ASSESSING AND LEVERAGING THE ESSENTIAL LEADERSHIP

COMPETENCY STRENGTHS OF THE LEADERSHIP AND

MANAGEMENT COUNCIL OF THE METROPOLITAN

CHRISTIAN WORSHIP CENTER

OF ST. LOUIS, MISSOURI

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Presented to

the Faculty of

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of the Requirements for the Degree

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Raphael Green

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APPROVAL SHEET

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Read and Approved by:

_____
Danny R. Bowen (Faculty Supervisor)

_____
T. Vaughn Walker

Date _____

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First, and foremost, to Jesus Christ, my Lord and Savior—there are simply no words for your endless love, matchless grace, and unending faithfulness. Without you, none of this would have been possible. In obedience to your summons, this degree was pursued and by your unparalleled wisdom, beauty, and strength it was accomplished. To you be all the glory! May my life, family, the people served, and work that follows be perpetual trophies of praise to your glorious grace.

Second, with my deepest affection, appreciation, and gratitude, I respectfully and readily acknowledge that this doctoral project would never have been completed, in keeping with divine purpose, without the sacrificial support of my precious wife, Brenda. You are my very best friend and my closest covenant partner in this life. My only sorrow is that marriage is not ours in Heaven. Your love and faithfulness have been priceless and will remain, next to Christ Jesus, my highest joy. Additionally, the encouragement of our children, Ariel Elizabeth, Larricus (our son-in-covenant via marriage to our daughter Ariel), Karissa Anna Janelle, Johann Gabriel, and Joseph Uriel Ian, along with all seven of our grandchildren (Aniya, Gabriel, Michael, Kaila, Joshua, Kiyan, and Naomi), has been a collective and compelling inspiration to persevere and complete this course. You have made my life full and rich in more ways than I can count. May this milestone be a godly catalyst and a stable foundation for you in the years to come.

To my parents (James and Jane Green), my siblings (biological, via marriage, and posthumous), your children, (my nephews and nieces-biological and via marriage—and their children), along with Robert and Elizabeth Rice (my parents via marriage) and the rest of my beloved extended Green and Rice family members, your love and tenacious spirit have compelled and challenged me to strive to be the best person, servant,

leader, and instrument I can be in and for God. I have no way of determining if I have done that, but I appreciate your encouragement along the way. You are my heroes and heroines. It gives me great joy to know we have the highest honor of being family in Christ Jesus also—and thus will spend eternity together.

To my bishops—past, present, and posthumous—my fellow MCWC presbytery members, fellow senior-staff pastors, distinguished members of the MCWC Leadership and Management Council, the exceptional executive and general administrative staff, the diligent operational staff and the incredible covenant members of the Metropolitan Christian Worship Center congregation of St. Louis, I am indebted to each one of you, far beyond what I could ever repay for your sacrificial love and investments in my life and tenure as your senior leader under Christ our Lord. You are truly extraordinary in your loyalty and support. Despite my limited capacity and efforts, each one of you is a special, maturing testimony, and a living trophy to God's amazing grace. Thanks for adjusting to my constantly changing schedule and for prayerfully pushing me through to victory. Serving you has been among my greatest honors indeed.

Also, I must thank my mentor, Dr. Jerry Horner, and all my ministerial colleagues and friends for your lives of dedication to Christ, continuous encouragement in the past, and continuous promptings to follow through on my commitment to serve the Lord through this assignment and beyond this milestone.

Finally, to Dr. Shane Parker, our Professional Doctoral Studies director; Dr. Danny Bowen, my faculty supervisor; my professors; my editor, Betsy Fredrick; and all my classmates, your dedication to Christ and meticulous attention to His Word and work have been exemplary and most beneficial to my personal and ministerial development.

<div align="right">Raphael Green</div>

St. Louis, Missouri

May 2018

CHAPTER 1

INTRODUCTION

Introduction and Brief Historical Overview

The Metropolitan Christian Worship Center congregation of St. Louis, Missouri (MCWC) was called into being in view of the biblically strategic role urban communities have had with respect to the fulfillment of the Great Commission.[1] In chapters 2 and 3, a more in depth look at the meaning, history, and pivotal implications of urban communities is explored relative to their significance for urban church leadership. These key insights are also succinctly presented in respect to the potential and critical impact of church leadership roles on the fulfillment of the great commandment, the Great Commission, the dominion or cultural mandate, and the forthcoming eternal state. Clearly, the divinely commissioned ministries of various leaders, in Scripture and beyond, emphatically demonstrate cities' providentially determined prominence with respect to the fulfillment of God's redemptive purposes in Christ.[2]

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[1]The urban world is arguably "Mission's New [formidable and unavoidable] Frontier" for the foreseeable future. Roger S. Greenway and Timothy M. Monsma, *Cities: Mission's New Frontier* (Grand Rapids: Baker, 2000), 10-16, 82ff. Cf. Harvie M. Conn and Manuel Ortiz, *Urban Ministry: The Kingdom, the People, and the City of God* (Downers Grove, IL: Intervarsity, 2000),13-29, 79. Approximately 80 percent of America's population is urbanized. US Government Census Bureau, "Urban, Urbanized Area, Urban Cluster and Rural Population, 2000 and 2010," accessed February 20, 2017, http://www.census.gov/geo/reference/ua/urban-rural-2010.html. Fifty-four percent of the international population lives in urbanized regions. United Nations, "World's Population Increasingly Urban with More Than Half Living in Urban Areas," July 10, 2014, accessed February 20, 2017, http://www.un.org/en/development/desa/news/population/world-urbanization-prospects-2014.html. See also Barry Mirkin, "World Population Trends Signal Dangers Ahead," April 3, 2014, accessed February 20, 2017, http://yaleglobal.yale.edu/content/world-population-trends-signal-dangers-ahead. See also World Health Organization, "Global Health Observatory: Urban Population Growth," accessed February 20, 2017, http://www.who.int/gho/urban_health/situation_trends/urban_population_growth_text/en/.

[2]In Scripture, Jesus (Luke 4:43; 8:1ff) and Paul (Acts 13-28) strategically concentrated their ministries in urban centers. If the Great Commission will be fulfilled, of necessity the sin-impacted urban world is unavoidable. Other passages that imply cities' relation to the fulfillment of the Great Commission

MCWC is a predominantly African-American, yet budding multi-ethnic, intergenerational, evangelical, and charismatic non-denominational church that has served in high risk and challenging sectors of the St. Louis urban region for over three decades. In retrospect, despite its ignorance, flaws, failures, and limitations, MCWC has experienced commendable success. God's direction and authorization to plant this church have proven to be one of His strategic and timely responses to the people living in the St. Louis urban/metropolitan region.

Vision Statement

MCWC was given life and birth to comprehensively worship God, love people, and to serve the purpose of God by helping to make a godly transformational difference in the lives of those living, working, and/or visiting in the St. Louis metropolitan region and strategically assigned sectors in the larger urban world context.

Mission Statement

Beginning in St. Louis, MCWC's primary mission is to provide genuine and loving relationships, biblical instruction, essential ministries, impeccable education, strategic training, and other relevant services and initiatives (economic, social and spiritual) that will edify and equip believer-disciples of Christ. MCWC leaders and discipled congregants strive to help all members become competent disciple-makers and righteous change agents. This aspect of the mission is focused particularly on member and regular non-member families/households and in other relational spheres of influence in this urban sector of the world. MCWC also aims to attract and earn the trust of unbelievers, endeavoring to win them to Christ and lead them into the kingdom of God. One hopes that this comprehensive total-church effort will assist in the godly transformation of entire urban/metropolitan communities here and elsewhere via contextually relevant

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are Matt 4:23-25, 24:14; Mark 3:7-8; and Acts 8:1-12.

friendships, loving service, Christian disciple-making, beneficial market-place contributions, and urban church planting.

MCWC is devoutly committed to introducing and leading others, into the highest and best quality of life available in Jesus Christ. More specifically, the vision strategy calls for personal engagement in the great commandment (Matt 22:36-40), transformational preaching of the gospel of Jesus Christ, systematic and apologetically germane biblical teaching, corporate fulfillment of the Great Commission (Matt 28:14-20; Mark 16:14-20; Luke 24:45-49; John 20:19-31; Acts 1:8) and joint participation in the dominion mandate (Gen 1:26-28) as we "do" life (i.e., live) together.

Through those served, won, and discipled, MCWC is determined to lovingly and wisely extend or advance the kingdom of God (in its present expression) to as many as possible. In addition to making disciples, some of MCWC's highest values include the following:

1. the celebration, enrichment, and perpetuation of biblical marriage and family.

2. engagement in corporate worship and the promulgation of impeccable Christian education

3. customized personal shepherd care

4. person-to-person community service

5. wise neighborhood investment and strong economic development

6. community advocacy that fosters the type of human flourishing consistent with biblically-sound values

7. training excellent leaders and workers in the market-place

8. strategic church planting in other sectors of the region, urban America, and the world

In view of these factors, the long-term goal is to provide seminary-equivalent education and contextually-relevant, practical training in mission-critical areas for current (and future) Christian leaders serving in the MCWC and/or affiliated urban/metropolitan church plants. However, it is imperative to begin small and take baby steps toward the accomplishment of this magnanimous aspect of the vision of this congregation.

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Context

Currently, the MCWC congregation is involved in a multi-year church revitalization and whole-church disciple-making initiative called the Metro Relaunch. This project is inseparably linked to the fulfillment of this thrust. Essentially, the goals and objectives of the Metro Relaunch will be realized or enhanced through the fulfillment of the project goals. However, it is imperative to accomplish the Metro Relaunch, amidst a plethora of strengths and weaknesses.

Ministry Strengths

The ministry strengths are commendable, but to date have proven insufficient for successful vision and mission completion. With respect to the vision and mission, since its birth in 1987, the MCWC congregation began by relentlessly engaging in fervent worship, daily prayer, personal fellowship, and expositional teaching. Because of these four primary factors (corporate worship, prayer, fellowship, and expository biblical teaching), the congregation in former years was successful in winning hundreds to Christ and attracting great transfer growth. Substantial edification and discipleship ministries have been provided for thousands of believer-disciples of Christ via live worship and teaching services, one-to-one informal fellowship and personal relationships, formal classes through the Metropolitan Christian Disciples Academy (MCDA), various small group ministries, and recreational activities, along with special conventions, summits, seminars, workshops, television, radio, and joint interdenominational efforts.

Additionally, for over twenty-three years, significant community-care benevolence ministries have provided food and clothing distributions for over 10,000 households of poor, unemployed, and under-resourced persons and/or families living in the surrounding neighborhoods where the congregation convenes. Currently, monthly distributions average 80-100 households, along with domestic outreaches to international immigrants and refugees living in the shared community. Various need assessment intakes, Christian legal aid, personal financial management counseling, health screenings,

employment referrals, utility assistance, and several other services and events have also proven rewarding for the recipients. These efforts have earned more relationship capital than anything else the church has done in this specific community.

Elders and deacons have been ordained and commissioned based on biblical standards to assist in serving and leading these and other vital ministries. In keeping with the church planting aspect of the vision, two pastors have been commissioned and successfully planted churches in Kansas City, Missouri (1999), and Harrisburg Pennsylvania (2004). Essential church and community ministries and initiatives have been launched and operational for several years. Also, related management and administrative staff and services were hired, developed, and effectively functioning for years. Respectable relations with city officials in the past led to initiatives that gave rise to the participation of two city mayors' involvement with MCWC in essential endeavors. However, the current ministry health has been critically compromised by weaknesses that must be addressed, initially by an improved leadership, through this project.

Ministry Weaknesses

The numerous weaknesses are significant and affirm the necessity for this project. Despite significant successes over the past three decades, there has been a devastating 66 percent decline in membership and non-member attendance since about 2004. MCWC, which began with seven adults and two children, grew to 800 members with an additional 200-300 non-members attending a regular basis.[3] Recent inquiries reveal that MCWC has dropped from about 40 percent of the congregational attendees being comprised of those who live in the immediate community where we convene to 10-15 percent. Even more crippling than the substantial financial revenue reduction experienced during the last several years, MCWC is struggling to fulfill its vision and

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[3]Taken from MCWC data, the number for regular attendance of non-members was established by tracking financial contributions of non-members who attended regularly on a monthly basis.

mission. Through both individual and group conversations, present leaders attribute this

drastic reduction in health and ministry effectiveness to some of the following reasons:

1. lengthy services

2. waning prayer engagement

3. poor theological foundation in some of the leaders and member-congregants, regarding fundamental Christianity and leadership

4. lack of intentional assimilation and effective on-going discipleship by both leaders and members

5. less, little, or no personal one-to-one ministry in the community where the MCWC congregation convenes and among the members' various spheres of influence

6. a willful incompetence in some leaders and members; i.e., a refusal to change

7. some leaders' disagreement with the vision strategy and some members' ignorance of the vision and strategy

8. a few recalcitrant leaders and congregants who were in disagreement about key areas of organizational development coupled with lack of support for past vision strategies

9. refusal by some to offer help in needed areas of expertise

10. senior leadership's failure to keep pace with and effectively address the relentless and exacting demands of generational and other vital demographic changes, cultural shifts, and even satanic assaults in this high-risk and transient area

Despite significant efforts to ameliorate and alleviate ministry weaknesses,

MCWC has experienced only marginal growth and a subdued enthusiasm about the church

and vision. The MCWC congregation now finds themselves dealing with three primary

debilitating problems:

1. MCWC suffers from vision stagnation, loss of motivation, and overall fatigue. Significant revitalization is needed in many key areas.

2. MCWC does not engage consistently, in healthy percentages, as a community, in prayer, fellowship, personal discipleship, and personal disciple-making. The largest crowd is still only on Sunday mornings and disappears until the next Sunday.

3. While the affiliate pastors are doing well, the MCWC congregation suffers from a weak leadership culture and inadequate leadership performance because of insufficient biblical/theological foundation and framework; poor leadership literacy, skills, and acumen; a murky philosophy of ministry and substandard practices.

Defining Moment and Tipping Point

In June 2012, God intervened and reversed a death sentence after I (the senior pastor) suffered a heart attack at the close of a Father's Day service. After the first two years of my recuperation period, in 2014, supported by the board of elders and the leadership and management council, I launched an initiative to address and overcome the deteriorating state of the congregation. Metro Relaunch has been underway for over four, but it is struggling. The executive board, myself, and others are persuaded that my acceptance, enrollment and participation in the doctoral program at The Southern Baptist Theological Seminary, and specifically, this related project, are providentially ordered to assist with the successful completion of the Relaunch and future MCWC initiatives. It is hoped that a significant portion of the inter-generational fulfillment of the vision for the Christian urban world expedition will now be infused with new interest and restored motivation among other leaders and throughout the congregation.

Equipping theologically sound, leadership literate, church leaders and leadership teams who serve and lead in MCWC and its affiliate congregations will be pursued with the belief that the accomplishment of the project goals is a necessary pre-requisite to the fulfillment of the following four Metro Relaunch inter-related objectives:

1. foster and lead MCWC into healthy, vibrant church revitalization

2. establish continuous and sustainable whole church discipleship in a compelling, contagiously loving, and sustainable community

3. model, inspire, train, activate, and inculcate healthy personal disciple-making as a normal part of each member's daily lifestyle

4. plant additional Christ-exalting, community transforming churches along with other contextually relevant entities in the St. Louis region, urban America, and in select international urban centers abroad

The MCWC executive board anticipates that the fulfillment of the Metro Relaunch via this strategically-aligned ministry project will help to position the MCWC leadership and management council to advance toward the completion of several other strategically phased and inter-related initiatives that will result in the establishment of a

seminary-equivalent training institute designed primarily for leaders who serve in predominantly African American and/or budding multi-ethnic, urban world contexts.

Inter-Related Phases and Initiatives

Subsequent phases and initiatives include more comprehensively assessing the current and future leaders' personalities, skill-sets, health, and practices. This initial phase will be accomplished by conducting reputable temperament, personality, leadership affinity inventories, multiple learning style preferences, and a customized 360 assessment, along with utilizing instruments that identify the current leadership's education, training, development, past leadership work experience, and documented results.

Another related future initiative will be to continue to increase both the personal and group leadership literacy of the members of the MCWC Leadership and Management Council and the Urban Pastors and Leaders Alliance (i.e., MCWC-affiliated church planters) in additional essential competency areas. Eventually a more in-depth customized educational-training plan in which several common and critical leadership topics and competencies that are germane to the accomplishment of the overall goal of improving the leadership of this congregation will be established. The strategy entails select readings from credible scholar-practitioners in church, business, and non-profit leadership development, interactive group discussions, collaborative strategic planning, and team implementation of the principles learned in real-time church leadership roles and tasks along with substantive evaluation of the results.

The next initiative logically proceeds from the accomplishment of the preceding cognitive-enhancing initiative, in that it seeks to increase the functional competencies of the respective qualified leaders by equipping members of the MCWC Leadership and Management Council and the Urban Pastors and Leaders Alliance based on historically relevant, theoretically reputable, and evidence-based leadership practices. This phase will be accomplished by reading, discussing, strategizing, and implementing customized best practices based on the pertinent findings of reputable Christian and non-Christian

scholar-practitioners. It is hoped that this will lead to significantly improving the performance of current and future leaders. Pre-test and post-test surveys will be conducted to assess growth in the leaders' behavior in this essential area.

Through the assistance of an expert panel, going forward, the next initiative is to develop a more comprehensive biblically sound, philosophically oriented, contextually relevant, and apologetically germane curriculum that better prepares and equips current and future participants to effectively lead in their respective roles. Since most of the leaders of MCWC and its affiliate urban church planters have not undergone local church and para-church leadership training and development in a reputable seminary or any other institute of higher learning, they are devoid of the basic understanding and fundamental competencies essential for effective leadership in the local church or any other Christian organization.

While the initial assessments, educational coursework, and participatory exercises will successfully address the more current critical leadership development needs, it is imperative that current and future leaders undergo a more comprehensive training that renders them better equipped to provide adaptive rather than merely technical leadership in diverse populations and morphing contexts. The accomplishment of the inherent goals in this phase will address the biblical, theological, ideological, and practical concerns, questions, and issues, that once answered, will position the executive board and senior pastor to enter and engage the initiatives inherent in the final (ultimate) phase of this massive vision.

The final or ultimate phase and related initiatives are proposed to provide a long-term application of the training provided in the previous phases. Essentially, engagement in this ultimate phase, allows the MCWC executive board and staff pastors the opportunity to achieve the fore-stated purposes multi-generationally. Based on the concepts learned from the completion of the previous phases, and the skills acquired through the expertise of proven scholar-practitioner specialists, the MCWC executive

board and the senior staff pastors hope to develop a credible, initial strategy for the establishment of a premiere proto-type church leadership training institute that addresses all the above phases and goals. Hence, this project is integrally related and essential to earning the permission to advance into the future phases of the MCWC ministry vision.

Rationale

The Priority Problem

The previously cited primary challenges and phases are significant and could arguably be labeled the priority problem that needs to be addressed. However, the MCWC executive board members, along with myself, the associate elders, and other flanking leaders have continuously prayed, observed, discussed, and labored to resolve this matter. For over four years, they have come to believe that the best way to deal with the intricately related list of issues and concerns is to focus on improving the caliber of leadership and leadership teams serving in MCWC. They propose that resolving the church's conundrum will occur as they give priority to educating/re-educating, training/retraining, structuring/restructuring, and equipping/strengthening those who serve as members of the MCWC Leadership and Management Council.

The key to the desired renaissance and corporately accessing the next level of ministry as a church, with respect to vision and mission, necessitates developing and deploying more effective leaders. In a non-denominational urban (more specifically, inner-urban) context, the availability of church leadership, educated and trained in a reputable Christian higher education institution, is rare. Thus, their willingness is not often matched by the level of competence needed for the roles and responsibilities essential for accomplishing vision and mission well. The logical starting point is to begin with an assessment of the strengths and weaknesses of the current leadership and management council members' essential competencies. Strategically selected assessment tools will tremendously assist in making these necessary assessments and evaluations.

Of equal importance is the need to aid current and prospective members of the Urban Pastors & Leaders Alliance, International (i.e., commissioned church planters deployed from and/or otherwise affiliated with MCWC under my leadership). Without improvement in this group of leaders, the church planting facet of the vision is seriously threatened. It is therefore imperative that this project be fully implemented, engaged, and evaluated.

Those who share this conviction view the completion of this project as inextricably tied to the successful fulfillment of the MCWC vision and their related relaunch mission thrust—specifically with respect to (1) total church revitalization, (2) whole church discipleship, (3) whole-church personal engagement in disciple-making, and (4) the timely commissioning and strategic deployment of more church planters in the St. Louis urban/metropolitan region and elsewhere. Yet, the fulfillment of the Relaunch and other aspects of the MCWC vision are impossible without drastically improving the church's culture, personal development, relationships, literacy, acumen, competency, and the performance of the present and future pastors, related team leadership, educators, etc. In effect, successfully addressing the priority problem that hinders the fulfillment of vision and mission requires biblically sound, competent, and healthy Christian leaders and leadership teams serving and effectively leading in the MCWC (and affiliates). All past efforts to address this critical problem—no matter how noble and laborious—have led to this point. The leadership is now unanimously convinced that engagement in this project will lead to fruitful inter-generational results now and perpetual multi-generational healthy relationships and vision completion in the future.

Purpose

The purpose of this project was to assess the current leadership's health status, improve the weaknesses, and leverage the strengths of the essential leadership competencies of the members of the Leadership and Management Council of the Metropolitan Christian Worship Center of St. Louis.

<center>**Goals**</center>

In view of the critical season of MCWC and its unsuccessful attempts in accomplishing the vision and current mission, this project had four essential goals that coalesced strategically with the project purpose. Each successive goal is logically related to the prior one, helps to secure the fulfillment of the church's current collective ministry thrust, and is foundational to any future campaigns and directives this congregation and its affiliates will undertake with respect to the vision and mission in the part of the urban world where MCWC lives, convenes, and serves. The project goals were as follows:

1. The first goal was to identify and assess the personal leadership strengths and weaknesses of the members of the MCWC Leadership and Management Council. Research proven and customized assessments were used to determine the basic leadership personas and the competency strengths and weaknesses of the members of the MCWC Leadership and Management Council. Assessments were conducted to determine general leadership literacy, emotional intelligence, communication styles, and leadership strengths and weaknesses in four common areas identified by scholar-practitioners John Trent and Rodney Cox in their work Leading from Your Strengths. A related sub-goal was the creation of a reputable urban church leadership assessment tool.

2. The second goal was to increase the self-awareness of the members of the MCWC Leadership and Management Council with respect to both individual and team strengths and weaknesses. Personal interviews were conducted (after goal 3), with all willing participants, to present and discuss all required assessment results with each member of the MCWC Leadership and Management Council and the senior staff pastors.

3. The third goal, derived from the results achieved in goal number 1, was to develop and implement a contextually-relevant intervention based on known and discovered leadership strengths and weaknesses of individual council members and the collective council's persona.

4. The fourth goal was to initiate a more reliable leveraging process based on the identified strengths and weaknesses of the individual MCWC Leadership and Management Council members and the collective council. The primary purposes of this goal were and remain improved leadership relationships, the strategic deployment of the council members into designated and appropriately matched roles and the development of a comprehensive, seminary equivalent, contextually relevant, urban church leadership curriculum and training process.

<center>**Methodology: Metrics and Benchmarks**</center>

Goal 1

Goal 1 was to identify and assess the current personal leadership competency strengths and weaknesses of each individual member of the MCWC Leadership and

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Management Council. Several key assessments were administered to gain an adequate profile of each current MCWC Leadership and Management Council member.[4] The following four assessments were required for meeting this goal: two customized surveys, called the Perceived Awareness of Personal Leadership Competency Assessment (PAPLCA), and the Perceived Awareness of Team Leadership Competency Assessment (PATLCA); the Emotionally Healthy Spirituality Assessment (EHSA);[5] and the Leading from Your Strengths Assessment (LFYSA).[6]

The following six assessments were not required for meeting this goal, but were utilized as ancillary instruments to gain a more comprehensive view of the participating council members and to provide them with a reputable set of criteria for strategically conducted pre-test and post-test assessments. The first one was (1) the Leadership Competency Self-Assessment (LCSA),[7] which covered competencies not assessed in the EHSA and the LFYSA. While the EHSA and the LFYSA have been developed specifically by Christians for Christians, the LCSA is a secular measurement of employee competencies. However, its list appears to contain biblically sound, common-grace competencies applicable to all employees. The LCSA revealed shared competencies for pluralistic, secular, and Christian employees. Additionally, three non-faith-based instruments were used to measure leadership communication styles in the

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[4]All of the research instruments used in this project were performed in compliance with and approved by the Southern Baptist Theological Seminary Research Ethics Committee prior to use in the ministry project.

[5]Emotionally Healthy Spirituality, "The EHS Personal Assessment," accessed February 21, 2017, http://www.emotionallyhealthy.org/personalassessment/; Peter Scazzero, *The Emotionally Healthy Leader* (Grand Rapids: Zondervan, 2015).

[6]Ministry Insights International, "Leading from Your Strengths," accessed February 21, 2017, http://www.ministryinsights.com/wp-content/uploads/2012/09/LFYS-JohnDoe.pdf; John Trent and Rodney Cox, *Leading from Your Strengths: Building Close-Knit Ministry Teams* (Nashville: B & H, 2004).

[7]USDA Virtual University, "Leadership Competency Self Assessment," accessed February 21, 2017, https://www.dm.usda.gov/employ/vu/docs/alp-competency-sa.pdf.

business sector, multiple workplaces, and general psychological frameworks: (2) "What's Your Communication Style?" by Mark Murphy, (3) "What's Your Communication Style?" by Stacy Kaiser, and (4) "How Good Are Your Communication Skills?" by MindTools.[8] Also included were two secular instruments designed to measure leadership skill sets and motivation: (5) "How Good Are Your Leadership Skills?" by MindTools and (6) "The Leadership Motivation Assessment" by MindTools.[9]

Through these assessment tools, the senior pastor gained a more accurate, comprehensive, and in-depth awareness and understanding of each Leadership and Management Council member's personal leadership strengths and struggles.

This goal was measured by administering the required assessments. However, goal 1 was considered successfully met when the participating members of the Metro Leadership and Management Council completed the required assessments (the EHSA, LFYSA, PAPLCA, and PATLCA) and when the respective inventories were thoroughly analyzed, accurately interpreted, and properly documented for participating paid and volunteer MCWC staff. Additionally, the PAPLCA was administered to participating MCWC Leadership and Management Council members as a pre-test survey for goal 1 and as a post-test survey for goal 2.

Goal 2

Goal 2 facilitated an increase in the self-awareness of the individual competency strengths and weaknesses of the MCWC Leadership and Management Council members. Data driven results were presented and discussed, as feedback, during seminar intensives,

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[8]Mark Murphy, "Quiz: "What's Your Communication Style?" accessed February 22, 2017, https://www.leadershipiq.com/blogs/leadershipiq/39841409-quiz-whats-your-communication-style; Stacy Kaiser, What's Your Communication Style?" accessed February 22, 2017, https://www.livehappy.com/self/quizzes/whats-your-communication-style; and MindTools, "How Good Are Your Communication Skills?" accessed February 22, 2017, https://www.mindtools.com/pages/article/newCS_99.htm.

[9]MindTools, "How Good Are Your Leadership Skills?" accessed February 23, 2017, https://www.mindtools.com/pages/article/newLDR_50.htm; and MindTool, "The Leadership Motivation Assessment," accessed February 23, 2017, https://www.mindtools.com/pages/article/newLDR_01.htm.

personal interviews with individual council members, individually with the MCWC

Presbytery (i.e., the executive governing board) and the senior staff pastors of MCWC.

During the personal interviews, an accurate interpretation of the respective individual

assessment results was thoroughly discussed with each participating council member. As

anticipated, discussing the results of the four required assessments (conducted in goal 1)

prodded, enlightened, challenged, adjusted, and/or refined each council member's self-

awareness with respect to the assessed strengths and weaknesses of his or her leadership

competencies in the select essential competency areas. As conjectured, the results

disposed everyone involved to think, dialogue, and work collaboratively and strategically

going forward. Additionally, as hoped, the knowledge of these results served as a strong,

nearly irresistible, incentive for participation in goals 3 and 4.

Beginning with senior staff pastor level briefings and proceeding with personal

interviews throughout the MCWC Leadership and Management Council, this valuable

feedback proved beneficial in informing and influencing deliberations about numerous

relational, ministerial, and structural changes. Future strategic planning, vision casting,

and vision completion campaigns, collaboratively engineered and engaged by these two

respective entities, were also impacted by these discoveries and dialogue. As anticipated

the enhanced awareness led to the ideation about a generalizable list of the essential (core)

competencies necessary for all MCWC leadership roles and best-case team

configurations for joint ministry in the MCWC urban context.

This macro view and systemic-focused executive session with the MCWC

senior staff pastors, coupled with substantive dialogues with the MCWC Leadership and

Management Council, helped everyone more accurately interpret the present state of

MCWC (leadership and congregation), and begin to wisely forecast and expeditiously

implement essential next steps for excellent leadership development and MCWC

congregational vision completion. Overall, the executive dialogues and the personal

interviews, in view of the predominant emergent themes, resulted in additional insights regarding the factors that led to substantial changes in self-awareness.

This goal was accomplished by administering the customized PAPLCA survey as a post-test, in relation to the required assessments conducted in the achievement of goal 1. These results were (and will be continuously) used as a reputable tool to identify and measure the change in the perceived and actual awareness of the personal leadership strengths and weaknesses of the members of the MCWC Leadership and Management Council and others. All customized assessments were developed, administered, and interpreted under the supervision of design consultant, Richard D. Harvey.[10]

Goal 3

Goal 3 entailed developing and conducting a custom-designed intervention, comprised of leadership seminar intensives, contextually-relevant discussions, and specified interactive participation. This intervention was designed, developed, and implemented based on known leadership deficiencies and tempered by the results discovered in the accomplishment of goals 1 and 2. Furthermore, the intervention was administered to enhance the identified strengths and to ameliorate or alleviate, if possible, the known and/or discovered weaknesses (with respect to the self-awareness) of each participating MCWC Leadership and Management Council member in the selected assessment areas. Reliable efforts were effectuated that strengthened the predominant, identified weaknesses and deficiencies through contextually relevant and strategically

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[10]Richard D. Harvey is Associate Professor of Psychology at SLU with a joint appointment in both the Social Psychology and Organizational Psychology programs. He consults in the areas of Civil Litigation, Organizational Development, and Program Evaluation and is an associate of both the Center for the Application of Behavioral Sciences and the Center for Organizational Learning and Renewal. Harvey has exemplary expertise in personal and team leadership development, training, and assessment. He has served as a distinguished professor at St. Louis University in undergraduate, graduate, and doctoral programs in social psychology, organizational psychology, and business. He has successfully mentored and supervised numerous Ph.D. students to and beyond graduation. Harvey has published numerous peer-reviewed academic articles and is regarded as one of the premiere specialists in innovative empirical instrument design. This goal was considered unsuccessful since the results for dependent samples did not demonstrate a positive statistically significant difference in the pre-test and post-test surveys of the PAPLCA.

targeted instruction, real-time discussions, and beneficial role-playing practical ministry exercises among the participating members of the MCWC Leadership and Management Council. These specialized leadership seminar intensives and interactive engagements also precipitated a more knowledgeable investigation into the development of a fuller, more comprehensive curriculum for leadership development, training, and deployment within MCWC, proper, and within its urban church and para-church affiliates (the Urban Pastors' and Leaders' Alliance, International).

Additionally, the successful completion of this intervention immediately facilitated closer personal leadership relationships and team performances in all areas. These educational leadership seminar intensives, interactive dialogue, and practical ministry exercises proved to be viable and profitable bridging factors in the development of enhanced, more capable leaders who have begun to navigate their respective team members into more biblically-sound vision completion.

This goal was measured by an expert panel who utilized a rubric,[11] approved by The Southern Baptist Theological Seminary, to evaluate (1) the biblical faithfulness, (2) scope (3) contextual relevance, (4) teaching methodology, (5) instructor/facilitator qualifications, and (6) applicability of the customized coursework for the participants in this phase of the project. This goal was considered successfully met when a minimum of 85 percent of the evaluation criterion met or exceeded the sufficient level.

Goal 4

Goal 4 involved an initial strategy to leverage the identified individual and team strengths and ameliorated weaknesses to improved leadership relationships and appropriately designated and deployed roles. As hoped, the successful completion of this intervention fostered optimal influence in every aspect of the life and ministry of this

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[11]See appendix 6 for Expert Panel Evaluation Rubric.

congregation—particularly an enhanced desire and commitment to participate in the fruition of the goals and objectives of the Metro Relaunch.

This goal was measured by charting individual and team profiles, strengths, and weaknesses on Trent and Cox's Leading from Your Strengths (team) Wheel (LFYSW). This assessment unveiled the MCWC Leadership and Management Council members' team competence (knowledge, confidence, skill and motivation) to function at the prescribed "acceptable" level of team leadership. Additionally, the PATLCA was administered as a pre-test survey prior to charting team results on the LFYSW and as a post-test survey after charting the various findings on the LFYSW. This goal was considered successfully met when the results of the pre-test and post-test survey scores were documented.

Definitions

Metropolitan Christian Worship Center of St. Louis (MCWC). The evangelical, inter-denominational, charismatic, urban, non-denominational congregation where the leaders in this study serve and lead.[12]

MCWC Presbytery. The *MCWC Presbytery* is the executive board of MCWC. This is the highest leadership echelon of MCWC. These leaders serve the Lord, associate leaders, and the congregation, as intercessors and overseers of MCWC ministry development, vision casting, and vision completion. Together, under the leadership of the presiding officer (first among equals), they also oversee the preservation of the articles of incorporation, the enforcement of the bylaws, and all related governance, polity, personnel, property, business and financial policy issues.

MCWC governor pastors. Governor pastors are ruling pastors or senior staff pastors[13] who serve on the second highest leadership echelon. These leaders serve the

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[12]Designation registered in the MCWC Articles of Incorporation and Bylaws (1992).

[13]Designation approved by the executive board of MCWC.

Lord, the presbytery, and the congregation as intercessors and senior staff-pastor officers of MCWC. Under the oversight of the presbytery, and the leadership of the senior pastor, they engage in vision casting and vision completion as they oversee the major sectors (two or more ministry clusters) of MCWC and the daily administration and management of MCWC. There are three governor pastors and all are full-time paid employees.

The Leadership and Management Council of MCWC (the Council). The Council is the third highest leadership echelon of MCWC. The Council serves the Lord and the congregation under the governor pastors or senior staff pastor-officers. Some serve as Oversight Pastors and Oversight Directors over ministry clusters (two or more ministry departments). Oversight Coordinators serve over life stage ministries and intergenerational ministries. Others serve as Directors over single departments, and as supervisors over ad hoc team ministries. All oversight pastors, oversight directors, and oversight coordinators are volunteer leadership staff personnel. The administrative support staff personnel also serve on this council. One administrative support staff member is a full-time paid employee. Four administrative staff members are part-time paid staff. One operations staff member is full-time paid staff (Facility Manager). The remainder (20+) administrative, managerial, and clerical support staff are council members and serve the Lord, as vetted and delegated by the presbytery, the governor pastors, and other members of the Leadership and Management Council.

Leader. In this project, a *leader* is one who has been duly vetted and commissioned to provide guidance, management, and/or ministry over and with a team of individuals or the congregation in MCWC ministry assignments for the purpose of vision casting and vision completion. I, as senior pastor, crafted this definition after an extensive exegetical study of various passages dealing with leadership.

Leadership team. In this project, a *leadership team* is a strategic combination of leaders and associates who collaboratively plan and strategically work toward the

completion of the MCWC vision. Leadership teams are commissioned based on the variously classified areas in the MCWC context.[14]

Ministry sectors. A *ministry sector* is the largest designated classification of ministry of the church that is comprised of two or more ministry clusters. Governor (ruling) pastors oversee ministry sectors. There are fifteen ministry sectors, for example, Vision and Ministry Development and Church Edification are ministry sectors that have at least two or more ministry clusters in each sector.

Ministry clusters. Ministry clusters are sections of ministry comprised of two or more ministry departments. For example, Personal and Community Evangelism, International Ministry, Altar Ministries and Follow Up Ministries are grouped under the same ministry cluster. Another example is Worship and Evangelism Arts Ministries, which is comprised of music, drama, and dance ministries for adults, teens and children.

Ministry departments. *Ministry departments* are ministry sections comprised of teams and associates working on or in a specified area of MCWC. These areas and people are led and managed by members of the Leadership and Management Council who are directors. For example, Altar Ministry, Greeters and Ushers, Transportation, and Security.

Special teams. *Special teams* are authorized adhoc operations that are project sensitive and are led and managed by designated members of the MCWC Leadership and Management Council or someone they endorse.

City or *urban. City* or *urban* refers to people and geopolitical space that is a legitimately charted and governed municipality. Cities are usually larger than a village and large neighborhoods. It refers to population and area that includes suburban areas.[15]

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[14]This nomenclature has been accepted by many scholars and practitioners in both secular and sacred institutions. The term has been somewhat contextualized according to MCWC's definition of the term *leader*. "Leadership teams" simply refers to the various configurations of variously ranked leaders to serve together in departments and groups on any ministry, administrative, or operations assignment.

[15]Definitions taken from William H. Frey and Zachary Zimmer, *Handbook of Urban Studies* (London: Sage, 2001), 14-16, 25-31. See also William H. Frey and Zachary Zimmer, "Defining the City

Metropolitan. Metropolitan is a combination of municipalities surrounding a large central city. Frey and Zimer explain,

> The formulation of the modern metropolitan concept in the United States is dependent upon the notion of a metropolitan area, originally seen as an economic unit where a cluster of activities in a core location dominated export, import and service functions that sustained the population of a surrounding hinterland that was economically and socially integrated with the core area.[16]

This definition, like those for *city*, has undergone several redefinitions based on demographic, perspectival, and cultural changes. One of the latest definitions as of 1995 is the Functional Community Area (FCA),[17] which takes into account the interaction of economic, ecological, and social factors that challenge the original definition of cities, urban centers, and metropolitan areas. Since this an evolving definition, suffice it to say that MCWC is serving in an urban context that is experiencing the challenges and changes typical of these regions of the world in context of its meaning in the United States.[18]

Whole-church disciple-makers. Whole-church disciple-makers refers to all or the majority of the Christian congregants in any local church who are not only being disciple, but are actively engaged in helping to win others to Christ. This role entails walking with or alongside new disciples in their daily, personal lives to help them learn to become mature Christ-followers. This role also includes helping new converts move from being discipled to becoming ardent disciple-makers themselves. *Whole-church disciple-makers* was developed in light of Thom Rainer's online introductory instructional video training on church revitalization.[19]

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and Levels of Urbanization," PSC Research Report, no. 98-423, 9, 1998, accessed February 21, 2017, http://www.psc.isr.umich.edu/pubs/abs/1180.

[16]Frey and Zimmer, *Handbook of Urban Studies*, 28.

[17]Ibid., 29.

[18]Ibid., 25-31.

[19]Thom Rainer, "Four Steps to Revitalizing Your Church—Related Resources," accessed February 21, 2017, http://revitalizedchurches.com/rainer-revitalization-addons/. See also 24ToDouble, "24ToDouble Course Syllabus," accessed February 21, 2017, http://24todouble.com/Syllabus/.

Church revitalization. Church revitalization indicates a long-term process led by a founding or new pastor to help a local church regain God's vision and mission for their particular congregation and to engage a restoration process that leads to the fruition of that vision and mission. This term was borrowed and tweaked from Thom Rainer's online introductory instructional video presentation on church revitalization.[20]

Limitations and Delimitations

Two limitations were applicable to this project. First, the accuracy of all assessments and pre-test and post-test surveys were dependent upon the willingness of the respondents to be honest about their knowledge and understanding of leadership competencies. To mitigate this limitation, the participants' responses remain anonymous, if so desired. Second, the effectiveness of the instructional training was limited by the constancy of attendance. If the participants did not attend all the instructional training, personal interviews, and/or special executive board meeting sessions, it was difficult to measure how beneficial the training has been. To mitigate this limitation, each facet of the project was scheduled around the participants' availability and collaborative agreement.

Three delimitations was placed on the project. First, the project sought to accurately assess, improve, and leverage the essential leadership competencies known, discovered and necessary only for the members of the Leadership and Management Council of the MCWC. Spiritual, ministerial, and organizational leadership competencies included effectively leading the respective teams, ministry clusters, and ministry sectors unique to MCWC.

Second, the project was confined to a fourteen to twenty-two-week timeframe. This allowed adequate time to research and write about relevant concepts, to prepare, administer, tabulate, file, disseminate, and discuss the results of all assessments, the pre-

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[20]Rainer, "Four Steps."

and post-surveys, and to conduct a six-week custom designed leadership instructional intervention, and interviews.

Finally, this project was limited to the instruction and training essential for leveraging the personal and team leadership strengths of the Leadership and Management Council of MCWC. As hoped, this project enhanced and increased the fulfillment of the Metro Relaunch and forthcoming initiatives.

Conclusion

The Metropolitan Christian Worship Center of St. Louis was authentically birthed and planted in response to God's desire and redemptive call to make disciples in the urban and metropolitan region of St. Louis. From its beginning, it has experienced years of fruitful ministry. However, despite its strengths and commendable success, several weaknesses and challenges have prevented this great congregation from realizing the level of vision and mission completions desired as they convene and serve in their assigned portions of the St. Louis urban/metropolitan region.

Also, despite laborious and sincere efforts, a complex plethora of inter-related setbacks have rendered MCWC virtually immobile. Amidst numerous goals and needs, the priority problem mandating the improvement of their upper level leadership's literacy, strengths, and acumen remains paramount. It was imperative that the caliber of the members of the Leadership and Management Council be remarkably transformed. Without *this* essential change, MCWC could not overcome their collective debilitating weaknesses, nor could they survive the continuous assaults and setbacks levied against them. Lying in the balance was their progress or further debilitating regression. The targeted key leaders (the Leadership and Management Council) are responsible for navigating strategic segments of the congregants through to the fulfillment of their jointly espoused mission and vision.

The completion of this project served as a critical and strategic next step in assessing the current leaders' competency health, improving the discovered weaknesses,

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and leveraging the strengths of these key leaders and their respective teams and associates to more healthy relationships and successful vision completion. Inseparably related to the success of this project is the fulfillment of their current all-church mission-related initiative, Metro Relaunch (2014-2024). The success of this campaign's church revitalization, whole-church disciple-making initiatives and other forthcoming endeavors were, and are inseparably linked to and impacted by the successful implementation and completion of this project. The successful completion of this project also has multigenerational implications for this congregation and their vision and mission fulfillment.

CHAPTER 2

A BIBLICAL AND THEOLOGICAL FOUNDATION FOR
ASSESSING, IMPROVING, AND LEVERAGING
LEADERSHIP COMPETENCIES

The Bible sets forth the most reliable justification principles and the best

criteria for assessing, improving, and leveraging leadership competency strengths for

both individuals and leadership teams. However, the biblical and theological foundation

and framework for accomplishing these objectives are unique to Scripture. Thus, the

biblical position may not be considered reputable by many who espouse divergent

pluralistic or secular views.

Leadership roles and responsibilities appear in Scripture for both sacred and

secular visions and positions.[1] Multiple and diverse viewpoints exist on who leaders are,

what they do, the purpose(s) they serve, and how they are selected, authorized, and

commissioned to lead. Likewise, numerous perspectives on the training and

developmental processes are essential for all leaders—especially in the church.

While Scripture is replete with lists of qualifications, responsibilities, and

prohibitions for mature leadership,[2] the purpose of this project is to move beyond the

emphasis on merely qualifications, roles, responsibilities, and prohibitions, to the inter-

related and essential process of assessing the basic literacy and health of leaders, along

with citing and implementing biblically-sound strategies for improving leadership

weaknesses and leveraging strengths in wisely configured teams and appropriate

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[1]Gen 1:26-28; 6: 12; 14; Ps 2:2, 10; 45:16; 47:9; Prov 8; Eccl 10:5-6; Jer 5:31; 23:1-22; Dan 2-4; 7-8; Luke 2:22-35; Rom 13:1-7; Col 1:11-18; Titus 3:1; 1 Pet 2:13-17.

[2]Gen 17:1-9; Exod 18:19-23; Num 3,4,18; Deut 18; Josh 1:8; 1 Sam 2:25-35; 2 Sam 23:1-7; 1 Kgs 2:1-9; 2 Chr 7:12-22; Ezek 34; Acts 6:1ff; 1 Tim 3:1-7; Titus 1.

deployments. Although a detailed blueprint for conducting assessments, making proper selections, and implementing improvement and leveraging strategies is not presented in Scripture, the essential mandate, models, and guidelines for accomplishing these objectives are clearly rooted in God and the Scriptures.

God the Ultimate Assessor

Scripture reveals that God, himself, as creator, redeemer, father, and righteous judge,[3] inevitably functions as the ultimate assessor. A concise biblical exposition of Genesis 1:4, 10, 12, 18, 21, 25, and 31, set properly in the biblical context of this section of primeval history[4] (i.e., Gen 1:1-2:24), demonstrates that the omniscient God's assessment ability is unparalleled, as an innate trait of his flawless character. Therefore, it is essential and unique to the fulfillment of his redemptive plan and eternal purposes (Gen 3).

An in-depth study of Genesis 1:1-2:3 reveals that God's work of creation is an irrefutable testament to his deity,[5] and a convincing argument against the idolatrous conceptions of deity espoused in the ancient near east and now.[6] The passage serves as a bold polemic argument, echoed by other biblical authors as well against the idolatrous perspective and practices of biblical contemporaries and all who would espouse and advance pluralistic, agnostic, and secular notions about the origins of the universe.[7]

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[3]Pss 7:11; 9:4; Eccl 3:17; Dan 5:1-27ff; John 5:19, 30; 1 Cor 2:9-3: 2 Tim 4:8; Heb 12:23.

