intelligence plays a critical role in risk management by enabling organizations to navigate the complexities of diverse cultural environments effectively. In the context of the International Christian Mission Organization (ICMO), cultural intelligence is essential for building trust, fostering collaboration, and mitigating risks associated with cross-cultural interactions. Here are the key ways cultural intelligence contributes to risk management:

1. Enhancing Team Performance

Cultural intelligence helps leaders and teams understand and respect cultural differences, which is vital for creating cohesive and effective teams. The article highlights that culturally diverse teams, when managed well, can significantly improve organizational performance and reduce risks related to miscommunication, misunderstandings, and conflicts. Leaders with high cultural intelligence can assemble and guide teams that align with organizational goals while respecting individual and cultural uniqueness.

2. Mitigating Operational Risks

Organizations like the ICMO operate globally, often in culturally sensitive or challenging environments. Cultural intelligence equips leaders to anticipate and address risks stemming from cultural misunderstandings, biases, or inappropriate practices. By fostering intercultural competence, leaders can ensure smoother operations, better stakeholder relationships, and reduced resistance to change.

3. Building Trust and Equity

Cultural intelligence is essential for developing trust and equity within diverse teams. The article emphasizes that leaders must help personnel become aware of implicit biases and prejudices that may hinder collaboration. By promoting equity and inclusivity, cultural intelligence reduces risks related to employee dissatisfaction, turnover, and ineffective teamwork.

4. Supporting Change Management

Cultural intelligence is a cornerstone of successful change management. The ICMO's resistance to change, particularly in adopting modern methodologies and technologies, can be mitigated by culturally intelligent leaders who understand how to communicate and implement change across diverse groups. This reduces risks associated with resistance, misalignment, and failure to adapt.

5. Addressing Global Uncertainties

Globalization introduces uncertainties that require culturally intelligent leaders to navigate effectively. The article underscores that cultural intelligence enables leaders to understand and respond to risks in diverse cultural contexts, whether they involve political, social, or spiritual challenges. This capability is crucial for organizations like the ICMO that operate in varied and often unpredictable environments.

Conclusion

Cultural intelligence is not just a soft skill—it is a strategic asset in risk management. For the ICMO, developing culturally intelligent leaders and teams is essential for mitigating risks, fostering collaboration, and achieving organizational goals. By prioritizing cultural intelligence, the ICMO can turn challenges into opportunities and build a resilient, globally effective organization.



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Abstract

The International Christian Mission Organization (ICMO) has been in steady decline since before the September 11, 2001, attacks. Giving is down, and constituent support is slowly waning. Enterprise risk management (ERM) is a discipline that is often missing from the ethos of an organization, and historically, there has been a consistent misalignment between security and risk management. Leadership is generally the problem. A lack of authentic and servant leadership has led to the decline and impending demise of the organization. The ICMO must become more self-aware, genuine, and approach change humbly with a servant leadership style and mindset. In addition, cultural changes must be made to address the lack of managerial cultural intelligence, which is exacerbated by historically archaic communication skills and technologies. These matters must be addressed through training, coaching, and mentoring so as also to raise levels of trust and personnel support for organizational mission, vision, and culture change. Developing group cultural competency is a straightforward process for the ICMO; however, a willingness to change, grow, and expand through digital transformation and agile methodologies continues to present a culture of resistance. Spiritual risk management and ongoing spiritual warfare may play a significant role in change management. Spiritual risk management must become a tool in the toolbox for ICMO leadership. Understanding the difference between religious rituals and spiritual engagement will help servant leaders incorporate a holistic approach to enterprise risk management within the organization.

