

ABSTRACT

TRINITARIAN TEAMS:

THE TRINITY'S ONENESS IN OUR MIDST

by

Jeffrey C. French

The Church has fought to defend the orthodox understanding of the Trinity as an essential cornerstone of the Christian faith while failing to grasp the powerful practical value of the Trinity to shape life and ministry. God's intent from the beginning was for humanity to experience the triune nature through the *imago Dei*, and Jesus' John 17 prayer focuses this intent upon the Church for the sake of the world. The problem is that high levels of triune attributes are rare in the Church, especially in the teams that plan, implement, and manage its ministry.

As a result, this study sought to identify and study highly Trinitarian church-based leadership teams to understand them better, particularly in concert with team organizational cultures, emotional/social intelligence levels, and self-descriptions. The participating twenty-two teams were recommended on the basis of being above average on thirty Trinitarian attributes by one of a hundred participating church leadership experts. These twenty-two teams completed six online survey instruments, including the Team Trinitarian Attributes Survey, Second Edition (TTAS-2) that was developed in this research and shown to be valid and highly reliable ($\alpha = .86$) to assess Trinitarian attributes in teams. All survey instrument constructs and demographics were statistically analyzed for correlations or significant differences to understand the highly Trinitarian teams further. Members of the three teams with the highest Trinitarian attribute scores

were interviewed to further understand these teams and their commonalities. Finally, the short-answer questions of the Team Characteristic Survey (TCS) were probed for patterns connected to the Trinitarian attribute levels of the teams.

The study of the twenty-two teams produced the following results. Teams with highly Trinitarian natures exist, are rare, and are demographically diverse. Team Trinitarian attributes correlated to (1) two different Organizational Culture Assessment Instrument (OCAI) cultures—*clan* ($r = .48, p = .025$) and *hierarchy* ($r = -.61, p = .003$), (2) the positive experience of team members ($r = .83, p < .0001$), (3) seven different demographics, and (4) certain patterns of OCAI organizational values. When members of the three teams with the highest levels of Trinitarian attributes described their teams, the teams shared common practices and values reflecting the triune nature. However, these same interviewed members did not describe their teams as Trinitarian, and they had difficulty connecting their team dynamics with God's triune nature. In addition, the lack of correlation between the Balanced Inventory of Desirable Responding Short Form (BIDR-16) results and other survey instrument results affords an additional level of confidence in the findings of this research. Finally, the aggregate emotional/social intelligence scores of each team's participants as assessed by the Tromsø Social Intelligence Scale (TSIS) did not correlate to team levels of Trinitarian attributes.

This study's findings provide several reliable tools and recommended paths for the cultivation and sustenance of highly Trinitarian teams in the Church. The tools are the TTAS-2 for the assessment of Trinitarian attributes in teams, the OCAI for the assessment of team culture, and Cameron and Quinn's *Diagnosing and Changing Organizational Culture* to understand organizational culture and change. The primary

paths provided are (1) the direct development of the Trinitarian attributes following the common practices and values exhibited by the teams highest in the Trinitarian attributes and (2) an organizational culture change process to transition team culture away from *hierarchy* to *clan*. Secondary resources and paths are outlined as well. Finally, this research also underscores the Church's need to acknowledge, embrace, study, and contemplate the Trinity as the prime example, organizing principle, and controlling image for a preferred and practical way of being for the people of God in order to align itself better with God's nature and to receive its intended benefits.

DISSERTATION APPROVAL

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CHAPTER 1

PROBLEM

Introduction

I was spent after seven consecutive, nonstop, fourteen to seventeen-hour workdays. The job at hand had been poorly defined and covered an area of more than a hundred miles in several unfamiliar cities. The tasks had to be completed with a team newly formed from a few acquaintances. Deadlines and surprising challenges were looming, and to add to this pressure-filled scenario, our team was not alone. We were competing against several other teams who faced the same demands. The experience was stressful and exhausting, yet when it was over, I would have been willing to continue that insane schedule, in the midst of all those challenges, just to continue working with this team. Something happened that was special and, in my experience, unique.