[4]William Sanford La Sor, David Allan Hubbard, and Frederic William Bush, *Old Testament Survey—The Message, Form and Background of the Old Testament* (Grand Rapids: Eerdmans, 1982), 68.

[5]R. K. Harrison, *Introduction to the Old Testament* (Grand Rapids: Wm. B. Eerdmans, 1969), 553; Ps 19:1.

[6]John H. Sailhamer, *Genesis*, in vol. 1 of *The Expositor's Bible Commentary*, rev ed., ed. Tremper Longman III and David E.Garland (Grand Rapids: Zondervan, 2008), 50.

[7]Ibid.

The first verse reads, "In the beginning God created the heavens and the earth."[8] While Moses, the divinely inspired writer,[9] does not apologetically address the origin of God's ontology, the pre-existence of earth and heaven, or the eternality of matter, he intimates the veracity of God's eternal existence and his unique role in creation in the very first words of Scripture.[10]

In this first chapter, the divinely inspired Moses presented a scientifically credible and geologically plausible account of the created order that God alone as the sole and sovereign source spoke into existence and uniquely fashioned.[11] Genesis 1:1 could loosely, but arguably, be paraphrased, before the beginning was begun, God created the heavens and the earth, or, amidst nothingness, God, who existed before he began the beginning, created the heavens and the earth.[12]

Hence, contrary to renowned documentary hypothesis proponents, modernist theologians, and avid de-mythologists, Karl Heinrich Graf, Julius Wellhausen, Rudolph Karl Bultmann, Hermann Gunkel, and many others' meticulous and modernistic attempts to disprove the divine origin of Scripture,[13] Moses conveys God's existence and activity

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[8]Gordon J. Wenham, *Genesis 1-15*, Word Biblical Commentary, vol. 1 (Nashville: Thomas Nelson, 1987), 14.

[9]C. F. Keil and F. Delitzsch, *The Pentateuch*, Commentary on the Old Testament, vol. 1 (1866; repr., Peabody, MA: T & T Clark, 1996), 7; Walter A. Elwell, ed., *Baker Encyclopedia of the Bible* (Grand Rapids: Baker, 1988), 851; Andrew Louth and Marco Conti, *Genesis 1-11*, Ancient Christian Commentary on Scripture (Downers Grove, IL: InterVarsity, 2001), 3-4.

[10]Nahum M. Sarna, *Genesis*, The JPS Torah Commentary (Philadelphia: The Jewish Publication Society, 1989), 5.

[11]Louth and Conti, *Genesis 1-11*, 1; Peter W. Stoner and Robert C. Newman, *Science Speaks: Scientific Proof of the Accuracy of Prophecy and the Bible*, online ed. (Chicago: Moody, 2005), accessed March 23, 2017. http://sciencespeaks.dstoner.net/index.html#c0.

[12]Wenham, *Genesis 1-15*, 13-14; Bob Utley, "How It All Began: Genesis 1-11 (1:1-2:3)," *The Study Bible Commentary Series*, October 2012, accessed March 21, 2017, https://bible.org/seriespage/genesis-11-23-0; cf. Sarna, *Genesis*, 5.

[13]Harrison, *Introduction to the Old Testament*, 19-32; Victor P. Hamilton, *The Book of Genesis Chapters 1-17,* The New International Commentary on the Old Testament (Grand Rapids: Eerdmans,

as the sole cause of the cosmogony and cosmology of the universe and the divine progenitor of anthropology.[14] All that is presented in Scripture's account of creation is inseparably caused by or related to God and his original intent and purpose for his creation; and/or the divine fashioning of the created substance or material into the beings, creatures, and objects he desired.[15] The Hebrew term בָּרָא (bara) rendered in the text as the word "created"[16] and translated in the Latin Vulgate with the related elucidative paraphrase "ex nihilo" (out of nothing)[17] instead of עָשָׂה[18] (asah . . . made, formed or fashioned), is wisely used to clearly communicate the uniqueness of this unprecedented, incomparable, and unduplicatable work of God.[19]

Next, in verse 2, by divine inspiration, the writer of the book of Genesis informs that the divinely created earth was originally created without form and void, i.e., it was an empty mass in the very beginning of its creation. Keil and Delitzsch explain the phrase to mean "[t]he coming earth was at first waste and desolate, a formless, lifeless mass."[20] Other scholars concur with this translation, noting that the earth did not *become*

1990), 11-38; Carl R. Holladay, "Contemporary Methods of Reading the Bible, in vol. 1 of *The New Interpreter's Bible* (Nashville: Abingdon, 1994), 125-49.

[14]U. Cassuto, *A Commentary on the Book of Genesis*, pt. 1, *From Adam to Noah* (Jerusalem: The Magnes Press, The Hebrew University, 1989), 7. See also Tony L. Shetter, "Genesis 1-2 in Light of Ancient Egyptian Creation Myths" (paper presented at the second annual Student Academic Conference, Dallas Theological Seminary, April 18, 2005), accessed March 21, 2017, https://bible.org/article/genesis-1-2-light-ancient-egyptian-creation-myths.

[15]Wenham, *Genesis 1-15*, 39.

[16]R. Laird Harris, Gleason L. Archer, Jr., and Bruce K. Waltke, eds., *Theological Wordbook of the Old Testament* (Chicago: Moody, 1980), 1:127; Cf. David J. A. Clines and John Elwolde, eds., *The Dictionary of Classical Hebrew* (Sheffield: Sheffield Academic Press, 1995), 2:258

[17]Harris, Archer, and Waltke, *Theological Wordbook of the Old Testament*, 1:127; cf. Louth and Conti, *Genesis 1-11*, 2-3.

[18]Harris, Archer, and Waltke, *Theological Wordbook of the Old Testament*, 2:701.

[19]Wenham, *Genesis 1-15*, 14.

[20]Keil and Delitzsch, *The Pentateuch*, 30.

"tohu vobohu" but the earth *was* in this state from the very beginning of its creation.[21] Thus, the translation of "tohu vobohu" וָבֹהוּ תֹהוּ (rendered in most English Bibles as "without form and void")[22] merely reveals the original state in which the earth existed immediately upon its creation.[23]

Furthermore, this verse is not canonical proof, as some argue, for the so-called gap theory,[24] based on the phrase's later appearance and translation ("a chaotic mess") in Isaiah 34:11 and Jeremiah 4:23.[25] Neither is it substantiation for the belief in Lillith,[26] a pre-Adamic race,[27] and/or other primeval and ancient deities.[28] Such erroneous interpretations are based primarily on (1) etymological manipulation (i.e., the mistaken interpretation of the meaning of this phrase in light of its use literally thousands of years

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[21]D. Guthrie, "Exodus," in *The New Bible Commentary*, rev. ed., ed. D. Guthrie et al. (Grand Rapids: Eerdmans, 1970), 82; Kenneth L. Barker and John Kohlenberger, eds., *Zondervan NIV Bible Commentary* (Grand Rapids: Zondervan, 1994), 1:3; cf. Louth, and Conti, *Genesis 1-11*, 4-6.

[22]Netbible.org, "Genesis 1," n7, accessed March 21, 2017, http://classic.net.bible.org/bible.php?search=genesis%201&book=genesis&chapter=1#n7.

[23]Sarna, *Genesis*; cf. Cassuto, *A Commentary on the Book of Genesis*.

[24]Henry M. Morris, "The Gap Theory—An Idea with Holes," Answers in Genesis, December 1, 1987, accessed March 9, 2017, https://answersingenesis.org/genesis/gap-theory/the-gap-theory-an-idea-with-holes/; Hank Hannegraff, "What about the Gap Theory?" February 7, 2014, accessed March 28, 2017. http://www.equip.org/bible_answers/gap-theory/.

[25]Sailhamer, *Genesis*, 54-58.

[26]Ariela Pelaia, "Where Does the Legend of Lillith Come From? Lillith Adam's First Wife," February 24, 2017, accessed March 9, 2017, https://www.thoughtco.com/legend-of-lilith-origins-2076660. Cf. Janet Howe Gaines, "Lilith: Seductress, Heroine or Murderer?" January 9, 2017, accessed March 9, 2017, http://www.biblicalarchaeology.org/daily/people-cultures-in-the-bible/people-in-the-bible/lilith/.

[27]Matt Slick, "Does the Bible Teach a Pre-Adamic Race?" accessed March 9, 2017, https://carm.org/was-there-a-preadamic-race-according-to-bible.

[28]T. Desmond Alexander and David W. Baker, *Dictionary of the Old Testament: Pentateuch* (Downers Grove, IL: InterVarsity, 2003), 130-38.

later in the prophetic contexts cited above; (2) demonically inspired mythological folk lore; or (3) unbiblical and untenable cosmogonies, cosmologies and anthropologies.[29]

The primary purpose in the biblical canonical account for God's rather specific disclosure of this aspect of primeval history through Moses is to communicate the divinely created cosmological origin of the universe (particularly the earth with its creatures and incredible ecosystem) and the divinely created ontological beginning and purpose of humanity.[30] While the question of God's existence is valid, proof of his existence, activity, or eternality are never directly discussed nor defended in this chapter. The writer, Moses, simply presents God and his creation as ontological and theological certainties. These certainties have been divinely revealed, repeatedly confirmed by God throughout Scripture, and occasionally corroborated by science, throughout the annals of time.[31] From God's perspective, the heavens, the earth, the ecosystem, and humanity are of divine origin, having been brought into existence by himself, for his purposes.[32]

Thus, consistent with the specific biblical context and project purpose, the primary focus and critical points of interest in the exposition of this passage are the conspicuous appraisals of the quality and purpose of the things, elements, creatures, and persons spoken into existence and/or fashioned by the Creator-God during this enigmatically defined week.[33] Several times in this account, Scripture states that God

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[29]Alexander and Baker, *Dictionary of the Old Testament*, 130-38; cf. Sarna, *Genesis*, 3; Cassuto, *A Commentary on the Book of Genesis*, 7-9; Isidore Singer, "Creation," in *The Jewish Encyclopedia: A Descriptive Record of the History, Religion, Literature and Customs of the Jewish People from the Earliest Times to the Present Day* (New York: Funk and Wagnalls, 1910), 4:336-40.

[30]Terence E. Fretheim, *The Book of Genesis*, in vol. 1 of *The New Interpreter's Bible*, ed. Leander E. Keck (Nashville: Abingdon, 1994), 337-38.

[31]Ibid.

[32]La Sor, Hubbard and Bush, *Old Testament Survey*, 76-80; cf. Gen 1:1, 31; Pss 19:1-6; 24:1; 33:6; 148:1-6; Acts 17:26ff; Rev 4:11

[33]"Did God Create the Universe in Six Days?" accessed March 28, 2017, http://www.everystudent.com/wires/sixdays.html; Ken Ham, "Why Did God Take Six Days?" Answers in

saw וַיַּרְא /ra'ah,[34] and in doing so made personal assessments of his work. Six times (1:4, 10, 12, 18, 21, 25) God referred to his work as "good" טוֹב (towb),[35] and in one instance (1:31) the phrase "very good" טוֹב מְאֹד (towb mə-'ōḏ) was used.[36]

These divine assessments begin in Genesis 1:4, with the acknowledgment on day 1, "and God saw that the light was good." The word for light here is אוֹר, pronounced "or."[37] Here the meaning of light is presumably some inexplicable electro-magnetic force[38] distinct from God himself and the luminaries he created on day 4 during the week of creation. In verse 10 (day 3), after his creation of the expanse (sky), God created and separated the dry land from the waters, naming them earth (land) and seas. Again the text reads, "God saw that it was good." Next, appraising his creation of vegetation, trees, and other forms of botanical life, and granting them the capability of producing after their own kind, the same words appear (again on day 3) in verse 12, "and God saw that it was good."

On day 4, after he created and named the luminaries, which he created separate and distinct from himself and from the electro-magnetic force he had previously created on the first day, verse 18 says, "and God saw that it was good." In verse 21, on day 5, after creating fish, sea creatures, and fowls of the air, endowing them with the ability to reproduce after their kind, an assessment appears: "And God saw that it was good." Next, in verse 25, on day 6, after creating the livestock, beasts, and other living creatures of the

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Genesis, July 1, 1987, accessed March 28, 2017, https://answersingenesis.org/days-of-creation/why-did-god-take-six-days/.

[34]Harris, Archer, and Waltke, *Theological Wordbook of the Old Testament*, 2:823.

[35]Ibid., 1:345-46.

[36]Ibid., 1:487.

[37]Ibid., 1:25.

[38]Wayne Jackson, "What Was that 'Light' before the Sun (Genesis 1:3)?" accessed March 28, 2017, https://www.christiancourier.com/articles/882-what-was-that-light-before-the-sun-genesis-1-3.

earth, and also endowing them with reproductive abilities, again the phrase appears, "and God saw that it was good." Finally, at the close of day 6, after the creation of humanity, male and female, following the blessing and the pronouncement of the dominion mandate, with a greater emphasis, the seventh time the reader is told in verse 31, "God saw everything that he made, and behold it was very good." In Genesis 2: 1-3, just prior to the "toledoth"[39] beginning in 2:4, the reader is informed that God ceased from his labor, having finished the work of creation to his satisfaction.

Essentially, the phrases "and he saw that it was good" or "very good" mean that God assessed the quality, purpose, and value of His own work. However, scholars Keil and Delitzsch caution the phrase should not be interpreted and applied as it would for mere human beings. Kiel and Delitzsch convincingly argue that the phrase "and God saw that it was good"

> is not an anthropomorphism at variance with enlightened thoughts of God: for man's seeing has its type in God's, and God's seeing is not a mere expression of the delight of the eye or of pleasure in His work, but is of the deepest significance to every created thing, being the seal of the perfection which God has impressed upon it, and by which its continuance before God and through God is determined.[40]

While multiple implications are posited for the meanings of these divine assessments that God made of his creation, the obvious, unavoidable, and conspicuous should be noted. There is no denying the fact that God made evaluative responses about His own work. John Hartley insightfully explains the rich meaning of these assessments:

> God saw that the light was good, thereby making a qualitative judgment about what he had created (also vv. 10, 12, 18, 21, 25, 31). While usually a word carries only one nuance in any given occurrence, "good" in this account is a loaded term. It carries four implications: (a) What came into being functioned precisely as God had purposed. (b) That which had just been created contributed to the well-being of the created order. (c) The new creation had aesthetic qualities—that is, it was pleasing

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[39]LaSor, Hubbard, and Bush, *Old Testament Survey*, 68-70.

[40]Keil and Delitzsch, *The Pentateuch*, 31.

and beautiful—and (d) it had moral force, advancing righteousness on earth (Job 38: 12– 13).[41]

Thus, germane to this project, herein lies irrefutable proof that flawless assessment is one of the eternal attributes of the perfect character of God. It is also essential to note that this attribute of God repeatedly and strategically emerges periodically in Scripture in his dealings with people and the affairs of mankind, particularly with respect to the fulfillment of his divine purpose and redemptive plan for the universe and humanity.[42] Even Jesus Christ, God the Son, while on the earth, acknowledged his delegated authority to judge (assess), improve, and leverage the strengths of his apostles and others in his international and multi-generational mission through them.[43]

Proceeding forward, in Genesis 3, God redemptively and strategically acted to improve and leverage the strengths of the federal head and his wife. Of immense theological significance, here, God confronted and corrected Adam and Eve in view of their rebellion. Under legal obligation to do so, he wisely and lovingly expelled them from the Garden of Eden, giving them powerful charges and a compelling expectation to live out their original purpose and destiny based on their divinely provided redemption (or improved/renewed spiritual position of strength). First was the temptation, the fall, and God's righteous judgement decreed and appropriately administered (3:1-19). Next was the gracious provision of redemption evinced in the implied slaying of an

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[41]John E. Hartley, *Genesis*, Understanding the Bible Commentary Series (Grand Rapids: Baker, 2012), locs. 1030-34, Kindle.

[42]Noah found grace in the eyes of God (Gen 6). Abraham was assessed by God and deemed faithful (Gen 13; 15; 18); Moses commissioned Joshua after divine assessment (Num 27:16; Josh 1); Daniel and his friends were assessed by God (Dan 1:8ff); Esther was assessed and chosen to be queen of Persian empire (Esth 1); Nehemiah assessed the state of Jerusalem, the strengths of the leaders and families in preparation to rebuild the wall around their city, improved their readiness, and by the wisdom and grace of God, leveraged their strengths to begin, and then complete the task in fifty-two days (Neh 1-7); God announces His assessment at the baptism of Jesus (Matt 3); and the transfiguration of Jesus (Matt 17).

[43]John 5:19, 30; Matt 9-10; Mark 3:13-14; Luke 6:12-19; Acts 1:8.

unspecified animal for the remission of their sin of treason (3:21a). Following that was the act of God in which he covered them in the skin of the slain sacrifice (3:21b). These significant elements and pre-determined actions of the proto-evangel[44] figuratively portrayed God's indispensable redemptive act to both improve them and to leverage their newly attained strength of personhood and position, based solely on the grace of God (the Creator-Redeemer) and their faith in Him and his promise.[45]

Finally, having been created and made in the image and likeness of God (Gen 1:26-28), all humanity, though flawed in character (Gen 3; Rom 5:12), still possesses the tendency, manifests the inclination, and engages in the practice of assessment in variously flawed forms and degrees of maturity. This attribute, evident in the perfect Creator-redeemer and judge of humanity (and in flawed humanity), is an integral and inseparable part of the foundation and framework for conducting essential and justifiable evaluative assessments of everything and everyone in general and leaders in particular. Additionally, God's character and behavior also constitute the perfect grounds for seeking and engaging in godly improvement strategies, and wisely galvanizing and leveraging the strengths of leaders.

Moses and Samuel: Two Exemplary Biblical Models

As divinely appointed representatives of God, Moses and Samuel made strategic use of God's criteria for assessing, selecting, and leveraging the strengths of national leadership. They serve as exemplary models of imperfect human beings who embraced these objectives and engaged in the related practices in a godly manner. A biblical exposition of Exodus 18:13-26, with brief cross-references to Numbers 27:12-21 and 1 Samuel 16:1-13, substantiates this proposition.

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[44]Hank Hanegraaf, "What Is the Significance of the Proto Evangel?" February 10, 2014, accessed March 28, 2017. http://www.equip.org/bible_answers/significance-proto-evangel-genesis-315/; Isa 53; John 6:58; Rom 5:12-21; 1 Cor 15:1-3; 2 Cor 5:18-21; Gal 3; Heb 10.

[45]LaSor, Hubbard, and Bush, *Old Testament Survey*, 77-87.

In the wake of the miraculous deliverance of the nation of Israel out of Egypt and the related, continuous, tests of their faith (Exod 15-17), Moses embarked upon the task of serving as a faithful ruler/judge in the original exiting generation's infamous Sinai desert wanderings (Exod 18; cf. Num 13-14; Heb 4:1-2). He was committed to successfully shepherding and navigating the Lord's people into the land God had promised them, centuries earlier, through Abraham their revered forefather (Gen 12-15, 17, 22). However, invariably and unavoidably, his role entailed much prayer, instruction, counsel, conducting judicial hearings, making assessments, and executing many legal decisions of various kinds to facilitate their relationships and completion of God's purpose for this people.[46] This focal point passage (Exod 18:13-26) is a well-known account of how God used Jethro, the father-in-law of Moses, to challenge and counsel him regarding the vital and strategic importance of delegating some of his judicial and other leadership authority and responsibilities to those who met God-approved qualifications.[47]

Essentially, the qualifying criteria given by Jethro to Moses (Exod 18: 21-23) became an integral part of a divinely approved assessment, improvement, and leveraging process for selecting and commissioning elders and other leadership in the nation of Israel.[48] Upon observing Moses' self-destructive leadership, Jethro insightfully presented a comprehensive strategy to his son-in-law ruler-judge. The wise strategy entailed the selection of qualified leadership, with implicit training for the selected ones, to serve under his tutelage and authority as delegated rulers in Israel as they journeyed to the land of promise. Brueggemann insightfully notes that Jethro's plan would require the strategic leveraging of the strengths of the delegated authorities in a manner that preserved both

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[46]Walter C. Kaiser, Jr., *Exodus*, in vol. 1 of Zondervan NIV Bible Commentary, ed. Kenneth L. Barker and John Kohlenberger III (Grand Rapids: Zondervan, 1994), 96-97.

[47]Guthrie, "Exodus," 130.

[48]Walter Brueggemann, *The Book of Exodus*, in vol. 1 of *The New Interpreter's Bible*, ed. Leander E. Keck (Nashville: Abingdon, 1994), 827-28.

Moses and the people, thus accomplishing the multigenerational purpose of God for the entire nation.[49]

Unique to this process in selecting and appointing elders to share the leadership and shepherding responsibilities of Israel, Moses is encouraged to seek and submit to God's role in the assessment, improvement, and leveraging of the leadership strengths process[50]: "If you do this thing and God so commands (וְצִוְּךָ)[51] you, then you will be able to endure, and all these people also will go to their place in peace. So Moses listened to his father-in-law and did all that he had said" (Exod 18:23-24 NASB). The same is true in the selection and appointment of Joshua as Moses' successor (Num 27:12-21) and Samuel's role in selecting and anointing David, the youngest son of Jesse, as God's choice for kingship (1 Sam 16:1-13)[52] after the rebellion of Saul (1 Sam 13-15).

In Numbers 27:12-21, Moses had been informed by God that he would die and was therefore nearing the end of his life and role as Israel's senior leader. Based on this disturbing and disappointing divine decree, Moses specifically asked the Lord God to choose the person he (i.e., God) wanted to be his (i.e., Moses') successor (27:15-17).

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[49]Brueggemann, *The Book of Exodus*, 827-28.

[50]Walter C. Kaiser, Jr., *Exodus,* in vol. 1 of *The Expositor's Bible Commentary*, ed. Tremper Longman III and David E. Garland, rev. ed. (Grand Rapids: Zondervan, 2008), 469.

[51]Harris, Archer, and Waltke, *Theological Wordbook of the Old Testament*, 2:757, explain that the Hebrew word וְצִוְּךָ (sawa) means

> command, charge. . . . [It] is used for the instruction of a father to a son (1 Sam 17:20), a farmer to his laborers (Ruth 2:9), a king to his servants (II Sam 21:14). It reflects a firmly structured society in which people were responsible to their right to rule by God's command (cf. II Sam 7:7; I Kgs 1:35). The leader was then in a position to command the people and to expect their obedience (Josh. 1:9, 16).

[52]Harris, Archer, and Waltke, *Theological Wordbook of the Old Testament*, 2:757, indicate that this word (וְצִוְּךָ / sawa)

> command is used when God commissioned Joshua to succeed Moses (Num 27:18ff; Deut 31:14f). [Also] when God chose David to be king, he 'commanded him' (commissioned him as) prince (nagid, 1 Sam 13:14). [Additionally] the prophet's word possesses authority, because he speaks whatever God commands him (Jer 1:7; cf. Deut 18:18).

Moses explicitly requested, awaited, discerned, and responded based on God's unique input.[53]

Amidst thousands of honorable men, Joshua was selected by God to succeed Moses (27:18). After God made known his choice, Moses, apparently supported by the fellow elders and the people, unanimously affirmed God's choice. Along with the other leaders and national citizens, Moses followed suit by commissioning Joshua for the senior role and the inherent tasks in the manner directed by God to do so (27:19-21). Listing some of the qualifications taken into consideration concerning God's selection of Joshua, R. K. Harrison sheds significant light on the relevant factors of eligibility:

> When the leadership of a given individual has been outstanding, the choice of a successor is crucial if previous traditions and accomplishments are to be maintained and exceeded. Joshua, who had been the commander of the Israelites in their fight with the Amalekites (Exod. 17:8-16), who was in charge of the Tabernacle after the incident involving Israel's pagan calf worship (33:11), and who was one of the twelve leaders sent out on the reconnaissance mission to Canaan (Num. 13:8, 16), was deemed the most suitable individual to become Moses' successor. In all his years of service he had obeyed God, and indeed he had endeavored to protect God's holiness when prophesying occurred in the camp (Num. 11:27-29). . . . *Moses was therefore instructed to take his Spirit-filled military leader and consecrate him formally as his successor.*[54]

God played the pivotal and constitutive role in the assessment and selection of Moses' successor. Interestingly, the role of the other elders and military leaders, while vital, are subject to God's voice/choice concerning the matter. Where is the lengthy vetting process common today in some denominations? Where is the mention of dissenters regarding the announcement and selection of Joshua? Where is the disturbing, indefinite delay because of dissenters' opinions and expectations? J. A. Thompson, succinctly corroborates, noting that Moses sought the Lord and awaited his response concerning the successor of Moses. After hearing from God, Moses obeyed the Lord's command by

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[53]Ronald B. Allen, *Numbers*, in vol. 2 of *The Expositor's Bible Commentary*, ed. Tremper Longman III and David E. Garland, rev. ed. (Grand Rapids: Zondervan, 2012), 373-75.

[54]R. K. Harrison, *Numbers*, The Wycliffe Exegetical Commentary (Chicago: Moody, 1990), 358, emphasis added.

commissioning Joshua in the manner prescribed by the Lord—in full acknowledgement of and unreserved submission to the Lord's choice.[55]

Likewise, after the tragic rebellion of King Saul (Israel's first human king [1 Sam 8:1-9, 19-22, 13-15]), God made known to the beloved prophet Samuel his (i.e., God's) choice for Saul's successor (1 Sam 9). Saul's repeated refusal to be led by the Spirit and the Word of God and his defiant engagement in consulting the witch of Endor, eventually led to his demise (1 Chr 10:13-14). The prophet Samuel, through a rather involved process in which he slightly erred in judgment concerning God's choice (1 Sam 16:1-7), acquiesced and correctly obeyed the Lord God by anointing David, the youngest son of Jesse and descendant of Ruth and Boaz, to be Israel's second king (1 Sam 16:1-11). This lineage is significant because David was a type and a predecessor of Jesus Christ. His role in this lineage was a predictive fulfillment of God's messianic promises concerning Jesus, Israel, and the world (Ps 89:1-4, 19-29; Acts 2:22-33; cf. 13:36). Later, Solomon, King David's successor, was chosen in a similar manner, despite the aging David's ignorance and oblivion (1 Kgs 1:1-53). In every case, God's assessments overruled all other interpretations, decisions, and opposing attempts to thwart the fulfillment of his will.

Undeniably, in all these passages, God's role is the one detailed step clearly indicated as the ultimate, determinative part of the assessment and selection process. Moses implies the collaborative involvement and consensual agreement of others as he briefly co-ruled with Joshua and later prepared the surviving and prospective generation that would be allowed to enter the promised land (Deut 1:9, 13). Yet, in Scripture, God's role is paramount, honored, and unparalleled.

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[55]J. A. Thompson, "Numbers," in *The New Bible Commentary*, ed. Guthrie et al., 194, emphasis added.

Respectively, in the previously mentioned cases, God's specific instructions and involvement are recorded, conveyed, and obeyed.[56] While the senior leader, delegated leaders, and others were certainly involved, God's appraisals and selections were the ultimate determinative factors—not those of a sole person or an official council. In the Exodus 18 passage, Kaiser pointedly notes, "Jethro is depicted as an efficiency expert, who wisely suggests a modification in Israel's leadership structure (cr. vv. 17-23), which Moses then implements with divine permission."[57] Elucidating on the Numbers 27 passage, Allen insightfully writes,

> Moses did not select his own heir. This post was neither hereditary nor one that was his to dispose—only Yahweh could provide a successor to Moses. Since the Lord knows all persons, he would be the judge of the inner qualities demanded for the task. The successor to Moses was not chosen because of a blood relationship to Moses; he was not a king. Nor was he chosen by a popular election, for Moses had not been elected by the people—a fact of which they had constantly reminded him (cf. 14:4, where the people wanted to select a leader other than Moses)! The successor was to be appointed directly by God. The Lord was (and is) King; Moses was only an agent.

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[56]Harris, Archer, and Waltke, *Theological Wordbook of the Old Testament*, indicate God's specific actions in each case. (1) In Genesis 1:4, 10, 12, 21, 25, 31, the Bible says ". . . and God saw . . ." Here the word for *saw* is ra'ah (יִרְאֶה). It means "sees, look at, inspect, perceives, considers, distinguish, discerns, etc" (2:823) See n34 in this chap. for fuller explanation. (2) Num 27:18 is the occasion when God told Moses, in answer to his request, that Joshua would be his successor. Scripture says, "The Lord said" (i.e., אָמַר amar—said, uttered [1:54-55]), his choice to Moses. This clearly shows that God was actively involved in the selection of Joshua. Next, in connection with God's command to publicly ordain and commission Joshua, Moses, in acknowledging that Joshua was God's choice, was commanded to "take" (i.e., לְקַח – laqach, to take, select and/or summon [1:481-82]) Joshua and "lay your hand on him" ("samak", i.e, lay [2:628]) in front of all the elders and people. The *Theological Wordbook of the Old Testament* says,

> The primary meaning of the root [לְקַח] is "to lean upon." . . . The best known use of this root is in the laying on of hands. In the Levitical regulations regarding the sacrificial offerings, the offerer brought his proper sacrificial animal in person and laid his hand upon its head, thus expressing identification with the offering, its surrender to God and in the case of guilt, its transfer to the animal . . . The laying on of hands on the sacrificial animal figured prominently in the regulations for the service of consecration and dedication to the priesthood (Lev. 8; cf. Ex. 29), a ceremony replete with spiritual application to the ministry of Christ (Hebrews 10:19-23) and of those called to be his ministers (1st Tim. 4:14; 2nd Tim. 1:6). (2:628).

(3) In 1 Sam 16:7, the prophet Samuel was sent by God to anoint the next king of Israel. The Scripture says the Lord had to correct Samuel, who mistakenly thought the first of Jesse's sons was God's choice. God's correction was expressed in the following words: "The Lord the Lord does not *see* as man sees; for man looks at the outward appearance, but the Lord *looks* at the heart." The word translated sees/looks is the same for both renderances and is the saem as the word rendered "saw" in the other verses in Gen 1:4, 10, 12, 18, 21, 25. The word יִרְאֶה / ra'ah means "see, look at, inspect . . . perceives" (2:823).

[57]Kaiser, *Exodus*, 469.

The successor was not to be a figurehead or a symbol, but a leader who would stand before his people and lead them in the direction they should go.[58]

Indeed, the challenge today is for incumbent church leaders, councils, committees, and congregations to accurately discern and collaboratively respond according to and in compliance with the leading of God via Scripture and collective spiritual affirmations (Ps 119:105; Rom 8:14; Col 3:1, 15; 1 John 5:9-10). How often is this the case in decision-making in councils and committees? Note again the vivid assessment and selection language of Scripture: "and God saw that it was good" (Gen 1:4, 10, 12, 18, 21, 25, 31); "and the Lord said (or replied) to Moses, [T]ake Joshua" (Num 27:18); "and the Lord said [to Samuel] . . . 'Arise anoint him for this is the one!' This was spoken by the Lord, himself, concerning David, Jesse's youngest son's divine appointment to be Israel's king" (1 Sam 16:12).

Honoring the priority and necessity of God's role is essential, especially when the quantitative and qualitative data influence interpretations and dictate decisions with a person or in a council that are contrary to God's perspective and guidance. For example in the case of Jesse's son Eliab, 1 Samuel 16:6-7 reads,

> So it was, when they came, that he looked at Eliab and said, "Surely the Lord's anointed is before Him." But the Lord said to Samuel, "Do not look at his appearance or at his physical stature, because I have refused him. For the Lord does not see as man sees; for man looks at the outward appearance, but the Lord looks at the heart."

While the quantitative and qualitative aspects of the assessments are essential and imperative for wise discernment and judgment, Scripture demands more of its human assessors; namely, a corporate discernment of the will of the Lord that is distinct from a subjective human interpretation made primarily on the basis of natural data results.

According to the texts, nearly all other aspects of the assessment and selection process were presumably carried out under the auspices of God and the supervisory superintendence of Moses and Samuel. However, the process occurred in some unrevealed

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[58]Allen, *Numbers*, 373-75.

meticulous manner, based on the assessment criteria apparently familiar to and approved by those living in these particular contexts. Perhaps other specific aspects of the assessments were conducted through recommendations of some sort, personal observation by incumbent senior and relevant leaders, an existing plurality of leaders, pertinent examinations (tests) of the prospective candidates, thorough interviews, and collaborative approval. Though, where Scripture is silent, asserting a detailed process would only be hypothetical. Therefore, this list, at best, is only conjecture.

Normally, in pluralistic and/or secular settings, the leadership assessment and selection process does not include any attempt to spiritually discern or biblically decipher God's perspective and guidance as indicated in the scriptural examples involving Moses and Samuel, which is certainly understandable in such cases. Persons and groups who differ on the definition or even the existence of God normally will not agree on the necessity, attempts, or results of any such discernment. Unfortunately, even in some Christian denominational and independent church settings, this is also true. For example, the multiple and semantically diverse cessationists and continuationists within the body of Christ alone seem to be at such irreconcilable odds that any unity of agreement and uniformity of practice relative to the corporate discernment approach modeled in the passages cited are virtually impossible to achieve.[59]

However, it is clear in Exodus 18, Numbers 27, and 1 Samuel 16 that Moses and Samuel respectively sought the Lord—not just the noble plurality of leaders—for his appraisals. In so doing, they, the commissioning leaders themselves, along with their

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[59]Thomas Schreiner, "Why I am a Cessationist," The Gospel Coalition, January 22, 2014, accessed April 4, 2017, https://www.thegospelcoalition.org/article/why-i-am-a-cessationist; Sam Storms, "Why I am a Continuationist," The Gospel Coalition, January 22,2014, accessed April 4, 2017, https://www.thegospelcoalition.org/article/why-i-am-a-continuationist; Tim Challies, "Why I am Not a Continuationist," July 7, 2016, accessed April 4, 2017. https://www.challies.com/articles/why-i-am-not-continuationist; Mark Barnes, "Why I am Not a Cessationist nor a Charismatic," January 18, 2006, accessed April 4, 2017, https://www.4-14.org.uk/why-i-am-not-a-cessationist-or-a-charismatic; Luke Geraty, "Why I am Charismatic (Part 2), Think Theology," March 14, 2012, accessed April 4, 2017, http://thinktheology.org/2012/03/14/why-i-am-charismatic-part-2/.

supportive leadership teams and the national citizenry, were divinely tempered (matured or improved) in the process, and God leveraged their delegated authorities and improved competency strengths as they corporately discerned and honored the priority and requirement of his (God's) constitutive role and authority in the application of His own assessment criteria.[60] Invariably, the spiritual and natural competency strengths of everyone involved (i.e., Moses, Samuel, and the commissioned inductees) were improved and leveraged with a view toward national and multi-generational success and for fulfilling the eternal purposes of the Lord.

Interestingly, the same unique qualifying factor (God's role in the assessment, improvement, and leveraging process) appears in the New Testament as well for selecting, training, and commissioning apostles (Mark 3:13; Luke 6:12-19; Acts 13:1-5), choosing the diaconate (Acts 6; 1 Tim 3:9ff), settling doctrinal disputes (Acts 15:24-31; cf. Gal 1-2), ordaining pastors (Acts 14:23; 20:28; 1 Tim 3:1-8; Titus 1; 1 Pet 5), and reconciling estranged ministers (Acts 15:36-41; 2 Tim 4:11).

For millennia, though the nomenclatures, titles, roles, responsibilities, and paradigms have been changed, these qualifications, at least in spirit, have remained foundational for assessing, choosing, improving, and leveraging the strengths of leadership in the church and even some nations (Acts 6:1-7; 1 Tim 3; Titus 1; Rom 13; 1 Pet 2:13-17; 5:1-6). Even those who do not profess allegiance to Christ, in their fallen condition, look for most, if not all, of these qualities.[61] However, amidst the diversity of

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[60]David A. Powlison, "Cure of Souls (and the Modern Psychotherapies)," 2007, accessed April 4, 2017, http://www.ccef.org/cure-souls-and-modern-psychotherapies.

[61]The Heritage Guide to the Constitution, "Presidential Eligibility," accessed March 27, 2017, http://www.heritage.org/constitution/#!/articles/2/essays/82/presidential-eligibility; John Dickerson, How to Measure for a President," accessed March 27, 2017, http://www.slate.com/articles/news_and_politics/ politics/features/2012/how_to_measure_a_president_/what_qualities_should_we_look_for_in_our_preside nts_.html; Study.com, "Qualifications Needed to Become a US Senator," accessed March 27, 2017, http://study.com/articles/Qualifications_Needed_to_Become_a_US_Senator.html; US Army Warrior Care and Transition, "Army Leadership Requirements Model," accessed March 27, 2017, http://wtc.army.mil/ modules/soldier/s8-evaluations.html; Tara Duggan, "What Are Differences & Similarities between American Leadership Styles and Global Leadership Styles," accessed March 27, 2017,

views, values, and priorities regarding the essential qualities for leadership in all professions and roles, the issue of leadership ethics emerges as a high priority. Rabinowitz succinctly gives voice to the general consensus concerning the priority of leadership ethics in the pluralistic community. Even in non-Christian faith-based settings, ethics is essential and critical for good, sound, trustworthy leadership.[62]

Common grace theology would allow for incorporating most of the tenets Rabinowitz expressed in his view.[63] Nonetheless, while Rabinowitz's statement is similar in precept to the scriptural perspective, it lacks the epistemological foundation and axiological values in Christ to produce or sustain what it purports and seeks to accomplish. To that end, those in the Christian community acknowledge the common grace truths and biblically-sound goals but must respectfully reject the humanistic presuppositions and framework that insidiously informs, influences, perverts, misleads, and undermines the goals and assessment criteria and guidelines set forth in Scripture for leaders and the people and institutions they serve.[64]

Moses and Samuel are just two, albeit prime, examples who sought to implement the principles essential for accomplishing biblically-sound assessments, personal and team improvements, and wisely leveraged leaders and supportive leadership team strengths. Despite their flaws, both of these models embraced roles constituting a

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http://smallbusiness.chron.com/differences-similarities-between-american-leadership-styles-global-leadership-styles-55037.html; IEDP Developing Leaders, "Chinese Leadership: Five Critical Differences with the West," March 19, 2012, accessed March 27, 2017, http://www.iedp.com/articles/chinese-leadership-5-critical-differences-with-the-west/; IEDP Developing Leaders, "About Us, accessed March 27, 2017, http://www.iedp.com/about-us.

[62]Phil Rabinowitz, "Ethical Leadership," accessed March 27, 2017, http://ctb.ku.edu/en/table-of-contents/leadership/leadership-ideas/ethical-leadership/main.

[63]Got Questions, "What Is Common Grace," accessed April 18, 2017, https://www.gotquestions.org/common-grace.html; S. Lewis Johnson, "Common Grace," Theopedia, accessed April 18, 2017, www.theopedia.com/common-grace; Matt Slick, "Common Grace," accessed April 18, 2017, https://carm.org/dictionary-common-grace.

[64]Powlison, "Cure of Souls."

first among equals-plurality of elders'/leaders' model that proved profitable and mature in terms of fulfilling visional and missional roles and responsibilities. Yet, Scripture also indicates in only few cases did a configuration of leaders of this type respond with generational or corporate obedience to God.[65] Such generational obedience on the part of leaders, though eagerly desired by God,[66] seems to be one of the rare finds in most eras of biblical history.

In a sense, God assessed and leveraged the improved strengths of his leaders (i.e., Moses and Samuel) among their respective leadership cohorts, and his selected/chosen successors (i.e., Joshua and David), to yield the intended redemptive results he desired. It is precisely for this reason that God has the ultimate determinative role in the assessment, selection, commissioning, improvement, and leveraging of leadership strengths process. He had and has the ultimate decision. Violations of his sovereignty and revealed will are never without devastating costs to everyone involved.[67] It would be wise for selection committees, ordination councils, executive boards of local churches, and denominations to grow in their corporate spiritual discernment to corporately assess, significantly improve, and wisely leverage the strengths of leaders to fulfill God's redemptive purposes.

Jesus Christ Assessed, Improved, and
Leveraged Leadership Strengths

Jesus Christ had a dynamic, unparalleled ministry in various regions—especially in cities (Matt 4:23 and Luke 4:43). While not always clearly conveyed in a

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[65]Josh 24:29-31 is one rare example of generational obedience. Scripture indicates that both the leaders and people, under Joshua, sought to obey the Word of the Lord concerning their identity and purpose. In Acts 15, bishops and elders viewed their corporate agreement as being directed, assessed, and confirmed by the Holy Spirit.

[66]Gen 22:18; Exod 20:5-6; Pss 22:30; 71:18; 78:1-8; 100:5; 102:18; 145:4; Dan 4:3; Luke 1:50; Eph 2:4-7.

[67]Isa 3:12; 9:16; Mic 3:1-12; Matt 15:13-14.

detailed manner, when selecting leadership, Christ publicly called specific persons to serve as apostles (Mark 3:13; Luke 6:12-17) having apparently spiritually assessed their health and maturity, via prayer, discernment, and observation (Luke 6:12; John 5:19-20, 30). As the compliant chosen leaders walked with him, he improved their leadership weaknesses (via daily discipleship and practical ministry training[68]) and leveraged the strengths of his leaders (via delegation) so as to enable them to competently lead, minister, and fruitfully serve in cities, elsewhere in Israel, and other parts of the world.[69] In view of the prayer vigil that preceded the selection of the apostles or the Twelve, a succinct biblical exposition of Matthew 9:35-10:8 will affirm the thesis that these objectives and practices are clearly modeled by Jesus Christ, himself.

In Matthew 9:35-10:8, Christ's fervent love and redemptive strategy for lost Israel, and by implication lost humanity everywhere and in all ages, is unveiled just prior to his "third missionary tour."[70] During this encounter at the end of his second tour of Galilee, the reader discovers one of the primary means Christ set forth to address and solve humanity's "lostness." Jesus had assessed, called, prepared, instructed, trained, developed, and monitored the development of those designated earlier by the Father to be with him and to co-labor as apostles in this most sacred enterprise (Luke 6:12; Mark 3:13). Greek experts Danker and Bauer define apostles as follows: "ἀποστόλους"—messengers with extraordinary status; delegate, envoy, messenger.[71]

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[68]Alexander Balmain Bruce, *The Training of the Twelve: Passages Out of the Gospels Exhibiting the Twelve Disciples of Jesus Under Discipline for the Apostleship* (Edinburgh: T & T Clark, 1894), 96.

[69]Ken Curtis, "Whatever Happened to the Twelve Apostles?" accessed April 8, 2017, http://www.christianity.com/church/church-history/timeline/1-300/whatever-happened-to-the-twelve-apostles-11629558.html.

[70]J. W. Shepard, *The Christ of the Gospels: An Exegetical Study* (Grand Rapids: Eerdmans, 1939), 247.

[71]Frederick William Danker, *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 3rd ed. (Chicago: The University of Chicago Press, 2000), 122.

After Jesus' initial Judean ministry campaign, during the first of three ministry tours in Galilee, he selected the Twelve. They were selected from among a multitude of devout followers, after an all-night prayer vigil with his Father.[72] Just as with Moses, Samuel, and others, the Father exercised his first among equals authority in his perichoretic Trinitarian relationship, to make known to Jesus his choices for apostles (Like 6:12-16; cf. John 5:30). David Garland insightfully elucidates on the often overlooked all-night prayer vigil of Jesus, as the watershed event that led to the proper identification, selection, improvement, and deployment of the specific individuals the Father wanted for apostolic work in Galilee and presumably after the forthcoming ascension of Christ. Garland keenly points out that the prayer of Jesus was specifically directed to the Father awaiting the response that was essential for choosing those whom the Father wanted in these roles. Thus, their selection, appointment, and training were predicated upon the priority of the Father's assessment as revealed to Jesus. These positions were not filled by self-assessment nor audition.[73]

Subsequent to this divine calling and on-the-job training, Grant Osborne astutely notes the improvement aspect of this vital leadership development process as the apostles were more deeply engaged in preparation for ministry and leadership with Christ while he was on the earth and particularly for the season which would come after Jesus' ascension. The uniqueness of Christ's methodology is that it differs significantly from the rabbinic style of his day. Their style called mainly for comprehensive memorization of tradition, while Jesus authorized and engaged his apostolic delegates from the beginning

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[72]John Wright, "Outline of the Complete Chronological Life of Jesus," accessed April 6, 2017, http://www.atjministries.org/wp-content/uploads/2009/07/ATJ-Harmony-Master-Outline1.pdf.

[73]David E. Garland, *Luke*, Zondervan Exegetical Commentary on the New Testament (Grand Rapids: Zondervan, 2011), 272-73.

in training that would prepare and sustain them through ministry that would surpass his and their lifetimes.[74]

Concurring, R. Alan Cole revealed two vital and primary insights about their improvement (training) and commission: (1) Jesus' apostles received training that was similar in style (not content or philosophy) to the pupils of Socrates and Confucius uniquely coupled with training common for rabbinic pedagogy in the New Testament era and beyond. (2) They were authorized and deployed to be Christ's personally deputized ambassadors with power over demonic opposition.[75]

The Twelve were paired and served as apprentice-apostles in Christ's "on-the-job training" strategy. In Mark 3:13ff., Mark strategically notes that they were called first to be with him and secondly to be ordained to minister in his name before his face for kingdom purposes.[76] However, now, in the full context of Matt 9:35-10:42, the apostles were about to be launched strategically into another level of leadership and ministry that demanded their adherence to all they had learned previously.[77]

Hence, the statements Christ made in Matthew 9:35-10:7ff came after a thorough evaluation of the twelve apostles. These twelve disciples had served since their initial appointment. They were also under-going personal and group discipleship while engaging in ministry training (Mark 3:13-19; Luke 6:12-16). Jesus navigated them through this process, in keeping with divine and theologically-sound assessment criteria and Christ's implicit work of improvement that occurred intermittently via continuous

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[74]Grant R. Osborne, *Matthew*, Zondervan Exegetical Commentary of the New Testament (Grand Rapids: Zondervan, 2010), 362-63.