Keywords: Risk management, enterprise risk management, ERM, PRO enterprise management, cultural intelligence, group cultural competence, spiritual risk, Nelson Mandela, Elijah, Elisha, prayer, spiritual warfare

Integrating Risk Management into the International Christian Mission Organization

Establishing a thorough and professional understanding of how enterprise risk management (ERM) can benefit the International Christian Mission Organization (ICMO) is crucial for the future of all global Christian mission organizations. In terms of modern and postmodern historical contexts, the ICMO is one of the oldest and largest missionary-sending organizations. Becoming fully authentic in operations and reporting is a priority for any organization seeking to make a genuine, heart-level difference in the lives and minds of people (Lee, 2020). Christian leaders within the organization who provide influence and guidance to the ICMO must develop a nuanced understanding of power and its impact on risk management, both within and external to the organization (Abizadeh, 2021).

Wright (2017) emphasizes that people have a primary role in organizational success and a key role in organizational risk. Hagen (2018) then delineates the areas of focus for the strategic risk manager as focal points directed toward problems, risks, and opportunities. These strategic implications highlight the complexity of modern enterprise risk management and underscore the need for transformational leadership to be underpinned by authenticity in cross-cultural development (Lewis & Aldossari, 2022).

Globalization drives the complexities, but the resulting uncertainties (risk) (Hagen, 2018) must not be ignored, or the organization will continue to fail in delivery, eventually resulting in organizational death (Daft, 2021). In terms of data and statistics, the ICMO is currently demonstrating this prolonged organizational decline (Daft, 2021) as its numbers dwindle in budget, employee satisfaction, and the delivery of ministry services around the globe. This overarching problem, Hagen (2018) concludes, must be addressed and is perhaps, at this time in history, more significant than the uncertainty (risk) itself. In other words, the probability of this

problem is 100%. Therefore, the existing problem must be addressed directly and more aggressively than risk or opportunity, which both present a probability between .01 and .99. Authentic leadership woven into the fabric of qualified servant leaders (Khan et al., 2021) provides an answer to the problem as described. Mitigating the problem of failing leadership and developing mitigation strategies to address adjacent risks (Hagen, 2018) increases the likelihood of opportunities to exist and be transformed into success (Hagen, 2018).

Increasing the ICMO's ability to communicate at all levels (Lee, 2022), both horizontally and vertically, will provide an enhanced cultural experience that can also contribute to significant risk mitigation. One of the most effective ways to achieve these unprecedented levels of organizational communication is through training, coaching, and guidance on using appropriate and secure technologies, strategies, and tactics. This approach also increases managers' productivity and efficiency (Schraeder, 2022). As management and leadership are positively affected by authentic servant-leaders, implementing strong communication cultures, and supported by modern and secure technology, it will be important for the ICMO to re-examine its own internal culture and establish a more culturally diverse workforce (Iskhakova & Ott, 2019). The advances in this approach to enterprise risk management will need to be supported by a robust and authentic framework that includes competent spiritual risk management and spiritual warfare.

Authentic Servant Leadership Mitigates Risk and Creates Organizational Change

China presents a good backdrop from which to consider authentic leadership (Lee et al., 2023). In the 1950s, after World War II had ended, Christians faced expulsion at alarming rates. This sent the emerging Chinese Christian Church underground and forced house churches and regional Christian leaders to reconsider their approach to ministry to indigenous Chinese people.

Over time, it was learned that servant leaders who were willing to sacrifice their own safety and resources became some of the most successful ministers in the history of Chinese Christian ministry (Lee et al., 2023). Servant leadership involves growing followers' emotional, ethical, and even spiritual aspects (Khan et al., 2021). This was true in China, and the positive results generated through authentic leadership (Lewis & Aldossari, 2022) demonstrated a transcending effect even over Chinese authoritarian leaders exhibiting “power over others” (Abizadeh, 2021, p. 3) through force and coercion.