I sought repeatedly to label the rare quality this team exhibited but simple descriptions failed. Our group was cohesive and worked together with ease. We enjoyed each other while being strikingly effective at the same time. All the team members were engaged and mutually supportive. Each member led at different times as was needed according to his or her strengths, and the leadership transitions were natural and smooth. Our team's community enlivened each of us personally and as a group. However, even these flattering descriptions fail to capture the full experience, so much so that I am reluctant even to share them for fear of inadequately capturing the experience and thus diminish it.

Fortunately, one ideal I encountered captured all the characteristics of my remarkable team experience: the Trinity. Within the Godhead exists a perfect balance of three distinct Persons united in one. The Trinity reveals the Father, Son, and Holy Spirit displaying loving reciprocity toward each other as they give and receive, lead and submit, support and rely. The three, united in one, maintain their balance and loving reciprocity as they accomplish their corporate mission to include others in their love. In fact, the Trinity's balance and loving reciprocity are the foundation for their mission, and that balance and reciprocity also enable and enliven that mission. When I contemplate the Trinity, I not only identify all the positive characteristics of the exceptional team I experienced but also see that team's characteristics surpassed and perfected. It is no surprise, then, that Jesus prayed to the Father that his followers might "be one, as we are one" (John 17:22 NRSV). He recognized that the Trinity exemplifies a relational ideal for believers in community; consequently, I suggest that the Trinity serves as an ideal to which Christian teams should aspire.

The problem is that teams that exhibit high degrees of Trinitarian attributes are the exception rather than the rule. Consider my own experience. Over several decades, I have led dozens of church teams, workgroups, and committees in addition to being a participant in well over a hundred others. Most of these groups bore little resemblance to the full spectrum of Trinitarian characteristics described earlier. While many of these teams were effective in their mission, those teams often fell short of displaying high degrees of the loving communal aspects of the Trinity. Some teams were less effective missionally but had a greater degree of the Trinity's loving reciprocity. Some groups focused on the individual team members without maintaining a counterbalancing focus

on the group as a whole. Other teams did just the opposite, inordinately focusing on the group while downplaying the importance of members as individuals. Out of all my church team and group experiences, I can only point to three teams that maintained high levels of most of the Trinitarian attributes. Of those three, only the one described previously was so special and unique that it required contemplating the Trinity to understand and explain the experience. That team reflected the balance of honoring the individual team members and the group as a whole. That team consistently exhibited the loving reciprocity toward each other, and it was strikingly effective at achieving its mission. Finally and most importantly, this team was able to maintain all of these attributes simultaneously at high levels.

The exceptional nature of that team motivated me to explore other teams that exhibited high degrees of Trinitarian attributes in order to understand them further. The team also led me to study the scriptural roots and centuries of theological contemplation of the Trinity. It also led me to study the limited but growing literature that focused on the Trinity as the primary model for Christian ministry and, more specifically, teams. However, I discovered a void of firsthand research of teams who exhibited high levels of Trinitarian attributes and tools that could help identify such teams.

I wanted to step into that void and find a group of teams who robustly displayed Trinitarian attributes in order to learn from them. I also wanted the members of these teams to help me answer some key questions about their group culture, the types of emotional and social abilities found in the group, and the way they understood their team. These questions presented the complex challenge of studying a theological ideal as it is embodied in the context of human life.

Fortunately, the rich intersection between theology and the social sciences provided a venue in which to carry out such a study. Two concepts from the social sciences seemed promising for my research. The disciplines of management, organization development, organizational psychology, and organizational behavior provided the concept of organizational culture, and the discipline of psychology provided the concept of emotional and social intelligence. Viewing teams that robustly displayed Trinitarian attributes through these two conceptual lenses added depth and detail to understanding these teams, as did interviews and survey answers from the team members.