[75]R. Alan Cole, *The Gospel according to Mark*, The New Tyndale Commentaries, rev. ed. (Grand Rapids: Eerdmans, 1989), 136.

[76]The following passages serve as the background and context Christ's initial ordination and commissioning of the twelve apostles: Mark 3:13ff.; Luke 6:12ff. and later seventy others; cf. Matt. 10:1ff.; Luke 10:ff.; Mark 6:7ff.).

[77]Shepard, *The Christ of the Gospels*, 246.

daily discipleship as they (the Twelve) engaged in his "walking seminary."[78] The full

Matthew 9:35 -10:42 passage is subsequent to their previous selection and involvement in

ministry assignments launched in Mark 3:13-19 and Luke 6:12-16. However, Matthew

9:35-10:7ff strategically reveals a further preparation for ministry via instruction,

discipleship, and training by Jesus recorded in Mark 3:20-6:6 and Luke 6:17-9:62.[79]

Through contextualized, ongoing personal discipleship, practical ministry training, and

the leveraging of their strengths in mission, Christ deployed perfectly configured teams

(2x2), apparently based on the results of his perfect assessments in communion with the

Father and his improvement efforts (discipleship) in their lives.

 Concerning the apostolic commission in Mark 3:13ff, Mark L. Strauss

emphasized and meticulously proved that the selection and appointment of the apostles,

along with their future ministry, were inseparably related to two vital things. The call was

first to be with Jesus Christ and out of that perpetual communion, divine commission

would successfully occur. Irrefutable, confirming evidence of their commission to preach

and minister as Christ's kingdom ambassadors was undeniable. It was clear they were

authorized indeed by God himself. Equally related to the necessity and significance of

their communion and commission was their promulgation of the inevitable fulfillment of

the eternal, sovereign, predictive prophecies concerning the messianic promises.[80]

 After calling the Twelve, Matthew (in chap. 4) recounts the renowned Sermon

on the Mount (chaps. 5-7) and transitions into two chapters of long anticipated,

unprecedented ministry, discipleship, and training (chaps. 8-9) by the son of David—

Israel's, and the world's, promised Messiah. At the end of chapter 9 (vv. 35-37) and

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[78]Shepard, *The Christ of the Gospels*, 246.

[79]Wright, "Outline of the Complete Chronological Life of Jesus."

[80]Mark L. Strauss, *Mark,* Zondervan Exegetical Commentary on the New Testament (Grand Rapids: Zondervan, 2014), 159-60.

transitioning (v. 38) into chapter 10, Matthew reveals the eternal motive and redemptive

mission-goal pulsating in the heart of Jesus regarding his kingdom message and ministry.[81]

Christ perfectly assessed the condition, and conveyed the primary reason and

the strategic plan to address the terminal plight of Israel and the rest of humanity.

Matthew showed that Christ's ministry of preaching, teaching, healing, and deliverance

had been comprehensively and compassionately conducted in urban and rural areas alike

for the fulfillment of God's redemptive purpose for humanity. Elucidating Christ's great

compassion for them, John Nolland prudently reveals that Matthew insightfully mentions

that Christ was deeply moved and concerned about their temporal and eternal welfare and

defines their condition as "harassed and helpless, like sheep without a shepherd."[82]

This situation was perilously grave—shepherd-less, harassed, and helpless

people are vulnerable prey. This was not merely a natural condition, but their spiritual

condition.[83] The implications and consequences were and are profound. The viable

solution was and remains prayer to the Father, the Lord of the Harvest, that he would

multiply and deploy laborious ministry through those chosen by the Father to be with him

and to serve as his delegates. Danker and Bauer assert they had been duly appointed and

or sent out (cf. Mark 3:14; ἀποστέλλω)[84] for this specific missional purpose. Finally,

Matthew transitions to the commissioning act of Christ (Matt 10:1), preceded by charging

the apostles to petition the Father (the Lord of the harvest) for laborers. Again, as with

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[81]Shepard, *The Christ of the Gospels,* 244-50.

[82]John Nolland, *The Gospel of Matthew*, The New International Greek New Testament Commentary (Grand Rapids: Eerdmans, 2005), 405.

[83]David L. Turner, *Matthew*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker, 2008), 262-63.

[84]Danker, *A Greek-English Lexicon,* 120-21. The word "apostello" means "to dispatch someone for the achievement of some object, to send away/out with the purpose of the sending indicated by the use of the Greek term hina."

Moses, Samuel, and David, the reader encounters the unique role the Father has in the assessment, improvement, and leveraging process.

In the context of this phase of their calling and mission, the apostles were commissioned by Christ to go into specifically designated areas—confined at the time only to the so-called lost sheep or people of Israel (Matt 10:5-6).[85] Ministry in Israel was the priority, but ministry elsewhere in the Gentile world would soon follow.[86] They were assessed and selected to minister not merely based on emotional compassion, or need-driven impulses. Only twelve leaders were initially commissioned for this redemptive mission, and they were deployed in teams of two each (Luke 9:1-2ff) with a specific message (repent and believe the gospel of the kingdom [Matt 10:7; Mark 6:7-12; Luke 9:2]) and specific ministry directives (heal the sick, raise the dead, cleanse the lepers, cast out demons [Matt 10:8; Luke 9:2; Mark 6:7, 12-13]). Clearly, the Lord's expectation was that multiplied believing responders would result as evidence of mission fulfillment and vision-completion (John 17). Strauss clarifies the related and sometimes confusing passages by showing that the two-fold call to be with Christ (in communion and learning) was inseparably related to ministry on mission—i.e., expanding and advancing the kingdom of God via preaching, teaching, healing and deliverance ministry.[87]

**Assessing and Leveraging Leadership
Strengths in the Early Church**

Informed and guided by the leadership assessment, improvement, and leveraging objectives and practices observed by Christ, divinely assigned mission fulfillment and vision completion goals were pursued by the apostles and elders of the early church as

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[85]R. T. France, *The Gospel according to Matthew*, The Tyndale New Testament Commentaries (1985; repr., Grand Rapids: Eerdmans, 2002), 177-79.

[86]Ibid., 177-78.

[87]Strauss, *Mark*, 247-48.

they strove to obediently fulfill their commissions from Christ.[88] The promulgation and preservation of the essential message and purpose of their mission were greatly challenged by Judaizers in the debate among early church leaders in Jerusalem (Acts 15:1-35; cf. and arguably Gal 2).[89] Known today as the Jerusalem Council,[90] in this passage, corporate spiritual discernment ensued and successfully transpired in order to settle a serious doctrinal disagreement regarding the truth of the gospel with respect to the meaning, means, and security of salvation—particularly with respect to the Mosaic law, the supposed requirements of Gentile converts in light of the law and their relational equality with Jewish converts.[91] After a lengthy and heated debate, the truth of the gospel regarding the meaning, means, and security of salvation with all of its relational implications was resolved[92] with respect to everyone in general and the Gentile converts in particular. Simultaneously occurring during and after the debate was the improvement of essential leadership competency strengths in the apostles and elders in attendance. It is important to note that their collective strengths (exegetical, expositional, navigational, influential, etc.) were leveraged to establish the New Testament church's official doctrinal stance on salvation by grace through faith.[93] Though the debate was strong, it never degenerated into a divisive matter.

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[88]David G. Peterson, *The Acts of the Apostles*, The Pillar New Testament Commentary (Grand Rapids: Eerdmans, 2009), 112-13; cf. Gary M. Burge, Lynn H. Cohick and Gene L. Green, *The New Testament in Antiquity: A Survey of the New Testament within Its Cultural Contexts* (Grand Rapids: Zondervan, 2009), 234-46.

[89]I. Howard Marshall, *Acts*, Tyndale New Testament Commentaries, vol. 1 (Downers Grove, IL: InterVarsity, 1980), 256-62.

[90]Burge, Cohick, and Green, *The New Testament in Antiquity*, 233.

[91]Darrell L. Bock, *Acts*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker, 2007), 486.

[92]Peterson, *The Acts of the Apostles*, 424-33.

[93]Bock, *Acts*, 507-8.

Also of great significance was the wise determination and essential provision of practical guidelines for Gentile believers, addressing how they (i.e., the Gentile Christians) were to live in the newness of life they had received in Christ with a proper understanding of the relationship of law and grace and Judaism and Christianity.[94] Again unique, God's role in the assessment and resolution of this matter was indispensable. Despite their uniqueness and differences, in solidarity they produced and advanced their doctrinal position and essential guidelines for Gentile followers of Christ, appealing not merely to their keen collaborative reasoning abilities nor their unity, but to the influence and affirmation of the Holy Spirit on their understanding and agreement. They declared and documented their agreement as follows:

> For it seemed good [ἔδοξε] to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: that you abstain from things offered to idols, from blood, from things strangled, and from sexual immorality. If you keep yourselves from these, you will do well. Farewell. (Acts 15:28-29)

Clearly, the biblical and theological soundness of this view coupled with the affirming witness of the Holy Spirit jointly serve as the constitutive authority sanctioning their declaration and exhortation.

After returning to Antioch, Paul and Barnabas and others delivered the theologically-sound and practical guidelines to the devoted Gentile believers, who responded favorably to the Council's decision and exhortations.[95] Still later, a critical challenge to their leveraging ability arose. After an unspecified time period, Barnabas and Paul agreed to return to formerly evangelized cities and regions to inform Christian Gentiles living there of the doctrinal position reached and the exhortations relative to their requirements as faithful believers. They also wanted to aid them even more in their

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[94]Peterson, *The Acts of the Apostles*, 433-46; Burge, Cohick, Green, *The New Testament in Antiquity*, 238-39.

[95]Burge, Cohick and Green, *The New Testament in Antiquity*, 270.

walk of faith.[96] However, a strong disagreement arose over how to resolve a matter

involving desertion during a previous campaign. John Mark, a relative of Barnabas, and a

young budding team member was guilty of this desertion. Paul and Barnabas'

disagreement was so sharp that they eventually agreed to separate and pursue ministry as

leaders of two different teams—Barnabas with John Mark, and Paul with Silas. Although

nothing is recorded of Barnabas and his team's success or failure, extra-biblical tradition

informs that Barnabas served faithfully until his death in Cyprus.[97] J. W. Shepard writes,

> The two great missionaries who had made such a fine record together on the first
> missionary journey, would never more be associated intimately in the work; but
> they agreed to disagree and the one missionary stream was separated into two,
> destined to refresh the souls of many thousands with the water of life. Tradition
> says that Barnabus remained in Cyprus till his death, and that the Jews burned him
> outside the gate of Salamis and threw his ashes into the sea.[98]

On the other hand, Paul's ministry was elevated to a favored status and

presented in great and fairly candid detail. Having parted from one another in the grace of

God (15:40), Paul and Barnabas both pursued the fulfillment of their callings in Christ.

Later in their lives and ministry, Paul implicitly acknowledged the maturity and value of

John Mark in ministry.[99] Elucidating, Shepard soundly notes that this reconciliation was

leveraged not only into renewed relationships, but John Mark, once a deserter, became

the writer of the first gospel.[100] Essentially, though the separation was painful, all of these

values and actions, produced in the crucible of life and ministry conflict, emerged as a

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[96]J. W. Shepard, *The Life and Letters of St. Paul: An Exegetical Study* (Grand Rapids: Eerdmans, 1950), 129.

[97]Ibid., 130.

[98]Ibid.

[99]Peterson, *The Acts of the Apostles*, 446-48.

[100]Shepard, *The Life and Letters of St. Paul*, 130-31.

testament to the assessment, improvement, and leveraging of the respective competency strengths of the leaders involved, in an exemplary manner worthy of replication.[101]

Finally, as a more comprehensive testimony to his healthy involvement in the assessment, improvement, and leveraging of leaders' competency strengths, the apostle Paul had a genuine and effective ministry as well in various areas, before and after the Jerusalem debate (Acts 13-14; 16-20). In keeping with his calling and mission, both personally and through apostolic delegates, he superintended over the assessment, improvement (discipleship and training), ordination, and deployment of many elders who served in churches located in cities and elsewhere according to established God-guidelines essential for implementing and executing these practices (1 Tim 3:10-10; Titus 1:1-15; 2 Tim 2:2, 15ff). In 2 Timothy 1:13-2:10 (in view of 1 Cor 4:1-21; Acts 15:36-41; 20:17-38), the apostle Paul appealed to and relied upon the Word of God as sufficient grounds for assessing the health, improving the weaknesses, and leveraging the strengths of leaders (2 Tim 3:16-17). Successfully assessing, improving, and leveraging his various leader's strengths were primarily for the purpose of multi-generationally fulfilling the heavenly vison (Gen 1:26-31; Matt 22:36-40; 28:14-20; Mark 16:15ff; Luke 24:45-49; John 20:19ff; Acts 1:8; 26:19-23).

The apostles, elders, and congregants of the New Testament churches in Jerusalem, Antioch, and other Gentile regions are just a few of the significant and undeniable examples demonstrating the biblical support for thoroughly assessing, strategically improving, and wisely leveraging essential leadership competency strengths. The reliability of their witness and the replicability of their method (primarily corporate discernment and agreement) goes beyond the inordinate sole emphasis on humanly observed and ostensibly fulfilled qualifications alone.

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[101]Marshall, *Acts*, 272-74.

The biblical and theological foundation for this project is credible and substantial. However, the scarcity of meticulously developed action steps for conducting assessments is surprising, yet wise. Sufficient principles are present, which give parameters that lead to the customized development of biblically sound assessment praxes. Models of the essential steps necessary for improving leadership weaknesses are inherently related to personal and team discipleship strategies. Examples of leveraging leadership competency strengths are available and clear upon deeper study of various biblical leaders' maturity, interactions with God, their rationale and behavior.

Finally, while Scripture supports quantitative and qualitative research and analysis,[102] it also challenges and charges Christian leadership and congregants to live on the transcendent and unique plain of biblically faithful, theologically sound, and wise, practical, personal and relational discernment (John 20:29-31; 1 Cor 2:9-14) in all things. This discipline must logically include the assessment, improvement, and leveraging of leadership strengths as well.[103] Corporate discernment, of course, occurs optimally when primarily based on the exegetically accurate understanding, exposition, articulation, and application of Scripture (2 Tim 3:16-17; Col 2:6-8). Though, given the multi-millennial disagreements on some passages and doctrines, even among highly qualified, veteran, biblical exegetes and expositors of like precious faith, a healthy reliance and constant practice of personal and corporate discernment of the Holy Spirit's affirmation of a scriptural interpretation and application are equally important, essential, and encouraged. Indeed, the formulation and application of wise scriptural strategies are contingent upon accurate exegesis. Yet, because this accuracy is not determined merely through human

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[102]The following passages contain examples of the use of primitive quantitative and qualitative research methods: Exod 35-40; Num 1:1-19; Matt 14:14-22; Luke 1:1-4; John 20:19-28; Acts 1:1-3; 2:1-41-47.

[103]In each of the following pages, assessment, improvement and leveraging of leadership strengths are apparent: Ps 85:8; Amos 3:3; Luke 12:12; Rev 2:7, 11, 17, 29; 3:3, 13, 22.

agency, Scripture affirms the necessity and engagement of divine aid in accurately comprehending God's meaning of things.[104] Scripture also shows the necessity of internal and interpersonal affirmations of all biblical interpretations and operational strategies.[105]

Thus, the constitutive authority (biblical truth combined with the witness of the Holy Spirit) regarding the personal and corporate interpretation and application of the truth, insight, and/or directive is indispensable to the fruition of divine intent and corporate vision completion. Accurately discerned and rightly applied, this is an amazing advantage granted only to the follower of Christ. Godly, mature leadership is uniquely and indispensably interwoven into the process that leads to the manifestation of this divine intent (Jer 3:15; Eph 4:11-17). Biblical record shows that in proper balance the results may prove to be unparalleled and transformational.[106] Hence, the assessment, improvement, and leveraging of leadership competency strengths is inseparably linked to this biblical foundation and theological framework.

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[104]Note the conspicuous presence of God's role and voice in affirming accuracy in the following passages: Isa 55:8-9; Luke 24:45-49; 1 Cor 2:1-16; Rom 8:14.

[105]Note the presence of internal (personal) and interpersonal affirmations, biblical interpretation, and operational strategies in the following passages: Gen 3:18:17-33; 1 Chr 13:1-5; 2 Chr 20-21; Prov 11:14; 15:22; 24:6; Amos 3:3; Acts 15; Matt 18:15-20; 1 Cor 14:26-33.

[106]Josh 1:8; Ps 1; Dan 11:32; 2 Tim 3:16-17.

CHAPTER 3

HISTORICAL, THEORETICAL, AND PRACTICAL
CORROBORATIONS FOR ASSESSING,
IMPROVING, AND LEVERAGING
LEADERSHIP STRENGTHS

For the church, divine verification from God and sound biblical theology are

indispensable facets for establishing a credible foundation for practical theology. They

are also indispensable aspects of the theological wellspring out of which practical

ministry is engaged, implemented, and evaluated. However, for broader participation

between faith-based and non-faith-based leaders and teams, it is vitally important that the

development of practical theology be informed and influenced by historical realities,

common grace theories, and practices that have also been affirmed by pluralistic and

secular leaders and organizations. Hence, the successful development and affirmation of

the church's practical theology must be corroborated by contextually-relevant historical

insights, reliable evidence-based theoretical models, and compatible best practices that

support the truth claims and mission of the Church in Scripture. This chapter embodies

the specific focus of this project; particularly with respect to assessing the health,

improving the weaknesses, and leveraging the strengths of urban church leaders.

Given the rapid increase in the worldwide urban population, it is vital that

church leadership be expeditiously deployed to respond to this emerging challenge

adequately. Today, urban areas are increasing at the astonishing rate of 60-70 million

people each year.[1] Potentially, innumerable Christless urban lives will be impacted either

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[1]David Hunt and Taimur Hyat, "The Wealth of Cities: The Investment Implications of Urban
Expansion, Prudential (PGIM)," 2015, accessed April 24, 2017, http://www.wealthofcities.com/#/, write,
Never in history has the pace of urbanization been so rapid. Sixty to seventy million people moving
to cities every year for the next few decades are expected to be the norm. Fifty trillion dollars in
global infrastructure needs [alone] are anticipated. The emergence of 'Smart' cities, with 26 billion

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by the church's effective engagement or their debilitating inertia with regard to their divine mandate—the great commandment,[2] the Great Commission,[3] and the dominion mandate.[4] Thus, competent leadership is essential and imperative, especially in this formidable sector of the world's mission field.

Key Historical Landmarks and Contextual Realities of the City: Implications for Urban Church Leadership Development & Deployment

Brief Historical Synopsis and Essential Functions of Cities

Since the earliest civilizations (Sumerian, Egyptian, Assyrian, Babylonian, Persian, Greco-Roman, etc.), crafting a successful life in cities has been a dominating quest and irresistible yearning of untold millions.[5] For most of humanity, the city's influence has been inestimable with respect to establishing and sustaining an exemplary sense of personal and relational identity, purpose, and destiny.[6] Joel Kotkin, urban scholar and senior fellow with the New American Foundation, explains,

wired connections by 2020 are predicted. This "prime time" of urban expansion creates a wealth of new opportunities for investors beyond real estate—from the urban millennial lifestyle in America and Europe to consumer goods and services growth in Asia to ramped-up agricultural supply chains.

[2]The great commandment is the charge Jesus Christ gave to His disciples regarding how to live and that which will please and glorify Him. It is the indispensable indicator of the genuine followers of Christ and the crucial factor in fulfilling the great commission (Matt 22:36-40).

[3]The Great Commission is the divine assignment Christ gave his apostles and every believer for the church to engage in international discipleship until He returns (Matt 28:14-20; Mark 16:15ff; Luke 24:45-50; John 20:19ff; Acts 1:8).

[4]The dominion mandate is God's charge given to Adam and Eve to be fruitful, multiply, and replenish the earth. It follows the original blessing God pronounced over humanity on the sixth day of creation (Gen 1:26-28).

[5]Harvie Conn and Manuel Ortiz, *Urban Ministry: The Kingdom, the City & the People of God* (Downers Grove, IL: IVP, 2009), 33-45.

[6]Roger S. Greenway and Timothy M. Monsma, *Cities: Missions' New Frontier*, 2nd ed. (Grand Rapids: Baker, 2000), 13-23.

> The evolution of cities embodies the story of humanity as it rose from primitive origins to impose itself on the world. It also represents, as the French theologian Jacques Ellul once noted, man's fall from natural grace and the subsequent attempt to create a new, workable order. . . . This striving to create a new kind of man-made environment occupied the original city builders from Mesoamerica to China, North Africa, India, and Mesopotamia. In the process, they forged a social and moral order transcending the old tribal and clan relationships that previously had shaped human relationships.[7]

Many rational and irrational wars and skirmishes have been waged in pursuit and preservation of these and other highly esteemed unanimously held goals and priceless intangible heirlooms.[8] Kotkin offers some key observations on what he calls "the universality of the urban experience":[9]

> Two central themes have informed [the] history of cities. First, is the universality of the urban experience, despite vast differences in race, climate and location. . . . Second . . . since the earliest origins, urban areas have performed three separate critical functions—the creation of sacred space, the provision of basic security, and the host for commercial market. Cities have possessed these characteristics to greater or lesser degrees.[10]

Interestingly, since ancient times, cities have been uniquely conceived as inseparable religious shrines and geo-political city-states.[11]As cities evolved in composition and purpose, the Mesopotamian city-states' seminal influence on urban expansionism was capitalized upon most by Hellenism's most famous imperialist, Alexander the Great.[12] Urban expansionism began moving in a direction that predicted great success, but not a likely return to some religious priorities it had known.[13]

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[7]Joel Kotkin, *The City: A Global History* (New York: The Modern Library, 2005), xv.

[8]Matthew O. Jackson and Massimo Morelli, "The Reason for Wars: An Updated Survey," 2009, accessed June 19, 2017, http://web.stanford.edu/~jacksonm/war-overview.pdf, 2-10, 26-27.

[9]Kotkin, *The City*, xx.

[10]Ibid., xvi.

[11]Conn and Ortiz, *Urban Ministry*, 35.

[12]Ibid., 36.

[13]Ibid, 36-37.

Centuries later, the pluralistic, eclectic influences and yet, self-destructive imperial culture, resulting from Rome's conquest of the Greek empire, fueled the rise of cities prioritizing expansion and imperialistic sovereignty through military might, increasing mercantilism, and evolving forms of democracy. Conn and Ortiz note, "Rome carried the urban model far and wide. . . . At its height, close to half of the world's population would be included in its grasp."[14]

After the demise of the Roman Empire, from the feudal period to and through the reformation, renaissance, industrial age, the modern era, and now the post-modern period, there, indeed, have been further shifts in the visions, identities, purposes, missions, and priorities of cities that proved supportive of the relegation or elimination of religious priorities and influence.[15] Kotkin elucidates on the appeal of this change:

> Without the notion of sacred space, it is doubtful cities could ever have developed anywhere in the world. Yet to grow beyond the city walls, urbanites needed to be able to settle, travel, and trade in territories beyond those controlled by a local lord, the gods, or their servants.[16]

Despite the historic advancements and significance of Christianity in the ancient Near East, western Europe, and other strategic sites in the Mediterranean basin, the transition from the priority of and the respectful association with religious convictions and allegiances to the veneration of political, commercial, military, and economic priorities were further advanced and entrenched.[17] Even the unprecedented, multi-century influence of Christianity's unique worldview, role, and accomplishments in the founding and establishment of America appears to be deteriorating rapidly.[18] Whether one agrees

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[14]Conn and Ortiz, *Urban Ministry*, 37.

[15]Ibid., 39-79.

[16]Kotkin, *The City*, 9.

[17]Conn and Ortiz, *Urban Ministry*, 35-40. Perhaps the only exception would be regions dominated by the advancement of Islam and Asian theologies and mythologies.

[18]Ray Nothstine, "Are You Living in a Post-Christian America?" *The Christian Post*, August 13, 2015, accessed June19, 2017, http://www.christianpost.com/news/are-you-living-in-a-post-christian-

that America is a Christian nation or a pluralistic nation living under the dominant influence of Christianity, this deterioration of the Christian influence is conspicuous and increasing.

Contemporary Contextual Realities

The logical outcome and significance of these multi-millennial shifts have given rise to the current espousal of the prevalence of pluralistic, humanistic, and secular, socio-politico-economic, and military priorities becoming foundational to the vision of most contemporary cities of the twenty-first century. Nonetheless, an enigmatic, multi-religious affiliation, coupled with the internal spiritual proclivities of humanity, remain prevalent all over the world. Amidst pluralistic and secular leanings in America, there still exists a religious pluralism expressed in a vehement individualism.[19] Citing the rigorously competitive presence and inter-change among Barna's five "faith tribes" in America (Evangelical Christians, Non-Evangelical Christians, Notional Christians, Adherents of Non-Christian Faiths and Religious Skeptics), the Barna Group surmises,

> It may come as no surprise that the influence of Christianity in the United States is waning. Rates of church attendance, religious affiliation, belief in God, prayer and Bible-reading have all been dropping for decades. By consequence, the role of religion in public life has been slowly diminishing, and the church no longer functions with the cultural authority it held in times past. These are unique days for the church in America as it learns what it means to flourish in a new "Post-Christian" era.[20]

america-142773/; Russell Moore, "Is America Post Christian," May 26, 2015, accessed June 19, 2017, http://www.russellmoore.com/2015/05/26/is-america-post-christian/.

[19]Barna Group, "The Most Post-Christian Cities in America: 2017," May 26, 2017, accessed June 20, 2017, https://www.barna.com/research/post-christian-cities-america-2017/; Barna Group, "How We Got Here: Spiritual and Political Profiles of America," May 23, 2017, accessed June 20, 2017, https://www.barna.com/research/got-spiritual-political-profiles-america/; Jeff Shapiro, "America Increasingly Becoming Post-Christian," *The Christian Post*, April 15, 2013, accessed June 20, 2017, http://www.christianpost.com/news/america-becoming-increasingly-post-christian-research-shows-93967/; Joseph F. Rossell, "Juicy Ecumenism: Americans Still Overwhelming Identify as Christian," September 16, 2016, accessed June 20, 2017, https://juicyecumenism.com/2016/09/16/america-christian-christendom-barna/.

[20]Barna Group, "The Most Post-Christian Cities in America."

The Pew Research Center data confirms the Barna Group's findings and assessment with remarkable similarity.[21]

Recent Barna Group research also unveiled former historic Christian vanguards in America that have plummeted into strong bastions of pluralistic and secular worldviews:

> The most post-Christian city in America is Portland-Auburn, Maine (57%). In fact, New England and the Northeast—considered the foundation and home-base of religion in America—figure prominently: Eight of the top 10 most post-Christian cities are in this region. The next six cities on the list are Boston, MA-Manchester, NH (56%), Providence, RI-New Bedford, MA (53%), Burlington, VT-Plattsburgh, NY (53%), Hartford-New Haven, CT (52%), and New York, NY (51%). Next up are two big West Coast hubs: San Francisco-Oakland-San Jose, CA (50%), and Seattle-Tacoma (50%).[22]

These particular post-Christian findings were cited in a Barna Group seven-year longitudinal study conducted among 76, 505 adults that ended in April 2016. The purpose of the research was to determine the actual beliefs and practices of the sample and to determine the post-Christian status of America.[23] Numerous cities have troubling results.

**Implications and Recommendations
for Urban Church Leadership**

Given these historical and contextual realities, it is imperative that contemporary church leaders be thoroughly educated regarding these critical developments.

Additionally, it may prove imperative that church leaders advance from functioning predominantly in a technical leadership style to an adaptive leadership style. The adaptive leadership style, once investigated and implemented, may prove inevitable

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[21]Pew Research Center, "The Changing Religious Composition of the U.S.," May 12, 2015, accessed June 20, 2017, http://www.pewforum.org/2015/05/12/chapter-1-the-changing-religious-composition-of-the-u-s/. Cf. Michael Lipka, *5 Key Findings about the Changing U.S. Religious Landscape*, Pew Research Center, May 12, 2015, accessed June 20, 2017. http://www.pewresearch.org/fact-tank/2015/05/12/5-key-findings-u-s-religious-landscape/.

[22]Barna Group, "The Most Post-Christian Cities in America: 2017."

[23]Ibid.

and more beneficial with regard to leaders fulfilling their primary interests and mission amidst encountering unprecedented challenges or crises for which they have no technical knowledge or skill.[24] In light of the many positive and negative changes the urban world has undergone, adaptive leadership acumen, skill, and capacity are essential to accomplish the primary mandates given to church leaders and the church at large (i.e., the great commandment, the great commission). Adaptive leaders will be better able to accomplish these mandates strategically in this growing and perpetually diversifying sector of the world. Throughout Scripture, the kingdom of God agenda remains central in the midst of pluralistic and secular notions and allegiances. Though latent in the Old Testament, divine purpose for the interjection of godly, adaptive leaders and people into cities of the world is blatant in the New Testament.

Historical-Biblical Purposes for Cities

In Old Testament times, ancient near eastern cities were viewed by God as strategic targets and potential instruments for His redemptive purposes and the fulfillment of His prescribed cultural mandate.[25] In the New Testament period and eras beyond, cities were targeted and engaged by Jesus, the Twelve, the apostle Paul and others from the post New Testament era to the present, for the strategic fulfillment of the great commandment and the great commission.[26] Both testaments present cities as strategic beach-heads for the (1) propagation of God's redemptive message and kingdom purposes, (2) discipleship of the nations, (3) proto-typical expressions of the dominion mandate,

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[24]Ronald Heifetz, Alexander Grashow, and Marty Linsky, *The Practice of Adaptive Leadership: The Tools and Tactics for Changing Your Organization and the World* (Boston: Harvard Business School Publishing, 2009), locs. 356-903, Kindle.

[25]Conn and Ortiz, *Urban Ministry*, 83-86. Cf. Greenway and Monsma, *Cities*, 24-35.

[26]Matt 4:23; 9:35-38; 10; Luke 4:43; 6:12-10; Acts 8-10; 13-28; Conn and Ortiz, *Urban Ministry*, 116-37; Greenway and Monsma, *Cities*, 36-53.

and (4) as contemporary preludes to the eternal state.[27] Informed and influenced by this divine paradigm and mission, leaders' competency strengths should continuously be assessed, improved, and/or leveraged for successful completion of this vision.

The Bible is replete with the articulation of God's view and purpose for his creation of mankind and the universe.[28] Numerous iterations of his vision and purpose for cities are also clear in Scripture.[29] The Bible also presents with sober and sometimes embarrassing candor the devastating results of rebellious choices made by various ones in humanity, in ignorant and/or defiant opposition to His desire.[30] Despite the majority's rejection of the Christ and/or the gospel, the comparatively few faithful ones living and working in covenant with God in various urban centers (ancient and modern) lived and died in acceptance, submission, and devoted obedience to His will. The result has led to over two billion adherents affiliated with Christ.[31] Given the percentage of urban dwellers worldwide and the predictions regarding future urban population expansion, arguably, the majority of future Christians will be city dwellers. Thus, urban ministry is the predominant ministry for the foreseeable future.[32] Impeccably equipped and strategically leveraged leaders will be essential.

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[27]Isa 2:3 (cf. Mic 4:2); Jer 29; Matt 28:14-20; Acts 1:8; Rom 8:18-39; 1 Cor 15:19-29; 2 Pet 3:9-13; Conn and Ortiz, *Urban Ministry*, 138-56.

[28]Gen 1:1, 26-28; Ps 8:4ff (cf. Ps 144:3ff; Heb 2:6); Acts 17:24-31; Rom 1:8-16; 2 Cor 5:18-20; Eph 2:8-10; Col 1:15-29; 1 Tim 2:1-8; 2 Pet 3:9-10; Rev 4:11.

[29]Deut 6:10; Ps 24:1ff; Isa 45:23 (Rom 14:11; Phil 2:10-11); Isa 2:3 (cf. Mic 4:2; Pss 14:7; 20:2; 50:2; 53:6; 110:2; 128:5; 134:3; 135:21); Hab 2:14; Luke 4:43; 10:1ff; 24:45-49; Acts 1:8; 1 Cor 11:18-22; Titus 1:5; Heb 6:10; 11:10, 16; Rev 3:12; 7:9; 21:2, 10.

[30]Gen 3; 4; 6-9; 10-11; 18:20-19:29; Lev 26; Deut 28; Isa 5:25; 13:19ff; Jer 5:25ff; Lam 2:2; 3:11ff; Amos 4:1-13; Hosea 6:1ff; Matt 10:14-16ff; Gal 6:8; 2 Pet 2:6; Jude 1:7;

[31]Conrad Hackett and David McClendon, "*Christians Remain World's Largest Religious Group but They Are Declining in Europe*," Pew Research Center, April 5, 2017, accessed June 20, 2017. http://www.pewresearch.org/fact-tank/2017/04/05/christians-remain-worlds-largest-religious-group-but-they-are-declining-in-europe/.

[32]Greenway and Monsma, *Cities*, 13-23.

Other Pertinent Implications

Based on the annual "Status of Global Christianity" survey data from the International Bulletin of Missionary Research, George Weigel, distinguished senior fellow of the Ethics and Public Policy Center in Washington, DC, reports the impressive percentage of those who espouse the Christian faith in comparison with other faith adherents:

> Of the 7.3 billion human beings on Planet Earth today, 89 percent are religious believers, while 1.8 percent are professed atheists and another 9 percent are agnostics: which suggests that Chief Poobah of the New Atheists Richard Dawkins and his friends are not exactly winning the day, although their "market share" is up from 1900. . . . [But] for all the admirable growth noted in the survey, Christianity seems stuck in something of a rut, if the measure is Christians-as-a-percentage-of-world-population. Christians were 34.5 percent of global population in 1900, 33.3 percent in 1970, 32.4 percent in 2000, and 33.4 percent today, with projections to 33.7 percent in 2025 and 36 percent in 2050.[33]

Of significantly crucial interests, and certainly germane to the purpose for this project, are the implications of the foreseeable challenges to the advancement of the kingdom of God in the cities of the world. Weigel insightfully lists "African growth, urbanization, and the rise of Pentecostalism" as responsible "for the greater fragmentation of the Christian world."[34] Others view external criminal elements such as the advancement of adherents to radical Islam, atheism, and secular public policy's effect on education and other socio-economic endeavors as the major culprits negatively affecting the church and her mission. Still others would hold the irreconcilable state of Barna's five faith tribes responsible for the destructive results seen in America and abroad.[35] Finally, atheist Sam Harris and others view religious adherents of any shape and tribe as responsible and culpable.[36]

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[33]George Weigel, "World Christianity by the Numbers," The Institute of Religion and Public Life, February 25, 2015, accessed June 20, 2017, https://www.firstthings.com/web-exclusives/2015/02/world-christianity-by-the-numbers.

[34]Ibid.

[35]Barna Group, "The Most Post-Christian Cities in America."

[36]Sam Harris, *The End of Faith: Religion, Terror and the Future of Reason* (New York: W. W. Norton and Company, 2005).

**Shared Vision and the Church's
Leadership Challenge**

Yet, despite the ever-increasing ominous aggression of radical Islamic terrorism, the predicted dominant status of Islam by 2070,[37] poor education, plaguing poverty, virulent crime, militant atheists, and other perilous elements of city life, Weigel's report is promising and inspiring news. Informed and influenced by opposing voices, diverse histories, and lack of exposure to the gospel, many in the cities of the world understandably resist yielding and submitting to the lordship and leadership of Jesus Christ. Alternate notions of the origin, purpose, and destiny of the city are diverse and it is difficult to establish a sense of shared vision beyond the goal of human flourishing via the three main factors cited previously by Kotkin.[38]

The extremely polarized diversity in epistemological and axiological views and values makes unity and harmony virtually impossible in the essential areas (spiritual, political, military, economic and social, etc.) of all urban communities large or small. Cities are variously and complexly constituted with syncretistic views ranging from intolerant religious/philosophical fanaticism, to fervent but tolerant religious, pluralistic, and secular evangelicalism/orthodoxy, to excessive religious/philosophical pluralism, or total secularism. However, regardless of the diverse cosmogonies, philosophies, and theologies, the existence and uniqueness of cities, though undeniably religious, pluralistic, and secular, is compelling, especially with respect to God's vision for them.

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[37]Bill Chappell, "World's Muslim Population Will Surpass Christians This Century, Pew Says," *NPR*, April 2, 2015, accessed June 21, 2017, http://www.npr.org/sections/thetwo-way/2015/04/02/397042004/muslim-population-will-surpass-christians-this-century-pew-says

[38]Kotkin, *The City*, xxi, writes,
[T]hree critical factors have determined the overall health of cities—the sacredness of place, the ability to provide security and project power, and last, the animating role of commerce. Where these factors are present, urban culture flourishes. When these elements weaken, cities dissipate and eventually recede out of history.

Shared Vision and Recommendations

Harmonizing these ostensibly irreconcilable factors has been a formidable and recurring challenge, particularly for church leaders who have emerged and served for various tenures and eras throughout the centuries. Peaceful co-existence, though earnestly desired and pursued, still seems illusory, misdirected, misleading, unrealistic, and even substandard to some church leaders and many of their constituencies in view of specific biblical injunctions—particularly the great commandment, the great commission, and the dominion mandate.

Greenway and Monsma strongly recommend comprehensive education in view of these global urban realties. They hold essential the thorough preparation of leaders and workers for active incarnation within urban communities worldwide, and securing personnel positions in the eight major areas that address what they call the dynamics of urbanization (government, education, health care, information technology, entertainment, trade, industry, and warfare).[39] In his recommendations for the urban future, Kotkin wisely, and surprisingly, suggests a return to the priority of a pluralistic-blend of sacerdotal influencers (i.e., toleration of various beliefs in deities, people and concepts) that foster civility and the perpetuation of human flourishing.[40]

However, a dilemma emerges if Kotkin's recommendation is accommodated or mandated. Given that legitimate conversions to Christ occur only by grace through faith and personal choice,[41] those persons who do not espouse the Christian faith conviction may understandably reject being forced to honor biblically-mandated prescriptions and strategies in the workplace. This may cause conflicts among leadership teams of all types in many areas. Thus, the refusal or failure of Christian leaders (or

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[39]Greenway and Monsma, *Cities*, 9-22.

[40]Kotkin, *The City*, 157-60.

[41]Eph 2:8-9; Titus 3:5; Matt 10:32-33; Mark 8:34-38; John 1:12-13; 3:15-16; Acts 2:21; 10:43; Rom 9:33; 10:11, 13.

fellow team mates) to find common ground with pluralistic and secular cohorts could prove disastrous socially, politically, economically, nationally, internationally, and missionally.

Informed and tempered by these historical and contextual realties, it is hoped that church leadership competencies can be accurately identified, substantially affirmed, strategically strengthened, and wisely leveraged to accomplish the shared value and goal of human flourishing and basic civility while also accomplishing divine mission and vision. Hence, the discovery and acceptance of key common grace theories that presently serve as the foundational bearing stratum espoused by pluralistic and secular team leading colleagues are essential for this noble enterprise as well. Two such theories pertinent for healthy leadership development and sustainable organizations are discussed next.

Congruent Theoretical Frameworks for Assessing,
Improving, and Leveraging Leadership Strengths

Both historically and contemporarily, pluralistic and secular leaders and organizations often unwittingly posit various theories that help identify, inform, and influence the categorization and establishment of essential leadership competencies the church can affirm. Congruent theoretical frameworks also aid in the assessment, selection, and improvement of eligible candidates. Additionally, they assist in the development and implementation of best practices that are biblically and theologically sound, and therefore usable by the church. Two congruent and pivotal theoretical frameworks germane to this project are professional assessment and closely related professional judgment. Both of these disciplines are foundational for assessing leadership health, identifying and strengthening weaknesses, and implementing best practices that strategically leverage the strengths of leaders and teams.

Assessment Essentials: Overview

Theoretically, assessment entails the use of multiple instruments and appropriate procedures to measure and evaluate individuals, groups, organizations, time periods,

activities, etc., to determine (1) pre-instruction knowledge or pre-training skill-sets, in-class; (2) in-training learning and skill development; or (3) post-instruction learning and competence. Testing entails the use of quantitative and qualitative metrics that are a subset of a comprehensive and relevant set of strategically designed assessment instruments or procedures. The entrepreneurial and innovative scholar-practitioners of the Management Study Guide, "the leading global provider of management & skill based education addressing the needs of 1,200,000+ members across over 198 countries, define and describe assessment as a comprehensive, essential and objective driven process affecting several vital areas.[42]

Applicable in almost any context, Tomlinson and Moon explain the concept relative to differentiated classroom instruction:.

> [A]ssessment is the process of collecting, synthesizing, and interpreting information in a classroom for the purpose of aiding a teacher's decision-making. It includes a broad range of information that helps teachers understand their students, monitor teaching and learning, and build an effective classroom community. Teachers use assessment to do the following: diagnose student problems, make judgments about student academic performance, form student work groups, develop instructional plans, and effectively lead and manage a classroom (Airasian, 1997). The term assessment derives from the Latin assidere, meaning "to sit beside" (Wiggins, 1993).[43]

Assessment Types

Assessments (i.e., sitting beside) can be formal (objective, rigid, rigorous, scientific) or informal (subjective, unscientific). Although there are disagreements among scholars and practitioners regarding the number of assessment categories, there are generally two types of formal or informal assessments: formative (i.e., pre-assessments

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[42]Management Study Guide, "What Is an Assessment? Definition, Objectives and Principles," accessed June 23, 2017, http://managementstudyguide.com/what-is-assessment.htm.

[43]Carol Ann Tomlinson and Tonya R. Moon, *Assessment and Student Success in a Differentiated Classroom* (Alexandria, VA: Association for Supervision & Curriculum Development, 2013), locs. 471-77, Kindle. See also Andrew McAnn, "History of Assessment," Waypoint Outcomes, January 13, 2012, accessed June 23, 2017, https://www.youtube.com/watch?v=7lBhMSaFNhY; Illinois State University Writing Program, "What Is Assessment?" June 18, 2015, accessed May 3, 2017, https://www.youtube.com/watch?v=xb609JC3_QU.

and ongoing assessments) and summative assessments. Respectively, formative pre-assessments involve the use of diagnostic instruments and procedures designed and administered to discover current knowledge and experience gained and espoused by an individual or group prior to formal instruction or training. Formative ongoing-assessments measure and evaluate the understanding and skill sets acquired and developed by an individual or group during significant segments of protracted phases of instruction and training. Summative assessments are measurements and procedures administered after the completion or end of an entire course, curriculum, or training sessions to determine the cumulative or comprehensive learning of individuals or groups.[44]

Assessment Purposes

Utilizing these two types of assessments is essential for selection of personnel, the identification of strengths, improving weaknesses, and leveraging the strengths of leaders, teams, and others. Of greater priority, primarily, they assist in the same discoveries being made by educators and trainers about themselves. Interestingly, assessments are also beneficial for determining the competencies and competency model that is best for any particular role, personnel, organization or group. The mutual benefits ensure effective and differentiated instruction and training, relational bonding, an increase in personal motivation and group morale as well as identifying and addressing culprits which impede maximum learning, skill-set development, personal or team improvement, and strategic application.

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[44]Tomlinson and Moon, *Assessment and Student Success*, locs. 470-77. See also Rick Wormeli, "Formative and Summative Assessment," November 30, 2010, accessed June 23, 2017, https://www.youtube.com/watch?v=rJxFXjfB_B4; Reshan Richards, "About Assessment—Reshan Richards at TEDxNYED," June 27, 2013, accessed June 23, 2017, https://www.youtube.com/watch?v=O_n97rQzKgQ;John Hopkins University, "5 Types of Assessment," December 16, 2014, accessed June 23, 2017, https://www.youtube.com/watch?v=aEHhrAu3ShY; Teachings in Education, "Diagnostic vs. Formative vs. Summative Assessment," December 17, 2016, accessed June 23, 2017, https://www.youtube.com/watch?v=JI-YgK-l4Sg&t=49s.

Assessment History and Domains

The earliest documented account involving the history of examination and assessment has been attributed to the Chinese in 2200 BC. The Chinese government administered grueling written civil service test triennially. Although it was discontinued in 1905, it remains an ancient landmark for a litany of educational and psychological tests and assessments. Scholar-practitioners and authors, Edward S. Neukrug and R. Charles Fawcett, provide a general overview:

> The history of assessment goes back to ancient times, but it was not until the early part of the twentieth century that the modern era of assessment began. . . . The Chinese government is often given credit for developing one of the first widely used tests when it began to assess individuals for fitness to work in government positions in approximately 2200 B.C.E. (DuBois, 1970; Higgins & Sun, 2002). The selection process was grueling, with testing done in hundreds of small cubicles or huts. It was so bad that under the intense strain of the examinations, some examinees would die from exhaustion (Cohen & Swerdlik, 1999). The testing was finally abolished in 1905.[45]

Because assessment has a profound relation to Greco-Roman influence on American history and contemporary culture, of significant import are three of Hellenism's most famous Greek philosophers. Since the days of Socrates, Plato, and Aristotle, assessment has been prized and engaged based on that which complied with Greek rationality, their obsession with philosophy, a standardized academic curricula, and their virtual worship of aesthetics, the arts, and physical form.[46] Neukrug and Fawcett note, "Another ancient example of assessment is found in passages from Plato's (428-327 B.C.E.) writings that indicate the Greeks assessed both the intellectual and physical ability of men when screening for state service (Doyle, 1974)."