The role of authentic leadership and its effectiveness in cross-cultural settings is well documented (Lewis & Aldossari, 2022). Hagen (2018) and Wright (2017) both provide significant supporting evidence of the role of positive leadership in the context of risk mitigation and management. Remembering that Wright (2017) illustrates explicitly the importance of people within the scope of risk management provides the researcher a position from which to observe multiple angles of the organizational structure. He further emphasizes that human resources departments are playing an increasingly critical role in mitigating risk. However, the training, education, and awareness of human resource leaders and managers will have a significant impact on the organization's approach to managing risk. A similar dynamic is unfolding in contemporary culture, surrounding the organizational embrace of digital transformation (AlNuaimi et al., 2022). Applying servant-leadership training, supported by aspects of authentic frameworks, will have a high probability of lowering organizational uncertainties (Hagen, 2018) in these rising areas of human and digital influence.

Applying Cultural Intelligence and Diversity to Risk Management

Establishing a framework of organizational authenticity through the leadership of an authentic servant leadership team marks the beginning of bringing change to the ICMO, as well

as other Christian mission-sending organizations worldwide. This is just the beginning phase of change leadership in terms of developing a comprehensive strategy to support enterprise risk management. Diversity and building functional and competent culturally intelligent teams come next (Suryani et al., 2019). However, Suryani et al. (2019) are quick to say that diversity is not just based on race or culture. There are numerous aspects to building culturally diverse teams, such as age, skill, expertise, gender, background, ability, education, and many other diverse factors that make people unique and qualified members of special teams.

While this is the case across all aspects of an organization, cultural intelligence, and cultural diversity are critically important (Iskhakova & Ott, 2019). As well-trained leaders begin to assemble diverse teams, coaching may provide significant benefits to managers as they assemble and realize that there is a significant benefit to infusing team-level intelligence into their units of operation. Additionally, the literature demonstrates that cultural intelligence positively affects individual and team-level performance (Iskhakova & Ott, 2019). In recent years, the ICMO has lost a significant number of personnel because of operational failures and a leadership core that has been unable to raise sufficient support to keep the organization from floundering. This problem (Hagen, 2018) can contemporaneously be turned into an opportunity (Hagen, 2018), allowing trustees and organizational leaders to train, coach, and replace emerging leaders and managers with culturally diverse people who see and understand organizational goals and objectives at appropriate cultural levels (Iskhakova & Ott, 2019).

Nevertheless, these dynamics must not be the end of the change management process (Daft, 2021). Social equity must be considered and implemented if diversity is to become an organizational strength. How people and teams communicate will become critical in developing group intercultural competence (GIC) in the newly emerging multi-cultural teams (Schmidmeier

et al., 2020). The developing GIC factor will best be served as managers and leaders assist personnel to become aware of their own implicit biases, prejudices, and attitudes that may be detrimental to the growth and fusion of personnel working together in the field or the office (Dunn & Craig, 2023). Equity is essential to developing GIC, and the team that fails at these progressive steps to diverse team management will ultimately fail in the organization's mission. While these lessons can apply to almost any organization, they are problematic at the ICMO and throughout the worldwide missionary-sending community. As teams and organizations begin to understand and implement diversity and equity appropriately, greater success in mission will be realized (Schmidmeier et al., 2020).

Authenticity plays a key role in the success of a culture-driven change management plan (Lewis & Aldossari, 2022). Servant leaders wishing to drive culture change must also pay close attention to management development, infusing leadership characteristics and traits into their daily responsibilities (Daft, 2021). The psychological impacts, for good or bad, may be recognized by implementing servant leaders at all levels of the ICMO and its many mission-sending partners, local churches, and ministries. Hagen (2018) emphasizes that risk management infused throughout the entire organization will positively impact every person, unit, and structure within the organizational framework. These key leadership approaches can significantly positively impact managing risk at all levels of people, risk, and security (Wright, 2017).