In all, the desire to understand one truly transcendent team experience ultimately led me to the Father, Son, and Holy Spirit's relationship in the Trinity. That all-encompassing answer inspired a desire to identify and study other teams that shared a significant degree of the triune nature. Finally, the need for additional tools to further understand these teams led me to the social sciences and to the design of this study.

Purpose

The purpose of this research was to learn about teams that robustly displayed Trinitarian characteristics by exploring the connections between Trinitarian attributes, organizational cultures, and emotional/social intelligence in the context of church-based leadership teams.

Research Questions

Three questions guided the research of church-based leadership teams robustly displaying Trinitarian characteristics to ensure this study's purpose was met. Each question prioritizes and organizes one of the three distinct data streams from the teams.

Together, the answers to these three questions yielded a pool of quantitative and qualitative data from which to build an enhanced understanding of the teams in this study.

Research Question #1

What are the predominant organizational cultures present or absent in church-based leadership teams identified as highly Trinitarian?

Research Question #2

What levels of emotional/social intelligence are present in church-based leadership teams that are identified as highly Trinitarian?

Research Question #3

What common patterns emerge when church-based leadership teams identified as highly Trinitarian describe?

Definition of Terms

This research involved several key terms. Their definitions follow in order to explain how they are used in the context of this study. While these terms may have broader or alternate meanings elsewhere, the terms should be limited to the following meanings for the purposes of this research.

Church-Based Leadership Teams

The term *church-based leadership teams* refers to groups of three to fourteen people who meet regularly to plan, implement, and manage ministry within a church. This type of team is responsible either for the overarching ministry of the entire church or for a significant ministry area within the church. The membership of these groups is

often comprised of paid employees in larger churches, but pay is not an essential quality for team members for the purpose of this study.

Trinitarian Attributes in Teams

The term *Trinitarian attributes* refers to the features of the Father, Son, and Holy Spirit as they relate to one another in the Trinity and as they corporately seek to complete their mission together. Three broad categories were used initially to categorize the identified attributes in this study: a balance between the three distinct persons of the Trinity and their corporate unity, a connection of loving reciprocity among the members of the Trinity, and, finally, a mission of reaching out cooperatively to spread the communal love they share together. Chapter 2 and the first non-developmental version of the Team Trinitarian Attribute Survey (TTAS-1) expand upon and provide additional detail for each conceptual category as well as the individual attributes (see Appendixes B and C).

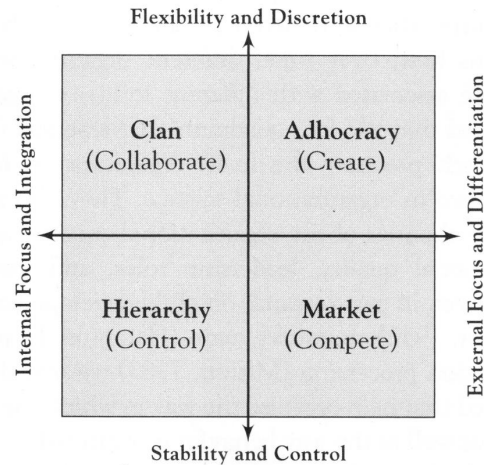
The Team Trinitarian Attribute Survey, Second Edition (TTAS-2) was developed and used to assess the levels of the Trinitarian attributes in the teams for the final phase of this research (see Appendixes D and E). Statistical analysis of these survey results identified six Trinitarian attribute dimensions: *interconnection:reciprocal love*; *personal appreciation:unifying love*; *love-driven mission*; *mutual power and submission*; *valued diversity*; and *sending and supporting others on mission*. Chapter 3, Chapter 4 and Chapter 5 provide additional detail about these dimensions.

Organizational Culture

In the simplest terms, *organizational culture* is the collective identity of an organization that shapes everything related to that organization. Kim S. Cameron and

Robert E. Quinn suggest that organizational culture is “a socially constructed attribute of organizations that serve as the social glue binding an organization together” (18). The breadth of this social glue “encompasses the taken-for-granted values, underlying assumptions, expectations, collective memories, and definitions present in an organization” (18). The expansive scope of organizational culture can make it hard to understand, as do the more than 150 different definitions for it (18).