Despite the general and erroneous assumption that the Roman era lacked any significant international and multi-generational influence in this area, her millennial

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[45]Edward S. Neukrug and R. Charles Fawcett, *Essentials of Testing and Assessment: A Practical Guide for Counselors, Social Workers, and Psychologists*, 2nd ed. (Belmont CA: Brooks/Cole Cengage Learning, 2010), 5.

[46]Michael J. Anthony and Warren Benson, *Exploring the History and Philosophy of Christian Education: Principles for the 21st Century* (Eugene, OR: Wipf and Stock, 2003), 55-69, 90.

tenure speaks for itself. Roman military, political, and commercial prowess have rarely been surpassed. While specifics regarding the assessment and testing aspects and procedures are not explored in this writing, their success is hardly conceivable without an effective system of assessment and evaluative judgment.[47]

In modern times, building upon the precedent set by the Chinese and Greeks, strides and essential goals were accomplished in the development of the discipline of assessment. Neukrug and Fawcett explain that this development encompassed "the [use] of language to identify intelligence—forerunner of 'verbal IQ' . . . develop[ment] of the form board to increase motor control—forerunner of 'performance IQ' . . . examin[ing] the relationship of sensory motor response to intelligence."[48] Neukrug and Fawcett also explain "the develop[ment] of physiological psychology . . . the use of statistical concepts in understanding the person . . . and the establishment of the American Psychological Association (1892)."[49] These specific instruments and others were the precursor to more astutely measuring the domain of cognitive abilities.

Neukrug and Fawcett succinctly chronicled strategic historical developments made in the field of assessment beginning with what they called "Precursors to Modern Day Test Development." They explain, "As experimental and controlled research spread throughout the scientific community during the 1800s, physicians, and philosophers began to apply these research principles to the understanding of people."[50] A few of the contributors in this catalytic period include Jean Esquirol (1772-1840), Edourad Sequin

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[47]Anthony and Benson, *Exploring the History and Philosophy of Christian Education*, 77-90.

[48]Neukrug and Fawcett, *Essentials of Testing and Assessment*, 5.

[49]Ibid., 6.

[50]Ibid., 5.

(1812-1880), Sir Francis Galton—cousin of Charles Darwin (1822-1911), William

Wundt (1832-1920), James Cattell (1860-1944), and G.S. Hall (1844-1924).[51]

Elucidating further, Neukrug and Fawcett cite developments at the beginning

of and throughout the twentieth century:

> Influenced by the new scientific approach to understanding human nature, researchers at the beginning of the twentieth century began to develop instruments that could scientifically measure an individual's abilities. This era, saw the emergence of ability tests, including individual intelligence tests, neuropsychological assessments and group tests of ability.[52]

These assessments also entailed testing in the cognitive domain. Champions in

this period include Alfred Binet (1857-1911), Lewis Terman (1877-1956), Robert Yerkes

(1876-1956), James Bryant Conant (1893-1978, former president of Harvard), Edward

Thorndike (1874-1949), and Frank Parsons (1909-1989). These cognitive domain

psychologists built upon the cumulative contributions of Esquirol, Sequin, Galton,

Wundt, Cattell and Hall. They were respectively responsible for

1.   the creation of the first modern intelligence test (Binet)[53]

2.   the enhancement of Binet's work to create the Standford–Binet intelligence test (Terman) along with his and others' development of standardized directions to use in testing and having trained examiners administer tests individually[54]

3.   building upon Terman and others' work and chairing the leadership of a stellar committee that developed the group tests of ability, i.e., Army Alpha and Army Beta (Robert Yerkes, et al.)[55]

4.   the creation of group tests of cognitive ability to equalize educational opportunities—the Scholastic Aptitude Test—the SAT—(Conant and the Educational Testing Service)[56]

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[51]Neukrug and Fawcett, *Essentials of Testing and Assessment*, 5-6.

[52]Ibid., 6.

[53]Ibid.

[54]Ibid., 6-7.

[55]Ibid., 7-9.

[56]Ibid., 9-10.

5. the creation and implementation of group tests for achievement in schools—the Standard Achievement Test—still used today (Edward Thorndike)[57]

6. the creation and implementation of various vocational counseling instruments (Parsons)[58]

7. the development of "multiple aptitude" tests, like the General Aptitude Test Battery (GATB)—developed by the US Employment Service[59]

Concurrently, interest inventories, along with objective and projective personality tests (i.e., tests designed to measure the affective realm) were crafted and administered about the turn of the twentieth century. Champions in this area were J. B. Miner, Edward Strong, Emil Kraeplin, Carl Jung, Herman Rorschach, and Henry Murray.[60]

During the 1930s and progressing through the 1950s, 1960s and 1970s, informal assessment procedures were developed and utilized "by the user . . . to meet a particular situation."[61] This period experienced a proliferation in and a popularity of situational tests, i.e., "tests in which businesses took eligible hires or promotable employees, [and] placed [them] in mock situations to assess their ability to respond to real-life situations."[62] It also includes the clinical interview, observation, rating scales, classification techniques, record reviews, the use of personal documents to assess learning problems of children, environmental, and performance based assessments. Rooted in a humanitarian sense of civility, these assessments were designed to be conducted with the utmost integrity, test validity, reliability, protection against the invasion of privacy, and equality.[63]

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[57]Neukrug and Fawcett, *Essentials of Testing and Assessment*, 10.

[58]Ibid., 10-11.

[59]Ibid., 11.

[60]Ibid., 11-13.

[61]Ibid., 13.

[62]Ibid.

[63]Ibid., 13-17.

The Management Study Guide team insightfully elucidates on the history and purpose of assessment by succinctly citing a significant portion of the historical progression of the discipline in relation to its implicit theoretical premise, espoused purposes, and the now commonly used instruments implemented for accurate measurement and evaluation.[64] Though stained in its early historical development and association with the savage irrationality and results of the eugenics movement, classicism, racism and hints of misogyny,[65] the basic theoretical premise for conducting assessments provides a justifiable rationale and a precedent argument for the necessity of assessment by church, pluralistic, and secular leadership. Yet, properly vetted, corrected, and adjusted, the metrics used and especially the evaluation criteria may conceivably prove beneficial for improving and leveraging urban church leadership strengths.

Professional Judgments

Of critical importance, however, is a more in-depth understanding of the crucial and often misinterpreted relationship between assessment and evaluation.[66] While assessment primarily involves measuring knowledge, understanding, skill-sets, organizational systems, etc., evaluation is more focused on the analysis, interpretation, and judgement aspects of the data collected and measured.[67] Therefore, of necessity, it is vital to explore the common theoretical framework and inherent standards utilized by most professionals in evaluative judgment.[68]

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[64]Management Study Guide, "What Is an Assessment?"

[65]Neukrug and Fawcett, *Essentials of Testing and Assessment*, 8, 10, 17.

[66]Janet Hale, "Assessment vs Evaluation," Curriculum Decisions, June 4, 2016, accessed June 23, 2017, https://www.youtube.com/watch?v=gGbQHnLNpVo.

[67]Tomlinson and Moon, *Assessment and Student Success*, locs. 230-66.

[68]Alexander Styhre, *Professionals Making Judgments: The Professional Skill of Valuing and Assessing* (New York: Palgrove MacMillan, 2013), 1-24.

Conducting Professional Judgments

Viewed comprehensively by most laymen, assessment theoretically entails measuring, evaluating, and judicially responding based on the data scientifically collected, critically analyzed, and accurately interpreted. However, for the professional, to critically analyze, accurately interpret the data, and thereby make sound professional judgments, critical distinctions between assessment, perception, perspective, personal biases, and evaluation must be acknowledged and adhered.[69] In an era of venerated individualism and celebrated meaning-making, few epistemologists believe one's perspective is of minor significance and influence in this important process. Robbins and Judge cite vital factors that inform and influence perception, along with numerous biases and organizational constraints that impact judgment and decision-making.[70] Individualized meaning-making, with all the rights thereto, has made every aspect of professional judgment a discipline and a challenging force with which to reckon. Alexander Styhre insightfully explains that one's knowledge of the world is limited in that it is informed and influenced by a parochial perspective constructed subjectively by its espousers. Furthermore, this subjective, common-sense perspective functions as a power base or stronghold from which all rational discourse is engaged and battles are waged—often without resolution— though the intellectual property is stored and retrieved from virtual ubiquitous resources.[71]

Yet, for all the rights and benefits of individualism and professional judgement, related logical and anticipated favorable results are often, instead, a conundrum of confusion for leaders and organizations because fundamentally, at the root, specific,

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[69]Hale, "Assessment vs Evaluation"; cf. Stephen P. Robbins and Timothy A. Judge, *Essentials of Organizational Behavior*, 11th ed. (Boston: Prentice Hall, 2012), 57-58, 63.

[70]Robbins and Judge, *Essentials of Organizational Behavior*, 58-68.

[71]Styhre, *Professionals Making Judgments*, 29-30.

unavoidable, theoretical perspectives inform and influence the making and appropriation of professional judgments.

Currently, three virtually universal perspectival forms have emerged with respect to professional judgment that demand consideration. These perspectives are certainly subject to debate, but nonetheless have been accepted and endorsed as credible and contextually relevant prisms through which most professionals engage in the comprehensive, sometimes complex, but always inter-related process of assessment and evaluation. All three are pertinent to assessing, improving, and leveraging the individual and team strengths of urban church leaders.

The three forms of professional judgment are (1) perceptual-epistemological judgment, (2) aesthetic-emotional judgment, and (3) economic judgement. Styhre succinctly explains each form and contrasts their differences.[72] Perceptual-epistemological judgment is rigorously empirical, typically data-driven, and found among most who work in the medical and have strongly data-driven scientific research dependent communities.[73] Aesthetic-emotional judgment tends to be more subjective in that the evaluations are informed and influenced by customized standards unique to the particular profession utilizing this judgment form.[74] It is typically found in the arts, churches, community centers, and other non-profit enterprises. These organizations have found that those in their line of work encounter people and situations that are not accurately assessed apart from primarily qualitative research. Quantitative research alone is not sufficient for making judgements in their contexts. Economic judgments typically involve the literal or commensurate monetary value of personnel issues and commodity matters.[75] This type of

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[72]Styhre, *Professionals Making Judgments*, 29-72.

[73]Ibid., 42-43; 33-35; 30.

[74]Ibid., 29-30; 47-48; 43.

[75]Ibid.,, 30-31, 177.

judgment is prevalent among financial institutions and virtually any institution seeking to gain a financial or commensurate valuation of goods, services, personnel, practices, etc.

The Inter-Relationship of Professional
Judgment Perspectives

These three forms of professional judgment, while distinct in definition and description, often cross-pollinate and are therefore, interrelated. Usually, perceptual-epistemological cases are not without aesthetic-emotional aspects. Given that economic judgment is the bridge between perceptual-epistemological and aesthetic-emotional cases, certainly, there are economic considerations in every situation. However, the predominant presenting features determine the classification because the classifying judgment call is typically determined by the preponderance of attributes inherent in the case being researched, assessed, or evaluated. For example, typically, medical research and engineering projects will be perceptual–epistemological cases because of their inherent scientific nature and dependence on rigorous data-driven clinical research. Matters involving the arts, church, and other social organizations typically require more aesthetic-emotional judgments. And finally, specific matters predominantly involving the need for financialization, valuation, and commensuration require either total economic judgment or a recessive form of it.[76]

Hence, theoretical soundness is resoundingly affirmed with respect to the premise and rationale under-girding assessment and the related prescriptive forms of professional judgment. Pluralists and secularists have already found them scientifically sound, reliable, and productive. More importantly, nothing in Scripture prohibits the basic premise and mandate advocating thorough assessment and wise professional judgment. The constructs, thoroughly explored and truthfully presented, are not only

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[76]Styhre, *Professionals Making Judgments*, 122, 146-47, 177-78.

congruent with biblical norms and mandates for assessing, improving, and leveraging the strengths of urban church leaders and their related managerial, administrative, and operational procedures, but are also inherently superior in differentiating and judging the cases that are predominantly realist, constructivist, or economic in constitution and scope. Again, properly scrutinized and adjusted for the urban church's biblically-sound purposes, requirements, and mandates, this is sure footing and indeed a primary pre-requisite for the identification and establishment of relevant competency models (complete with the essential assessments) unique to urban church leadership along with the investigation and use of compatible, proven, best practices and strategies that aid in the fruition of shared common-grace vision and values.

Compatible Best Practices

Assessing, improving, and leveraging the personal and team strengths of the leadership of any organization, is essential, critical, and replicable. All are possible through at least five reputable common practices implemented by credible leaders and organizations:

1. the identification, recruitment, and hiring of good people[77]

2. the determination and establishment of relevant, biblically-congruent competency models (in view of the required, pertinent assessments)[78]

3. the implementation of time-sensitive interventions, contextually relevant education, and perpetual informed training[79]

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[77]Frank LaFasto and Carl Larson, *When Teams Work Best: 6000 Team Members and Leaders Tell What It Takes to Succeed* (Thousand Oaks, CA: Sage, 2001), xxviii-4.

[78]Ibid., xxviii, 4-8; Michael Z. Hackman and Craig E. Johnson, *Leadership: A Communication Perspective*, 4th ed. (Long Grove, IL: Waveland, 2004), 26-27, 155. Anthony Wayne Foster, "A Study of Post-Baccalaureate Leadership Curricula at Select Christian Higher Education Institutions" (Ph.D. diss., The Southern Baptist Theological Seminary, 2010), 9-11; Brian Anthony Flahardy, "Essential Leadership Competencies of Professional Ministerial Staff as Identified by Senior Pastors, Staff Members, and Church Lay Leaders" (Ed.D. thesis, The Southern Baptist Theological Seminary, 2007), 2.

[79]Foster, "A Study of Post-Baccalaureate Leadership Curricula," 1.

4. impeccably configured teams and strategic team development[80]

5. astutely leveraged leadership strengths and team deployment[81]

Although some scholars would differ over the exact order of their priority, these are

evidence-based best practices implemented for the fulfillment of virtually any

organizational vision and mission(s). It is believed they would prove beneficial also for

church leaders and congregants serving inter-generationally and multi-generationally in

the urban world today.

**The Priority of Selecting People
with Exemplary Character**

Frank LaFasto and Carl Larson in their landmark book *When Teams Work Best*

provide revealing and transformative insights about the character and other constitutional

attributes and skill sets of effective versus ineffective leaders and teams. They cite

findings resulting from quantitative research involving 6,000 leaders (and thousands of

others) in numerous industries:

> Among the top predictors of a team's effectiveness are the qualities of the individuals
> who make up the team: the skills and competencies they possess, the attitudes they
> display, the behaviors they engage in. In short, the type of people team members are
> and more specifically, how they behave is the most important quality they bring to
> the table. . . . In short, the effective team member adds value by addressing issues,
> building confidence and trust, demonstrating personal leadership, and bringing out
> the best thinking and attitude of everyone on the team. In contrast, the
> dysfunctional team member erodes trust and makes it harder to get at the issues,
> make decisions and move forward.[82]

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[80]LaFasto and Larson, *When Teams Work Best*, 9-32; Robbins and Judge, *Essentials of Organizational Behavior*, 106-19.

[81]Hackman and Johnson, *Leadership*, 186-217, 281-31; LaFasto and Larson, *When Teams Work Best*, 33-62, 96-150; Philip D. Douglass, *What Is Your Church's Personality? Discovering and Developing the Ministry Style of Your Church* (Phillipsburg, NJ: P & R, 2008), 3-36; George Barna and Harry R. Jackson, Jr., *High Impact African-American Churches: Leadership Concepts from Some of Today's Most Effective Churches* (Ventura CA: Regal, 2004), 46-85, 149-201; Heifetz, Linsky, and Grashow, *The Practice of Adaptive Leadership,* loc. 34ff.

[82]LaFasto and Larson, *When Teams Work Best*, 9-32.

The Necessity of Identifying Competencies

Amidst recommendations for proven best practices in pluralistic, secular and faith-based organizations today—most organizational scholar-practitioners agree to the following competencies. Integrally related to the success and sustainability of any organization is the affirmation of organizational vision and mission. Next is the selection of personnel with exemplary character and espousing the respective organizational culture/behavior.[83] Following these two are the priority of recruitment and staffing based on a clearly defined and contextually relevant competency models for the leaders, personnel, and the organization. Some have found that strategy fulfillment is only possible if the essential competencies that contextually relevant to the organization are present.

Several definitions and descriptions of competencies are offered from reliable pluralistic, secular, and faith-based sources revealing the basic unity of agreement on the meaning and significance of this concept. Competencies are a combination of ability, knowledge, skills, and character needed to perform tasks and accomplish corporate goals excellently. The Management Study Guide explains, "Competence has been long understood as a person's ability or capacity to do a job. The competency model in figure 1 was devised in the 1970s by the US Company McBer to identify the specific personal characteristics which resulted in effective and/or superior performance."[84]

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[83]Matthew Curtis McCraw, "Intentionally Creating Healthy Organizational Culture in the Local Church: A Multiple Case Study" (Ed.D. thesis, The Southern Baptist Theological Seminary, 2015), 18-20; Robbins and Judge, *Essentials of Organizational Behavior*, 1-12, 218-33.

[84]Management Study Guide, "Definition of Competency—What Are Competencies?" accessed June 27, 2017, http://www.managementstudyguide.com/what-are-competencies.htm. Figure 1 also taken from Management Study Guide, "Definition of Competency."
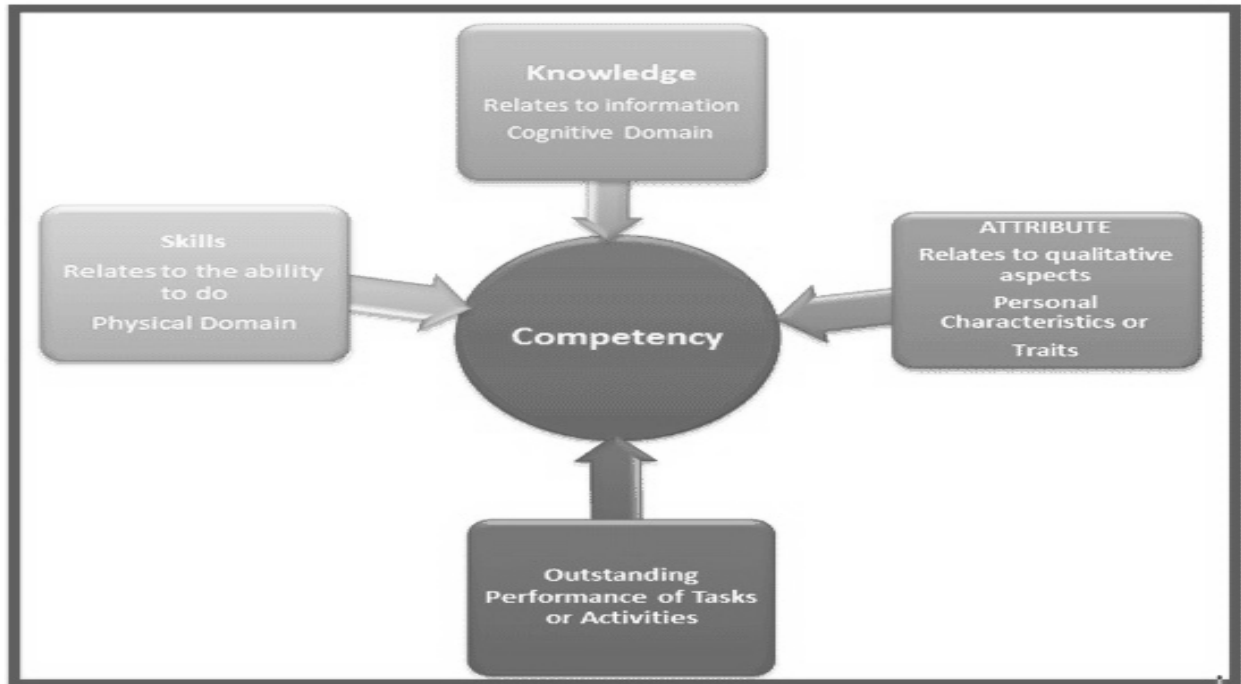
Figure 1. Competency elements

Desire, commitment, or even finances alone, will never result in vision fulfillment or mission completion. Thus, competent leaders, staff, and other personnel are imperative and integral aspects of any strong, sustainable, and successful organizational culture.

Speaking from the perspective of the church, an adequate understanding of competencies and competency models have been a serious problem in many congregations. Perhaps the deficiency is due to lack of education, awareness, training, interest, etc. Nonetheless, essential competencies are not present in many churches. Thus, the work is substandard, despite desperate and laborious attempts to prevent unsatisfactory results. Flahardy corroborates this infamous charge, with the following specifics:

> Based upon Barna's definition [of leadership], James Means would identify functional competencies as the area of greatest weakness among today's church leaders. He writes, "The deficiencies of leaders focus on inadequate relational skills, communication ability, motivational tactic, etc." (Means 1989, 12). Although church malfunction is occasionally due to problems in the Christian leader's theology, or

issues related to his or her character, the major problems in church leadership today stem from deficiencies in leadership competencies or skills.[85]

Surprisingly to some, even seminary-trained graduates often feel they have not been properly prepared for leadership roles they will assume and therefore lack the competencies necessary to provide excellent leadership in their congregations and communities. Admittedly, there are more culprits responsible for this plight, but this is certainly one culprit that must not be ignored or denied. Citing similar incriminating data discovered by Christopher Turner, Flahardy astutely substantiates the charge that seminary students are ill-prepared for leadership roles in churches. Christopher Turner emphasized the need for seminaries to take responsibility for the inept preparation for leadership they provide for its future and current pastors.[86]

Probably the most surprising discovery is that the same sense of competency-deficiency is prevalent among most graduates from practically all respected higher education institutions in America. Tracking this historically persistent weakness in faith-based and pluralistic higher-education institutions, Jeynes poignantly concurs with this impugning assessment, noting the infamous history and reputations of secular universities and colleges—having received millions of complaints from graduates.[87]

The Necessity of Competency-Based Assessment

Competencies entail both tangible and intangible qualities and commodities. Assessing competency is essential for individuals, teams, and organizations. Since every organization is unique and requires the thorough identification and customized establishment of its own customized competency model, competency-based assessments are instrumental and essential. The Management Study Guide prudently postulates that,

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[85]Flahardy, "Essential Leadership Competencies," 2.

[86]Christiopher Turner, in Flahardy, "Essential Leadership Competencies," 3.

[87]William H. Jeynes, "The Need for Changes in the Nature of Christian Seminary Education," *Christian Higher Education* 11, no. 2 (April/June 2012): 69-70.

in light of the perpetual evolution and diversification in, today's economy and businesses, a paradigm shift is mandatory if organizations are to be successful. The Management Study Guide advocates the establishment of a well-crafted, scientifically reputable competency model that is adhered and facilitated by an equally contextually relevant competency-based assessment. Working together, this fosters the development of healthy organizational cultures and the prosperous fulfillment of organizational vision and mission.[88]

The Necessity of a Contextualized Competency Model

Formative and summative competency based assessments are attainable through utilizing valid, trustworthy instruments and procedures which reveal appropriate cognitive, emotional, interpersonal, and even spiritual constitutions, along with technical and adaptive leadership acumen, organizational expertise, and various administrative, managerial, and operational skill-sets. However, the lynch-pin in this vital endeavor is realizing and responding to the need for identifying the competencies that are unique to and essential for the multi-generational fruition of a respective organization.

Foster assists the erudite organizational leader with some of the finer classifications of competencies used to establish the essential contextualized model within a given organization or church. Such delineations help to fine-tune leaders and the team's understanding of the important variations in competencies that are essential for establishing an accurate and relevant competency model for a given organization.[89]

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[88]The Management Study Guide, "Competency Based Assessment—Meaning and Important Concepts Study Guide," accessed June 30, 2017. http://www.managementstudyguide.com/competency-based-assessment.htm.

[89]Utilizing the expertise of various scholar-practitioners, Foster, "A Study of Post-Baccalaureate Leadership Curricula," 10-11, lists and defines emic, etic, leadership competencies and leadership development model for advanced development and competitive advantage.

Common Competencies

  Research from various scholar-practitioners and credible higher education institutions reveal some of the common individual and team competencies. LaFasto and Larson cite working knowledge (i.e., experience and problem solving ability) and teamwork (i.e., openness, supportiveness, action orientation, and personal style) as essential competencies for any team member, regardless of position.[90] These particular shared competencies help to create an organizational culture that unifies the personnel and provides clear objectives and expectations for evaluations.

  In his Ph.D. dissertation entitled, "A Study of Post-Bacculaureate Leadership in Select Christian Higher Education Institutions," Foster selected and researched 88 degree programs from 111 Christian higher education institutions affiliated with the Council for Christian Colleges and Universities (CCCU). These 88 programs were selected because they met the limitations and delimitations qualifications germane to his study. He also included research from his rigorous analysis of credible secular universities discovered in precedent literature. Based on his findings from the 88 qualifying degree programs affiliated with CCCU and the secular institutions in the precedent literature, he compiled and published numerous competency lists which derived from 4,309 cited competencies.[91]

  One of the more compelling set of findings is Foster's citing of the list of results from Andenoro's multi-case study of the leadership programs of Texas A & M University's Department of Leadership Development; Syracuse University's Maxwell School for Public Administration; and Duke University's Hart Leadership Program. This leadership competency list is comprised of twelve essential leadership competencies:

> Civic participation, conflict resolution, organizational theory, change leadership, historical leadership, faculty development, ethics and morality, collaboration,

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[90]LaFasto and Larson, *When Teams Work Best*, 5.

[91]Foster, "A Study of Post-Baccalaureate Leadership Curricula," 129, 142

twenty-first century leadership, group dynamics, communication practice, and personal leadership--posited within a sensitivity to globalization.[92]

Comparing his findings, Foster cites five broader competencies from the research of the American Association of Community Colleges: Organizational Strategy, Management, Interpersonal, Communication and Professionalism.[93] After researching numerous leadership programs, offered nationally in various higher education institutions, all researched programs were categorized (typed) as follows: Educational Leadership, Organizational Leadership, Ministry Leadership, Leadership Studies, and Miscellaneous Leadership. Interestingly, Foster lists thirty common competencies and their rank according to these five program categories (see table 1).[94]

After thorough investigation of thousands of competencies discovered through researching both the Christian and secular institutions, Foster searched for repeated competencies and compiled similar competencies under streamlined nomenclatures. Through this process, he reduced the number of competencies to a list of the most commonly shared competencies discovered from the lists of competencies presented by educators in the higher education institutions and leaders in related organizations. Eventually, through an in-depth analysis of his findings, a final list of common competencies was determined that were shared by all.[95]

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[92]Foster, "A Study of Post-Baccalaureate Leadership Curricula," 90-91.

[93]Ibid., 228.

[94]Ibid., 147.

[95]See appendix 12 for the various lists from which Foster's common competencies were derived.

Table 1. Foster's competencies by program rank

Table 8. Competencies ranked by program category

Rank (all)	Nickname	Edu (n=41)	Org (n=21)	Min (n=12)	Lead (n-10)	Misc (n=4)
1	Research Skills	1	3	9	1	9
2	Development of Others	2	1	3	5	2
3	Communication, Discourse, and Influence	3	5	2	3	4
4	Evaluation	15	7	1	4	11
5	Ethical and Social Responsibility	4	4	10	2	3
6	Political Discernment	6	8	12	6	13
7	Managing Change	14	6	11	9	10
8	Resource Management	16	2	4	11	7
9	Theological Skill	12	10	7	7	19
10	Group Management	8	13	8	21	5
11	Vision and Goal Setting	5	20	21	17	8
12	Relational Skills	10	11	18	8	24
13	Organizational Management	13	19	19	19	1
14	Assessment	22	12	5	13	21
15	Curriculum Development	11	17	24	20	17
16	Statistical Analysis	7	24	29	10	20
17	Problem Solving and Decision Making	18	14	14	16	16
18	Technology Skills	17	21	23	12	12
19	Team Dynamics, Time and Project Management	20	25	6	26	23
20	Fiscal/ Financial Management and Accounting	21	23	17	14	6
21	Conflict Management	23	9	27	23	26
22	Program Administration	19	16	28	25	14
23	Motivation and Encouraging Morale	26	18	13	29	25
24	Servant Philosophy	25	27	16	18	29
25	Human resources and Personnel Management	27	26	15	24	18
26	Critical Thinking and Discernment	9	28	20	28	28
27	Leadership Theory	30	29	26	22	22
28	Strategic Planning	24	15	30	27	27
29	Modeling	28	22	25	15	15
30	Professional development	29	30	22	30	30

Below is the streamlined list derived from Foster's research. Only twelve common and essential competencies resulted from Foster's analysis. Foster lists them in the following manner:

> What is affirmed and missing based on what one might expect from what the precedent literature says about Christian leadership competencies? The top ranked competencies were 1. Research Skills, 2. Development of Others, 3. Communication, Discourse, and Influence, 4. Evaluation, 5. Ethical and Social Responsibility, 6. Political Discernment.[96]

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[96]Foster, "A Study of Post-Baccalaureate Leadership Curricula," 187.

Foster also explains,

> The foregoing constitutes the premier tier of competencies-the top 20% by rank order-as revealed by this study of CCCU programs. . . . The last six competencies listed were as follows: Human Resources and Personnel Management . . . Critical Thinking and Discernment . . . Leadership Theory . . . Strategic Planning . . . Modeling . . . and Professional Development.[97]

The implications are profound, but suffice it to say, the first six competencies represent the prevalent competencies from virtually all lists. However, the last six are fairly accurate indicators of the insufficient treatment given to clearly essential, emergent and priority competencies of the future.[98] Through the first list, the researcher and the reader gain a credible report of the essential competencies regarded and expected by reputable scholars and practitioners in the leadership domain today. Germane to this study and project, it is safe to assert that this list of common competencies would appear on lists comprised by both non-faith-based and Christian faith-based leaders and organizations.

The second list of common competencies, currently being neglected and overlooked, enlightens and alerts the astute educator and forward-looking leader-practitioner to the competencies that need to be given priority placement, in most, if not all, future organizational competency models. It is also logical to conclude and assert from these findings that both secular and faith-based higher education scholars and organizational leader-practitioners would support adding these competencies to their competency models in preparation for the roles leaders will have tomorrow. Both lists corroborate the assertion that faith-based, pluralistic and secular leaders, teams and organizations share common needs, causes, and strategies for accomplishing desired goals.

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[97]Foster, "A Study of Post-Baccalaureate Leadership Curricula," 193.

[98]Ibid., 193-96.

Another intriguing and compatible best practice involves an internal form of leadership that has been present for an immeasurable duration. Because of humanity's proclivity to gain and use power informally and formally, Logan, King, and Fischer-Wright, have championed the concept of tribal leadership—the belief that no matter the type of organization, there exists within any given organization influential leaders (with or without rank or title) who impact the culture dramatically. Thus they advocate for the development of the critical skill to negotiate and leverage the natural, intrinsically developed tribal groups within a given organizational cultures these tribal leaders lead. This skill should entail "learning the language and customs of five cultural stages . . . listening for and discerning the stage of each tribe . . . the leader keeping centered in at least Stage Four [the preferred stage for managing this process] . . . and building a support network."[99] These are the primary competencies, Logan, King, and Fischer-Wright stress for leaders seeking to understand and master the challenges within a given organization that threaten the civility of the culture or the fulfillment of organizational mission.

Barna and Jackson list shared and unique competencies that are relevant to most African American pastors and leaders working in urban African-American contexts.[100] Typically, it is assumed that commonly espoused pastoral and leadership competencies required and expected in the majority population (i.e., white American) church culture are applicable to African-American pastors and congregations. This is evident in the curriculum of many seminary and other higher education curricula. However, as is evident at The Southern Baptist Theological Seminary (with their Black Church Leadership D.Min. and D.Ed.Min. concentrations), there is an acknowledged need for changes in the paradigm, priorities, and curriculum due to differences in the predominantly or total

[99]Dave Logan, John King, and Hallee Fischer-Wright, *Tribal Leadership: Leveraging Natural Groups to Build a Thriving Organization* (New York: Harper, 2008), 36-37.

[100]Barna and Jackson, *High Impact African-American Churches*, 46-66.

African American congregational contexts. Though many Black conservative evangelicals espouse most, if not all, of the classical evangelical doctrines, sub-cultural distinctives, priorities, and competency models still view the Barna and Jackson list as normative.

Contextually Relevant Interventions, Education, and Training

After determining, developing, and implementing the essential competency-based assessments (pre, ongoing, and cumulative), then there must, of necessity, be the establishing the competency model unique to an organization's context. Simultaneously, time-sensitive interventions via relevant instruction, pertinent training, and emerging comprehensive and relevant curricula are needed to identify and fortify both personal and team professional development and technical expertise.[101] However, the appropriate competency model can only be studiously established after the proper pre- and ongoing contextualized competency-based assessments are periodically performed. Once completed, interventions and curriculum development are data driven by the results of the assessments. The successful implementation of the intervention will eventually facilitate the appropriate configuration of diversely composed teams based on complementary personalities, skill-sets, personal uniquenesses, and ascertained strengths.

Strategic Personal and Team Development

Concurrent with and subsequent to the success of time-sensitive instructional interventions, pertinent training, and more contextually relevant comprehensive education, strategic individual and team development will occur in the context of mature functional

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[101]Foster, "A Study of Post-Baccalaureate Leadership Curricula," 4, 90-105.

and emotional competence[102] and protracted well-defined and diverse group

development.[103] Robbins and Judge inform,

> Groups generally pass through a predictable sequence in their evolution, which we
> call the five-stage model of group development. Although not all groups follow this
> pattern, it is a useful framework for understanding group development. . . . The five-
> stage group development model characterizes groups as proceeding through the
> distinct stages of forming, storming, norming, performing, and adjourning.[104]

Initially the objective is mere development of a work group. However, eventually the

higher objective is the development of work teams.[105]

Additionally, ethically monitored personal development and employee-

sensitive work performance appraisals can foster levels of trust, allegiance, and creativity

that are essential for team development.[106] In the intentional effort to craft teams that

optimally combine and utilize the diverse strengths of each individual team member,

scholar- practitioners believe this strategy provides the impetus for optimally leveraging

strength-based leadership and team deployments that yields maximum benefits for all

involved. Hackman and Johnson emphasize the strategic strength and priority of sound,

yet diverse team development as well.[107]

Robbins and Judge, LaFasto and Larson, and Hackman and Johnson, along

with peer colleagues, Christian faith-based scholar-practitioners, Foster, Flahardy, Jackson

and Barna, Greenway and Monsma, and Conn and Ortiz, find virtual no incompatibility

with this basic strategy. The development of these optimally leveraged team configurations

is a strategic "win-win" for all involved with respect to achieving and sustaining the shared

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[102]Foster, "A Study of Post-Baccalaureate Leadership Curricula," 25-32.

[103]Robbins and Judge, *Essentials of Organizational Behavior*, 108-16.

[104]Ibid., 108.

[105]Ibid., 123.

[106]Foster, "A Study of Post-Baccalaureate Leadership Curricula," 81-87.

[107]Hackman and Johnson, *Leadership*, 282.

common-grace vision of establishing an appealing organizational culture and successful organizational mission completion. Workplace civility, healthy personal growth, predictable career advancement, sustainable organizational prosperity, and pervasive human flourishing are just some of the benefits from such vital team relationships.

Of course, there is one, unique distinction for the Christian in this particular team development strategy. It is "the" pre-eminent distinction. The Christian leader is distinctly Christian in perspective, nature, motive, manner, goal, and expected outcome[108]—namely, the glorification of God in all things, primarily enjoying intimate fellowship with Him and maintain healthy interpersonal relationships with those mystically joined in Him. Next, the Christian team leader and/or team associate is committed to engaging in compassionate and genuine service of mankind—solely for God's glory and the fulfillment of the great commandment and the great commission. Thus, the Christian leader's ontological, epistemological, and axiological presuppositions, views, values, and practices are rooted in God, Himself, and in a biblically and theologically-sound understanding of His Word and purpose. Therefore, the purpose and expected outcomes regarding optimally leveraged team development is set and pursued by the Christian with a divine, transcendent view of the fulfillment of organizational mission that brings glory to God and the total prosperity of the organization in every way. This is arguably far superior in nature, scope, and outcome.

**Leveraging Personal and
Team Strengths**

For strength-leveraging strategies to occur properly and beneficially, often what is needed—in addition to competency based assessments, time-sensitive interventions, pertinent instruction and training, and healthy team development—are

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[108]Matt 6:33; John 8:29; 2 Cor 5:14-21; Phil 2:5-3:10-15; Eph 1:3,6, 11, 12; Col 1:18; 3:1-2, 17, 23-24; Luke 24:45-49.

proven synergistic strategies[109] that are more inclusive and contextually relevant, particularly with respect to diversification. Selecting and utilizing strategies that are culturally sensitive and respectful of diversity, gender differences, and religious affiliations can be quite a challenge for both faith-based and non-faith-based leaders, leadership teams, and their organizations. The demands of diversity can prove irreconcilable on some sacredly held points. Hackman and Johnson insightfully posit, "Successful leaders recognize and respond to cultural differences, striving for cultural synergy. In cultural synergy, decision-makers draw upon the group and cultural awareness to produce and implement a better than expected solution."[110]

Forthrightly, based on reliable principles and proven practices[111] developed and implemented by The Center for Creative Leadership through its Guidelines on Leadership Diversity (GOLD),[112] Hackman and Johnson confidently assert three additional strength-leveraging initiatives that are bound to overcome deterrents to organizational vision completion and mission fulfillment, and thus, produce expected outcomes. The three additional initiatives are "Creating an Enabling Organizational Context," "Ensuring Opportunity," and "Ensuring Development Takes Place."[113] All three initiatives are designed to be implemented by organizational leaders that serve from the highest echelons to the mid-manager levels of an organization. Hackman and Johnson explain,

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[109]Hackman and Johnson, *Leadership*, 290-93.

[110]Ibid., 312.

[111]Hackman and Johnson, *Leadership*, 297-98, note,
The principles and related practices are Accountability (via internal advocacy groups and administrative practices); Development (via diversity training for all personnel and development programs for non-traditional managers); and Recruitment of nontraditional members (via initiated relationships with schools with a high percentage of minority students, creating internships and work-study programs for students of color and women, recruit key managers from the outside, publicizing diversity efforts to interest potential employees, and providing incentives for nontraditional candidates).

[112]Ibid., 297.

[113]Ibid., 299-300.

The first initiative involves adherence to the following three directives:
1. Become personally involved in diversity initiatives.
2. Build partnerships to ensure long-term success of diversity efforts.
3. Understand that diversity initiatives will both maintain and change corporate culture.[114]

The second initiative entails adherence to two directives:
4. Monitor the distribution of and pathways to opportunity.
5. Spotlight the threshold between upper-middle management and executive level positions.[115]

The third initiative entails adherence to two directives:
6. Facilitate the formation of developmental relationships.
7. Directly address attitudes that create low expectations for minority performance.[116]

Of equal importance, Hackman and Johnson note seven directives for "aspiring minority leaders" (and others) attempting assimilation and pursuing advancement:

1. Choose work and an organization that suit your personality.
2. Choose high quality experiences over fast advancement.
3. Build a network of developmental relationships.
4. The organization matters.
5. Take charge of your own career.
6. Race matters, but it alone does not determine your fate.
7. Make sure it is worth the price.[117]

Significantly importantly, also, are wise role and team configurations, leadership and team developments, and deployments that involve strategically-arranged, congruent matches between a leader's temperament, ministry style, and skill sets and the corporate personality, mission, and ministry style of the organization (or church) he or she serves. It may be surprising to some, but organizations have personas of their own—often distinct from its leader(s). Church personality specialist, Douglass instructs,

Your church has an identity—a set of values, beliefs, norms—that shapes its practices and behavior like a mold shapes plaster. . . . Y our church's personality is not the list of values published by your denomination and perhaps displayed on the wall outside your sanctuary. . . . Your church personality is one of three elements

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[114]Hackman and Johnson, *Leadership*, 299.

[115]Ibid., 300.

[116]Ibid.

[117]Ibid., 300-301

[along with theological conviction and community context] that comprise your church's philosophy of ministry.[118]

Interestingly, evidence-based research shows that successful longevity and productivity of both the leader and the organization are more likely if there is a 60 percent shared overlap in the personalities and ministry styles of leaders and the organizations with which the leader is matched.[119] Just as people have individual personalities, so organizations have personalities as well. Douglass has written extensively on this innovative and proven discipline. After enduring a grievous and disappointing personal experience as an associate pastor in the Washington, DC, area, he later learned the reason for this painful experience while earning a doctorate at St. Louis University. Douglass enlightens,

> I realize now that I had become the victim of what is called the '60-40' rule. The principle is that unless you are serving at least 60% of the time in your area of spiritual giftedness, talent, heart passion and temperament, then you will burn out within 18 months. This is the primary reason why a third of seminary master of divinity graduates who go into the pastorate will leave ordained ministry within five years.[120]

In the church (and other organizations), research clearly reveals the benefits of identifying and appropriately matching the personality and ministry style of a pastor/leader with a prospective church/organization. For example, according to Douglass, the results of one particular study involving seminary graduates entering their first pastorate showed a dramatic increase in pastoral tenures when this 60/40 matching principle was adhered. For years, the recidivism percentage was equal to the national average prior to its implementation. Now, utilizing this strategy, the recidivism rate is drastically reduced. Douglass notes, "Here at Covenant Theological Seminary, we have been able to lower the five-year rate of attrition of our M.Div. graduates going into ordained ministry in the

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[118]Douglass, *What Is Your Church's Personality?*, 4-5.

[119]Ibid. Foster, "A Study of Post-Baccalaureate Leadership Curricula," x-xiii.

[120]Douglass, *What Is Your Church's Personality?*, x.

church from the national average of 34 percent to 6.9 percent."[121] Ignorance or failure to

heed this reality could prove unnecessarily futile or catastrophic for leaders and

organizations. Douglass has invested his life in attempting to prevent the recidivism

plaguing Covenant Seminary M.Div. graduates. His strategy is based, in large part, on

concepts learned in educational psychology, while in his doctoral program at St. Louis

University. Douglass enlarged upon the significance of this practice as he writes,

> A pastor who served fruitfully in one church may not be as productive in another, regardless of whether both churches are in the same denomination, geographical area or even ethnic group. Sometimes the choice to move can be disastrous. This is because the random probability of a pastor being the best fit for a staff position at another church, apart from understanding the dynamics of church personality, is 1 in 8.[122]

Finally, of strategic and potentially exponential significance is the facilitation

and leveraging of both personal and team creativity, expertise, and strengths through

perpetually progressive personal, team, and systemic development and fostering

adjustments that require adaptive leadership. Systemic improvement is essential and

doable through macro-level competency-based assessments of an organization in light of

its vision and mission accomplishments. In virtually any organization, data driven results

from quantitative and qualitative research implemented during this process prove adequate

for (1) identifying systemic strengths to be maintained or enhanced, (2) weaknesses to be

improved, and (3) culprits to be destroyed.

Technical leadership with conventional and / or traditional technically-driven

systems and expertise are essential and normative during the formative days of an

organization. However, as the initial aspects of the vision and related missions are fulfilled,

internal and external change factors (i.e., personal, organizational, cultural, political,

aesthetic-emotional, perceptual-epistemological and economic, etc.) require more

adaptive leadership and contextually suitable systemic adjustments, revisions, deletions,

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[121]Douglass, *What Is Your Church's Personality?*, xiii, 17.

[122]Ibid., xi, 11.

refinements, etc. Normally, at this stage, challenges are encountered by a leader and/or

the team that no one has the technical expertise to successfully resolve. Thus, eventually,

technical leadership approaches must and will give way to adaptive leadership. The

Cambridge Leadership Associates explain,

> Adaptive Leadership is a practical leadership framework that helps individuals and organizations adapt and thrive in challenging environments. It is being able, both individually and collectively, to take on the gradual but meaningful process of change. It is about diagnosing the essential from the expendable and bringing about a real challenge to the status quo. . . . When you realize that your organizations aspirations—the innovations and progress you want to see- cannot be attained through your current approaches, Adaptive Leadership is the framework you need to diagnose, interrupt, and innovate to create the capabilities that match your organizations aspirations. Adaptive Leadership is purposeful evolution in real time. Adaptive Leadership emerged from thirty plus years of research at Harvard University by Dr. Ron Heifetz and Marty Linsky, defining the frontier of leadership training and development.[123]
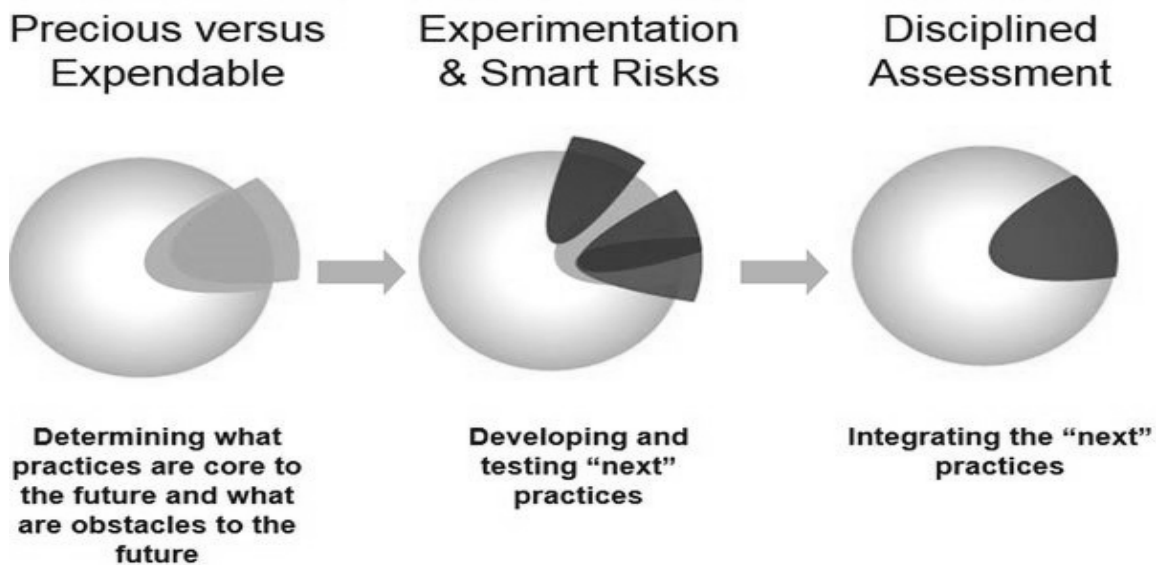

Figure 2. Adaptive leadership framework

Adaptive leadership, as championed and advanced by Heifetz, Linsky, and

Grashow, is emerging and being embraced worldwide as one of the best paradigmatic

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[123]The Cambridge Leadership Associates, "Adaptive Leadership," accessed June 30, 2017, http://cambridge-leadership.com/adaptive-leadership/. Figure 2 is taken from this source as well.

strategies for successfully navigating formidable, unprecedented, and often life-threatening

changes. While not a panacea, adaptive leadership is certainly a commendable and

compelling model, especially for leaders who work in volatile and high-risk environments.