Effective Organizational Communications to Mitigate Risk

Organizational communication is a multi-tiered approach to managing risk, promoting stability, enhancing culture, promoting equity, and generally establishing a strong relational base for information sharing and relationship building. The implications for risk management are significant when organizations apply robust communications capabilities within the framework

of leadership and management (Wright, 2017). The ICMO must begin assessing transformation in enhanced lateral and horizontal communications. While a form of the risk mitigation strategy, enhanced communications training, and associated technologies applied properly across global boundaries will have a significant positive influence and impact on middle managers (Schraeder, 2022). Managers, when aligned with risk managers and properly trained, can profoundly mitigate various levels of organizational risk in both internal and external environments (Hagen, 2018). Schraeder (2022) makes a strong case that middle managers must be trained to allow them to see and implement communications at multiple levels. He also emphasizes that communication skills are just as essential as technologies and tactics.

Experienced and authentic servant leaders will quickly recognize and embrace the value of instilling this level of service-oriented management skills in their managers. Heilemann and Faix (2023) further develop this concept by discussing and suggesting that this style of servant-oriented change management will yield additional organizational benefits. They illustrate and emphasize that well-planned communication strategies by leaders will have significant risk management benefits, including reduced resistance to change, an embraced vision, and increased probabilities of success for the organizational mission. Hagen (2018) points out that this progression would also illustrate the pathway of risk mitigation to emerging opportunities.

Change Leadership and Digital Transformation Through Training and Coaching

John Kotter (2012) introduced a standard for change theory in 2012 that is still today considered to be foundational as well as a tested framework that produces results and mitigates organizational risk factors. His eight-step approach establishes a pathway to organizational change that many organizations across the professional spectrum use. However, Kotter et al. (2021) initiated an additional programmatic shift nearly a decade later, advocating for increased

knowledge and heightened awareness of technology in the workplace. This always involves risk. Their added emphasis on speed and technology creates additional levels of uncertainty (Hagen, 2018) for any organization experiencing change. Whether using Kotter's (2012) approach or similar modalities available to leaders, risk managers at the ICMO, as well as other similar organizations, will be required to develop cultural competencies as described earlier, and additionally, competencies related to digital transformation. Awareness of communications technologies, machine learning, artificial intelligence, and many other contemporary innovations will either make or break current operating conditions. This problem (Hagen, 2018) alone will require the ICMO to adopt authentic leadership as a culture, rather than embracing historical precedents, as is the case with many organizations.

Numerous organizations with technology programs adopt an approach to technology development known as "agile" development. As Kotter et al. (2021) suggest, speed and agility are essential for modern decision-making and developing strategies in real-time. The ICMO, culturally, has not been positioned or capable of this form of transformative evolution. Leadership style and approach play a crucial role in determining the level of success or failure in any organization (AlNuaimi et al., 2022). AlNuaimi et al. (2022) present a compelling argument that transformational leadership plays a crucial role in facilitating agility within rapidly evolving global digital transformations. It can be observed throughout the literature that transformational leadership is often supported by authentic and servant leadership practitioners (Halliwell et al., 2023).

Training is key for every person within the ICMO, and time and resources must be given to mitigating organizational risk through job and mission-specific training requirements. However, there is a deeper and more effective methodology available to managers and leaders

through the arts of professional coaching. Coaching has been found to enhance the ability of servant and authentic leaders to persuade and motivate people under their care and authority (Halliwell et al., 2023). For decades, risk management has been focused on financial planning and related decision-making (Wright, 2017). However, in recent years, the focus has broadened to include security, and it has become associated with retired police and military professionals leading the way (Wright, 2017). Hagen (2018) presents a compelling argument that risk management has evolved into an enterprise management (EM) level, and the skills of professional risk managers are now required to encompass the entire spectrum of operations within the organization. Wright (2017) supports this position and further argues that organizations, such as the ICMO, are required to consider appointing a top risk manager, who may be a C-suite executive, particularly a Chief Security Officer (CSO). Both professional authors are practitioners, and both suggest that risk management has become significantly more sophisticated over the last decade, establishing the need for substantial relational advances that result in horizontal relationships with department heads and managers.