The success of engagement in this leadership model is contingent upon proven

fundamental leadership literacy and proven technical expertise. Without these foundational

factors in place, adaptive leadership is virtually impossible individually or collectively.

Yet, this level of leadership is indeed a call to more than technical expertise. It involves

collaborative engagement that leads to embracing new paradigms and creating new

systems and strategies that afford the organization the opportunity to navigate change

wisely and reposition themselves for growth and multigenerational vision completion.

The adaptive leader's and/or team's success in part is based upon the confirmed rationale

that people are not as resistant to change as typically believed. Heifetz, Linksky and

Grashow astutely observe,

> You know the adage "People resist change." It is not really true. People are not stupid.
> People love change when they know it is a good thing. No one gives back a winning
> lottery ticket. What people resist is not change per se, but loss. When change involves
> real or potential loss, people hold on to what they have and resist the change. We
> suggest that the common factor generating adaptive failure is resistance to loss. A
> key to leadership, then, is the diagnostic capacity to find out the kinds of losses at
> stake in a changing situation, from life and loved ones to jobs, wealth, status,
> relevance, community, loyalty, identity, and competence. Adaptive leadership almost
> always puts you in the business of assessing, managing, distributing, and providing
> contexts for losses that move people through those losses to a new place. At the same
> time, adaptation is a process of conservation as well as loss. Although the losses of
> change are the hard part, adaptive change is mostly not about change at all. The
> question is not only, "Of all that we care about, what must be given up to survive
> and thrive going forward?" but also, "Of all that we care about, what elements are
> essential and must be preserved into the future, or we will lose precious values, core
> competencies, and lose who we are?" As in nature, a successful adaptation enables
> an organization or community to take the best from its traditions, identity, and
> history into the future.[124]

Given its proven success, adaptive leadership and organizations are a necessary

requirement for more advanced change management[125] and may prove to be an inevitable

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[124]Heifetz, Linsky, and Grashow, *The Practice of Adaptive Leadership*, locs. 515-28.

[125]Robbins and Judge, *Essentials of Organizational Behavior*, 234-48.

next dimension for all leaders and organizations at some point in their personal tenures and organizational life cycles. Leveraging both individual and team strengths, particularly through the critical and life-threatening transition phase of change management[126] is perhaps one of the most challenging aspects of organizational life. Nelson and Appel insightfully inform that the change process occurs in three phases: initiation, transition and implementation.[127] They write, "'It is not the change that kills us, it's the transition.' The most dreaded stage or phase in the change process is the time of transition."[128] Nelson and Appel also suggest, "Transition starts with an ending and ends with a new beginning. In the middle is a very precarious area between old reality and new reality called the Neutral Zone."[129]

Similarly, leveraging individual and leadership strengths to establish adaptive leadership as a competency is best pursued in stages. The initial stage begins with assessing and securing technical expertise and then progressively moving beyond the technically-driven dimension as the context requires into the adaptive dimension. The adaptive leadership development process, along with the other four proven practices, seems to be an undefeatable and winning strategy for pluralistic, secular, and faith-based leadership, teams, and organizations.

Conclusion

Some organizational motives and goals espoused by the Christian leader will not permit the endorsement of some historical values, theoretical frameworks, and so-called best practices that are espoused by pluralistic and secular scholars, leader-

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[126]Alan Nelson and Gene Appel, *How to Change Your Church without Killing It* (Grand Rapids: Zondervan, 2000), 52-58.

[127]Ibid.

[128]Ibid., 63.

[129]Ibid., 68.

practitioners, and team associates. Nonetheless, the historical, theoretical, and practical corroborations cited in this chapter are plausible, beneficial, and sustainable for every type of leader and organization for generations.

Thus, it is safe to assert that all leadership (faith-based and non-faith based) and the constituencies they serve will benefit immeasurably from the agreed upon views and values that have emerged from the historical landmarks and their relation to the contemporary realities of cities that lead to the attainment of common-grace goals and vision. In particular, urban leaders of all persuasions will benefit from adherence to Kotkin's three historical and mandatory functions of cities and his recommendations to recapture their significance today. Also, honoring the theoretical frameworks essential for conducting accurate and thorough assessments and wise professional judgments is indispensable for establishing and maintaining healthy and prosperous organizational cultures.

Additionally, organizational cultures that are staffed with talented, intelligent personnel who are fundamentally reliable, productive people of good character, will be virtually impregnable. The use of competency-based assessments that assist with the development of core competency models provide foundational essentials for ensuring success in specified contexts. These reliable practices along with contextually relevant, time-sensitive improvement interventions, comprehensive ongoing education and training initiatives, and strategic individual and team development are a winning combination of proven practices that aid in the assessment, improvement, and leveraging of leadership and team strengths for virtually any organization. Such a state is a "win-win" for all involved.

CHAPTER 4

DESCRIPTION OF RESEARCH METHODOLOGY

The primary purpose of this doctoral ministry research project was to develop and conduct a reputable process for assessing, improving, and leveraging the competency strengths of the members of the Leadership and Management Council of the thirty-year-old Metropolitan Christian Worship Center, a non-denominational congregation, in Saint Louis, Missouri. Utilizing a pertinent battery of assessments, along with contextually relevant seminar lectures, dialogical interaction, and select exercises, the accomplishment of the following four logically and inseparably related project goals were successfully posited and pursued through a specialized intervention.

In view of the critical season of MCWC and its unsuccessful attempts in accomplishing its vision and current mission during the past three decades, this project had four essential goals that coalesced strategically with the project purpose. Each successive goal was related to the prior one, and helped to rejuvenate and secure the fulfillment of the church's current collective ministry thrust, and is now foundational to any future campaigns and directives this congregation and its affiliates will undertake with respect to the vision and mission in the part of the St. Louis urban region, where MCWC lives, convenes, and serves. The project goals were as follows:

1. The first goal was to identify and assess the personal leadership strengths and weaknesses of the members of the MCWC Leadership and Management Council. Research proven and customized assessments were primarily used to determine the basic leadership personas and the competency strengths and weaknesses of the members of the MCWC Leadership and Management Council. Assessments were conducted to determine general leadership literacy, emotional intelligence, communication styles, and leadership strengths and proclivities in four common areas identified by scholar-practitioners John Trent and Rodney Cox in *Leading from Your Strengths*. A related sub-goal was the creation of a reputable urban church leadership assessment tool.

2. The second goal was to increase the self-awareness of the members of the MCWC Leadership and Management Council with respect to both individual and team strengths and weaknesses. After completing the appropriate intervention (goal 3), personal interviews were conducted to present and discuss all required assessment results with each member of the MCWC Leadership and Management Council and the senior staff pastors.

3. The third goal, derived from the results achieved in goal number 1, was to develop and implement a contextually-relevant intervention based on the known and discovered leadership strengths and weaknesses of individual council members and the collective council's persona.

4. The fourth goal was to initiate a more reliable leveraging process based on the identified strengths and weaknesses of the individual MCWC Leadership and Management Council members and the collective council. The primary purposes of this goal were and remains improvement of leadership relationships, the strategic deployment of the council members into designated and appropriately matched roles, and the development of a seminary equivalent, contextually relevant, urban church leadership curriculum and training process.

The implementation of the following methodology fulfilled both the purpose and goals of the overall project and the integrally correlated intervention goals. The methodology was arranged and conducted in four phases: Preparation Period 1 (Preliminary Research and Planning); Preparation Period 2 (Pre-Intervention Finalizations); the Implementation (or Contextually Relevant Intervention); and Follow-up (or Post-Intervention).

The personnel for this project required a project director/seminar instructor (i.e., the lead pastor), an administrative assistant (to the project director/seminar instructor), a sound engineer, a video operator, a hospitality coordinator for meals, a facility manager, and a parking lot attendant/security guard.

Phase 1: Preparation Period

**Preliminary Research and
Planning Phase**

Approximately three months prior to submitting chapter 1 of the initial proposal, in the fall of 2016, I submitted a formal request to proceed with a revised research and chapter submission schedule. Shane Parker, Director of the SBTS Professional Doctoral Studies Program granted permission to proceed with essential

preliminary research and logistical preparation, pending the approval of the proposal between January and March of 2017.

Thus, preliminary research and preparation for the project and its related intervention were strategically commenced in October 2016, pending the approval of the project proposal. The preliminary preparation included a limited but strategic literature review for chapters 2 and 3, considerable ideation for priority topics and formative strategic planning, and for the selection of textbooks for the intervention. Preparation also included identifying the most appropriate leaders at MCWC to invite to participate in the project's intervention, and the development of a tentative schedule to conduct the intervention. In November 2016, based on succinct discussions with fellow senior staff pastors, deliberations with oversight pastors, and known areas of weakness in and among leaders serving in various areas of the church, I identified the primary focus of the project and invited a targeted group of leaders to attend and participate in the intervention. Having determined the leaders who would be invited to participate, I also informally announced and introduced the research project interest to the members of the Leadership and Management Council of MCWC.

The MCWC Leadership and Management Council is composed of multi-tiered leaders who are influential in every aspect of the fulfillment of the ministry vision, congregational life, administrative management, and community investment of MCWC. Because of the composition of this echelon of leaders, as a part of MCWC's leadership crisis intervention training, only twenty-four members of the Council were invited to participate in the project. Participation was voluntary but select leaders were targeted because of their potential influence with regard to salvaging the vision and mission of MCWC. As the senior pastor, one of my primary roles and responsibilities entails the timely and healthy development, training, and oversight of the members of the MCWC Leadership and Management Council with a view to their wholistic personal development and MCWC's vision and mission fulfillment.

In anticipation of the approval of this proposal, I requested their attendance at a customized intervention that entailed six weekly Leadership Seminar Intensives (LSI). This special intervention was eventually held weekly on consecutive Saturdays, September 9, 16, 23, 30, October 7, and 14. The LSI encompassed essential instruction and training deemed pivotal to the restoration of MCWC's overall leadership relationships and mission-critical areas of the church's current vision thrust. Also, during the pending approval period of the proposal (January to March 2017), I continued to remind and update the Leadership and Management Council members of the forthcoming special instructional and training intervention aspect of this doctoral ministry research project. These reminders were crucial to the select leaders' attendance and related success of the intervention, given the erratic schedules of several of the key leaders who had been invited.

This six-part specialized leadership weekly LSI as created and conducted in keeping with the overall ministry research project's purpose and goals stated in chapter 1. More specifically, seven correlated intervention goals were pursued and achieved after crafting and conducting the LSI.

Correlated Intervention Sub-Goals

The primary goals for the intervention (in tandem with the doctoral project purpose and goals) were as follows:

First, and foremost, the intervention was created to be a reliable and replicable means and tool that would help the senior pastor and the various members of the Council accurately identify and relevantly address the perceived awareness of essential leadership competency strengths on both individual and team levels.

Second, the intervention included time for me (as senior pastor/project director/seminar instructor/facilitator) to interface and communicate in depth with each Council member about the accuracy of their perceptions and any differences that surfaced.

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Third, it was a chief aim to ascertain a realistic sense of the Council members' awareness of personal and team limitations and weaknesses, as well.

Fourth, based on the findings, I gained and disseminated a more comprehensive picture of MCWC's prevalent personal and team leadership health.

Fifth was beginning a dialogue about the creation of a contextually-sensitive curriculum and a related reputable process for launching contextually-relevant and transformative improvement initiatives in the future.

Sixth was the identification, presentation, discussion, debate (when necessary) and establishment of the qualitative differences and the theological posture the Council regarding the biblical, pluralistic, and secular perspectives on strength-based leadership and the common competency strengths every leader needs.

Finally, this seminar was created and presented with the hope that it would help everyone on the Council gain the initial knowledge and skill needed to use this assessment tool and begin strategically thinking about improving weaknesses and leveraging strengths such that each team member could jointly facilitate healthier (close-knit) leadership relationships and accomplish vital team and congregational vision and mission goals through the process recommended by Trent and Cox.[1] Every intervention goal was reasonably accomplished, with the exception of establishing a comprehensive contextually effective curriculum.

In February 2017, approximately seven months prior to the desired date for the intervention to be launched and conducted, I unofficially informed the select MCWC Leadership Management Council members in greater detail about the doctoral ministry research project and the related forthcoming intervention. Brief announcement reminders were sent via electronic mail and also publicly during regularly held monthly Leadership and Management Council sessions in November 2016, and January through June 2017.

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[1]John Trent and Rodney Cox, *Leading from Your Strengths: Building Close-Knit Ministry Teams* (Nashville: B & H, 2004).

After receiving official approval of the proposal and the revised research and chapter submission schedule (shortly after the winter session in January 2017), more detailed information was presented to the Council members who were invited to participate in the special LSI. In April 2017, approximately six months prior to the preferred launch date (September 9, 2017). Leaders were asked to arrange their schedules so that they could participate in this vital intervention.

One month prior to the launch of the intervention (August 2017), official letters of announcement and invitation to participate in this intervention were sent via electronic mail to all prospective participating members of the MCWC Leadership and Management Council.

Phase 2: Preparation Period, Weeks 1-3

Utilizing the services of the my administrative assistant, I selected and crafted a battery of pertinent assessments that would accomplish both the project and related intervention goals. *Leading from Your Strengths* by John Trent and Robert Cox) was chosen as the required textbook for the participants (i.e., the selected Council members) to read and work through individually and together. Eight of the assessments were borrowed from reputable organizations (see chapter 1 and below). Two customized assessments with related score sheets were crafted by me, under the supervision of Richard Harvey (Associate Professor Psychology at Saint Louis University). The tenth assessment (Leading from Your Strengths [LFYSA]) was developed by Trent and Cox, the authors of the required textbook. The LFYSA was developed by reputable scholar-practitioners with decades of experience. There was a required discounted fee of $22.41 (granted to the purchasers of the book) to take their widely used LFYSA. The nominal cost included computerized scoring—a twenty-page assessment report with personalized summaries and explanations of the specific profile of each person. It also included a published team assessment report for the participating Leadership and Management

Council members, plotted on their "Team Strengths Wheel" (an illustrative overview of the Council's various strength profiles).

Finally, all individual and team results were made available immediately and were forwarded electronically to each participant via email, upon completion of the online assessment. The team results were forwarded to me. Additionally, prior to launching the intervention, I secured and arranged to have the essential contact and logistical information for acquiring and accessing the *Leading from Your Strengths* online assessment forwarded to all prospective participating leaders. I also forwarded the pertinent information for students to take the nine free assessments and surveys germane to the successful completion of each of the fore-stated goals.

With respect to the final preparation for the official implementation of the intervention, the following administrative items and duties were managed, and their related results were documented in effort to successfully replicate this integrally related project and intervention goals.

Assessment Instruments

The following ten instruments were designed, and/or acquired and utilized by permission, to accomplish the goal of creating a contextually-relevant assessment tool for the strategically targeted members of the MCWC Leadership and Management Council. Four assessments were required and the remaining six were ancillary assessments. The Perceived Awareness of Personal Leadership Competencies Assessment (PAPLCA) was a required contextually-designed assessment administered as a pre-test to ascertain the council members' perception of their respective individual leadership competency strengths prior to any formal instruction in this intervention. It was also administered as a post-test to unveil any differences in the personal awareness of the participating leaders (see appendices 4 and 5). The Emotionally Healthy Spirituality Assessment (EHSA), created by Peter Scazzero, was an additionally required instrument, administered prior to seminar instruction, to assist me as the senior pastor, the individual, and the team in identifying

the emotional intelligence and emotional/spiritual health and maturity of each MCWC

leader (see appendix 1).[2] The LFYSA was the third required assessment, it was designed

by John Trent and Rodney Cox, and administered as the litmus test for this group to

identify both individual and team competencies in four key unavoidable areas for all

leaders (i.e., approach in solving problems and challenges, initial trust level for people

and information, normal inclination for pace and change and preferred rules and

procedures when dealing with inherent or encountered risks) (see appendix 2). Next, the

PATLCA, the final required assessment, was an additional custom-designed assessment,

administered as pre- and post-tests, to ascertain individual team members' awareness of

the council's team competency strengths and any differences that surfaced (see

appendices 6 and 7).

The Leadership Competency Self-Assessment (LCSA), an ancillary assessment,

is a non-faith-based assessment administered to ascertain the council members' subjective

assessments of themselves in common grace competency areas shared by secular and

pluralistic coworkers in governmental agencies. Discussion of the results of this

assessment was postponed for later interviews. Additionally, three ancillary non-faith-

based instruments that measured the leaders' communication style in business,

educational, and socio-psychological contexts were used. Respectively the three ancillary

assessments were The Leadership IQ by Mark Murphy, which measured communication

in business environment;[3] What's Your Communication Style? by Stacy Kaiser, which

measured communication in psychological and social contexts;[4] How Good Are Your

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[2]Peter Scazzero, Emotionally Healthy Spiritualty, "Personal Assessment," accessed February 21, 2017, https://www.emotionallyhealthy.org/personalassessment/.

[3]LeadershipIQ, "Quiz: What's Your Communication Style?" accessed February 22, 2017, https://www.leadershipiq.com/blogs/leadershipiq/39841409-quiz-whats-your-communication-style.

[4]LiveHappy, "What's Your Communication Style?" accessed February 22, 2017, https://www.livehappy.com/self/quizzes/whats-your-communication-style.

Communication Skills?, which measured communication skills within psychological

frameworks, academic settings and work careers;[5] two ancillary assessments measured a

list of leadership skills and leadership motivation from a secular perspective, Mind Tools:

How Good Are Your Leadership Skills?[6] and Mindtools: The Leadership Motivation

Assessment.[7]

These ten assessments were conducted to (1) introduce the novice leaders to

and remind the veteran leaders on the MCWC Leadership and Management Council of

some of the common competencies essential for skilled leadership in Christian

organizations and local church cultures; (2) provide a sense of the common competencies

espoused even in pluralistic and secular organizational environments; and (3) give a

realistic sense of the essential assessment criteria to be considered when the members of

the council were subjectively taking the pre and post-tests identifying their awareness of

both personal and team leadership competencies. Again, four assessments and surveys

were required to satisfactorily complete the LSI (the EHS, LFYSA, PAPLCA, and

PATLCA). The additional assessments were not required for satisfactory completion of

the intervention, but were used to enhance the self-awareness of the participating leaders,

for future interview, and to enhance leadership relationship development.

Pre-Tests and Post-Tests

Before and after completing the LYFSA, the PAPLCA was implemented as a

pre-test and a post-test (respectively), which identified the self-awareness of the individual

council members' personal leadership competency strengths and identified any differences

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[5]MindTools, "How Good Are Your Communication Skills?" accessed February 22, 2017, https://www.mindtools.com/pages/article/newCS_99.htm.

[6]MindTools, "How Good Are Your Leadership Skills?" accessed February 23, 2017, https://www.mindtools.com/pages/article/newLDR_50.htm.

[7]MindTools, "The Leadership Motivation Assessment," accessed February23, 2017, (https://www.mindtools.com/pages/article/newLDR_01.htm.

after the educational, dialogical and interactive exercise facets of the intervention. Prior and subsequent to discovering the MCWC Leadership and Management Council's team assessment results, the PATLCA was effectuated. It was also conducted as both a pre-test and a post-test (respectively) to identify each team member's individual perception of the MCWC Leadership and Management Council's competency strengths and weaknesses. It was also administered to measure any differences that surfaced after the instruction, group discussions, and exercise portions of this segment of the intervention. Amidst the battery of assessments, the Leading from Your Strengths Wheel (LFYSW), personal and team instruction, and assessment process, developed by John Trent and Dr. Rodney Cox, was used as the critical and determinative facet of this intervention's curriculum. Thus, it was this project's litmus test for identifying the council's personal and team strengths. Similar to the effectuation of the PAPLCA, the PATLCA was administered as a pre-test and a post-test before and after the LFYS team results were assessed, discovered, presented, and discussed.

Expert Evaluation Panel and Rubric

An expert panel was secured by informal and formal requests to evaluate the seminar instructional and dialogical content, the methodology, and the student participant interaction (see appendix 15). Also, an expert panel rubric, established by the Southern Baptist Theological Seminary, was selected and distributed for their use (see appendix 14). The panelists, all reputable scholar-practitioners (two with Ph.D.s, two with Ed.D.s and two with M.A.s from credible institutions), submitted their insights and evaluations on the rubric, having addressed the cited criteria. Some panelists submitted their assessments immediately after the session they attended, while others took more time to reflect upon their evaluations before submitting them.

Other Tasks and Results

Also during the three weeks of the preparation period, I met with the executive administrator to establish her role and responsibilities in the successful implementation and completion of this doctoral ministry research project. Under my supervision, the administrative assistant's role primarily entailed (1) drafting and filing an approved LSI administrative calendar; (2) executing and facilitating all written communication (regarding the instructional and training intervention) between myself, The SBTS Ethics committee, the MCWC executive board, the senior staff pastors, and the mandated fellow-leader participants; and (3) facilitating all written and verbal communication between myself and the participating leaders.

Additionally, during this period, I met with Richard Harvey (Associate Professor of Psychology at St. Louis University) to determine the content validity, appropriate category nomenclature, the relevance and reliability of both custom-designed surveys with respect to the intervention goals, and to verify the relevance of the borrowed assessments and evaluations selected to successfully accomplish project goals 1-4. Also, based on consultations with Harvey, I established the appropriate deadline(s) these instruments needed to be available for execution, tabulation, documentation, etc.

About two weeks before the launch of the intervention, The MCWC Leadership and Management Council received a reminder memo, a ten-page syllabus, (see appendix 8) and more detailed information and notifications of any changes—such as registration procedures and schedule information. In addition to the required and ancillary assessments, the other assignments encompassed reading the selected text by Trent and Cox, keeping and submitting a reading log, and writing and submitting a one to three-page book review highlighting the main thesis of the book along with presenting the positive and negative aspects of the text. Attendance at 80 percent of the sessions (5 of 6), active participation in the group discussions, and taking a final comprehensive quiz (see appendix 10) were the basic requirements for satisfactorily completing this intervention. Participants who successfully finished the LSI were notified of their satisfactory

completion and their eligibility for variously ranked positions essential for current vision and mission completion. Participants who did not satisfactorily complete the intervention were notified of their tentative status as members of the council and their requirement to satisfactorily complete the LSI within twelve months.

The council is comprised of thirty-five persons ranging in rank as follows:

1. Governor-Pastors (ruling pastors council)
2. Oversight Pastors and Oversight Directors (overseers for directors and managers)
3. Department/Ministry Directors and Managers
4. Department/Ministry Assistant Directors and Assistant Managers
5. Department/Ministry Coordinators
6. Adhoc Special Team or Special Committee Leaders
7. Council of Elders and Ministers (includes minister-trainees)
8. Council of Deacons (includes some deacon-trainees)

However, for the intervention, only council members from categories 1-4 were asked to voluntarily participate. Exceptions were offered to the highest-ranking leaders from any area of ministry, if a given department, ministry, council, or team did not or would not have higher ranking leaders (from categories 1-4) participating in the intensives. The number of invited participants was 22 leaders. All 22 persons committed and attended all or a portion of the intensives. Five additional leaders (persons on medical leave, newly acquired, and one visiting leader) were allowed to attend also—bringing the total to 27 attendees at times. However, because of emergencies, work-schedules, prior family engagements only 19 (86.3 percent) of the 22 leaders, completed at least 80 percent (the minimum required attendance) of the LSI.

Two weeks prior to launching the seminar, I contacted all invited members of the MCWC Leadership and Management Council (from categories 1-4) to secure their commitments and permission to participate in this low risk project. Additionally, late

during this preparation period, because of an oversight on my part, SBTS Research Ethics Committee approval of the project was formally requested.

The final week of this three-week preparation period encompassed writing, editing, and finalizing lesson topics, objectives, outlines, session scheduling, and basic operational strategies for the seminar. Before conducting the first set of intensives, topical lessons, discussions, and exercises were organized for presentation (see appendix 10) per the Trent and Cox text and other collateral (non-required) sources. Plans also included time for reviewing, revising, and crafting additional topics (if pertinent) for lectures, discussions, and interactive exercises for the remaining weekly sessions. During this week, the application for the SBTS Research Ethics Committee approval of the project was submitted and approved.[8]

Phase 3: Implementation Period, Weeks 4-10

Week 4: The Intervention

I assigned the EHSA and the LFYSA, along with the PAPLCA, to identify the perceived awareness of the emotional health and the basic strengths and weaknesses of individual members of the MCWC Leadership and Management Council. To expedite the time needed to retrieve and tally assessment data, all participants were instructed to take the additional six (short) free ancillary assessments online prior to the first session, which began September 9, 2017. Furthermore, the students were required to make hard copies of their results and to bring them to the first session. After arriving at the seminar, they were asked to place their assessment results, related handouts, and other completed assignments in personalized, prepared folders and to leave them under the care of my administrative assistant. However, because of misunderstanding in communication, the deadline for completing these specific assessments was moved to the second LSI held on

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[8]All of the research instruments used in this project were performed in compliance with and approved by the Southern Baptist Theological Seminary Research Ethics Committee prior to use in the ministry project.

September 16, 2017. Submission of all online assessment results was due by Friday, September 15, 2017, at 1 p.m. Many participants were still delayed in submitting the required and ancillary assessments. Leniency was granted for an additional week, given conflicting work schedules, emergencies, and other competing responsibilities that emerged.

I authorized his administrative assistant to distribute customized assignment summary sheets for the tabulation of all assessment results and assignments reports (see appendix 18). Weekly assessment results were inscribed on the approved summary sheets during or after the weekly LSI. Additionally, notations of weekly readings, related open book quizzes and other completed assignments were noted, placed in folders provided for each participating leader, and submitted to my administrative assistant. Weekly, my administrative assistant prepared, distributed, and filed the additionally required documents in the council members' folders with their respective results from the EHSA, LFYSA, et al, along with the results of the PAPLCA (pre- and post-tests).

Weeks 5-7: Leadership Seminar
Intensives 1-3

The intervention LSIs were launched and conducted from 9 a.m to 1 p.m. on Saturdays. Each session began with a continental breakfast and a leadership devotional and prayer. Following the leadership prayer and devotional, beginning at 9:30 or 10 a.m., the LSI topics were presented in lecture format, in two sessions (session 1: 9:30 a.m. to 11:15 a.m. and session 2: 11:30 a.m. to 1 p.m.) with one ten-minute break given in each session. Usually the session lectures were followed up and interspersed with lively group discussions and occasionally related exercises. The overall LSI portion of the intervention was entitled: "Assessing and Deploying Strong Leaders" (see syllabus and weekly agendas in appendices 8 and 9). During the six-week period, I systematically taught and facilitated discussions on the biblical and non-faith-based perspectives regarding the following four pertinent and critical topics:

1. strength-based leadership from the optional textbook, *Strength-Based Leadership: Great Leaders, Teams, and Why People Follow*[9]

2. biblical and non-faith-based assessment theories and practices, highlighting excerpts from chapters 2 and 3 of this project

3. exploring common professional judgement perspectives, highlighting excerpts from chapter 3 of this project

4. discovering common competency strengths essential for effective leadership, based on study of *Leading from Your Strengths* and the related personal and team assessment process

LSI presentations. I gave contrasting and comparative presentations on strengths-based leadership, assessment theory and practice, and professional judgment via brief biblical expositions using select biblical passages. These expositions were presented and engagingly discussed to challenge and enhance the leader-participants' critical analysis of the predominant theories and practices of both Christian and non-Christian perspectives on assessing, improving and leveraging leadership according their competency strengths (see appendix 9).

Also during the six-week period, these strategically selected and uniquely presented topics exposed and explored (1) the divergent and common grace principles of both biblically-faithful and pluralistic perspectives on strengths-based theology, ideology and psychology, (2) the common grace aspects of the theory and practice of assessment, (3) the compatibility of reputable professional judgment perspectives, and (4) Trent and Cox's four common, essential, and evidence-based leadership competency strengths. This approach was essential to curtail or prevent the use of syncretized mixtures and implementations of irreconcilable perspectives and unbiblical practices to assess, improve, and leverage the strengths of MCWC church leaders.

Weekly, I presented biblical expositions regarding strengths-based leadership and facilitated critical thinking discussions in contrast and comparison with the ideas of

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[9]Tom Rath and Barry Conchie, *Strength-Based Leadership: Great Leaders, Teams, and Why People Follow* (New York: Gallup, 2008).

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Rath and Conchie. Challenging questions and dialogue interspersed throughout the *Leading from Your Strengths* process, along with pertinent open-book chapter quizzes, formative assessments, interactive discussions and exercises, proved a worthy curriculum for the project and seminar goals. Additionally, vital insights from excerpts of chapters 2 and 3 of the project, regarding topics of assessment and professional judgment theoretical perspectives, were presented and discussed.

Discussion and exercise aids. As surmised from past work experience and brief discussions with fellow governor (ruling) pastors, I selected and used *Leading from Your Strengths: Building Close-Knit Ministry Teams*[10] as the only required textbook and primary focus of the instructional aspect of the intervention. Trent and Cox's work was supplemented with some of their related discussion guides and exercises.[11] The predominant leadership strengths and weaknesses of the MCWC Leadership and Management Council were highlighted and discussed.

Selection and participation of expert panelists. Prior to the first LSI, a contextually relevant expert evaluation committee was selected to assess the validity and reliability of the curriculum along with the relevance and effectiveness of my teaching

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[10]Trent and Cox, *Leading from Your Strengths.*

[11]Ministry Insights, "The Law of Differences," accessed September 21, 2017, https://www.ministryinsights.com/law-differences/; "Conflict to Cooperation," accessed September 21, 2017, https://www.ministryinsights.com/leadership-courselesson-conflict-cooperation/; "We Complete Each Other," accessed September 21, 2017, https://www.ministryinsights.com/group-devotional-we-complete-each-other/; "Do Differences Divide Your Team or Unite Your Team?" September 21, 2017, https://www.ministryinsights.com/exercise-do-differences-divide-your-team-or-unite-your-team/; "Understand Your Team's Differences," accessed September, 21, 2017, https://www.ministryinsights.com/exercise-my-strengths-your-strengths-our-strengths/; "What Value Do You Bring to Your Team?" accessed September, 21, 2017, https://www.ministryinsights.com/exercise-what-value-do-you-bring-to-your-team/; "Checklist for Communicating," accessed September 21, 2017, https://www.ministryinsights.com/exercise-checklist-for-communicating/; "Tips for Communicating," accessed September, 21, 2017, https://app.box.com/s/e8ryosk6xlcir35hyh4p. Because of extensive discussions, we only completed the following devotionals and exercises: "The Law of Differences," "Conflict to Cooperation," "We Complete Each Other," and "Tips for Communicating." All others were postponed for future training sessions. However, the participants received all of the exercises upon arrival to each respective LSI.

and facilitation methodology. The six panelists were commendable secondary and higher education educators and academic administrators (two with masters degrees and four with doctoral degrees from reputable institutions). Two of the panelists who held doctorates were also senior pastors as well as urban church planters. The composition of experts participating proved especially relevant and beneficial to me and the participants in their context.

Each panelist was asked to attend at least one intensive, for one to two hours, and to observe the lecture, group discussions, and other interactive exercises as they occurred. All six panelists participated, attended, engaged, and stayed longer than requested. Most stayed over two hours. All panelists were enthusiastically involved and most expressed an interest in obtaining a draft of the findings and recommendations of this doctoral research project once it was completed and officially approved (see evaluations in appendix 19.

Conducting assessments. The required assessments/surveys (EHSA, LFYSA PAPLCA, PATLCA) and the other ancillary (non-required) surveys were administered to introduce and remind the council members of some of the common leadership competencies that are essential for healthy leadership relationships, strong organizational cultures, and effective team goal accomplishment. The carefully arranged battery of assessments were also administered to help the council members and I ascertain a realistic awareness of their respective personal and team leadership strengths and to provide a realistic and credible framework for assessing and leveraging their strengths and weaknesses in pertinent leadership areas. This battery of assessments was followed during the fourth week of the LSI with a focus on the team's engagement in the Leading from Your Strengths instruction and assessment process. Of the twenty-two Council member-participants who attended, nineteen (86.3 percent) took the LFYS assessment and actively engaged in the related process.

Prior to and after the LFYSA, the PAPLCA was administered as a pre-test and post-test to identify the council members' perceived awareness of their personal (i.e., individual) leadership strengths and to determine the difference (if any) in their awareness after the educational, dialogical, and exercise aspects of the intervention. The LFYSA provided an opportunity for the council members to engage in the three core principles foundational to Trent and Cox's work and practice. After pedestrianly walking through specified segments of the LFYS's prescribed process for determining personal leadership strengths, a second set of pre-test and post-test surveys (i.e., PATLCA) was conducted before and after revealing the results of the MCWC Leadership and Management Council's (team) assessment. The PATLCA pre-test and post-test were administered to determine and unveil the council members' personal awareness of the council's strengths and limitations.

Conducting the pre-tests and post-tests. Both the PAPLCA and the PATLCA pre-tests and post-tests were designed and administered to foster a conspicuous and realistic awareness of personal and team strengths and any deficiency issue(s)—i.e., any missing essential personal and team strengths that presumably have been contributing to years of unfruitful results in MCWC. Trent and Cox present four main personas and their related strengths (and weaknesses) plotted strategically on a Team Strengths Wheel: the Lion persona with scalable conductor/persuader problem solving strengths; the Otter persona with scalable promoter /relater information processing strengths; the Golden Retriever persona with scalable supporter/coordinator change management strengths; and Beaver persona with scalable analyzer/implementer procedural/operational and risk management strengths (see appendix 3).[12]

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[12]Trent and Cox, *Leading from Your Strengths*, 56-63.

While pleased to discover a goodly number of relater and supporter natural and adapted styles/strengths[13] on this team along with a few coordinator and analyzer natural and adapted styles/strengths, the council members were surprised to discover there were virtually no dominant (natural or adapted) implementers on their team and a paucity of persuader, promoter, and conductor personas/strengths present (see appendices 3 and 13). The knowledge of this deficiency aided significantly in convincing the council members of the validity of the LFYS assessment and the need to prayerfully and wisely take decisive action in view of these results and their actual, implied, and potential positive and negative effects.

Initially, when the seminar commenced, some participants felt and expressed considerable reticence and a general ambivalence about participating in yet another battery of assessments similar to what they had taken on their secular jobs. Some even believed this intervention (and especially the assessments) would only be a repeat of similar assessments previously taken, yielding dismal, irrelevant, and non-transformational results. However, by week 3 in the process, most commented about how valuable this intervention was proving to be.

Weeks 8-9: Leadership Seminar
Intensives 4-5

During leadership seminar intensive 4 and 5, upon careful group analysis of the LFYS team results, in collaboration with the Council members, I began meticulously studying and discussing the predominant and weakest competencies that need to be

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[13]Trent and Cox, *Leading from Your Strengths*, 64-70. According to Trent and Cox, all strengths are present and manifested to some degree in each person on a scaled fashion. Additionally, both natural or core styles or strengths and adapted styles or strengths are dominant and recessive in each person: "You are a unique combination of each style." Ibid., 63. Natural styles or core strengths are "the natural way you go about doing things." Ibid., 64. "[I]t is . . . the real you when it comes to your natural tendencies of behavior . . . tend[s] to stay the same over time. . . . This does not mean that it can't change somewhat in intensity in each of the animal styles, but a dramatic change normally won't happen unless you experience a life-changing personal event such as the death of a spouse or child." Ibid., 69. Adapted strengths refers to how a person feels [him/her] needs "to adapt to be successful in meeting the demands placed on [him/her] in ministry [roles]." Ibid., 70.

addressed and improved. While there were considerable relaters, supporters, and commendable coordinators, the LFYSW revelation that there are virtually no strong implementers and few conductors, persuaders, and promoters on the MCWC Leadership and Management Council was both disturbing and enlightening. The latter list of strengths is equally essential for relationship building and mission fulfillment.

In view of the council's discoveries and candid dialogue, a commitment to prayer regarding the apparent weaknesses was made along with further deliberation to effectively alleviate this deficit. With the tacit approval of the ruling elders, I selected reputable training materials for future education and training sessions that would effectively address the primary troubled areas. The lack of implementers, conductors, persuaders and promoters, coupled with the need to strengthen and/or enhance the emotionally healthy spirituality of the council members, are clearly the primary weaknesses that needed be immediately addressed.

Given the virtual absence of dominant implementers, close-knit relationships and mission completion and vision fulfillment are severely stalled. These strengths are certainly essential for healthy leadership cohesiveness and morale, volunteer ministry recruitment, volunteer training, ministry implementation, ministry management, etc. The ruling elders emerged from this revelation persuaded that, going forward, sustainable progress for MCWC will require a strategic focus on the council members' emotional health maturation and the development of quality implementers to substantially create, improve, or sustain close knit leadership relationships and the accomplishment of ministry team goals as advocated by Trent and Cox.

Week 10: Leadership Seminar
Intensive 6

During the last sessions of this six-week period, I facilitated a review of the topics presented and led a collaborative discussion with the students about their next steps. In the week prior to the last LSI, upon my instruction, the administrative assistant (via

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phone and social media), contacted the 19 participants who took the four required assessments (EHSA, LFYSA, PAPLCA, and PATLCA) to arrange personal interviews with me. In fulfillment of goal 2, the personal interviews were conducted to discuss the results of these required assessments and the relevance of the results of the other ancillary assessments with respect to (1) the accuracy of and any changes in both their personal and team strength self-awareness; (2) ascertaining the impact of the intervention on their motivation to grow as leaders; (3) fostering a deeper knowledge of associate leaders' strengths; (4) how this awareness impacted the facilitation of close knit leadership relationships; (5) the motivation to galvanize and leverage leadership strengths; and (6) laying the foundation for future leadership education and training.

Phase 4: Follow-Up Period, Weeks 11-21

The findings that emerged during this period entailed the following essential post-intervention results, tasks, and strategic recommendations in attempt to successfully complete this project and to position the MCWC Leadership and Management Council for sustainable maturation and unprecedented vision fulfillment.

Post-Intervention Updates

Upon completion of the six-week LSI, I emailed a post-intervention thank you letter with pertinent instructions and a "next steps" update to all participants (see appendix 11). One month later, an additional post-intervention update was sent as well, to maintain communication and preserve the restored and enhanced bond among the council (see appendix 12).

Personal Interviews

Simultaneously, during this phase, as I conducted personal interviews, I began to plan the next instructional and training sessions and finalize the intervention results. The personal interviews were conducted with the 19 leaders who attended 80 percent of the sessions. This accounts for 86.3 percent of the participating select leaders who

satisfactorily completed most or all the requirements of the LSI. More specifically, to satisfactorily complete the intervention, these select leaders were expected to do the following

1. complete and submit the results of their required assessments

2. attend and substantively participate in no less than 80 percent of the weekly intensives (lectures, group discussions and exercises)—unless excused by the project director

3. participate in the personal interviews with the project director

The personal interviews facilitated enormous and unprecedented bonding between myself and these key leaders. Findings during the interviews also informed, motivated, and prepared the way for future instruction, pertinent training, richer leadership relationship development, and timely vision fulfillment—particularly with respect to the Metro Relaunch, MCWC's current mission thrust (2014-2024).

Deliberation with Design-Consultant

Additionally, as previously arranged, in consultation with Richard Harvey, I critically analyzed the tabulated and documented findings of virtually all required assessment results, all pre-test and post-test survey results and the expert panel evaluations (see appendix 19). Furthermore, the findings from these required assessments and surveys were used to assist in properly interpreting essential past and forthcoming deliberations and recommendations emerging from the ruling elders regarding pertinent leadership curriculum development and training seminars for the immediate future.

De-Briefing with Ruling Pastors

Furthermore, the senior pastor and the ruling pastors reviewed in limited but significant depth the expert panel evaluation results, the personal interview results and affirmed the need to adjust plans (where necessary) for developing a more in-depth leadership curriculum and training strategy. It is anticipated this will greatly assist in strengthening the leadership studies curriculum and critical leadership development facets

of Metro Christian Worship Center of Saint Louis. They also affirmed leveraging the impact of the positive gains from these intensives to improve the Metropolitan Christian Discipleship Academy (the church's Christian education school). Continued support was affirmed as well for investigating the requirements needed to create the Metropolitan Leadership College for training current and future urban pastors, urban church planting teams and other strategic market-place urban leaders affiliated with MCWC.

Summary of Intervention Results

The following findings are the results of the fluctuating involvement of the council members who participated in the project intervention (see appendix 13 for full report).

Attendance and participation. Nineteen (86.3 percent) of the invited council members attended the intervention and satisfactorily participated in the seminar discussions. However, due to emergencies, conflicting work schedules, and unchangeable plans and commitments, such as children's athletic programs, medical appointments, vacations, funerals, etc., between 27 to 41 percent of the participating leaders did not meet the total minimum requirements for satisfactory completion of the entire intervention (i.e., taking all required assessments, seminar attendance, group discussion participation, personal interviews, book review, page log, final comprehensive quiz). These results weakened the satisfactory fulfillment of project goals one through three.

Required and ancillary assessment results. Consistent with the project purpose and goals, four assessments were required for satisfactory completion of the intervention. While the ancillary assessments provided a broader perspective of the members, the four required assessments facilitated the adequate accomplishment of both the project and intervention goals among participating council members. With 86.3 percent participation, the EHSA, in particular, revealed a challenging mix of emotional maturity levels comprised of one emotional infant (5.2 percent), ten emotional adolescents (42.1

percent) eight emotional adults (52.6 percent) on the council. This discovery provided a critical clue for understanding why, despite diligent and sincere efforts, the council has repeatedly failed for more than twenty years to lead the congregants into a more successful fulfillment of its vision and mission thus far. This revelation strongly affirmed the necessity of this project and the insights greatly inform and influence some of the critical and essential next steps to be pursued after the project.

         The MCWC team strength assessment results. In fulfillment of project goals 1-3, with 86.3 percent participation in the LFYSA, the results of the MCWC team strengths wheel revealed the presence of only a few naturally-styled, fast-paced, task-oriented leaders, i.e., lions (conductors 15 percent and persuaders 0 percent) on the council. Similarly, at 10 percent, only a few core-styled, task-oriented analyzers, also called beavers, are council members. To date, there are mostly relational and system-oriented (45 percent) slower paced, core types on the council. These core personas are the team otters and are labeled relaters. They make up 20 percent of the council. Golden retrievers, described as supporters, account for one fourth of the Council (25 percent). When the coordinators (25 percent) are included, this takes the majority core-styled, people oriented, to 70 percent of the council members.

         While the prevalence of relaters and supporters (45 percent) is beneficial for interpersonal relationships such as marriages, families, and healthy congregational life and team leaders, strangely enough there are few indepth relationships among the members of the council and the congregation. Many congregants are still estranged from or very loosely affiliated with most of the leaders. My assumption is that infant and adolescent emotional maturity levels imply the tendencies of some of the council members to express themselves in partisan bents indicative of infant and adolescent subjective mindsets and behaviors (i.e., primarily associating with current or preferred friends and family). Perhaps such "infant" and "adolescent" thinking and behaviors are partly responsible for this plight. Thus, going forward, emotionally healthy spirituality is now a major component

of leadership development strategy in the immediate future for the MCWC Leadership and Management Council.

The major team weaknesses. To add insult to injury, even more devastating, virtually no natural-styled implementers or promoters are on the MCWC Leadership and Management Council—other than the few members who possess implementation and promotion strengths as a secondary or adapted styles or recessive traits. While this is extremely disappointing, it is also a welcomed revelation. For the first time in years, two major leadership team weaknesses have been scientifically identified and a critical curriculum priority has been established to address these deficiencies. This was a crucially important discovery for the MCWC Leadership and Management Council. One of the culprits affecting vision and mission fulfillment was unveiled with this discovery.

PAPLCA and PATLCA results. In fulfillment of goals 1 and 2, and recognizing their seminal influence on and symbiotic relation to the fulfillment of goals 3 and 4, the discovery of the PAPLCA and PATLCA pre-test and post-test results, was crucial to assessing and citing any positive or negative statistical differences in the perceived awareness of both individual and team leadership competency strengths. Interestingly, while all results of the required assessments were immensely informative, mathematically there appeared to be no major statistical differences detected in the modes, means, or averages in most of the categories assessed through the PAPLCA and PATLCA pre-tests and the post-tests.

Respectively, the noted differences in these specific results of the PAPLCA and PATLCA were less than one percentage point (see appendix 13). In deliberation with the design consultant, Richard Harvey surmised and posited that this was probably partly due to the small population being assessed and the limited time period of the assessment. However, somewhat paradoxically, significant and conspicuous percentage point differences emerged in the participating council members' self-awareness of (1) personal

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(individual) competency strengths; (2) the council's main strengths; (3) personal emotional maturity to maintain healthy relationships; (4) personal possession of MCWC core competencies for leaders; (5) the council's awareness of the MCWC leadership competency model; (6) the council's possession of the skills indicated in the competency model established for MCWC leaders; (7) personal leadership deficiencies; (8) subtle fluctuations in the personal and/or team core and adapted styles, strengths, and weaknesses after the intervention; (9) the council's knowledge and skill in blending their strengths; (10) the council's unique differentiation between biblical and non-faith based strength-based concepts, assessment, and professional judgement perspectives after instruction and dialogue; (11) the council's emotional maturity; (12) the council members' confliction resolution skills, (13) the council's ability to demonstrate care for one another; and (14) willingness to live in life-learner mode (see appendix 13). These paradoxical differences seem to indicate a significant and crucial increase in the self-awareness of each participating council member, although there were no overall statistical differences.

Thus, a major objective for this project (with its stated purpose and goals) was achieved with respect to assessing, improving, and leveraging the competency strengths of the MCWC Leadership and Management Council. It is undeniable both qualitatively and quantitatively that a significant and pivotal change occurred in the self-awareness of the participating MCWC leaders regarding their personal and collective strengths. This change in self-awareness was a primary and initial step in this strategic attempt to improve the weaknesses and leverage the known and discovered strengths of each person, individually and the council, collectively. One cannot improve weaknesses, deficiencies, and limitations which he/she is either unaware of or unwilling to acknowledge. Also, one cannot successfully blend and strategically leverage strengths that are being hindered by ignorance, negligence, incompetence, or recalcitrance.

Ancillary assessment results. As previously explained, the ancillary assessments (measuring communication styles, leadership motivation, and leadership

skills) also fostered a more comprehensive view of personal and team strengths in their respective vital areas. As with the emotional health status of the council, there is a diverse distribution of persons on the council, ranging between those with strong communication skills and those needing improvement; between those highly motivated to lead and those slightly reluctant to lead. Providentially, despite unfulfilled expectations and setbacks, an overwhelming majority of the council members possess adequate leadership skills for navigating their areas of ministry (see appendix 13). Interestingly, since all the ancillary assessments were non-faith based models, the common grace principles and skills assessed seemed to suggest that with the proper training and development, the current findings would prove beneficial for the Leadership and Management Council and the MCWC congregation.

        Book review, page log, and final quiz results. Not surprisingly, these facets of the invention are the weakest findings on the team. Fulfilling reading assignments has always been a challenge for this team. Through the years, most of the participants have not performed optimally by merely attending leadership development and training sessions. Nonetheless, the results of the final quiz proved that attentiveness and learning did indeed occur (see appendices 10 and 13)

Dissemination of Findings

        To protect the privacy of each participating member, abridged data results of all required personal and team assessments, the final comprehensive quiz, book reviews, reading logs, and the expert panel evaluations were compiled, drafted, and disseminated in written form through electronic mail. An abridged executive summary report was forwarded to the executive board of MCWC, the senior staff pastors, and the members of the Leadership and Management Council for their personal records and review. Additionally, letters of invitation were sent inviting the pertinent parties to participate in future collaborative debriefings, instructional courses, strategic training, and group planning sessions when the regular monthly leadership development and training sessions

resume (subsequent to the intervention) in future educational and training sessions beginning in February 2018 (and beyond).

Finally, all results from the assessments, surveys, and questionnaires have been duly filed in the permanent records of the members of the Leadership and Management Council and a summary of these findings were placed in the historical archives of the Metropolitan Christian Worship Center of St. Louis for present and future generations of leaders and congregants to read, study, and utilize as they deem necessary.

Clearly, upon completion of the research, the MCWC presbytery, senior staff pastors, and participating council members do not have full answers to all the MCWC Leadership and Management Council contextualized concerns, issues, and questions. However, utilizing these tools and intervention, everyone involved is better positioned and equipped to find the appropriate answers and to develop essential strategies to address the challenges more effectively.

CHAPTER 5

PROJECT EVALUATION

This project was implemented based on the need to curtail the deterioration of MCWC Leadership and Management Council relationships and the failure to complete past and current mission critical aspects of the MCWC vision in a timely manner. Additionally, it was conducted to improve the overall fruitfulness and multigenerational perpetuation, along with the sustainability and successful transfer of the vision and mission of the MCWC of St. Louis Missouri to younger (next) generational leaders.

During the last thirty years (1987-2017) several attempts to restore debilitating leadership relationships and to stop inadequate practical ministry implementation have resulted in substandard or no results. After considerable observance, lay-level assessments, and pertinent doctoral study at SBTS, this project was strategically launched to inspire and enhance the overall literacy, acumen, relationships, and applied skill of the members of the MCWC Leadership and Management Council. The members of this council are the most influential and impactful of all the leaders in this church. Thus, it is the conviction of the executive board (presbytery) and the ruling pastors that the enhancement and improvement of this particular council will yield the most profitable results with respect to leadership relationships, vision, and mission fulfillment.

Evaluation of the Project's Purpose

The project's purpose was realistically chosen and narrowed to accomplish the initial and current developmental and mission goals for the MCWC Leadership and Management Council and the MCWC congregation. It appears since the council's inception and subsequent service, it still possesses the essential motivational and

inspirational influence desired by the ruling elders, and that strategic activation into optimally leveraged individual and team leadership strengths will become a prized and greatly anticipated reality. It is hoped that as the enhancement of this particular leadership echelon occurs, vision completion for severely fractured parts of MCWC and the St. Louis urban region will follow suit.

Evaluation of the Project Goals

The goals were realistic and logically connected. In the past, numerous efforts to teach, inspire, motivate, and activate leaders in other essential areas have been ineffective or unsustainable. Hence, the Leadership and Management Council has met one dismal failure after the next because of uninformed, futile, and irrelevant approaches to assessing, improving (equipping), and leveraging the strengths of individual and team leaders at this level of MCWC and throughout other leadership and team ministry areas. Thus, the following four project and seven inter-related intervention goals were strategically established.

Goal 1

The first goal was to specifically identify and accurately assess the personal leadership strengths and weaknesses of the members of the MCWC Leadership and Management Council. Established reputable assessment tools were used to determine the competency strengths and weaknesses of the required council members with respect to general leadership literacy, emotional intelligence, communication styles, and leadership personas, strengths, and scalable proclivities in four common areas identified by Trent and Cox in *Leading from Your Strengths*.

This goal was met, in part, when 86.3 percent of the invited members of the MCWC Leadership and Management Council took the required assessments (see appendices 1-7) and attended and participated in the instructional intensives (see appendices 8-9). Because of miscommunication and volatile schedules, about 41 percent

of the members did not take the ancillary assessments, which would have yielded a more comprehensive picture of the actual health of the members of the council. Thus, the ability to dialogue and work on personal and team strengths on a more in-depth level have been hindered considerably. Intentional work at this point in the council's collective leadership journey is imperative for maximum results if the current and perpetual vision thrust is to be realized (i.e., church revitalization, whole church discipleship, and effective and fruitful disciple-making in the urban St. Louis region where they serve).

Goal 2

The second goal was to increase the self-awareness of both individual and team strengths and weaknesses of the members of the MCWC Leadership and Management Council. After goals 1 and 3 were accomplished, personal interviews were conducted to present and discuss all assessment results with each member of the MCWC Leadership and Management Council and the senior staff pastors of MCWC.

This was perhaps the most successful accomplishment, amidst all the project goals. The nearly 90 percent of the council participants who attended the seminar intensives and took the required assessments seemed to benefit most from the subsequent personal engagement, despite some derelict responses to the reading, book review, and reading log assignments.

During the personal interviews with the select participating members of the council, key discoveries and focused deliberations regarding the results of the EHSA and the LFYSA proved to be paradoxically reassuring, disturbing, challenging, and settling. Repeatedly, comments and requests were expressed by various council members for more involvement with this material and process in view of the positive and enlightening results (see appendix 13). Given the positive influence of the enlightened self-awareness, and the encouraging results of pertinent aspects of the pre-tests and post-tests, I anticipate leveraging this positive gain for years to come.

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Goal 3

   The third goal was to develop and implement an academically-credible and contextually-relevant intervention based on the known and discovered strengths and weaknesses of both the individual council members and the collective council profile indicated in the results of goal 1.

   This goal was perhaps the most substantial (though somewhat concealed) gain for the MCWC Leadership and Management Council. Initially, about 25 to 33 percent of the members thought their engagement in the intervention would prove futile. However, by week 3, this was no longer the posture. The positive change in attitude and atmosphere was almost tangible. As mentioned, about 86.3 percent of the targeted council members attended 80 percent of the sessions, thus fulfilling their attendance requirement and they genuinely and enthusiastically participated when present. The motivation to learn seemed to be enhanced and it is anticipated that much fruit will be the result of this intervention. Near the end of the six-week period, various members were asking about the next steps in the curriculum. Although this goal followed goal 2, it integrally informed and influenced the accomplishment of goal 2 (see appendices 8-16).

Goal 4

   The fourth goal was to initiate a better leveraging strategy going forward, based on the identified strengths and the ameliorated or alleviated weaknesses of the MCWC Leadership and Management Council members. The desired results of the successful completion of this goal were improved leadership relationships and more strategic deployment into appropriately matched roles.

   This goal was minimally but significantly accomplished in that vigorous preliminary discussions among the council and later the senior staff pastors ensued. The latent increase in self-awareness aspect accomplished was foundational and catalytic in that it inspired a new level of interest and seemed to enhance current receptivity to follow the strategy set forth for improved leadership relationships, leadership education, and

practical training. Judging from the verbal affirmations, each participant seemed to shift from the deteriorated state of simply tolerating each other to more genuine inquiries into who and what the team needs to be and do to facilitate vision and mission fulfillment in and through MCWC of St. Louis.

The Correlated Intervention Goals

As stated previously, the primary goals for the intervention (in tandem with the doctoral project purpose and goals) were as follows: first and foremost, the intervention was created to be a reliable and replicable tool that would help me (the senior pastor), the presbytery (executive board), and the various members of the council to accurately identify and relevantly address the perceived awareness of essential leadership competency strengths on both individual and team levels. Going forward, this is precisely what has been accomplished. In fact, two of the panelists (both Ed.D.) have already requested the final approved draft of this doctoral ministry research project for their perusal and use.

Second, the intervention included time to interface and communicate in depth with each council member, personally (as the senior pastor/project director/seminar instructor/facilitator) about the accuracy of their perceptions and any differences that surfaced. The accomplishment of this goal is difficult to measure in terms of actual impact; nonetheless, it was mutually beneficial for initial and re-bonding among council members. Additionally, the findings are being used to inform and influence me the identification of essential next steps for individual and team leadership growth.

Third, it was my aim to ascertain a realistic sense of the council members' awareness of personal and team limitations and weaknesses, as well. The accomplishment of this goal was more apparent while in dialogue with the participants in personal interviews. However, hints of its accomplishment were evident in the group discussions as well and a careful overview of some of the results of the pre- and post-tests.

Fourth, based on the findings, a more comprehensive picture of the prevalent personal and team leadership health was gained and disseminated. This is inseparably

related to project goals 2 and 3—particularly as the intervention transpired during that six-week time period.

The next order of business was to begin creating a contextually sensitive curriculum and a reputable process for launching contextually relevant and transformative leadership improvement initiatives. Although this intervention goal was not achieved, it appears the foundational groundwork laid will ensure the fruition of this goal in the future.

Sixth, it was also important to identify, present, discuss, debate (if necessary), and establish the qualitative differences the MCWC Leadership and Management Council team would cite and espouse between the biblical, pluralistic, and secular perspectives on the topics explored with respect to strength-based leadership and the common competency strengths every leader needs. This intervention goal was significantly accomplished. However, the only evidence suggesting its accomplishment was the enormous time devoted in lecture and subsequent group discussions and the subtle but significant percentage changes key facets of the PAPLCA and the PATLCA noted in the comprehensive intervention summary (see appendix 13). Twice (during week 2 and week 4), certain topics had to be postponed to address the interest in this differentiation. In fact, one of the evaluators (a Ph.D. in an historic secular university) privately expressed his appreciation for the forthright, intentional, and critical approach I engaged to clearly establish the biblical perspective on these influential perspectives and practices.

Finally, this seminar was created with the hope that it would help all participating members of the council gain the initial knowledge essential to use this assessment tool and begin strategically thinking about improving their weaknesses and leveraging their strengths such that they could jointly facilitate healthier (close-knit) leadership relationships and accomplish vital team and congregational vision and mission goals through the process recommended by Trent and Cox. Success with this goal was primarily evinced through the increased relational communication and smoother practical ministry efforts engaged among the council members themselves.

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For all intents and purposes, every intervention goal was reasonably accomplished, with the exception of establishing a comprehensive contextually effective curriculum. The establishment and fulfillment of these specific project and related intervention goals was wise in that it proved to be a more realistic and effective starting place for identifying the priority concerns, addressing the primary issues, acknowledging the prevalent personal and team strengths, overcoming the individual and team weaknesses, and eventually leveraging the council's strengths toward optimal development, performance, and results.

Strengths of the Project

Given the severely weakened state of MCWC's Leadership and Management Council members' relationships and feeble accomplishments it should be obvious that the project was contextually relevant and strategically timed. I was not sure the MCWC congregation could survive another year in the state of deterioration they had been enduring.

Second, completing the project provided the council and other interested parties with a replicable tool especially for non-seminary trained leaders serving in non-denominational urban churches. Non-denominational churches are the fastest growing congregations in America.[1] While some of the larger denominations are regrouping for growth, the trend seems to be in this direction for the foreseeable future. Given the diminishing uniformity of doctrine and allegiance to denominational structures and systems, one of the many challenges these entrepreneurial leaders and congregations will have is assessing, improving, and leveraging the competency strengths of their current and future leaders in this widely diversified and loosely affiliated context of the church. Hopefully, this tool will be of benefit to many of them.

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[1]Scott Thumma, "A Report on the 2010 National Profile of U.S. Nondenominational and Independent," Hartford Institute for Religion Research, accessed December 18, 2017, http://www.hartfordinstitute.org/cong/nondenominational-churches-national-profile-2010.html.

Third, this project forced a more realistic approach to preserving relationship sensitivity combined with the ever-competing results-oriented inclinations prevalent in leaders and teams alike. Trent and Cox's work was very instrumental in fostering this approach.

Finally, engagement in the project seemed to motivate and inspire all who satisfactorily completed the LSIs. Despite the initial reticence expressed and felt in the Leadership and Management Council of MCWC, there emerged a revived sense of faith and expectation among the participants about the potential and possibility of mission completion and vision fulfillment. The project was a great morale booster positioning the members of the council to make progress with highly motivate faith.

Weaknesses of the Project

Unfortunately, the leadership intensives initially required considerable lecturing to establish a biblically faithful and theologically sound framework essential for determining practical ministry strategies. A few of the evaluators recommended that more dialogue be engaged in future settings as this material and others are presented. The challenge, however, is to find a way to accomplish this directive with non-seminary educated volunteer leaders. Often, discussion-as-teaching approaches in the past have resulted in highly opinionated exchanges with well-meaning persons who lack the biblical or theological perspective essential for more fruitful deliberation, collaboration, and action. While the MCWC Leadership and Management Council has a few seminary graduates, and two collegiate-level biblical studies and ministry graduates, most of the council members, though having earned college degrees, lack formal theological and ministerial education and training. Thus, the discussions are often stalemated and unfruitful with respect to desired goals and objectives for the council's collaboration. Nonetheless, participating in this project has had a positive impact on some members' confidence to engage in discussions when attempting to establish a biblically-sound theological foundation for determining council praxis in various matters. Amidst my encouragements

to offer insights and critical analysis, properly navigating certain impasses sometimes makes some form of lecturing mandatory.

A second weakness, therefore, was that the sessions were short on substantive dialogue, cross pollination, and synergistic interaction.

Third, there was a definite need to have spent more time dealing with the pros and cons of the common grace concepts. The related metacognitive, affective, and potentially syncretistic influences of the common grace concepts on crafting strategies and establishing sound practices and wise tactics require vetting and scrutiny to ensure the strategic development and deployment of biblically-faithful strength-based leaders in the urban church, non-seminary trained leadership context.

Another critical observation was the unstable administrative process. Communication was frequently challenging. More specifically, the timing of the electronic communication was too late for some and too soon for others. Also, it was hard to strike a balance regarding when and how to follow up on the reception of messages and securing commitments for participation. Understandably, establishing a healthy administrative system was also difficult given the unpredictable lifestyles and schedules of most of the members of the council. Relatively few (12.5 percent) of the required attendee-participants are full-time paid staff. An additional 12.5 percent are part-time paid staff. The remaining 75 percent, along with the part-timers, are gainfully employed elsewhere. Thus, strategic planning, collaborative dialogue, and timely execution were limited by and subject to the priorities of other entities. This also contributes to the static in the communication aspect of the unstable administrative process.

Fifth, the MCWC presbytery and the Leadership and Management Council are dealing with morphing generational demographics on the council. There is an aging middle age to early senior adult population (busters and boomers) in the majority, and energetic, tech savvy millennials who do not speak the same language in this administrative culture

and some who have diametrically-opposed work ethics. These diverse factors have given rise to very significant misinterpretations in the MCWC context.

As is common in a morphing and diverse context, few leadership development and ministry goals and objectives get accomplished—which lends itself to limited visible results. Thus, there remains a low-grade pessimism, simmering passive aggressive approach to ministry at times, and a recalcitrant low-key skepticism that the council has failed to fully address or overcome through this intervention.

The project does not clearly reveal anything beyond the perceived and actual self-awareness of the individual leaders' strengths and limitations. Although this awareness is significantly influential, little in terms of practical strategy was established beyond this awareness during the intervention. Although attempts were genuinely made to immediately enhance council relationships, time did not allow opportunities to measure relationship building or to launch essential galvanizing and long-term efforts beyond a cursory level.

What I Would Do Differently

Given the challenging context, I would initially intercede more in prayer and collaborate more with the presbytery, senior staff pastors, and council members about the council's and the church's communication process, expectations, and relationship history. I would also challenge everyone involved to coalesce to overcome the culprits through prayer, self-discipline, contextual strategy development, and intentional engagement to build relationships within the council that facilitate the vision and mission fulfillment. I would focus more on structuring and presenting the seminars that feature the applicability of the material learned to the present context.

Additionally, to alleviate the poor reading performance of the majority of the council members, the necessity for the required reading assignments should be persuasively conveyed and the list should be persuasively increased to include the secular common grace perspective. Future seminars may need to involve collaborative discussions to

develop an incentivized strategy to motivate council members to read and peer-monitor the reading and other related assignments. Leadership development and vision fulfillment are contingent upon completing essential reading assignments. Thus, more time should also be allotted for critical discussion and debate among all groups involved (executive board, senior staff pastors, and the council).

Next, in view of the ideas generated within specified groups, I would devote more time to strategic planning among all relevant parties as an integral part of the transfer of learning into the council's work context. This is vital for implementing mission-critical strategies in a timely fashion. Additionally, it would have helped to add four to six more weeks to the intervention schedule, providing ample opportunity to discuss and strategize pertinent responses to discovered weaknesses. Finally, a healthy reassessment strategy would be implemented. I should have formally surveyed the participants to ascertain their feedback regarding the benefits, negatives, and overall applicability of the intervention (perhaps the organizational development culture's industry standard—Kirkpatrick Training and Evaluation model). This evaluation would have fostered greater personal and team maturity, substantive transfer of learning, strategic contextual application, and leadership development.

Theological Reflections

The uniqueness and credibility of this project is its biblically-faithful and theologically-sound foundation. The divine attributes and functions of God are the eternal bearing stratum for a virtually irrefutable argument supporting the validity and priority of assessing, improving, and leveraging essential leadership competency strengths. A careful study of Scripture unveils the conspicuous and essential role God played and performed in appropriating these vital practices for leadership selection, development, and deployment. Therefore, from a biblical and theological perspective, of vital importance is God's divine input when assessing, improving, and leveraging the strengths of leaders.

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In this study, God's role is presented as the undisputed constitutive authority in matters involving leadership. The unique and superior benefits of the constitutive role of God and His Word are duly emphasized and firmly ensure the establishment of proper, contextually-relevant, leadership competency models and related assessment, improvement, and leveraging strategies. Moses, Joshua, David, the Lord Jesus Christ, and the apostles Barnabas and Paul are but a relative few exemplary biblical models who demonstrate the necessity of espousing this theological perspective and implementing these practices based on God's input as the premiere, decisive authority.

This sound theological view proved instrumental for informing and effectuating the intervention's purpose and goals and laying the necessary foundation for future MCWC leadership selection, development, and training. Additionally, healthy perichoretic leadership relationships, attributes, and behaviors are more probable as the biblical and theological perspective presented in this project is investigated, imbibed, and lived. Thus, when attempting to assess, improve, and leverage the essential leadership competency strengths of church leadership, spiritual discernment and righteous judgment are indispensable factors that increase the odds of healthy, maturing, inter-generational leadership relationships, and rich, multi-generational vision and mission fulfillment.

In most pluralistic and secular organizations, Christian theological postulations are under-rated, ignored, or disavowed as nonsensical or non-essential for leadership selection, development, and deployment and organizational success. Nonetheless, in most organizational cultures, the biblical and theological positions presented here are commendable, challenging, and promising. Perhaps, this perspective will prove irrefutably profitable for competent Christians serving in leadership roles in non-faith based organizational cultures.

Finally, more time could have been expended in group discussions and debates over the significance of noting and wisely responding to the critical differences between biblical, pluralistic, and secular frameworks on these topics and others. Overall, as

anticipated, the theological framework of Trent and Cox's assessment process, along with their recommendations, proved exemplary. However, it was distractingly problematic for some on the MCWC Leadership and Management Council to relate to or accept the notion that God's attributes should be referred to in the specific animal descriptors the author-practitioners used. Nonetheless, the biblical and theological foundation established and presented is perhaps the most significant aspect of this project.

Personal Reflections

Although four project goals were cited, initially, the choice to do a ministry research project was made primarily to provide an opportunity to accomplish two very important goals: (1) create a credible process and a replicable tool for assessing, improving and leveraging the strengths of leaders serving in MCWC, an evangelical charismatic, predominantly African American urban, non-denominational church and community context; and (2) create a viable opportunity to critically and practically assess the theology undergirding this project. Much more work has to be undertaken to more thoroughly assess and accurately evaluate the validity of this project and the results of those who live espousing its theological construct.

It is my conviction that both theology and philosophy inform, influence, and in some cases determine organizational culture and praxis (good or bad). Interestingly, both the previously cited project and correlated intervention goals were accomplished in a commendable, yet seedling form. Yet, the theological aspect and influence on organizational culture and praxis are the priority factors.

Upon further reflection, it is obvious that the MCWC presbytery, the senior staff pastors, and the MCWC Leadership and Management Council have only just begun in their effort to ameliorate and improve its health, acumen, and leadership practices. The need for more focused assessments, biblically faithful instruction, and theologically-sound practicums are certainly imperative and the need for more evaluations are equally mandatory. In no way has the MCWC presbytery and Leadership and Management

Council accomplished all that is needed to become optimally functioning leaders. In a revitalized sense, we have only just begun.

This entire project has stretched everyone involved—the seminar personnel and the leader-participants. Yet, there is great motivation to continue to move forward. At the end of each personal interview and the deliberations with the senior staff pastors, numerous comments praised the impact of this intervention, yet acknowledged that it was only a good start. The resounding admonition was an emphatically expressed hope that the council members and I would not let the momentum die.

Conclusion

The assessment, improvement, and leveraging of the strengths of the urban church leaders serving in this predominantly African American urban church context is critically important. Most of the reputable methodologies encountered and implemented to curtail the relationship deterioration and ministry ineffectiveness, being experienced by the MCWC leaders and congregants, have been created by those who serve in majority culture or other minority populations. Thus, many of the models and recommendations for accomplishing MCWC's desired assessment, improvement, and leveraging interests and efforts are contextually irrelevant or impotent. Additionally, the council now faces the challenge of assessing leadership's health, improving weaknesses, and leveraging strengths with a majority of members who are bereft of reputable seminary or seminary equivalent education and training. Given the scarcity of relevant models, this contextual challenge remains a daunting but an accomplishable task.

Such has been the case for those who serve in the MCWC Leadership and Management Council. Bridging the gap between seminary-trained and non-seminary trained leadership is crucial. Additionally, providing this education in a non-denominational, charismatic context has unique challenges as well. As stated throughout this project, it has been my aim to serve, equip, and commission leaders in this context (i.e., non-denominational, evangelical, charismatic, inter-generational, predominantly

African American, budding multi-ethnic, urban, etc.) who will inter-generationally and multi-generationally fulfill the great commandment and the great commission until the return of Christ.

The project overview in chapter 1, the biblical and theological framework set forth in chapter 2, along with the historical and common grace theoretical and best practice corroborations evident in pluralistic and secular organizations in chapter 3, combine to argue successfully for the methodology developed and utilized in this project, as described in chapter 4. However, it should be emphasized and noted that while self-awareness is critical, much more work needs to occur to move the participants in this project's intervention beyond the mere awareness of and respect for personal and team leadership competency strengths to blending or leveraging them effectively via the sanctification of the Holy Spirit (Rom 8). Trent and Cox's work helped to provide a sufficient framework and foundation for making this type of unique progress in these areas. However, given the unique sub-cultural challenges in the MCWC congregation, the larger St. Louis region, and most urban people in the United States and throughout the world, much work also must be devoted to emotionally healthy spirituality, as advocated and advanced by Peter Scazzero through his Emotionally Healthy Spirituality assessment and spiritual formation ministry process.

I am committed to building upon and advancing beyond the relational and self-awareness gains achieved through this project and related intervention goals by focusing next on addressing the priority issues and concerns of the emotional healthy spirituality of the church's leaders and providing implementation training for each Leadership and Management Council team member.

This project was a necessary, reputable, and replicable start. Despite its narrowed focus and limitations, failure to begin with this strategy would have only yielded the same stale-mating, short-lived, and sometimes confusing results repeatedly experienced throughout the thirty years of MCWC's existence. With God's help and to

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the glory of Jesus Christ, the executive board, ruling pastors, Council members, and I will seek to leverage these relational and self-awareness gains to pioneer new paths that lead to unprecedented victories for the present and future congregational life and ministry of MCWC in our assigned regions of St. Louis and the urban world.

APPENDIX 1

EMOTIONALLY HEALTHY SPIRITUALITY MATURITY
LEVEL DESCRIPTION SUMMARIES

Interpretation Guide: Levels of Emotional Maturity

Emotional infant.

I look for other people to take care of me emotionally and spiritually. I often have difficulty in describing and experiencing my feelings in healthy ways and rarely enter the emotional world of others. I am consistently driven by a need for instant gratification, often using others as objects to meet my needs. People sometimes perceive me as inconsiderate and insensitive. I am uncomfortable with silence or being alone. When trials, hardships, or difficulties come, I want to quit God and the Christian life. I sometimes experience God at church and when I am with other Christians, but rarely when I am at work or home.

Emotional child.

When life is going my way, I am content. However, as soon as disappointment or stress enters the picture, I quickly unravel inside. I often take things personally, interpreting disagreements or criticism as a personal offense. When I don't get my way, I often complain, throw an emotional tantrum, withdraw, manipulate, drag my feet, become sarcastic, or take revenge. I often end up living on the spirituality of other people because I am so overloaded and distracted. My prayer life is primarily talking to God, telling him what to do and how to fix my problems. Prayer is a duty, not a delight.

Emotional adolescent.

I don't like it when others question me. I often make quick judgments and interpretations of people's behavior. I withhold forgiveness to those who sin against me, avoiding or cutting them off when they do something to hurt me. I subconsciously keep records on the love I give out. I have trouble really listening to another person's pain, disappointments, or needs without becoming preoccupied with myself. I sometimes find myself too busy to spend adequate time nourishing my spiritual life. I attend church and serve others but enjoy few delights in Christ. My Christian life is still primarily about doing, not being with him. Prayer continues to be mostly me talking with little silence, solitude, or listening to God.

Emotional adult.

I respect and love others without having to change them or becoming judgmental. I value people for who they are, not for what they can give me or how they behave. I take responsibility for my own thoughts, feelings, goals, and actions. I can state my own beliefs and values to those who disagree with me — without becoming adversarial. I am able to accurately self-assess my limits, strengths, and weaknesses. I am deeply convinced that I am absolutely loved by Christ and, as a result, do not look to others to tell me I'm okay. I am able to integrate doing for God and being with him (Mary and Martha). My Christian life has moved beyond simply serving Christ to loving him and enjoying communion with him.

Permission is granted for any purchaser of this book to make copies of this inventory as long as it is not changed or sold for a profit, and this credit is included: Taken from Pete Scazzero with Warren Bird, The Emotionally Healthy Church: Updated and Expanded Edition (Grand Rapids: Zondervan, 2009). For more information and further resources, contact www.emotionallyhealthy.org.

APPENDIX 2

SAMPLE LEADING FROM YOUR STRENGTHS
(PERSONAL AND TEAM) ASSESSMENTS
RESULTS REPORT

Leading from Your Strengths: Building Close-Knit Ministry Teams
John Trent and Rodney Cox
B & H Publishing (2004)

Amazon Cost: $14.99
Assessment: $27

Must purchase book to access assessment at discounted price.
Link to *Sample* Assessment Personal and Team Profiles
http://www.ministryinsights.com/wp-content/uploads/2012/09/LFYS-JohnDoe.pdf

MCWC LFYS TEAM STRENGTHS WHEEL DESCRIPTORS
AND ASSESSMENT RESULTS

THE MINISTRY INSIGHTS WHEEL™

Wheel Descriptors

THE SUCCESS INSIGHTS® WHEEL

Metro Christian Worship Center
Leading From Your Strengths Team Wheel
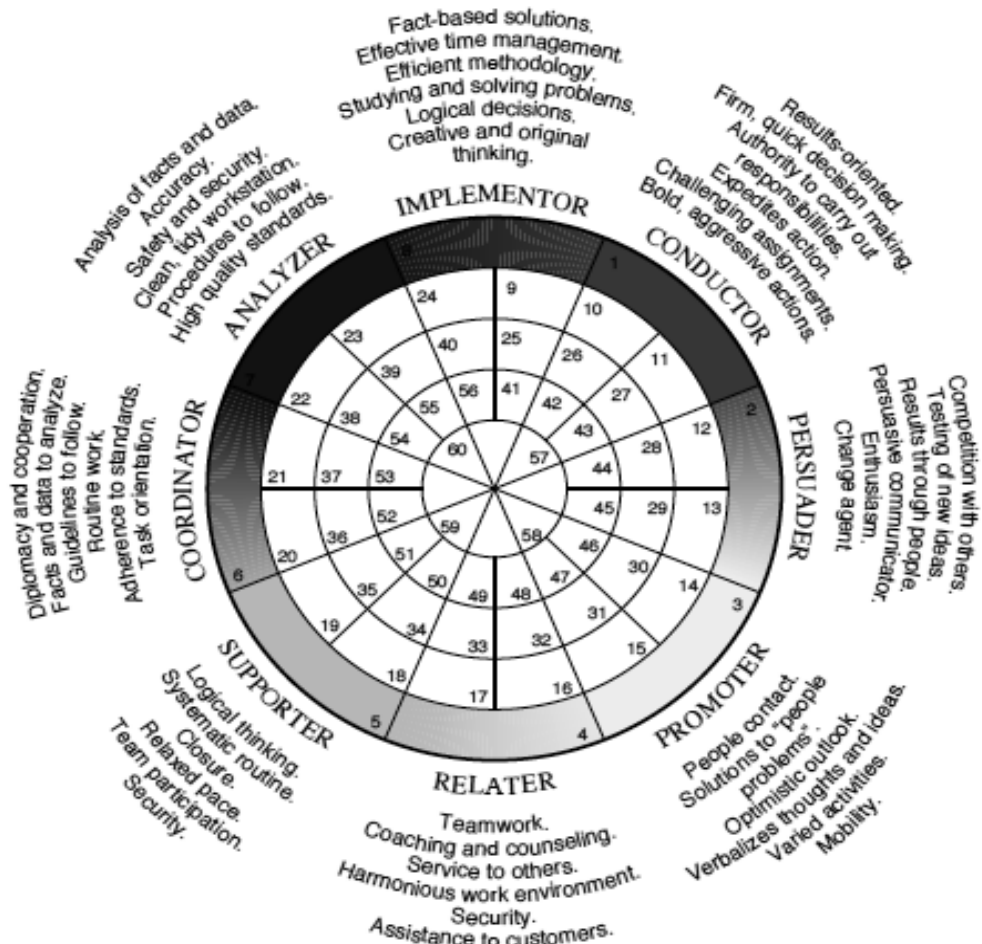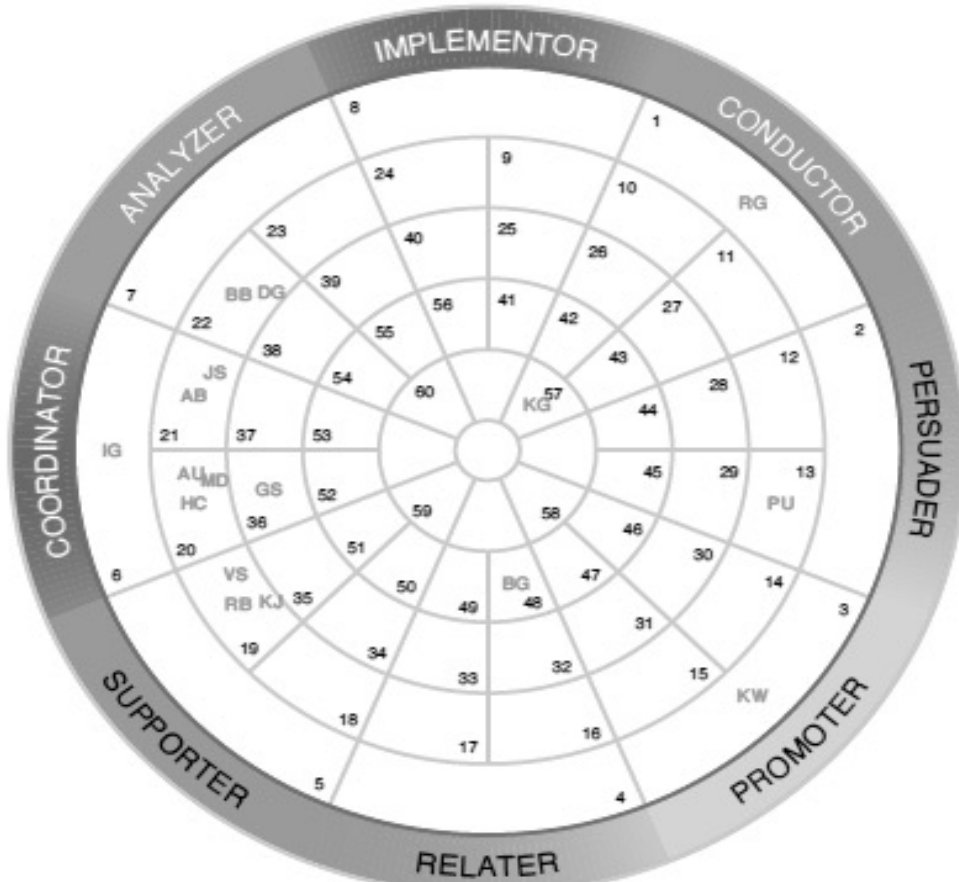
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Adapted

RB: Ruth Barasa	BG: Brenda Green	JS: Janell Smart
BB: Bradford Barnett	DG: Desiree' Green	VS: Valerie Smith
AB: ARIEL BROWN	KG: Karissa Green	AU: Ahdon Upchurch
HC: herbert clarke	RG: Raphael Green	PU: Pat Upchurch
MD: Marshall Dotson	KJ: Kristle Jursch	KW: Kellin White
IG: I Regina Gourdine	GS: Gina Scales	

APPENDIX 4

PERCEIVED AWARENESS OF PERSONAL LEADERSHIP
COMPETENCIES ASSESSMENT PAPLCA

Please respond to the following statements according to the responses indicated below:

1) Totally Unlike Me (90%-100%)
2) A Little Unlike Me (60%--85%)
3) Situational Me (50/50)
4) Somewhat Like Me (60%-85%)
5) Very Much Like Me (90%--100%)

1. I am fully aware of my God-given strengths.

2. I am aware of my deficiencies as a leader.

3. I usually try to solve problems aggressively rather than passively.

4. I adequately recognize, understand and value the strengths of others on the MCWC Leadership and Management Council.

5. I almost always process information skeptically rather than optimistically.

6. I am skilled at blending differences to reduce frustration among fellow leaders and my ministry team associates.

7. I am adequately capable of decreasing conflict among fellow ministry team members.

8. I usually prefer to manage change first through reliable strategies and previously proven ways.

9. I behave in a manner that dramatically increases caring, closeness, and commitment in the relationships on the MCWC Leadership and Management Council.

10. I am not fully aware of my God-given strengths.

11. I prefer to face risks in a structured way with proven ways of doing things.

12. I am skilled at repairing damaged relationships with fellow leaders and ministry team members.

13. I consistently demonstrate adequate administrative skill in my role as member of the Leadership and Management Council of MCWC.

14. I prefer to face risks without being restricted to known rules and ways of doing things.

15. I am aware of the competency model established for MCWC's leadership context.

16. I agree with the competency model established for MCWC's leadership context.

17. I almost always process information more optimistically than skeptically.

18. I understand and agree with the core competencies needed to function adequately on the MCWC Leadership Management Council and my ministry team.

19. I usually prefer to solve problems more reflectively and passively than aggressively.

20. I possess the core competencies needed to function adequately on the MCWC Leadership Management Council and my ministry team.

21. I am willing to make the necessary changes to improve and grow in the areas where I am deficient and struggle as a leader and / or team member.

22. I am aware of my deficiencies as a team member.

23. As a leader I am willing to live in a life-learner attitude in order to mature in character, knowledge, skill, and team-participation.

24. I understand the biblically sound difference between my equality as a leader and my authority as a leader.

25. I demonstrate adequate technical skill in my assigned area of responsibility as member of the Leadership and Management Council of MCWC.

26. I tend to give tasks and results a higher priority than relationships.

27. I adequately recognize, understand and value the strengths of others on my specific ministry team.

28. As an MCWC leader, I see myself as a sufficiently capable leader but needing to constantly improve.

29. I tend to give the health of relationships a higher priority than achieving tasks and results.

30. I usually prefer to manage change in spontaneous, sometimes untested ways.

31. I am fully dedicated to the fulfillment of the vision and mission God has given to MCWC.

32. I understand the importance of my covenantal agreement with my fellow Council leaders, ministry team associates, and the congregation and the various community residents we serve.

33. As an MCWC leader, I see myself as a sufficiently capable leader needing little or no improvement most of the time.

34. I am in full agreement with the strategies presented to fulfill the vision and mission at MCWC.

35. I have a biblically sound understanding of how to establish the proper priorities with God, family, friends, church, work, neighbors, ministry, etc.

36. I have the emotional intelligence and maturity to maintain the proper priorities with God, family, friends, church, work, neighbors, etc.

37. I take seriously, my dual role and responsibility to both be discipled and to help make Godly disiciple-makers.

38. I have the emotional intelligence and maturity to maintain healthy relationships with God, family, friends, church, work, neighbors, etc.

39. I am in full agreement with the process for developing strategy to fulfill the vision and mission at MCWC.

40. I am in full agreement with the distribution of power (authority) among the leadership structure of this church.

Please Record All Responses on the Attached PAPLCA Response Score Sheet

APPENDIX 5

PERCEIVED PERSONAL AWARENESS OF PERSONAL
LEADERSHIP COMPETENCIES ASSESSMENT
RESPONSE SCORE SHEET

A. Leadership Strengths:
- #1   Aware of Personal Strengths   *RESPONSE:*
- #10   Unaware of Personal Strengths   *RESPONSE:*

B. Leadership Deficiencies:
- #2   As an MCWC Leadership & Management Council Leader
     RESPONSE: _____
- #22   As an MCWC Leadership & Management Council Team Member
     RESPONSE: _____

C. Leadership Temperament Approach / Style in Transitions:

  1. Problems & Challenges Transition
       a. #3   Aggressive Lion   *RESPONSE:* _____
       b. #19   Passive Lion   *RESPONSE:* _____
       c. #26   Task-oriented Lion   *RESPONSE:* _____
       d. #29   Relationship-oriented Lion *RESPONSE:* _____

  2. People & Information Transition
       a. #5   Realist Otter   *RESPONSE:* _____
       b. #17 Optimist Otter   *RESPONSE:* _____

  3. Pace & Change Transition
       a. #8   Predictable Golden Retriever *RESPONSE:* _____
       b. #30 Dynamic Golden Retriever   *RESPONSE:* _____

  4. Rules & Procedures Transition
       a. #11   Conservative Beaver   *RESPONSE:* _____
       b. #14   Independent Beaver   *RESPONSE:* _____

D. Leadership Support of / Commitment to MCWC Vision:
- #31   *RESPONSE:* _____

E. Relationship Creation, Development & Care Competence:
- #7   Ability to Stop Conflicts   *RESPONSE:* _____
- #9   Relationship Bonding, Development, & Care   *RESPONSE:* _____
- #12 Conflict Resolution & Relationship Repair   *RESPONSE:* _____

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F. Leadership Support of & Commitment to Vision/Mission Strategy:
- ■ #34 As Previously Established & Presented   *RESPONSE: _____*
- ■ #39 Strategy Development Processes   *RESPONSE: _____*

G. Authority & Equality:
- ■ #24 Meaning & Relationship of   *RESPONSE: _____*
- ■ #40 Distribution/Delegation of   *RESPONSE: _____*

H. Commitment to Being Discipled & Disciple-making:
- ■ #37   *RESPONSE: _____*

I. Knowledge MCWC Leadership Competency Model:
- ■ #15 Awareness of   *RESPONSE: _____*

J. Agreement with MCWC Leadership Competency Model:
- ■ #16 Agreement with model for all MCWC leaders
  RESPONSE: _____
- ■ #18 Agreement with/for Leadership & Management Council & respective team
  RESPONSE: _____

K. Possession of MCWC Leadership Core Competencies:
- ■ #20   *RESPONSE: _____*

L. Practice of Trent & Cox's Core Principles:
- ■ #4 Recognition and Respect for Strengths of Fellow Management Council Members   *RESPONSE: _____*
- ■ #27 Recognition and Respect for Strengths of Fellow Ministry Team Members
  RESPONSE: _____

  INCLUDE FROM ABOVE: (A & B)
  #1 Knowledge of Personal Leadership Strengths   *RESPONSE: _____*
  #10 Unaware of Personal Leadership Strengths   *RESPONSE: _____*
  Leadership Deficiencies
  #2 Awareness of As a L & M Leader   *RESPONSE: _____*
  #22 Awareness of as a L & M Member   *RESPONSE: _____*

M. Leadership Administrative Skills:
- ■ #13   *RESPONSE: _____*

N. Change Management:
- ■ #21   *RESPONSE: _____*

O. Commitment to Learning & Improvement:
- ■ #23 Willingness to Live in Life-Learner Mode to Improve / Mature
  RESPONSE: _____

P. Leadership Technical Competence:
  ■ #25   *RESPONSE:* _____

Q. Leadership & Covenant:
  ■ #32   *RESPONSE:* _____

R. Leadership & Priorities:
  ■ #35   *RESPONSE:* _____

S. Leadership EQ:
  ■ #36 with respect to personal emotional health & establishing priorities
     RESPONSE: _____
  ■ #38 with respect to personal emotional health & relationship development
     RESPONSE: _____

APPENDIX 6

PERCEIVED AWARENESS OF TEAM LEADERSHIP
COMPETENCIES ASSESSMENT

PATLCA

Please respond to the following statements about the MCWC Leadership & Management Council according to the numbered responses indicated below:

1) Totally Unlike Us (90%-100%)
2) Not Typically Us 60%--85%)
3) Situationally Us (50%--50%)
4) Somewhat Like Us (60%-85%)
5) Very Much Like Us (90%--100%)

— 1. We, the MCWC Leadership & Management Council members, are very similar in temperament, personality, preferences, style, etc.

— 2. Each Leadership & Management Council member is fully aware of her/his own personal God-given strengths and limitations.

— 3. We are a very diverse but compatible group, knowledgeable of our spiritual gifts, natural talents, and our spiritual, intellectual, relational, emotional and cultural intelligence levels.

— 4. We usually try to solve problems aggressively rather than passively.

— 5. We almost always process information realistically rather than optimistically.

— 6. We prefer to handle rules and procedures in a conservative way.

— 7. Each Leadership & Management Council member adequately recognizes and values her/his teammates' God-given strengths and limitations.

— 8. The Leadership & Management Council is fully aware of our main God-given team strengths and limitations.

— 9. We are skilled at improving our weaknesses and blending our strengths.

— 10. We usually prefer to manage change first through reliable strategies and previously proven ways.

— 11. The MCWC Leadership & Management Council's strengths flow out of the strength of the Lord rather than mere human abilities, talents and gifts.

— 12. Most MCWC Leadership & Management Council members are deeply engaged and invested in MCWC

— 13. We recognize the need for being skilled at blending differences to reduce frustration among fellow members of the leadership and management Council.

— 14. We usually prefer to solve problems more passively than aggressively.

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__ 15. We are adequately aware of our fellow Council members' emotional health.

__ 16. We are reasonably capable of decreasing conflict and achieving conflict resolution among fellow Council members.

— 17. We sufficiently behave in a manner that dramatically increases caring and commitment in the relationships on the MCWC Leadership and Management Council.