Coaching can make this level of sophisticated servant leadership possible. Coaching as a professional service or discipline applied at this level can result in numerous added benefits for the risk manager. Increased integrity becomes a key finding, helping leaders and personnel develop a sense of purpose, stabilize relationships, and foster enduring values, among other benefits (Halliwell et al., 2023). Overall, it can be observed in the professional literature that risk management is evolving as a corporate strategy that enhances accurate and integrity-driven decision-making (Hagen, 2018). By combining the cultural implications of cultural intelligence, diversity, equity, and authenticity, servant leaders at the ICMO will be able to effect agile change, greatly enhancing risk management in a rapidly changing world. Coaching is a key tool

in the toolbox of top leaders, assisting training efforts to become more effective and focused. Security and financial decision-making are no longer the primary focus of risk management (Wright, 2017). Data, technology, research, people, and other factors contribute to understanding modern risk management strategies and implementation (Hagen, 2018). The ICMO will need to embrace change and seek competent and culturally aware coaches, consultants, and internal leaders to adapt and evolve sufficiently in response to rapidly changing global environments (Kotter et al., 2021).

Integrating Spiritual Risk Management into ERM

When Jesus was still on earth and teaching about His kingdom, after meeting with several Pharisees and lawyers for an evening meal, He departed. While on the road, He stopped and shared an important story with a large number of people who were following Him. (*New King James Bible*, 1611/2019, Luke 14.25-30). His remarks carried a double meaning, both of which had relevance to contemporary risk management and the importance of mitigating risk even at the spiritual level. He talked about building a tower (Luke 14.28-30), which at the time and culturally would have been an apparent reference to Herod the Great, having not finished the tower and temple in His time. Herod had meant those structures as a monument to himself and his lifetime achievements as a developer and builder. However, Jesus generally took the moment along the road to clarify that in His kingdom, there would be sacrifice in this life that would be necessary (Luke 14.25-27).

The reference to the cross in Jesus' words to this crowd was most likely inspired by the people who would have been hanging on crosses along the Roman Road, where they were likely walking near Jerusalem. Although this is not described in the scriptures, history bears witness that many people were executed in this manner for even minor infractions against the Roman

establishment. Jesus was clear that there would be risk involved in following Him. For those who could understand, He was alerting them that following Him could come at the price of their life, but also that daily there would be risks and dangers as they traveled the roadways of this life that He symbolized through the Roman Road and the many risks associated with everyday travel in the culture of that day. The ICMO and Christian mission community of organizations face daily risks solely because of their embrace of the Christian faith. The authenticity of faith becomes imperative in light of the expectation that God will involve Himself in the life and work of the professional risk manager.

Then, astonishingly, Jesus quickly turns the teaching into a story involving a person building a tower without the proper resources. He referenced the criticality of planning and building a strategy involving financial investment sufficient to complete the project (Luke 14.28-30). Several lessons can be pulled from this brief scripture, painting a picture of Jesus' teaching and coaching as He and others walked along, heading to various places along the road. However, the lessons that must become requirements for the ICMO, all of its leaders and managers, as well as anyone engaged in international Christian mission work, is the first requirement of a walk or faith securely anchored in Jesus (Luke 14.25-30). The risk manager inside the ICMO who does not follow Jesus will eventually fail, perhaps even opening the door to spiritual warfare because the protection of God will not be present. However, the risk manager who follows Jesus in genuine faith will be protected (John 17.9-26).

This story of faith and following Jesus also highlights the planning and strategy required for a person-oriented (Wright, 2017) organizational framework. However, this is not enough. The professional risk manager must also consider wisdom (James 1.5-6). James was the half-brother of Jesus, and he makes it very clear that wisdom for the follower of Jesus is available, but the

person must ask for it from God, believing that He will provide it. Asking can be synonymous with prayer. This logic leads the professional risk manager to conclude that prayer will be a key factor for the risk manager working for the ICMO and other organizations involved in spiritual warfare and ministry. Consider Elijah, the prophet. Some historical considerations will help develop a deeper understanding of Elijah and Elisha and how their lives intricately weave into a better understanding of how spiritual and professional risk management may be integrated and employed within the ICMO in modern times.

Looking Back in Biblical History to Look Forward in Contemporary ERM

Establishing the need for authentic servant leadership and building a culturally intelligent and socially aware organization are critical to ICMO risk management. However, this is not enough, and an ideology of spiritual risk and warfare must be introduced if the ICMO's risk management capability is to become mission-oriented and professionally competent (Lee, 2020). Lee (2020) provides a striking example of a doctor prioritizing integrity over corporate culture and non-documented policies that facilitate the upselling of patients' services. Rather, Lee (2020) describes his experience and likens it to that of the prophet Elisha and his engagement with Naaman, a Syrian general with leprosy (2 Kings 5). Dr. Lee (2020) and Elisha spoke plainly and truthfully to the individuals they were caring for in context of medical and spiritual care. Integrity and truth provide freedom for those who are lost, and in both cases, both patients were freed from their anxieties and physical illnesses.

The ICMO has historically performed donor-based decision-making and has been in a steady decline since before the days of 9/11. Embellishments of data, facts, and exaggerated stories may have contributed significantly to spiritual deterioration. A return to authentic servant leadership will begin the process of authentic, integrity-driven ministry. This is foundational to

establishing an effective enterprise risk management framework and developing a culturally competent organization (Iskhakova & Ott, 2019).

Nelson Mandela Provides a Good Historical Example and Links to Elijah

Considering the heroic and prolonged efforts of Nelson Mandela, who worked tirelessly over many years to influence the corrupt and culturally ignorant leadership in South Africa, transformational, servant, and authentic leadership styles immediately emerge (Mashau, 2023). Mandela, over time and through outrageous conditions of abuse and violence, continued to advocate biblical forgiveness and cultural unity. He demonstrated much of what has been advocated in this study at a level much greater than the challenges facing the ICMO. His demonstration of forgiveness, even after extraordinary abuse and unfair cultural explicit bias resulting in prolonged imprisonment, is nothing short of heroic. Nevertheless, at a leadership level, he demonstrated authenticity in his ability to forgive those who had destroyed many years of his life. He demonstrated servant leadership by coming alongside those who would have otherwise turned to violence to solve the South African incongruity (Mashau, 2023).

Mandela managed risk through his understanding of biblical doctrine while working carefully within the constructs of Ubuntu culture and ethos (Mashau, 2023). Mashau (2023) provides additional insight in his claim that the prophet Elijah demonstrated a similar leadership style as he also worked tirelessly and fearlessly to challenge and change the national culture of Israel in his time. Merida (2015) provides an extraordinary accounting of the life and ministry of Elijah. He establishes a baseline in Elijah's dedicated prayer life that can readily be attributable to the risk manager expecting to see spiritual discernment, engagement, and change in their job requirements. Prayer is a tool, and perhaps more accurately defined as a weapon, in terms of managing risk and addressing security issues (Merida, 2015). The life of Elijah offers a

compelling case study for managing risk, confronting challenges, and adapting rapidly to change (Mashau, 2023). Mashau (2023) suggests that the life of Elijah, like that of Nelson Mandela, provides a good example for servant leaders managing risk, engaging injustice, effecting change, and building sustainable leaders for the future. The ICMO will benefit from following these examples.