— 18. We usually prefer to manage change in spontaneous, sometimes untested ways.

— 19. We have and continue to demonstrate adequate administrative and technical skills in our roles as members of the Leadership and Management Council of MCWC.

— 20. We are healthy in organizational communication exchanges.

— 21. We almost always process information more optimistically than skeptically.

— 22. We are knowledgeable maintainers of good organizational behavior.

— 23. We are aware of the competency model essential and established for all of MCWC's entire leadership.

— 24. We prefer to handle rules and procedures in a pioneering or independent manner.

— 25. We generally agree with the competency model established for MCWC's entire leadership context.

— 26. We understand and possess the common competencies essential for virtually any organization to function well administratively, managerially, and ministerially.

— 27. We know, understand and possess the core competencies we need to function well (synergistically and organically) with our fellow MCWC Leadership and Management Council members.

— 28. We support the pertinent assessment methods and the professional judgment views and strategies that are essential for recruiting, hiring, developing, promoting, and terminating volunteers and paid staff.

— 29. We are sufficiently knowledgeable of what it takes to establish and foster a healthy organizational culture.

— 30. Generally we communicate well with our fellow MCWC Leadership and Management Council members.

— 31. We are aware of our team leadership deficiencies/limitations and we are willing to make the necessary changes to improve and grow in the areas where we struggle as Council members.

— 32. As MCWC Leadership & Management Council members we are willing to live in a healthy "life-learner" mode in order to mature in character, knowledge, skill, team-participation, relationship development and vision completion.

— 33. We adequately understand and agree with the biblically and theologically sound difference between our equality as fellow leaders and our authority as ranked leaders of the MCWC Leadership & Management Council.

__ 34. Most of the time, we tend to give tasks and results a higher priority than relationships.

— 35. Most often as MCWC leaders we see ourselves as sufficient leaders who constantly need to improve and grow.

— 36. Our wealth of knowledge and experience has brought us to the place where there is little that we actually need to learn. We just need to execute better.

— 37. Most often, we tend to give the health and depth of our relationships a higher priority than achieving tasks and results.

— 38. We understand and are fully dedicated to the fulfillment of the vision and mission God has given to MCWC.

— 39. As an MCWC Leadership and Management Council member we are in full agreement with the vision and mission strategies.

— 40. When we disagree with essentials and/or non-essentials we seek to handle them in a Godly, wise manner that results in healthy relationships and mission fulfillment.

— 41. We understand the importance and value of our covenantal agreement with God, as it relates to our fellow Leadership & Management Council members, MCWC ministry team associates, the MCWC congregation and the various community residents we serve in our multiple callings and spheres of influence.

— 42. As MCWC Leadership and Management Council members we understand and support the proper promotion and/or release of other team members into higher authority roles, or demotions to facilitate movement into their life's callings.

— 43. We possess a biblically sound understanding along with the emotional intelligence and maturity to establish and maintain the proper priorities with God, our families, friends, church, work, neighbors, co-workers, etc.

— 44. As MCWC Leadership and Management Council members we take seriously, our dual role and shared responsibility as disciples of Jesus Christ to be discipled continuously, and as disciple-makers to make other Godly and fruitful disiciple-makers.

— 45. We generally affirm the current distribution of authority in and among the MCWC Leadership and Management Council.

— 46. Ultimately, we are confident that everyone is striving to bring God glory in all things.

Please Record All Responses on the Attached PATLCA Response Score Sheet

APPENDIX 7

PERCEIVED AWARENESS OF TEAM LEADERSHIP
COMPETENCIES ASSESSMENT SCORE SHEET

PATLCA Response Score-Sheet

The following responses reflect my perceived awareness of the MCWC Leadership
Council's collective team competencies in the cited areas:

A. Awareness of overall Team Personality / Temperament Attributes & Traits
   #1   *RESPONSE:_____*
   #3   *RESPONSE:_____*
   #13   *RESPONSE:_____*
   #31   *RESPONSE:_____*
   #34   *RESPONSE:_____*
   #37   *RESPONSE:_____*

B. Team Profiles & Transition Approaches
   1. Problems & Challenges
      ■ #4   Aggressive Lion   *RESPONSE:_____*
      ■ #14 Passive Lion   *RESPONSE: ____*

   2. People & Information
      ■ #5   Realistic Otter   *RESPONSE:_____*
      ■ #21 Optimistic Otter *RESPONSE:_____*

   3. Pace & Change
      ■ #10 Predictable Golden Retriever   *RESPONSE:_____*
      ■ #18 Dynamic Golden Retriever   *RESPONSE:_____*

   4. Rules & Procedures
      ■ #6   Conservative Beaver   *RESPONSE: ____*
      ■ #24 Independent Beaver   *RESPONSE:_____*

C. Knowledge of Trent & Cox's Core Principles
   #2 Knowledge of Personal Strengths   *RESPONSE: ____*
   #7 Knowledge & Respect for Team Members Strengths   *RESPONSE: ____*
   #8 Knowledge of Team's Main Strengths & Limitations *RESPONSE: ____*
   #9 Blending of Team Strengths   *RESPONSE: ____*

D. Strength-based Leadership Concepts
   #11   Rooted-In and Flowing-Out of Christ's Strength *RESPONSE:_____*
   #12   Council Members' Deeply Engaged in MCWC *RESPONSE:_____*

E. Emotional Spirituality
    #15   Team's Awareness of Fellow Team-mates' Emotional Maturity *RESPONSE:*
    ___
    #16   Team's Ability to Decrease & Resolve Conflicts   *RESPONSE:* ____
    #17   Team's Skill to Engender Caring & Commitment   *RESPONSE:* ____

F. Leadership Communication
    #20   *RESPONSE:* ____
    #30   *RESPONSE:* ____

G. Organizational Behavior
    #22   *RESPONSE:* ____

H. MCWC Competency Model
    #23   for entire MCWC leadership   *RESPONSE:* ____
    #25   agreement with for entire MCWC leadership   *RESPONSE:* ____
    #26   for any/all organizations *RESPONSE:* ____
    #27   for MCWC Leadership & Management Council *RESPONSE:* ____

I. Administrative and Technical Skills
    #19   *RESPONSE:* ____

J. Assessment & Evaluation (Judgment)
    #28   *RESPONSE:* ____

K. Organizational Culture
    #29   *RESPONSE:* ____

L. Education / Training
    #32   *RESPONSE:* ____

M. Equality & Authority
    #33   *RESPONSE:* ____
    #42   *RESPONSE:* ____
    #45   *RESPONSE:* ____

N. Maturity/Growth
    #35   *RESPONSE:* ____
    #36   *RESPONSE:* ____

O. Vision & Mission
    #38   as Originally Cast   *RESPONSE:* ____
    #39   Strategy   *RESPONSE:* ____

P. Leadership Relationships
    #40   Conflict Resolution   *RESPONSE:* ____
    #41   Covenant Commitment *RESPONSE:* ____
    #43   Establishing & Maintaining Godly Priorities   *RESPONSE:* ____

Q. Discipleship & Disciple-making
    #44   *RESPONSE:* ____

R. Motive & Goal
    #46   *RESPONSE:* ____

APPENDIX 8

INTERVENTION SYLLABUS

MCWC LEADERSHIP DEVELOPMENT SEMINAR INTENSIVES

"Assessing, Developing & Deploying Strong Leaders"

Syllabus

Raphael Green
DEdMin Student
Project Director / Instructor
Rg2k18@gmail.com
314-772-8444 x127

I.   **Seminar Description**
      This is an instructional leadership seminar intervention course designed to initiate
      and enhance an ongoing process for the assessment, improvement and leveraging
      of the essential leadership competencies of the Leadership & Management
      Council of MCWC of St. Louis, Missouri.

II.   **Seminar Objectives**
      Each MCWC Leadership & Management Council member will . . .

      A. Discover, analyze, and discuss the four leadership temperament-profiles and
         styles presented by John Trent and Rodney Cox with their related styles,
         strengths and weaknesses.
      B. Discover her/his own individual leadership temperament-profile and style.
      C. Present and discuss his/her individual temperament-profile and style with
         other select members of the MCWC Leadership & Management Council.
      D. Discover and discuss the predominant temperament-profile and the related
         leadership strengths and weaknesses of the MCWC Leadership &
         Management Council.
      E. Discover and discuss the recessive temperament-profiles, strengths,
         weaknesses, and style of the MCWC Leadership & Management Council.
      F. Identify and discuss the missing temperament-profile, strengths, weaknesses,
         and styles of the MCWC Leadership & Management Council.
      G. Collaboratively discuss and debate the pros and cons of both individual and
         team temperament-profiles with respect to their strengths and weaknesses.
      H. Collaboratively discuss and determine recommendations for a strategy to
         create and maintain a well-balanced MCWC Leadership & Management
         Council.

III. **Seminar Expected Learning Outcomes**
Each Leadership and Management Council member will . . .

A. Gain and / or increase awareness of your specific leadership temperament, style (with its strengths and weaknesses) by taking and discussing the results of the online Leading from Your Strengths Assessment and engaging the entire Leading from Your Strengths process established by Trent and Cox.

B. Collaboratively establish frequent dialogue as a part of the normative MCWC leadership culture within the framework of basic leadership temperaments, styles and strengths.

C. Personally chart and submit her/his personal leadership profile and strengths on Trent & Cox's Leading from Your Strengths Wheel.

D. Collectively chart and acknowledge the team profile and strengths on the Leading from Your Strengths Wheel.

E. Collectively strategize and submit recommendations about how these findings can be used to improve and leverage the strengths of individual members to improve the MCWC Leadership and Management Council.

F. Make recommendations about how these findings can be used to improve and leverage the team strengths of the MCWC Leadership and Management Council to assess, improve and leverage the strengths of related MCWC sectors, ministry clusters, departments and special units.

IV. **Seminar Requirements**

A. <u>Reading Assignment</u>

1. *Required Text*: **Everyone must read Trent and Cox in its entirety.**
   - ■ Trent, John and Rodney Cox. *Leading from Your Strengths: Building Close-Knit Ministry Teams,* Nashville: B & H Publishing c. 2004.
     103 pages. ISBN: 978-0-8054-3061-5

2. *Optional Texts*:
   a. Rath, Tom and Barry Conchie. *Strength-based Leadership: Great Leaders, Teams, and Why People Follow,* New York: Gallup Press, 2008. 266 pages. ISBN: 978-1-59562-025-5
   b. Scazzero, Peter. *The Emotionally Healthy Leader: How Transforming Your Inner Life Will Deeply Transform Your Church, Team, and the World,* Grand Rapids: Zondervan, 2015. 314 pages.
      ISBN: 978-0-310-49457-7
   c. Keller, Timothy. *Center Church.* Grand Rapids: Zondervan, 2012. 382 pages.   ISBN 978-0-310-49418-8

B. <u>Written Requirements</u>

1. The student will present to the lead instructor a reading log of all pages read in Trent and Cox.

2. Students are expected to write and submit a one-to-three (1-3) page book reaction/ review of the required textbook (Trent and Cox). The book reaction/ review should be an analysis of the author's thesis, the strengths, insights, and weaknesses of the book with the book's applicability in the student's ministry setting.

3. All written assignments should be typed, double-spaced and appropriately documented. (Note: All assignments may be emailed to the instructor at bishopguwe@sbcglobal.net by September 30, 2017. Later submissions are subject to grade reductions.)

V. Grading: The student's final grade will be determined as follows:

Book reaction/review/analysis/log	(1-3 pages)	100
Assessment Completions & Submissions		300
Seminar Attendance		100
Seminar Participation		100
Seminar Final Quiz		100
Personal Interview Completion		300

Total Points 1000 points

- Grading Scale:
  A   960-1000
  A-   930-959
  B+   900-929
  B   850-899
  B-   800-849
  C+   760-799
  C   730-759
  C-   700-729
  D+   660-699
  D-   600-659
  F   0-599

VI. Course Outline*
The format for instruction will involve the project director serving also as lead-instructor for this course. The lead-instructor will supervise the order and length of instructional presentations, class dialogue, interactive exercises, strategic planning, etc. in order to derive the greatest educational benefit for the group.

A. Assessment Overview: Definition, History, Types
B. Common Leadership & Pertinent Organizational Concepts & Dynamics
C. Personal Leadership Temperament-Profiles & Styles
D. Strengths and Weaknesses of Leadership Profiles & Styles
E. Leadership Team Personality-Profiles & Styles
F. Strengths and Weaknesses of Leadership Team Personality & Styles
G. Improving Weaknesses & Strengthening Deficiencies
H. Leveraging Personal & Team Strengths for Effective Vision Completion

***Subject to revisions by the Instructor**

09/09/17 Session I: 9:00am – 1:00pm

Prayer, Introduction, Seminar Purpose, Seminar Schedule

Lesson Topic: *Assessments, Professional Judgment and the Influence of*
    Emotional Intelligence on Strength-based Leadership

Lesson Overview and Objectives:
- The purpose of this lesson is to present and discuss the relationship of the senior pastor's doctoral ministry research project purpose to this seminar lesson.
- Define and show the significance of strength-based leadership.
- Identify the roles of two distinct approaches to assessment and professional judgment (biblical and non-faith based) and their influence on identifying, assessing, improving and leveraging the essential leadership competency strengths of the members of the MCWC Leadership and Management Council.
- Explore and discuss the essential influence of emotionally healthy spirituality as a vital part of assessment, improvement and leveraging strength-based leadership.
- Discuss the four basic leadership personality profiles and their related styles presented by Trent & Cox.
- Collaboratively identify what is usable and not usable from all of the above in the MCWC urban context.

Reading Assignment: Chapters 1-4 / (pp. 1 – 23)
Do all exercises (p. 8)
Answer all questions (p. 23)
Make and bring written copies to class.
Quiz on Chapters 1-4.

For Class Discussion:

1) Discuss Scripturally-sound and/or Non-faith based Assessment, Improvement and Leveraging Concepts and Strategies (read attached notes)
2) Three Common Professional Judgment Perspectives vs. Biblical Judgment Priority and
   Process (read attached notes)
3) Discuss Pre-Assessments & Their Purposes
4) View Dr. Peter Scazzero's videos presentation on Emotionally Healthy Spirituality and Emotionally Healthy Leaders. Engage in the Community Temperature Reading exercise and discuss the critical influence of the emotionally healthy spirituality of leaders. Include a discussion of the impact of EHS on the relationship of emotionally healthy leadership and the implementation of strength-based leadership assessment, improvement and leveraging strategies.

09/16/17 Session II: 9:00am – 1:00pm

Prayer, Review & Lesson Overview

Lesson Topic: *"Discovering Leadership Personality-Profiles & Their Related Strengths and Styles"* (per Trent & Cox)

Reading Assignment: Chapters 5-8 (pp. 24 – 58)
Answer questions (pp. 33, 43, 52)

Lesson Objectives:
Discuss leadership personality profiles with their related strengths and weaknesses.
Take Quiz on Chapters 5-8.
 Take and submit PAPLCA as Post-Test.

09/23/17 Session III   9:00am – 1:00pm

 Prayer, Review & Agenda Overview:

 Topic: *"Exploring & Analyzing YOUR Personal Leadership Personalities, Competency Strengths and Styles"*

Reading Assignment: Chapters 9 – 11 / (pp. 59 – 87)
Answer all questions.

Lesson Objectives:
Discuss "Understanding LFYSA" in class.
Quiz on Chapters 9-11
Take Perceived Awareness of Team Leadership Competency Assessment (PATLCA)
 as a Pre-Test. (After Session III – Before Session IV)

09/30/17 Session IV   9:00am – 1:00pm

Prayer, Review & Agenda Overview

Topic: *"Discovering OUR Dominant Team Personality-Profile & Related Style"*

Reading Assignment: Chapters 12-13 / pp. (88 – 103)
Answer all questions.

Lesson Objectives:
Discuss team profiles and styles discovery.
Chart individual leadership profiles.
Discuss personal profiles & styles (in small groups).
Discuss pros and cons of your personal profile and style.

10/07/17 Session V   9:00am – 1:00pm
Prayer, Review & Agenda Overview

Lesson Topic: *"Exploring and Analyzing OUR Team Personality-Profile &*
Related Style"

Lesson Objectives:
Collectively chart team profile.
Identify and discuss dominant team leadership personality-profile and related style.
Discuss pros and cons of our MCWC Council dominant profile & related style.
Determine team personnel personality-profile and style needs.
Discuss negotiables and non-negotiables.
Make Recommendations for team development improvements.
Take and Submit PATLCA as Post-Test. (During final part of Session V)

10/14/17 Session VI   9:00am – 1:00pm

Prayer, Review & Agenda Overview

Topic: *"Determining Our Team's Next Steps"*

Lesson Objectives:
Present & analyze pre-test / post-test PAPLCA & PATLCA results.
Discuss next step(s).

VIII.   **CALENDAR ASSIGNMENTS:**

A.   BEFORE SESSION I: (090917)
      All participants will need to take and submit the following survey and assessment
results:

1. **Perceived Awareness of Personal Leadership Competency Assessment:**
   PAPLCA
   a.   Access online
   b.   Hard Copy
   c.   BRING COPY (hard or on laptop) TO SESSION I.

2. **Emotionally Healthy Leaders Assessment: EHLA**
   a.   Access online . . .
        https://www.emotionallyhealthy.org/personalassessment/
   b.   Hard copy . . . (see attached)
   c.   BRING COPY (hard or on laptop) TO SESSION I.

3. **The Leadership Competency Self-Assessment: LCSA**
   (TAKE "CREW/TEAM LEADER" SECTION ONLY.)
   a. https://www.dm.usda.gov/employ/vu/docs/alp-competency-sa.pdf
   b. BRING COPY (hard or on laptop) TO SESSION I.

4. Take and submit ALL of the following three communication assessment results.

    a. **Leadership IQ / Mark Murphy**:
measures communication in business environment
https://www.leadershipiq.com/blogs/leadershipiq/39841409-quiz-whats-your-communication-style

    b. **What's Your Communication Style – Stacy Kaiser**
 measures communication in psychological and social context
https://www.livehappy.com/self/quizzes/whats-your-communication-style

    c. **How Good Are Your Communication Skills?**
 measures communication in various career/workplace contexts]
 https://www.mindtools.com/pages/article/newCS_99.htm

    d. BRING COPY (hard or on laptop) TO SESSION I.

5. Mind Tools: <u>How Good Are Your Leadership Skills</u>?
    a. https://www.mindtools.com/pages/article/newLDR_50.htm
    b. BRING COPY (hard or on laptop) TO SESSION I

6. Mindtools: <u>The Leadership Motivation Assessment</u>:
    a. https://www.mindtools.com/pages/article/newLDR_01.htm
    b. BRING COPY (hard or on laptop) TO SESSION I

B. AFTER SESSION II BEFORE SESSION III: (091617 – 092217)
    1. Take online **<u>Leading from Your Strengths Assessment</u> ($20-$25)**.
    2. <u>Bring results to SESSION III</u> (092317).

C. AFTER SESSION III – BEFORE SESSION IV:
    Take **<u>Perceived Awareness of Team Leadership Competency Assessment</u> (PATLCA)** as Pre-Test.

D. DURING SESSION V
    Take and Submit PATLCA as Post –Test (during last part of session).

**IX. RISK ASSESSMENT AND INFORMED CONSENT:
RECLASSIFIED AS LOW-RISK BY ETHICS COMMITTEE
OF SOUTHERN BAPTIST THEOLOGICAL SEMINARY**

Agreement to Participate
The research in which you are about to participate is designed to initiate a process that will reliably assess, improve and/or leverage the individual and team competency strengths of the members of the Leadership and Management Council of the Metropolitan Christian Worship Center of St. Louis Missouri. This research is being conducted by Raphael Green, an SBTS DEdMin doctoral student, for the stated purpose of this ministry project research. In this research, you will:
    a) complete numerous paper and online surveys, assessments, pre tests and post tests
    b) attend six (6) four-hour instructional leadership seminar educational intensives
    c) engage in one personal interview to cover all assessment, survey and pre-tests and
        post-tests   results

d) participate in content related dialogue, discussions, and interactive exercises
e) collaboratively discuss and recommend strategic next steps for individual and team member development and deployment going forward.

Any information you provide will be held *strictly confidential,* and at no time will your name be reported, or your name identified with your responses. *Participation in this study is totally voluntary and you are free to withdraw from the study at any time.* By your completion of these various project components (i.e, surveys, assessments, pre-tests, post-tests, leadership seminar intensives, dialogues, discussions, interactive exercises, personal interviews, strategic planning sessions, and recommendation submissions) you are giving informed consent for the use of your responses in this research.

X.   Classroom Values

A.   Created in the image of God, fallen, and now redeemed, we are being conformed to the perfect image of God, Jesus Christ. We will strive to help each other grow in Christlikeness.
B.   Because we are not yet perfected, we will extend grace to one another even as we struggle to grow within our learning community.
C.   Since everything we do should be as unto the Lord, we will participate fully in every learning activity to allow the Holy Spirit to transform our thinking, our volition, and our behavior.
D.   Your Project Director / Instructor holds without reservation and without apology to the doctrinal commitments of the Metropolitan Christian Worship Center (1987) as accurately representing biblical truth. The instructor's understanding of the nature of Scripture is summarized in this confessional document and in the Chicago Statement on Biblical Inerrancy (1978) and the Lusanne Covenant (1974). This course will be taught within the context of this set of confessional convictions as the instructor joyfully submits himself to the accountability of Holy Scripture, the MCWC Presbytery, the Rock Ministerial Fellowship Executive Council, the Executive Council of the Urban Pastors and Leaders Alliance, International, and the leaders and covenant members of the Metropolitan Christian Worship Center of St. Louis, Missouri.

XI.   Respect for Divergent Viewpoints
■   Fellow seminar participants and MCWC instructors and facilitators are to show appropriate respect for each other even when divergent viewpoints are expressed in the classroom. Such respect does not require agreement with or acceptance of divergent viewpoints.

XII.   Style
■   All assignments should be typed, double-spaced, and footnoted when necessary following the guidelines found.

XIII.   Students with Disabilities
■   In order to ensure full class participation, any student with a disabling condition requiring special accommodations (listening devices, special adaptive equipment, special note-taking or test-taking needs) is strongly encouraged to contact the instructor at the beginning of the course.

XIV. Plagiarism

- Plagiarism is using the words or ideas of someone else without giving them appropriate credit. Seminar participants are expected to always credit sources appropriately. Failure to do so will potentially result in the failure of this course and referral to the Project Director for disciplinary action as is deemed appropriate.

XV. Seminar SBTS & MCWC Affiliation

- This seminar is being conducted by Raphael Green, (senior pastor of MCWC) a professional doctoral studies student under the tutelage of the Southern Baptist Theological Seminary, and will eventually become a required course for leadership development in the Metropolitan Christian Disciples Academy (the Christian education ministry of the Metropolitan Christian Worship Center of St. Louis, Missouri).

APPENDIX 9

WEEKLY AGENDAS

WEEKS I-III
MCWC Special Leadership Seminar:
Assessing & Strategically Deploying Strong Leaders

<u>AGENDA</u>

09:00
Continental Breakfast

09:15
Prayer

09:30
Session I

A. Introduction & Syllabus Overview

B. Strengths-Based Leadership: Biblical, Pluralistic & Secular Views
   Ultimately, our source of strength is God, Himself – not our human
   Intellectual, emotional, physical, relational, financial, wisdom, skills, abilities,
   etc. (Psalm 27) Therefore, the follower of Christ must intentionally denounce
   and refuse to rely on human strengths in the same way he/she would rely on
   God Himself to supply the understanding, wisdom, grace and power essential
   for living life. (2nd Corinthians 12:1-9) God's sanctification process in the
   believer's life is designed to conform us into the image of Christ (Romans
   8:29). Thus, the ultimate goal, biblically speaking, is that the Christ-follower
   would live, think and behave righteously by God's strength, in all things as
   testimonies and trophies to the praise of God's glorious grace. (Ephesians 1)

   Brief expositions of the following biblical passages will be presented to cover
   the scriptural perspective of strengths-based leadership.

   1. *Exodus 15:3; Psalm 27:1; Jeremiah 17:1-8; Ephesians 6:10; 1st Peter 5:9-11;*
      2nd Corinthians 11-12; Psalm 46; Mark 12:30 (see additional passages
      attached)

   2. *Strengths-Based Leadership: Great Leaders, Teams, and Why People Follow*
      Tom Rath & Barry Conchie, c. 2008 (recommended text / not required)

By contrast, the pluralistic and secular views regard human capacity and abilities as the foundational strengths upon which every person must depend to achieve optimal results personally, interpersonally and commercially. Rath and Conchie argue for the practice based on strength-based theory established by psychologist, Dr. Donald O. Clifton (1924-2003) and fifty years of abundant Gallup evidence-based research. Their work contains the generalized values emerging from data involving over a million work teams. See attached power point presentation: "Accurately Accessing and Strategically Deploying Strong Leaders".]

C. Overview of Biblical & Non-Biblical Views of Assessment & Professional Judgment/Evaluation with Respect to Assessing and Deploying Strong Leaders

1. A Scriptural Perspective:
   The theory and practice of assessment and professional judgment have both biblical and secular roots. While the history and implementation of non-Christian faith-based theories and practices are fairly wide-spread, the Biblical perspective is unique and primary for Christian leadership. In fact, some would argue that the biblical perspective and practice is superior to the impressive non-faith based constructs, prescriptive recommendations and strategies. Review selected excerpts from Chapter 2 of Pastor Raphael Green's doctoral ministry research project: "Assessing and Leveraging Essential Leadership Competency Strengths of the Leadership and Management Council of the Metropolitan Christian Worship Center of St. Louis, Missouri".

2. Common-Grace Pluralistic/Secular Views of Assessment & Professional Judgment Principles & Practices: Assessment and professional judgment, like the strength-based theory and practices are rooted in common grace truths embraced by both Christian and non-Christian leaders and teams. The major difference of course is the role and voice of the God and His word in performing assessments and making professional judgments. This however is the unique and critical difference between the two perspectives or frameworks. Review and discuss selected excerpts from Chapter 3 of Pastor Raphael Green's doctoral ministry research project: "Assessing and Leveraging Essential Leadership Competency Strengths of the Leadership and Management Council of the Metropolitan Christian Worship Center of St. Louis, Missouri".

11:20
B R E A K

11:30
Session II
C. The Unavoidable Influence of Emotionally Healthy Spirituality on Strength-based Leadership. (Recommended Text: The Emotionally Healthy Leader, Peter Scazerro, 2015)

Review the video synopsis of Emotionally Healthy Spirituality by Dr. Peter Scazzero and discuss the inseparable relationship and influence between emotional maturity and spiritual maturity in the life of every Christian leader. Note the effect of this reality on those they lead (i.e., health of team relationships) and the work they accomplish (vision completion). Discuss assessment results in small groups.

Session III
Chapter Analyses and Discussions of Required Text:
Leading from Your Strengths--Developing Close Knit Ministry Teams
John Trent and Rodney Cox, c. 2004

Trent and Cox present compelling arguments and practical recommendations for strengths-based leadership that are biblically faithful and often affirmed by some in pluralistic and secular communities. Follow the syllabus outline and participate in Chapter Summaries and Discussion Topics for Trent and Cox (chapters 1- 8).

12:55
Announcements / Final Instructions / Q & A

13:00
ADJOURNMENT

WEEKS IV-V

MCWC Special Leadership Seminar: Weeks IV & V
Chapter Summaries (9-11) & Discussion Topics

<u>AGENDA</u>

09:00
Continental Breakfast

09:15
Prayer

09:30
Session I

Overviews & Reviews

A. Strengths-Based Leadership: Biblical, Pluralistic & Secular Views
Ultimately, our source of strength is God, Himself – not our human intellectual, emotional, physical, relational, financial, wisdom, skills, abilities, etc. (Psalm 27) Therefore, the follower of Christ must intentionally denounce and refuse to rely on human strengths in the same way he/she would rely on God Himself to supply the understanding, wisdom, grace and power essential for living life. (2nd Corinthians 12:1-9) God's sanctification process in the believer's life is designed to conform us into the image of Christ (Romans 8:29). Thus, the ultimate goal, biblically speaking, is that the Christ-follower would live, think and behave righteously by God's strength, in all things as testimonies and trophies to the praise of God's glorious grace.

Continue with brief expositions of the following biblical passages will be presented to cover the scriptural perspective of strengths-based leadership.

1. *Exodus 15:3; Psalm 27:1; Jeremiah 17:1-8; Ephesians 6:10; 1st Peter 5:9-11; 2nd Corinthians 11-12; Psalm 46; Mark 12:30*

2. **Leading from Your Strengths** -- Part 1 (12:24)
   https://www.youtube.com/watch?v=npTDoHlXbxw&t=277s

   By contrast, the pluralistic and secular views regard human capacity and
   abilities as the foundational strengths upon which every person must depend to
   achieve optimal results personally, interpersonally and commercially. The
   following videos will provide ample overviews of a secular/pluralistic view.

   a. Video Overview of Rath & Conchie's **"Strength-based Leadership"** (8:28)
      https://www.youtube.com/watch?v=l_q_ayTpUBs

   b. Tom Rath on **"Leadership Strengths & Increasing Employee
      Engagement"** https://www.youtube.com/watch?v=wDIZ-AuTvP0 (5:47)

**B. Overview of Biblical & Non-Biblical Views of Assessment & Professional
   Judgment/Evaluation**

   1. A Scriptural Perspective:
   The theory and practice of assessment and professional judgment have both
   biblical and secular roots. While the history and implementation of non-Christian
   faith-based theories and practices are fairly wide-spread, the Biblical perspective
   is unique and primary for Christian leadership. In fact, some would argue that
   the biblical perspective and practice is superior to the impressive non-faith based
   constructs, prescriptive recommendations and strategies.

   2. Biblical and Common-Grace Pluralistic/Secular Views of Assessment &
    Professional Judgment Principles & Practices: **See selected excerpts** from
    Chapters 2 & 3 of Pastor Raphael Green's Doctoral Ministry Project ["Assessing
    and Leveraging Essential Leadership Competency Strengths of the Leadership
    and Management Council of the Metropolitan Christian Worship Center of St.
    Louis, Missouri"].

C. Leadership Strengths: Natural Profiles & Common Conflict Areas (Trent & Cox)

   1. **Leading from Your Strengths--Personality Profiles** -- Part 2 (18:58)
      https://www.youtube.com/watch?v=1CVLAtbRcEA

D. Understanding Core & Adapted Styles & Charts

   1. **Update on LFYS Core (Natural) & Adapted (Strengths Movement) Charts**
      (8:55)   https://www.youtube.com/watch?v=DaQZwS2Wksg

   2. **Reading The Natural Strengths & Strength's Movement Charts** (8:46)
      https://www.youtube.com/watch?v=zL2fWba3yBo

   3. **Exercises:** Leading People through Profile Results
      a. Group Devotional: "We Complete Each Other" [PDF]
         i. Divine placement in the Body of Christ
         ii. Strengths-related vs Weakness Orientation

      b. Understanding Differences:
         i. "The Law of Differences" [PDF}
         ii. "Do Differences Divide Your Team or Unite Your Team?" [PDF]

11:20
B R E A K

11:30
Session II

MCWC Leadership & Management Council Plotted on the LFYS Wheel
& Leaders' Communication

A. Understanding the LFYS Wheel / Plotting Our Team
   1. Videos: The [Team] Strengths Wheel (Parts 1 & 2)
   2. MCWC LMC Team Strengths Wheel
       Part 1: (8:24) https://www.youtube.com/watch?v=SCng2sVX9bg
       Part 2: (4:18) https://www.youtube.com/watch?v=4maHtnOiLls

B. Exercises: Leading People through Profile Results (cont.)
   1. "My Strengths / Your Strengths / Our Strengths" [PDF]
   2. "What Value Do You Bring to Your Team? [PDF]

C. Communication Styles & Perceptions: Do's & Don'ts
   1. "Communication Tips" [PDF]
   2. "Communication Checklist" [PDF}

12:55
Announcements / Final Instructions / Q & A

13:00
Adjournment

Weeks V & VI

Leading from Your Strengths: Building Close-Knit Ministry Teams
Chapter Summaries / Discussion Topics / Action Steps

Chapter 12: The LFYS Wheel
        Introduction: Group Plotting Strategy

   A. A First Look at Your Strengths Wheel
       Figure 1: Results or Relationship Priority & Preference
               a. Task – Lions & Beavers
               b. People – Golden Retrievers & Otters

       Figure 2: Pace Preferences
               a. Slower – Beavers & Golden Retrievers
               b. Faster – Lions & Otters

Figure 3: Arrangement of the Wheel
     a. 5 concentric circles

     b. 60 statistical plot points

     c. Core / Natural Strength Graph = circle

     d. Adapted / Strengths Movement Graph = star

     e. Movement toward the middle of the Wheel
- Increased number of plot points above Energy line
- Indicates blending of behavioral tendencies
- Indicates increased flexibility

     f. Movement toward the outside of the Wheel
- Decreased number of plot points above Energy line
- Indicates less and less blending of behavioral tendencies
- Indicates decreased flexibility / increased rigid behavior

     g. Blending of the four behavioral tendencies

Figure 4: Textbook Example of Pastor Alan
     a. Personal view essential -- but incomplete
     b. Wheel designed to show personal and team views

B. Plotting Your Entire Team Using Your Strengths Wheel

Figure 5: Picture of Entire Textbook Ministry Team
     a. Entire Team's Core Graph positions
     b. Team's Dominant Core/Adapted Strengths
     c. Missing Core Strengths – What is it? . . . or are they?

Figure 6: Differentiations in Dominant Core Strengths
     a. Team and Senior Pastor
     b. Team and Each Other
     c. Helps us get on the same page (contextually)

C. Five Questions to Ask Yourself and Your Team (p. 96)
1. What areas of overlap do we have in our team?
2. What are the open areas on our team?
3. What does this Wheel show us as a team that we can celebrate and thank the Lord for?
4. What does this Wheel show us that we can work on to be more balanced or united as a team?
5. If we added in everyone's adapted scores, what tendencies or insights can we gain as well?

D. Using Your Strengths Wheel as a Key to Future Staffing Needs
1. Knowledge of the positions of core and adapted strengths helps give direction for positioning people in roles and tasks that "fit their core gifts and abilities best." [Helps to fill or create open spots with needed strengths and see the value of collaboration.]
2. Gives a better picture and context for "discussing what strengths the next staff person to be brought in should have."
3. Helps to strengths and limitations of others in a new light
4. Gives a better sense of the consequences being endured or suffered when certain strengths are ignored, refused, denied, rejected, etc.
5. Helps to:
   a) resolve conflict
   b) hiring and placement strategies
   c) discussing current issues and problems and
   d) staff retention

E. One Final Thought from a Spiritual Perspective
1. Christ's example when dealing with the four major conflict areas.
2. The way the Body of Christ has been designed and lives out the four profiles: Lions, Otters, Golden Retrievers, Beavers
   a. Natural tendencies
   b. Spiritual capacity
3. The role/goal of the Holy Spirit in personal and team sanctification. [Rg]

Chapter 13: Putting All You've Learned into Practice
Introduction:

A. One Last Flyover to Highlight Key Points from This Book

1. Examples of team conflicts were observed.
   The MCWC Leadership & Management Council (LMC) "can grow closer and accomplish more than ever before" by honoring the Scriptural body view of team, who designs and places them and what strengths and limitations they have individually and relationally.

2. God, by divine design, places the members of his body 'just the way he desires' (1st Corinthians 12) . . . Differences are not always weaknesses. Properly viewed and used, they help make a team most effective.

3. "There are four predictable problems, four inevitable transition points" all leaders will encounter and must navigate successfully in order to have a safe journey and arrive at the intended destination.
   a. Problems and Challenges (Aggressively and Passively)
   b. People and Information (Optimistically and Realistically)
   c. Pace and Change (Predictably and Dynamically)
   d. Rules and Procedure (Conservatively and Independently)

Once these transition points are learned, teams can simultaneously develop healthy relationships and navigate the transition areas well -- thus producing excellent team ministry—navigating safely, despite the obstacles and dangers and arriving at divinely intended destinations.

4. After discovering the predictable transitions and related approaches, we focused on God-given strengths by working through the Leading from Your Strengths assessment report.

    a. General Characteristics
    b. Value to the Team
    c. Communication Style
    d. Ideal Environment
    e. Strengths Graphs
       ■ Core / Natural Strengths
       ■ Adapted / Strengths Movement
    f. Learning from Your Strengths Wheel

5. Moving from theory to practice (essential not optional)

B. It's Time for Your Ministry Team to Meet

1. Team Member Discovery, Bonding, Collaboration & Work
    a. Observe and discuss MCWC LMC's specific Team Strengths Wheel
    b. Share key ideas/insights from each person's assessment report

2. How the Four Transition Points Apply to Metro's LMC
    a. Problems & Challenges
    b. People & Information
    c. Pace & Change
    d. Rules & Procedures

3. Some Next Steps Along with Initial and Ongoing Team Discovery
    a. Personal and Relational Improvements (EHS)
    b. Structural Strengths and Improvements
    c. Ministry Strengths and Improvements
    d. Programmatic Strengths and Improvements
    e. Administrative Strengths and Improvements

C. Questions We're Often Asked (p. 101-102)

D. Closing Challenge: Go Deeper via National Certification Program

APPENDIX 10

LEADING FROM YOUR STRENGTHS FINAL QUIZ

Building Close Knit Ministry Teams
FINAL Quiz

1. Trent and Cox present their entire message in this book around three core principles. What are they?

    a.

    b.

    c.

2. What passage of Scripture in 1st Corinthians does Trent and Cox use to justify the principles set forth in their book for leading from your strengths personally and in teams? (You can use your bible to find and indicate the reference.)

3. What is a team compared to in this passage?

4. According to this passage, ultimately, who appoints team members?

5. What does the following quote, from Trent and Cox, mean?

    > *"Every river, every raft, and every person is different.*
    > *Your unique strengths are the very things your team needs*
    > *To run the rapids successfully."* (John Carter)

6. In this work, the authors, present four major transitions that each leader must skillfullynavigate in order to lead effectively. Please list them and match the animal associated with the area of transition:

    a. P & C

    b. P & I

    c. P & C

    d. R & P

7. T or F: A person's core style is also his/her natural strengths.

8. T or F: A person's strengths movement is also her/his adapted style.

9. T or F: The adapted style refers to the strengths with which you were born.

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10. T or F: The core style are the strengths you feel are required in your family or your workplace. They are the strengths you naturally have and express everyday no matter how pressured you feel to be or perform in a certain way in your family or workplace.

11. T or F: Often there is a fundamental disagreement or conflict between you and another team member. The best way to handle it is to "stick to your guns", be true to yourself and wait until the other person sees things your way and complies with what you want or expect.

12. T or F: Sometimes, plotting your teams' various strengths/profiles can be very beneficial for discovering how diverse your team is, understanding how to best communicate and resolve conflicts and to strategize to accomplish team goals.

13. T or F: Differences within yourself or other team members are often perceived as weaknesses instead of God-given strengths in areas of personal limitations.

14. T or F: Blending our various strengths requires understanding and skill-sets that often must be learned. But once they are learned and applied, mature, healthy team relationships, great teamwork and the accomplishment of team vision often occurs.

15. T or F: In addition to the lion, all the other animals, used by Trent and Cox are presented in Scripture as examples of the core character and adapted strengths Jesus Christ expressed and demonstrated as a leader and team player of the Trinity.

16. T or F: Strengths-based leadership, properly understood, is biblically taught and necessary for healthy personal development, optimal engagement, financial profitability and organizational sustainability.

17. T or F: Most of the essential competencies for leadership in a local church are shared by the majority of organizations and institutions throughout the world.

18. T or F: Assessments and evaluations, while a necessary function in virtually walks of life can biblically-based or non-faith based. The difference in approach is crucial for the church.

19. T or F: According to Professor Styhre, professional judgments involve:
   - Perceptual – Epistemological
   - Aesthetic – Emotional
   - Economic

20. T or F: In Scripture, God is the supreme Assessor-Evaluator. Therefore, His input via Scripture and the witness of the Holy Spirit, is the pre-eminent voice (ultimate authority) in the collaborative process of assessment and evaluation leaders engage regarding every person, issue, event, vision, mission, structure, practice, policy, protocol, system, etc. This is the unique aspect of the assessment and evaluation to be practiced in the Lord's church and in Christian hearts, homes and other Christ-honoring, Gospel-centered, organisms, organizations, and institutions.

APPENDIX 11

POST-INTERVENTION UPDATE 1

October 26, 2017

Dear Fellow Leadership & Management Council Members:

I trust you are well as this update arrives.

First, I am writing to thank you for your participation in the leadership seminar intensives I conducted. Your attendance and contributions were priceless. Also included is a basic update on where we are in the process and few instructions for proceeding forward.

Currently, I am working on collating, analyzing, and interpreting the results from all the assessments you took and the discussions and exercises we engaged. (Thanks Elder Marshall for creating the calculating tool. It is a tremendous help. Thanks to Kristie, Loyce, the Parrishes, the Upchurches, Les Collins, for your sacrificial services as well. It made the load much more bearable.) On every level, this was indeed a tremendous learning experience for me. Hopefully, it was the same for you. I believe we will be even better because of it.

As you will recall, I created this six-week seminar as a requirement for my doctoral ministry research project. My primary goals for the seminar (in tandem with my project goals and purpose) were to create a reliable tool that would help me/us identify the perceived awareness of essential leadership competency strengths on both personal and team levels. Secondarily, it was important to interface and communicate with you personally about the accuracy of your perceptions and any differences that surfaced. Thirdly, it was my aim to ascertain a realistic sense of our strengths and limitations as well and to begin a reputable process for effectively improving our weaknesses, struggles and limitations. Fourthly, it was important to present and establish the qualitative difference between the biblical and pluralistic perspectives on the topics and strengths we explored. Finally, it was hoped that this seminar would help us gain the initial knowledge needed to begin thinking about strategically leveraging our strengths so that we could jointly facilitate healthy (close-knit) leadership relationships and accomplish vital team and vision goals.

Upon completion of the research, I will not have full answers to all our contextualized concerns and questions. However, I/we will be better positioned to find the answers we seek and to develop strategies to address our issues more effectively.

Serving in an urban ministry of our type is very challenging. For what it's worth I want you to know I commend you and I am eternally grateful for your sacrificial efforts. We are better because of your investment in yourselves, the MCWC congregation and the communities where we live and serve. It is my hope that these intensives have assisted you in your personal development and your incentive to continue to grow and mature in Christ and Christian leadership. Thanks for submitting to my tutelage, despite my flaws and failures.

After completing the analytical and interpretative aspects of this work, I will document and submit my findings in chapter four of my project. Following that, I will write chapter five, my final chapter. In chapter five, I will be evaluating my methodology and taking a hard look at the pros and cons, what could have been done better or differently, and what I would do in the future to improve this tool. I will also evaluate, as best I can, the overall impact of this instructional intervention on you and MCWC. Because this project and related seminars are limited in their designs, goals and purposes, and time allotment, many of the goals and objectives I have stated or have in mind will only be attained as we continue to go forward. Already, I can see two areas that we need to immediately work on—i.e., "emotionally healthy spirituality for leaders" and "volunteer ministry management and implementation". So, we will begin working on that early next year (2018), along with collaboratively making some essential structural, ministerial and programmatic changes.

Technically, I have until January 1, 2018 to get my entire project completed and submitted in five prescribed chapters. However, I have one more course to start studying for beginning November 21st. Therefore, I am trying to get everything completed by November 21st, so I can study and complete assignments for that final course while simultaneously working on updated or new strategies for Metro's development and vision completion. Three of the chapters are complete and being edited along with front and back sections (i.e., title, prefaces, dedication, abbreviation, bibliography and appendices). So, all I have are final revisions of the above and chapters four and five to write and submit.

Until then, going forward, I solicit your prayers and I am requesting your patience and cooperation in the following areas:

1) Please **review your LFYS assessment results frequently** and become familiar with the MCWC Leadership and Management Council's plotted strengths wheel. Several have already commented about how this has brought clarity and understanding relationally and that it will help in working together with each other.

2) Please **assume more coordinator and implementer roles and respo**nsibilities, i.e.,
   a. Prayerfully and diligently study about what is actually involved in healthy coordination and implementation. These are major areas of weakness for us in the Leadership and Management Council (team).
   b. Beginning in February, 2018, we will cover the topics of coordination and implementation as a group. However, until then, read and study on your own to find out some of the basic principles about these two vital areas.
   c. Based upon what you already know and later discover, begin working with your leadership team on coordinating and implementing the necessary tasks for successful pre-event, event and post-event planning and execution for 2018 (January –December). Final approval for these plans and strategies will be facilitated if you begin now. Prepare to submit your plans and strategies during the last week in January. So prepare with flexibility and adaptability.

3) Going forward, **we will need to make structural and ministerial changes**, in some major areas, to more realistically minister, serve, manage, and lead in our context. Over the years, our organizational and organic context has changed considerably. At this point, I'm not sure all that will be involved—but there will need to be changes—some of them more extensive than others. Stay tuned.

4) Please **get all unfinished work completed**:
   a. Read the required textbook.
   b. Write and submit your book review.
   c. Take all of the assessments, make copies of the results, and put in the folders you were given.
   d. Going forward (beginning in February, 2018) – we will work through several of the devotionals and group exercises to enhance our knowledge, development and training.

5) Participate in the follow-up personal interview with me. I need to get your input recorded and completed by October 31st if possible. Although your individual comments may not be in the report, it will help me be as accurate as possible in reporting our results.

6) Mark your calendars for about four training sessions in February, 2018 (dates forthcoming) that will a) enhance principles learned in the Leading from Your Strengths process, b) address coordination and implementation challenges and c) provide a bridge into our monthly sessions in March – June, 2018.

7) Prepare yourself or others who missed the seminar to go through a revised, abbreviated version of the seminar in February, 2018 (date to be announced). Please begin notifying and preparing your respective leadership team members and your departmental team workers to take the seminar so that they will be prepared for functioning on this new level as well. (. . . more about how to do that in the near future).

I am so sorry everyone on the Leadership and Management Council could not attend and complete the entire seminar. But, I want you to know that I know you would have been here if possible. Rest assured that I will help get you, your related leadership team members and your ministry team associates through this part of the process. Meanwhile, we have to rely on those of you who have completed the seminar intensives to serve in essential roles needed to be filled right now and to model and assist some of you and your fellow team members in getting through the full process properly.

If this seems confusing, don't worry, it will be clarified repeatedly.

Page 4
October 26, 2017

Once again – thank you all for supporting this effort and for all that you've done to help better yourselves and us. I'll be in touch with more details near the end of November.

Grace & Peace,

Bishop Raphael Green

PS. The NEW DEADLINE on all book reviews, completed assessments, and personal interviews is 11/1/2017. Thank you for your sacrificial cooperation to help me get this completed on schedule and to help Metro improve.   May God bless you richly.

APPENDIX 12

POST INTERVENTION UPDATE 2

December 5, 2017

Dear Fellow Leadership & Management Council Members:

As we enter the season for celebrating our Lord's birth, I trust you are well as this update arrives.

Once again, I cannot thank you enough for your participation in the leadership seminar intervention I conducted during the months of September and October of this year. As I conduct my final interviews over this week and continue collating, analyzing and interpreting my findings, I am being encouraged and challenged to be a better leader for you and doing all I can to help you become the servant-leader God's wants you to be. It is truly my utmost desire and privilege to assist you in your journey and God's preparation process for your life's work.

In my last update, I told you that I would be following up with a report of my progress and any future steps essential to complete my doctoral ministry research project and to help us advance as a team here in Metro. Thanks to Elder Marshall and Sister Kristie, I am able to expedite my analysis and make sound projections for our future because of his simple calculating tool. It remains a tremendous help.

As you will recall, I created this six-week seminar to fulfill the requirement of creating a practical intervention and subsequent tool that would help us address the problem of assessing, improving and leveraging the competency strengths of the members of the MCWC Leadership and Management Council. As mentioned previously, the assessment results have been very enlightening and they have greatly influenced the next steps necessary to take in our leadership relationships, development and training for this particular team of MCWC leaders.

From the very beginning, with the tacit approval of the presbytery and governor-pastors, I elected to ask and require only twenty-four members of the Leadership and Management Council to attend and participate in this special leadership seminar. Actually, about twenty-seven people came to all or some portion of the seminar over the course of the six weeks. Eighteen (75%) attended the required 80% of the sessions (i.e., five of six weeks) along with taking and submitting the results from all or portions of the required assessments [i.e., the Emotionally Healthy Spirituality Assessment (EHSA), the Leading From Your Strengths Assessment (LFYSA), the Perceived Awareness of Personal Leadership Competency Assessment (PAPLCA /pre-test and post-test), and the Perceived Awareness of Team Leadership Competency Assessment (PATLCA / pre-test and post-test). So, if you have not taken and submitted all results for these four required assessments, please do so immediately.

Although you took six additional assessments, I am only citing results from the four mentioned above in chapter four of the written draft of my doctoral research project. To clarify, the other assessments you took were not extra or needless work. They were administered to help us all gain a more comprehensive understanding of some of the other essential competencies that are imperative for healthy and mature leadership in and through Metro and to give us a better sense of our awareness of these essentials. They also served as a collective guide for taking the PAPLCA and PATLCA post-tests. Additionally, they along with the instructional material which was covered during the other weeks of the seminar, have also been very influential in determining, selecting, creating, planning and executing additional curricula for future MCWC leadership development and training unique to our context. So please be sure to submit the remainder of your assignments.

Needless to say, time is of the essence. Over two weeks ago, I began reading and working on written assignments for my final doctoral course. (Can you believe it? We're in the final stretch!) My next and final doctoral seminar is in January, 2018. Right after completing that seminar, I will need to apply and prepare for the oral defense of my written draft (approximately 150-175 pages). Also, to qualify for graduation on May 18, 2018, I must complete and submit my doctoral project before January 1, 2018. Since three of the five required chapters have been completed and submitted, I only have two chapters remaining. I am about 90% complete with chapter four and 70% finished with chapter five. Thus, I have set a date of December 15, 2017, to get my final draft submitted, with the hope that I will have an additional three weeks (excluding this week) to finish all the required reading and other assignments for my final course.

Thus, your timely response will help me tremendously. So, again, I am urging you to take, complete and submit all outstanding assignments so that I will not be bogged down trying to complete the unfinished chapters of my doctoral project, simultaneously with the work I must complete for my final course. Incidentally, I have ten books to read in their entirety, ten related abstracts to write, a smaller project for the course to create and submit, and a lesson topic to prepare and present in class from an additional eleventh book.

This is why I previously sent a request, via Sister Kristie, for you to submit any and all outstanding required assignments immediately. So far, I still need the majority of you to submit your reading logs (I only have two or three) and your book reviews (I only have two). A number of you still have to complete and submit some portion(s) of the required assessments (EHSA, LFYS, PAPLCA or PATLCA) – no need to complete the others if you haven't done them. You will be able to do so later during strategic points in the next year (2018). The only additional item is your grade from the final comprehensive quiz. I do have those grades for most of you. [REMINDER: the grades are not incriminating, just a gauge to help me and others know where you are and how to serve you and our fellow team members in your development and training.]

Once I have chapter four completed (i.e., the official account and analysis of our results), I will send an abridged draft of the results from the assessments and the other seminar assignments for your information and my accountability with you.

Until then, going forward, I am requesting your patience and cooperation in the following areas:

1) Please **<u>pray for me and my family</u> – We desperately need it and count on it**.

2) Please **plan now to participate in the upcoming congregational prayer and fast** in January 2018. This year, I am asking (if possible health wise) that you engage in a foodless fast from 01/02/18 (beginning at 11:59pm) – 01/07/18 (after the Sunday congregational worship service). Sister Kristie will be sending the calendar and instructions shortly. Also, I announced this past Sunday (11/26/17) during our Lord's Day Worship Celebration that I believe the Lord has directed me to ask the entire church congregation to go through the Emotionally Healthy Spirituality spiritual formation course and related ministry. We will include that course and ministry in our fast and prayer in January 2018. It will begin January 9th and continue throughout the remainder of the month of prayer and fasting. I realize most of you reading this have already gone through it, when it was launched about five years ago. So, I am requesting that twenty to twenty five of you be available to serve as small group facilitators, two of you to serve as seminar coordinators and 15 -20 to serve as administrative and logistics workers for this portion of this course and ministry.

The originators of this spiritual formation course have changed this material quite a bit since its earlier edition and there are two totally new portions going forward. They have seen the necessity and benefit of taking this approach and it has proven remarkably beneficial now for over twenty years in their church.

The additional courses also called "Emotionally Healthy Relationships" and the "Emotionally Healthy Leader". We will cover those as well as we move out of the prayer-fast in January into the next five months of the new year. In fact, I am temporarily restricting the live courses we offer in our MCDA schedule over the first six months of the new year (January – June, 2018) to:

  a) *7 Steps in the Right Direction*
  b) *The Disciplemaker's Training* and
  c) *Free Online MCWC Courses*

In this way, the entire congregation will be free to go through this much needed spiritual formation ministry *together* during this season. It is my expectation that God is going to do much needed work in us personally and relationally through which He will produce unprecedented results.

YOUR HELP IS GREATLY NEEDED . . .

To help us get this launched (or relaunched for some) your help as a small group facilitator is urgently needed and priceless. Obviously, to do this well and get the results God wants, we need a brief orientation and training session. So, there is a half-day facilitator's training that I would like you to attend on Saturday, December 30, 2017 at MCWC in our fellowship hall (from 8:30am – 12 noon). I am requesting that elders, ministers, life stage ministry leaders, advisory ministers and select 1-2-1 ministers be at this training. The dates for the have already been selected for the first course. They were released and will be available each Sunday in this month in the bulletin. They are as follows:

January 2018 (during the annual all-church prayer-fast season)
9-11, 16-18, 23-25, 30
February 2018 (during mid-week prayer night only)

7, 14 (tentative), 21, 28

Since this is such late notice, I realize, because of previous commitments and plans, some of you simply will not be able to participate at this time. However, if you can and will serve, it will be greatly appreciated. Please inform me of your availability either way, via email correspondence to Sister Kristie (kristie@metrocwc.org).

3) Additionally, as indicated before, please **research implementer roles and responsibilities**:

   a. Prayerfully and diligently study about what is actually involved in healthy coordination and implementation. According to our team's Strength Wheel, these are major areas of weakness for us in the Leadership and Management Council (team).

   b. Beginning in February, 2018, we will commence training and collaborative discussion and planning on the topics of coordination and implementation as a group on Saturday, February 10, 2018. **[Please note: There will only be one monthly leadership seminar (on 2/10/28) instead of the four I asked you to tentatively prepare to attend in my 10/26/2017 update. That's about all we will be able to handle given our attempt to complete the EHS emphasis during our mid-week prayer services.]**

   c. However, until then, please purchase the book we will read and study for help in this area. The New Breed: Understanding and Equipping the 21st Century Volunteer. https://www.amazon.com/New-Breed-Understanding-Equipping-Volunteer/dp/0764486195/ref=sr_1_1?ie=UTF8&qid=1512503518&sr=8-1&keywords=volunteer+ministry+in+the+21+century
Please begin reading it during the month of January.

   d. Based upon what you already know and later discover, begin working with your leadership team on coordinating and implementing the necessary tasks for successful pre-event, event and post-event planning and execution for 2018 (January –December). Final approval for the plans and strategies you devise and develop will be made easier if you begin now. Prepare to submit your plans and strategies during the our first session in February. So, prepare with flexibility and adaptability.

   e. Going forward, **we will need to make structural and ministerial changes**, in some major areas, to more realistically minister, serve, manage, and lead in our context. Over the years, our organizational and organic context has changed considerably. At this point, I'm not sure all that will be involved—but there will need to be changes—some of them more extensive than others. Stay tuned.

   f. **Prepare yourself or others who missed the seminar to go through a revised, abbreviated version of the seminar (TBA)**. [*I prefer to do it on the last weekend in February if possible. I know this will make that month really crowded . . . But, going forward, this is the best time according to my current schedule. Let's talk about it. Send me an email*.]

Once we've agreed upon the dates and times, please begin notifying and preparing your respective leadership team members and your departmental team workers to participate in the seminar so that they will be prepared for functioning on this new level as well. I am so sorry everyone on the Leadership and Management Council could not attend and complete the entire seminar. Some of you were not invited, in order to maintain a certain emphasis with a targeted group. Others weren't invited because of a communication glitch on my part. But, I want you to know that I know you would have been here if possible. Rest assured that I will help get you, your related leadership team members and your ministry team associates through this part of the process. Meanwhile, we have to rely on those of you who have completed the seminar intensives to serve in essential and critical roles needed to be filled right now and to assist some of you and your fellow team members in getting through the full process properly. If this seems confusing, don't worry, it will be clarified repeatedly.

Thank you so much your support and faithful service. There is no way we would be doing as well as we are without your investment in all our lives. Pastor Brenda, the presbytery and I so appreciate you and all you do. I realize we need great improvements. But, I just want to say thanks for what you have done, are doing and will do to help us improve and mature. Once again – thank you all for supporting this Metro Relaunch effort and for all that you've done to help better yourselves and us. I'll be in touch with more details near the end of December.

Grace & Peace,

Bishop Raphael Green

APPENDIX 13

COMPREHENSIVE INTERVENTION RESULTS

The following findings are the results for the members of the MCWC Leadership and Management Council who participated in this doctoral ministry research project intervention:

- Weekly Attendance / Participation in Intervention Seminar Intensives

    a. Satisfactory Completion -- 86.3%%

    b. Unsatisfactory Completion – 13.6%

- Assessment Results

    EHS: (86.3% participation) [per Scazzero]

a. % of Emotional Infants	5.2%
b. % of Emotional Children	0%
c. % of Emotional Adolescents	42.1%
d. % of Emotional Adults	52.6%

    LFYS: (86.3% participation) [per Trent and Cox]

    LIONS (L – Scale)

a. % of Conductors	Core (15%) / Adapted (10%)
b. % of Persuaders	Core (0%) / Adapted (5%)

    OTTERS (O – Scale)

a. % of Promoters	Core (5%) / Adapted (5%)
b. % of Relaters	Core (20%) / Adapted (5%)

GOLDEN RETRIEVERS (G – Scale)

    a. Supporters   Core (25%) / Adapted (20%)

    b. Coordinators   Core (25%) / Adapted (40%)

BEAVERS (B – Scale)

    a. Analyzers   Core (10%) / Adapters (15%)

    b. Implementers   Core (0%) / Adapted (0%)

PAPLCA: (72.7 % participation) / Assessed 19 categories [R. Green]

    a. Cumulative Pre-Test Average   4.060 (Somewhat Like Me)

    b. Cumulative Post-Test Average   4.024 (Somewhat Like Me)

PATLCA: (72.7% participation) / Assessing 18 categories [R. Green]

    a. Cumulative Pre-Test Average   3.858 (Situationally Like Us)

    b. Cumulative Post-Test Average   3.967 (Situationally Like Us)

Paradoxical PAPLCA & PATLCA Results

There were significant percentage differences which emerged in the personal self-awareness of the participating Council members' in the following several categories:

a) personal (individual) competency strengths
[PATLCA pre-test 59% : post-test 66% (+7)]

b) the Council's main strengths
[PATLCA pre-test 58% : post-test 62% (+4)]

c) personal emotional maturity to maintain healthy relationships
[PAPLCA pre-test 62% : post-test 74% (+12)]

d) personal possession of skills and attributes established in MCWC core competencies for leaders
[PAPLCA pre-test 66% : post-test 62% (-4)]

e) Council's awareness of MCWC competency model for leaders
[PATLCA pre-test 54% : post-test 59% (+5)]

f) Council's possession of the competency model for MCWC leaders [PATLCA pre-test 57% : post-test 63% (+6)];

g) awareness of personal leadership deficiencies
[PAPLCA pre-test 38% : post-test 26% (-12)]

h) personal and/or team core and adapted styles, strengths and
weaknesses . . .

PAPLCA: Core Styles	Pre-Test	Post-Test	Differentiation
Task-Oriented	55%	50%	- 5
Relationship Oriented	60%	55%	- 5
Optimistic Info Processors	50%	59%	+9
Independent Risk Managers	43%	33%	+10

PATLCA: Adapted Styles	Pre-Test	Post-Test	Differentiation
Dynamic Change Managers	46%	38%	-8
Independent Risk Managers	53%	46%	-7

i) awareness of Council's commitment to be life-long learners
[PATLCA pre-test 65% : post-test 70% (+5)]

j) the Council's skill in blending their strengths
[PATLCA pre-test 45% : post-test 58% (+13)]

k) the Council's unique differentiation between biblical and non-
faith based strength-based concepts, assessment, and professional
judgement perspectives
[PATLCA pre-test 63%% : post-test 68% (+5)]

l) the Council members' team emotional maturity
[PATLCA pre-test 38% : post-test 47% (+9)]

m) Council members' conflict resolution skills
[PATLCA pre-test 47% : post-test 55% (+8)]

n) Council's skill to engender care and commitment for one
another. [PATLCA pre-test 58% : post-test 64% (+6)]

o. Communication Styles:

i) Leadership IQ: Mark Murphy (50% participation)

- Personal Communicators   (27.2%)

- Analytical Communicators   (72.7%)

- Intuitive Communicators   (0%)

- Functional Communicators   (0%)

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ii) What is Your Communication Style? Kaiser (59% participation)

- Passive Communicators   (0%)

- Aggressive Communicators   (15.3%)

- Dynamic Communicators   (84.6%)

iii)   How Good Are Your Communication Skills? – Mind Tools

(59% participation)

- 15-35 Need to Keep Working on Comm. Skills (0%)

- 36 -54 Capable But Still Has Problems (61.5%)

- 56-75 Excellent Communicators (38.4%)

p. Leadership Motivation & Leadership Skills

j)   Leadership Motivation / Mind Tools
- low motivation to lead   (0%)

- some uncertainty about motivation to lead (61.5%)

- strong motivation to lead (38.4%)

ii) Leadership Skills / Mind Tools

- 18 – 34 Need work on leadership skills (0%)

- 35 – 52 Doing Ok as a leader . . . potential to do better (0%)

- 53 – 90 Excellent . . . well on your way to becoming a good leader (100%)

- Book Review & Page Log of Required Text: Leading from Your Strengths

a. Completed/Submitted

Bk Review (31.8%)

Page Log (22.7%)

b. Not Submitted

Bk Review (68.1%)

Reading Log (77.2%)

■ <u>Final Comprehensive Quiz Results:</u> (63.6% participation)

    95 and above   7.1%

    90-94   21.4%

    85-89   14.2%

    80-84   7.1%

    75-79   42.8%

    70-74   7.1%

Average Team Score: 83.1

■ <u>Expert Panel Results:</u>

Using a Likert scale of 1 – 4 (1= lowest / 4=highest), the following scores were granted by the panelists.

- Individual scores

Panelist # 1   3.97

Panelist # 2   4.0

Panelist # 3   4.0

Panelist # 4   4.0

Panelist # 5   4.0

Panelist # 6   4.0

Average Composite Score: <u>3.97 = 97.5%</u>

- Recommendation: need to improve in the area of transfer of learning back into working context

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APPENDIX 14

EXPERT PANEL EVALUATION RUBRIC

Evaluation Tool					
1= insufficient 2=requires attention 3= sufficient 4=exemplary					
Criteria	1	2	3	4	Comments
Biblical Faithfulness The content of the curriculum is hermeneutically sound. All Scripture is properly interpreted, explained, and applied.					
Scope The content of the curriculum sufficiently covers each leadership competency issue it is designed to address.					
Relevance The curriculum sufficiently covers the select essential leadership competencies warranting this instruction.					
The curriculum sufficiently addresses adult-learners methodology.					
The curriculum makes use of various learning approaches such as lecture, discussion, case studies, role play, and homework.					
Coursework Applicability The curriculum includes opportunities to practice the specified leadership competency skills. At the end of the course, participants will be able to stronger and better equipped to lead biblically and more competently.					

APPENDIX 15

LETTERS TO EXPERT PANELISTS

Email Letter of Request

Hello Dr. _____:

I trust you are well.

I'm writing to request your service on an expert evaluator's panel for my doctoral project intervention. This intervention will take place during a six-week series beginning September 9 – October 14, 2017 on each consecutive Saturday during that term. I realize you are terribly busy. However, I am writing to inquire about your availability and to solicit your consent to serve in this vital endeavor. It would be a tremendous blessing to all with whom we are involved through our work in this urban region as a portion of the Lord's church.

Attached is a letter (and related documents) I am sending to you and other evaluators so that you can get a more comprehensive understanding of what I am doing and how your assessment affects this aspect of my research project. More than likely you don't have time to read all of the other documents. **So please just read the letter first.**

To clarify, I am only asking that you only attend one of the sessions on one of the designated Saturdays.

If you can't make it, I do understand.

Thanks for be willing to serve.

Raphael Green

Letter of Thanks and Instructions to Panelist

Hello Evaluation Team Member:

Once again, thank you for consenting to serve me and select Metro leaders as an expert evaluator of the curriculum and the instructional method I use during this special group of leadership seminar intensives. The rubric you were sent contains the areas of critique and can be completed during or after the portion of the session you attend. You can either bring your own copy or obtain a copy from my executive administrator, Kristie Jursch, when you arrive.

The schedule for the seminar intensive this Saturday is as follows:

08:45   Leadership Breakfast
09:20   Leadership Prayer
09:30   Session I:
          Scriptural Exposition: Strengthened via Suffering and Spiritual Warfare 1st Peter 5:8-11
          Discussion / Q & A

10:00 Session II:
         Trent & Cox Chapter Summary & Discussion of:
- Team Strengths' Wheel Results
- Team Dominant Approach in the following Trent & Cox's Transition Phases
  - Problems & Challenges
  - People & Information
  - Pace & Change
  - Rules & Procedures

    Exercises:
- Do Differences Divide Your or Unite Your Team? (Read the Law of Differences)
- My Strengths, Your Strengths, Our Strengths (Read selected portions from General Characteristics Section)

11:45 Break

12:00 Session III:
         Next Steps: A Collaborative Dialogue

As you are aware, these intensives are an integral part of my culminating work on a doctoral degree in educational ministries (DEdMin) through the Southern Baptist Theological Seminary in Louisville, Kentucky. Just in case you are not familiar with this type of doctorate, I will briefly explain its type and my focus. It is a professional doctorate which is basically a doctorate in ministry (D.Min) with additional select education courses in educational philosophy, empirical research and foundational workshops in my field of interest. My concentration is leadership and community ministry. While the D.Min is 32 hours, the DEdMin is 46 hours. [It is not a Ph.D., but the curriculum is rigorous and highly regarded for its excellence and promising potential in practical ministry results.

My doctoral project is entitled: "Assessing and Leveraging the Essential Leadership Competency Strengths of the Leadership and Management Council of the Metropolitan Christian Worship Center of St. Louis". Please excuse the length, but we were required to include the name of our churches in the title to narrow our focus. Through this doctoral ministry research project it is my aim to become a better leader and to provide essential consultation to leaders within and related to Metro's affiliate pastors and other para-church

leaders. I have been greatly enriched and trust that I will be an asset to many once I have completed this program.

After writing, submitting and receiving approval of my proposal (chapter 1); the biblical and theological foundation for my project (chapter 2); and the pluralistic and secular corroborations for my project (chapter 3); I was charged with the responsibility of creating and conducting a six-week (14-20 hour) intervention that addresses a significant facet of my project. My proposal for my intervention was subsequently approved by my supervisor and the Southern Seminary Ethics Committee. We will be vigorously engaged each Saturday from 9am -1pm for six weeks (09/0917 – October 14, 2017). This intervention, alone,will have taken approximately 22-24 hours upon its completion. An additional ten to twelve weeks will be invested in post-intervention work to analyze the findings and leverage the information to create a better leadership development program for Metro leaders.

The portion of the intensive session you evaluate is an integral part of establishing the credibility and replicability of the research tool I am creating for completing my project and for future use.

To assist you in your evaluation, in addition to the rubric, I am including with this letter copies of most of the material each leader/participant has received, either prior to each intensive session or upon arrival. All documents are for instructional and/or discussion purposes of the required reading and notes from the recommended reading.

Also, to facilitate your understanding and navigation through the material you have been sent please arrange and refer to the attached documents in the following order:

A. Week I-III: (September 9, 16, 23, 2017)
  1. Syllabus
  2. Agenda for Weeks I – III
  3. Scriptural Exposition (i.e., selected passages listed on agenda, presented and discussed); Beginning Text: Psalm 46:1; 27:1-2
  4. Week I -- "Relation of Intervention to Doctoral Ministry Project" (no handout)
  5. Week I -- Verbal Overview of Rath and Conchie's Strengths-based Leadership (no handout)
  6. Week I & II -- "Biblical and Non-Faith Based Support for Assessing and Deploying Strong Leaders" (excerpts from chapters 2 and 3 of my doctoral ministry research project) In these excerpts I tressed the biblical perspective in contrast to the pluralistic and secular view. The class discussed the differences and the pros and cons per the Christian leadership perspective.
  7. Week I – "Emotionally Healthy Spirituality" (sample assessment results) Also see links to videos presented in class and / or assigned as homework:

     • Emotionally Healthy Spirtuality-an Evening with Peter Scazzero (1:15:58) https://www.youtube.com/watch?v=_fPb2UPfpxI&t=2742s

     • The Emotionally Healthy Leader: the Center for Vocational Ministry (52:29) https://www.youtube.com/watch?v=h-WDS34hMcM&t=2400s

     • Discussed concepts with class after video presentation
     • Encouraged student/participants to note personal emotional maturity levels

  8. Week II -- Assessing & Strategically Deploying Strong Leaders (ppt) Also see videos scheduled and/or viewed and discussed in class:

- Book Review of Rath & Conchie's Strengths-based Leadership (8:28) https://www.youtube.com/watch?v=l_q_ayTpUBs&t=3s (postponed until Review in Week V) but discussed in Week II
- Tom Rath on Leadership, Strengths, and Employee Engagement (5:21) Week III   https://www.youtube.com/watch?v=wDIZ-AuTvP0&t=2s

9. Week III -- Leading from Your Strengths Overview (ppt)

10. Week III -- Trent & Cox Chapter Summaries and Discussion Topics (chapters 1-8)
    Leading from Your Strengths--Personality Profiles -- Part 2 (18:58) https://www.youtube.com/watch?v=1CVLAtbRcEA

B. Week IV: September 30, 2017
   1. Agenda for Weeks IV- V
   2. Scriptural Exposition: 2nd Corinthians 11-12 "Our Strength Perfected in Weakness"
   3. Week IV: Scriptural exposition on biblical view of strength-based leadership and assessment.
   4. Trent & Cox Chapter Summaries, Discussion Topics, Exercises (chapters 9-11)

   5. Leading from Your Strengths Personal Results

      - Update on LFYS Core (Natural) & Adapted (Strengths Movement) Charts (8:55) https://www.youtube.com/watch?v=DaQZwS2Wksg
      - Reading the Natural Strengths & Strength's Movement Charts (8:46) https://www.youtube.com/watch?v=zL2fWba3yBo

   6. Leading from Your Strengths Wheel: MCWC Team Results

      Videos: The [Team] Strengths Wheel (Parts 1 & 2):
      - Part 1: (8:24) https://www.youtube.com/watch?v=SCng2sVX9bg
      - Part 2: (4:18) https://www.youtube.com/watch?v=4maHtnOiLls

   7. Discussion Topic: "We Complete Each Other" (see attached PDF)

C. Week V: October 7, 2017
   1. Agenda for Weeks IV-V (continued)
   2. Scriptural Exposition: Strength-based Leadership in Operation (Jer. 17:1-8; Mark 12:30)
   3. Trent & Cox chapter summaries and discussion topics (chapter 12)
   4. Discussion: The Law of Differences

D. Week VI: October 14, 2017
   1. Agenda for Weeks VI
   2. Scriptural Exposition: Strengthened via Suffering and Spiritual Warfare (1st Peter 5:8-11)
   3. Trent & Cox Chapter Summary (chapter 13) and Discussion (as indicated above)
   4. Exercises:
      a. Do Differences Divide Your Team or Unite Your Team (see attachment)

      b. My Strengths, Your Strengths, Our Strengths -- Share selected comments from General Descriptions section of the Leading from Your Strengths Personal Profile Assessment Report

      c. Team Next Steps – beginning the collaborative effort for team improvement and leveraging our strengths (see chapter 13 section)

E. An additional nine assessments were conducted (free of charge) and were utilized to assess multiple leadership competencies germane to most reputable and thriving corporations, organizations and churches. Upon completion of the seminar intensive, I and delegated leaders will be conducting personal interviews to discuss and document the personal and statistical differences (if any) in the awareness of personal and team leadership competencies among the members of the Leadership and Management Council of the Metropolitan Christian Worship Center of St. Louis. It is hoped that this focus on self-awareness will serve as a positive motivation for our team members engaging in further interventions and instruction along with the development of a more comprehensive leadership training model essential for developing strong, Christ-honoring urban ministry leaders serving in and affiliated with Metro for generations to come.

Upon completion of the intervention, on Saturday, October 14, 2017, I will need your evaluations returned to me as soon as possible. You can submit them immediately before you leave or later by fax or scan; preferably no later than October 21, 2017 by 6pm. My email address is bishopguwe@sbcglobal.net.   You can also send it to my executive administrator Kristie Jursch. Her email address is kristie@metrocwc.org. Your critique is an integral part of chapter four of this project. My chapter four is essentially a report of my methodology and results. I have set a deadline of two weeks for analyzing, interpreting and making any generalizations in writing for this section. Your prompt submission will assist me greatly. Chapter five, an assessment and evaluation of the pros and cons of my research, the takeaways, the improvements, etc. will need to be filed and submitted by November 21.

So if possible, please submit your evaluations no later than October 21, 2017. That will allow me a few days to analyze your evaluations and to include the summary of them in chapter four.

Thanks again for your time and attention on this matter.

I highly respect you, your insight, recommendations and time expended in this service. It is my goal to improve as a leader and provide better leadership for those the Lord has called and appointed me to serve. Your investment in my life is helping me reach this goal.

Grace & Peace,

Bishop Raphael Green
Senior Pastor

APPENDIX 16

DRMP: LMC PERSONAL INTERVIEWS

Date	Leader/Participant	Duration
10/08/17	Regina Gourdine [95] Dir: Case Mgmt	1.5 hours
10/08/17	Marshall Dotson OP: Prayer Ministries	1.0 hour
10/16/17	Desiree' Watkins-Green [78] Academic Consultant & Supplemental Trainer	2.0 hours
10/1717	Herb Clarke [85] OP: Worship & Evang. Arts	1.5 hours
10/18/17	Bradford Barnett [78.5] OP: Congregational Life & Pastoral Care	1.25 hours
10/19/17	Ruth Barasa [93.5] Dir: Singles' Ministry (GIFTS-Connection) Admin. Coord: Christian Education Ministries	0.86 hr (52 mins)
10/19/17	Theodore Boldin, Jr. [80] Governor (Executive)-Pastor	1.66 hours
10/20/17	Kristie Jursch Exec. Administrator to Senior Pastor & Senior Associate Pastor	1.08 hours
11/08/17	Janelle Smart [73] Asst. Dir: Case Mgmt	1.25 hours
11/10/17	Gina Scales [90.5] Drama Ministries	1.70 hours
11/11/17	Ahdon Upchurch [75] Dir: Ignite (Young Adult) Ministries Pat Upchurch [79.5] Asst. Dir: Ignite (Young Adult) Ministries	1.62 hours

11/14/17	Kellin & Keanna White Dir-Trainees: Teen Life Ministries	2.50 hours
11//15/17	Benson Ameka [77] Coordinator: Video Production of Media Services	1.20 hours
12/17/17	Karissa Green [90] Coordinator: UKC Watch Care	Pending
12/17/17	Ariel Brown [89.7] Administrator: UKC	Pending
12/04/17	Brenda Green [NA] Co-Founder / Governor Pastor & OP: Women's & Children's Ministries	2.0 hours
12/16/17	Valerie Smith [79] Admin. Asst – Deacon's Council	Pending

TOTAL INTERVIEW HOURS: **21.1**

Attendees

Total LMC Invited LSI Attendees:	22 (100%)
Total LMC Attending:	28 (122%)
Total LMC Completing LSI:	19 (79%)

Deliberations

Presbytery & Senior Staff Pastors

Dr. Richard Harvey
Organizational Development Specialist
OD: Congregational Support &
Community Advocacy Services

Interrupted / Incomplete Status Participants

T B A	Wayne Clarke OP: Personal & Immediate Care Ministries
T B A	James Green Dir: Benevolence Ministries

T B A	Roy Edwards Asst. Dir: Benevolence Ministries
T B A	Jane Green Senior Staff Pastor-Teacher (on medical leave)
TBA	George Smith [NA] OP: Deacon's Council / FADC

Other LMC Members & Future Seminar Participants

Sheila Clarke	Personal & Immediate Care
Candace Jackson	Dance Ministries
Kit Jackson	Creative Ad hoc Ministries
Briana Clarke	Creative Ad hoc Ministries
Anthony Parrish	Disciple-maker's Commission
Sonia Parrish	Hospitality
Gabriella Green	Teen Life Ministries
Joaquin Thomas	Creative Ad hoc Ministries
Ashley Thomas	Creative Ad hoc Ministries
Les Morgan	Finance & Development
Les Collins	Facility Management

APPENDIX 17

FOSTER'S MULTIPLE RESEARCHED
COMPETENCY LISTS

from
A Study of Post-Bacculaureate Leadership Curricula in Christian Higher Education:
Sources for Various Competency Categories
pp. 225-229

The following lists show the sources Foster utilized in defining the categories of
competencies against which the content analysis was measured.

Andenoro's Competencies 17-1[1]

Andenoro's etic competencies
Understanding for Self, Values, & Strengths
Communication Skills (Written &Verbal)
Ability to Address Situations & People with Respect to Individualism & Diversity
Dynamic Viewpoint of Complex Political Issues
Ability to Use Reflection as a Means of Understanding & Sharing Knowledge

Andenoro's emic competencies
Foundation of Leadership Theory
Understanding for & Ability to Manage Change
Understanding of International Perspectives
Understanding for, Ability to Work with, & Establish Relationships with Diverse
Populations
Ability to Vision, Strategize & Define Organizational Goals
Understanding of Organizational Behavior Theory
A Philosophy of Power, Empowerment, and Social Dynamics
Fluency for Public Discourse & the Ability to Solve Problems within Groups
Understanding of Social Entrepreneurism
Understanding of Engaged Citizenship
Understanding for the Historical Leadership Issues

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[1]Anthony Wayne Foster, "A Study of Post-Baccalaureate Leadership Curricula
at Select Christian Higher Education Institutions" (Ph.D. diss., The Southern Baptist
Theological Seminary, 2010), 226.

Barna's Leadership Competencies 17-2[2]

1. Identifying, articulating and casting God's vision

2. Coaching and developing other leaders

3. Developing and communicating strategies

4. Motivating people to get involved

5. Efficiently mobilizing ministry participants

6. Resolving conflict challenges

7. Identifying, accumulating, and utilizing values

8. Reinforcing commitment and success

9. Objectively evaluating ministry

10. Intentionally shaping the corporate culture

11. Modeling Christian character and commitment

12. Attracting and maintaining an effective team

13. Leading by serving

14. Solving problems and meeting

15. Clarifying and promoting core resources appropriately

Woodruff's Rank Competency 17-3[3]

1. Build and maintain staff morale (esprit de corps)

2. Make decisions and give clear, concise direction to the work of paid/volunteer staff

3. Plan and use time effectively in setting priorities for workload

4. Work to create harmony of all activities to facilitate achieving goals and objectives

5. Understand and apply skills of conflict management to resolve differences and encourage independent thought

6. Create an environment where independent thought is encouraged and occasional failure accepted

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[2]Foster, "A Study of Post-Baccalaureate Leadership Curricula," 226.

[3]Ibid., 227.

7. Budget the allocation of resources, both financial and otherwise, required to support approved programs

8. Identify issues and/or situations, both within the church and the community, that could potentially threaten the church's ability to accomplish its stated goals or objectives

9. Use know ledge and skills of leadership techniques in managing the activities of staff

10. Develop and practice group leadership skills with boards, committees, and other groups within the church.11.

11. Make use of well- planned information system to communicate with staff and leadership

12. Develop and maintain a staffing plan that is based upon the church's goals and objectives

13. Understand and use knowledge of power and authority effectively

Coggins' Competencies 17-4[4]

Knowledge Competencies

1. Knowledge of God's Word

2. God-centered biblical ministry

3. Spiritual disciplines

4. How to relate faith to the modem world

5. The process of leading change

6. Knowledge of the people being served

7. Knowledge of self

8. Team ministry dynamics

9. His personal limitations

10. Basic leadership principles and theory

Behavioral Competencies

1. Being evangelistic

2. Communicating effectively

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[4]Foster, "A Study of Post-Baccalaureate Leadership Curricula," 227-28.

3. Relationship skills

4. Preaching to change lives

5. Being able to cast vision

6. Leading by serving others

7. Developing others for ministry

8. Practicing accurate interpretation of biblical material

9. Developing and leading from a shared vision

10. Building an effective ministry team

Transfer of Skills Competencies

1. Have a teachable spirit

2. Being a self starter

3. Being willing to assume responsibility

4. Being flexible

5. Being a motivator

6. Beinz cooperative with others

7. Possessing healthy self confidence

8. Being adaptable to varying situations

9. Being a problem solver

10. Being a willing team member instead of a team leader

AACC Competencies 17-5[5]

Organizational Strategy: Identify, implement, and evaluate strategies for organizational growth and improvement.

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[5]Foster, "A Study of Post-Baccalaureate Leadership Curricula," 228.

Management:	Identify, evaluate, and implement processes designed to yield high quality education.		
Interpersonal:	Develop cooperative relationships within the organization and amongst the broader community.		
Communication:	Create and communicate a shared vision through the development of effective information exchanges within the organization and the broader communities served.		
Professionalism:	Demonstrate ethics, values and professional practices; community stewardship; and commitment to personal and institutional development.		

Table A1. Flahardy's competencies 17-6[6]

Table A6. Flahardy's competencies (Flahardy 2007, 93-97,104)

	Leadership competencies considered essential by Senior Pastors (93)	Leadership competencies considered essential by fully funded staff members (95)	Leadership competencies considered essential by Church lay leaders (97)
1.	Motivating	Motivating	Motivating
2.	Vision	Vision	Vision
3.	Managing time and stress	Managing time and stress	Communication
4.	Communication	Communication	Problem solving
5.	Problem solving/decision making	Planning/organizing	Planning/organizing
6.	Planning/organizing	Administering volunteers	Teamwork
7.	Teamwork	Problem solving/decision making	Managing time and stress
8.	Administering volunteers	Teamwork	Managing conflict
9.	Managing conflict	Understanding self/others	Administering volunteers
10.	Monitoring	Monitoring	Understanding self/others
11.	Developing others	Managing conflict	Developing others
12.	Understanding self and others	Delegating	Monitoring
13.	Managing projects	Developing others	Delegating
14.	Delegating	Managing projects	Managing change
15.	Managing change	Managing change	Managing projects

[6]Foster, "A Study of Post-Baccalaureate Leadership Curricula," 229.

Table A2. Bredfelt competencies 17-7[7]

Table A7. *Great Leader/Great Teacher* competencies (Bredfeldt 2006, 116)

Teacher Competencies	Leader Competencies
Message that is clear	Establish the team
Methods that promote learning	Equip the team
Model the message	Empower the team
Minister to people	Encourage the team

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[7]Foster, "A Study of Post-Baccalaureate Leadership Curricula," 229.

APPENDIX 18

MCWC LEADERSHIP SEMINAR INTENSIVE
SCORE SHEET

Assignment Summary Sheet / Score Card

Leader's Name

Leader's Title:

Department, Ministry or Council:

Leader's Contact Information:

Leader's E-mail Address:

Assessment / Quiz / Other	Date Submitted	Documentation Attached	Score
Perceived Awareness of *PERSONAL* Leadership Competency Assessment (PAPLA) PRE-TEST			
Perceived Awareness of *TEAM* Leadership Competency Assessment (PATLA) PRE-TEST			
Emotionally Healthy Leaders Assessment			
The Leadership Competency Self-Assessment (LCSA)			
Leadership IQ			
How Good Are Your Communication Skills			
How Good Are Your Leadership Skills			
The Leadership Motivation Assessment			
Leading from Your Strengths Assessment			

Open Book Quiz #1 - 9/9/17			
Opent Book Quiz #2 - 9/16/17			
Quiz #3 - 9/23/17 Cancelled			
Quiz #4 - 9/30/17 Cancelled			
Final Quiz #5 - 10/7/17			
Quiz #6 - 10/14/17			
Perceived Awareness of *PERSONAL* Leadership Competency Assessment (PAPLA) POST-TEST			
Perceived Awareness of *TEAM* Leadership Competency Assessment (PATLA) POST-TEST			

APPENDIX 19

DESIGN CONSULTANT RECOMMENDATIONS

Hello Pastor Green,

I was able to read though your draft yesterday and here are some "impressions":

1. First impression was that the format was distinctly different. That is likely due to the differences in either the nature of this project (i.e., vs. dissertation) and/or the program (i.e., seminary). So, I will assume that you know whether or not it is in compliance with any required format. In Psychology, our formats are virtually identical to the APA format. I know that there are different formats out there (i.e., MLA, etc.). However, I did note that you said in your email that some of your formatting is yet to be done. So, this comment may be a bit premature on my part.

2. My second impression is that the document is written very well. The concepts are explained thoroughly and with clarity. Of course, I would not have expected less! LOL. There are few places where I questioned whether the reader needed the degree of detail that was provided. For example, it wasn't clear why there is almost a whole page dedicated to the tasks of the executive administrative assistant under the section on "Other Pertinent tasks…" However, this may ultimately prove needed depending on what your remaining chapters look like. Rarely in a research project are we treated to the details of the project that take place behind the scenes. Usually, for the sake of parsimony, this level of detail is not provided.

3. One particular concern that may not be a concern in your context has to do with the consistent usage of the term "required" when referring to the participation of the leaders in the research project. Some of this may be related to another potential concern which as to do with the first-person account with which the project was written in. Generally, research is written from a more objective position. Even in the case of intervention research, there is usually a separation between the person conducting the intervention and the person conducting the research on the intervention, so as to not bias the conclusions of the research. You are essentially serving as both. As a Pastor of the church it is your prerogative to require your leaders to participate in the intervention, perhaps even in the assessments. However, researchers are not typically allowed to require people to participate in research. {This is a major point in the ethics codes of conduct for virtually all scientific associations}. This might not be an issue for your school if you are not required to adhere to any of these particular ethics codes. Did you have to have this approved by an Internal Review Board (IRB)? If not, you are fine. If so, then you might want to reconsider the language. I have some ideas about how you might do that. But we'll cross that bridge if you need to. In short, it's really just a matter of removing the 'required language' when talking about the conducting of the research project. It may be left in when talking about the Pastoral actions used to recruit the participants. As for the first-person nature, that may not be a problem either depending on whatever rules govern your school. You might clear that with your chair if you're not sure.

4. With regard to the results of the research project, it would help if the results could be shaped around the four primary goals laid out at the beginning of the chapter (and/or the correlates presented around the intervention). That would help the reader to better assess the degree to which the project was successful (with success defined as the degree to which the project achieved its goals).

5. Finally, I wonder if the interviews could also be used to answer more of the questions (i.e., whether the project achieved its goals). For example, whether or not people became more aware seemed to depend upon the t-tests. T-tests are probabilistic tests of group mean differences. As such they are dependent on group sizes. The larger the group size, the higher the chance of finding significance and vise versa, the smaller the group size, the lower the chance of finding significance. So, its plausible there was indeed an increase in awareness, but undetectable with your groups size (n=18)**. In this sense, actually presenting the means (pre vs. post; and perhaps the actual t-test statistics) could be helpful. But more importantly, if you asked people about this in the interview, that might be just as informative. I believe this to be true for all of your goals. Perhaps the analyses of the written assessments and the interview data (where relevant) can be used to draw conclusions.

** {Note, you could in fact use this statement as a part of the critique of the methodology, chapter 5, that you were referring to. This is why many caution against solely relying on statistical tests. They all depend on sample sizes in establishing the threshold for determining what is and what isn't significant}.

If you want to follow up on any of these, I would be happy to talk to you over the phone, or I can meet with you sometime next week. I'm headed out of town to N.C. tomorrow (spending Christmas with my brother). However, I will be back on Tuesday.

Richard

Richard D. Harvey, PhD
2731 Morrissey Hall
Department of Psychology
Saint Louis University
richard.harvey@health.slu.edu
(314) 977-3678
Website: https://sites.google.com/a/slu.edu/harvey-collective-identity-lab/

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ABSTRACT

ASSESSING AND LEVERAGING THE ESSENTIAL LEADERSHIP
COMPETENCY STRENGTHS OF THE LEADERSHIP AND
MANAGEMENT COUNCIL OF THE METROPOLITAN
CHRISTIAN WORSHIP CENTER
OF ST. LOUIS, MISSOURI

Raphael Green, D.Ed.Min.
The Southern Baptist Theological Seminary, 2018
Faculty Supervisor: Dr. Danny R. Bowen

This project sought to help Metropolitan Christian Worship Church in St. Louis, Missouri, expeditiously accomplish pivotal mission and vision goals by assessing, improving, and leveraging the essential leadership competencies of the members of the Leadership and Management Council. Chapter 1 presents the history and ministry context of MCWC and the goals of this project. Chapter 2 provides a biblically accurate and theologically sound exegesis of four focal point passages of Scripture, along with affirming correlative passages to show that every member of the MCWC Leadership and Management Council has more than sufficient biblical justification for assessing, improving, and leveraging their personal and collective leadership strengths to fulfill their assigned vision and mission in the St. Louis urban and metropolitan context. Chapter 3 presents an abundance of biblical and non-biblical historical events, evidence-based theoretic models, and proven best practices. Chapter 4 describes the project, recounting the content and teaching methodology of the specific course curriculum. Chapter 5 evaluates the efficacy of the project based on completion of the specified goals. This project sought to assess, improve, and leverage the competency strengths of all the members of the MCWC Leadership and Management Council with the hope of greatly assisting in the fulfillment of its current and future vision and missions as a church to the glory of Lord Jesus Christ in the urban St. Louis region.

VITA

Raphael Green

EDUCATION
>B.A., Oral Roberts University, 1978
>M.A., Regent University, 1986

ACADEMIC
>Regent University, Student Recruitment, Virginia Beach, Virginia, 1983-1984
>Regent University, Outreach Coordinator, Virginia Beach, Virginia, 1985-1986

MINISTERIAL
>Associate Minister, Christ's Southern Mission Baptist Church, St. Louis, Missouri, 1972-1973
>Associate Minister, San Francisco Temple Church of God in Christ, St. Louis Missouri, 1979-1984
>Minister of Music, Associate Minister, Agape World Outreach Center, Virginia Beach, Virginia, 1983-1984
>Minister of Music and District Pastor, Rock Church International, Virginia Beach, Virginia, 1984-1986
>Founder-Senior Pastor, The Metropolitan Christian Worship Center, St. Louis, Missouri, 1987-