Understanding the differences between religion and spirituality is critically essential (Kouri, 2010) to the risk manager and the leader mitigating risk through servant leadership frameworks. Operating below the surface of outward humanity, where the hearts and minds of people are in constant motion, is critical for modern risk management professionals. The entire organizational enterprise management must be addressed by managers and leaders of risk mitigation (Hagen, 2018). Wright (2017) clearly states the importance of understanding and factoring the human element into all levels of risk. In contemporary terms, spirituality has become a matter of awareness for even non-Christian leaders who practice authentic and servant leadership modalities. It is much more important for Christian leaders to establish a solid understanding of how the Bible as a whole can guide, influence, and effect change in people, risk, and security (Wright, 2017). While this paper is not specifically focused on spiritual warfare, it is incumbent upon the risk manager engaged at the ICMO to possess adequate experience, competence, and training in spiritual warfare and spiritual risk. Establishing these disciplines and capabilities among all managers and leaders becomes an essential part of the risk manager's job description, perhaps even pushed down through the entire organization by the office of the CSO.

While previously covered in this study, coaching and mentoring become critically important for all risk management professionals engaged in the global missions of the ICMO.

Knowledge must be managed and infused into every level of the organization, preventing the loss of personnel from deteriorating the spiritual intelligence (Kouri, 2010) of the unit, department, or other team-based entity. Elijah also demonstrated this principle through his intense relationship with Elisha (Merida, 2015). Mashau (2023) offers a glimpse into how Nelson Mandela was also aware of this need and devoted considerable time to teaching, training, and developing his successors and those who would follow him in other leadership positions.

The ICMO must begin to think outside the constraints of historical precedent, embracing change doctrines like those of Kotter et al. (2021) and championing the need for agility and responsiveness to rapid change. Without this cultural shift within the ICMO and other similar organizations, Christian missionary work will continue to diminish in effectiveness and eventually organizationally deteriorate into collapse (Daft, 2021). Spiritual risk management is a critical aspect of spiritual engagement (Kouri, 2010) that is often overlooked in the professional literature on mitigating corporate risks. However, it can be inferred from the contexts of Wright (2017) and Hagen (2018) that a truly holistic approach to risk management and problem, risk, opportunity (PRO) enterprise management can only be enhanced and supported by aligning professional services with spiritual tools and biblical guidance.

The Bible indicates that fervent prayer by an authentic follower of Jesus has great power and that it is essential to solving problems (Hagen, 2018) and mitigating risks (James 5.16-18). Additionally, James (*New King James Bible*, 1611/2019) also emphasizes that Elijah was a man of extraordinary prayer, but that he was a man just like the rest of humanity (James 5.17-18). The contemporary Christian risk manager at the ICMO must learn to pray like Elijah and factor faith and spiritual engagement (Kouri, 2010) into the larger ERM and PRO EM capabilities under the executive leadership of a culturally intelligent and competent CSO.

Recommendations

The ICMO is in a state of historical and consistent decline. Trustees, as well as senior leaders, will have to assess this situation and develop a strategy to engage and employ authentic servant leadership within the organization. A professional team of culturally competent ERM consultants and coaches will be necessary to lead the way in organizational change. Technology has also been a challenge, and the change leadership team will also need to have a firm grasp of implementing and managing digital transformation. Establishing a professional ERM approach for the organization will present its challenges and risks. However, senior leaders must also take an authentic approach to establishing a strong and competent spiritual leadership cadre capable of leading agile change within rapidly changing global environments. Research and professional assessments must be conducted and implemented from the beginning. Authentic leadership must initiate the need for change management and organizational transformation. The spiritual implications associated with prayer and spiritual warfare, particularly in addressing spiritual risk, will likely determine an organization's success or failure.

Conclusion

The International Christian Mission Organization has been struggling for years to justify its existence in terms of constituent support and financial giving. Some of the reasons for this are likely a lack of authentic and/or servant leadership at all levels. This may or may not be attributable to internal factors, such as historical hierarchies, deceptive practices, fraudulent reporting, and improper care related to mitigating risks associated with people and security matters. It is, without a doubt, related to a shortfall in cultural intelligence and intercultural group competence. The organization must turn to coaching and mentoring provided by trained, educated, and experienced professionals who are capable of assisting organizational leaders in

effecting agile and rapid change within the organization's structures. A holistic approach to physical and spiritual risk management is critical to extending the lifecycle of the ICMO.

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