Fortunately, this study uses a very specific and simplified version of organizational culture taken from Cameron and Quinn’s book *Diagnosing and Changing Organizational Culture*. Cameron and Quinn establish four primary cultural types using a Competing Values Framework between *flexibility and discretion* versus *stability and control* as well as *internal focus and integration* versus *external focus and differentiation* (35-41). The four cultural types this framework establishes are identified as *clan*, *adhocracy*, *market*, and *hierarchy* (39-51). Figure 1.1 provides a visual representation of these four cultures with their primary characteristic within the Competing Values Framework (39). The Organizational Culture Assessment Tool (OCAI) evaluates the degree to which these four cultures are present in an organization or its subparts (27-35; see Appendix F). A slightly modified version of the OCAI was used to evaluate the organizational cultures of the teams in this study (see Appendix E).



Source: Cameron and Quinn 39.

Figure. 1.1 The OCAI organizational cultures within the Competing Values Framework.

Emotional and Social Intelligence

The term *emotional and social intelligence* (ESI) is defined as follows:

ESI is the intelligent use of one's emotions. This definition can be elaborated as how people handle themselves and their relationships (Goleman, Boyatzis, and MacKee, 2002). The definition can be further expanded to say that ESI is a set of competencies, or abilities, in how a person (a) is aware of himself or herself, (b) is able to manage his or her own emotions, (c) is aware of others and their emotions, and (d) is able to deal with and manage his or her relationships using emotional awareness. (Boyatzis 227)

Emotional intelligence and *social intelligence* were initially developed as different concepts (Kang, Day, and Meara 92-99; Seal, Boyatzis, and Bailey 191-93). However, the two concepts overlapped and were interrelated (Kang, Day, and Meara 91-93, 99-100, 102). This overlap led some experts to reclassify emotional intelligence and social intelligence as two aspects of one whole called "emotional and social intelligence" (Seal, Boyatzis, and Bailey 194-96). As such, many conceptualizations of emotional intelligence or social intelligence and their assessment tools address aspects of both the

categories now found in the composite construct of emotional/social intelligence. The Tromsø Social Intelligence Scale (TSIS) is one such tool (Grieve and Mahar 1-12; Silvera, Martinussen, and Dahl 313-19; see Appendixes E and G). While this simple self-report measure was designed to assess social intelligence, it also shows positive correlations to components of emotional intelligence and includes subscales that address areas of the composite construct emotional/social intelligence (Grieve and Mahar 1-12). Because the TSIS covered the necessary elements of this study's working definition of emotional/social intelligence in a concise package, this tool was used to evaluate the emotional/social intelligence of the members of the teams in this research.

Research Project

The initial preparatory phase of this study began in February 2017 as I compiled a list of the Trinity's attributes from the resources' scriptural and theological literature review. Of these attributes, the ones that were readily applicable to humanity were combined and condensed into twenty-one simple descriptive statements. Next, these statements were rewritten to express the same attributes in the context of a human team. Any mention of the Trinity, God, or the persons of the Trinity were omitted. Then the twenty-one items were paired with a six-point response scale ranging from *strongly disagree* to *strongly agree*, forming the developmental draft of the TTAS. After combining the TTAS with short-answer and demographic questions, the developmental version of the Team Characteristic Survey (TCS) was complete (see Appendix A; note: the TCS was previously named the "Trinitarian Questionnaire"). In March 2017, a five-person expert panel reviewed this draft (see Appendix A). After the recommended

revisions, the approved first edition, the TTAS-1, grew to have thirty items (see Appendix B). The rest of the TCS was primarily unchanged.

The revised TCS/TTAS-1 was then engaged in a pilot study in May 2017. In preparation for the pilot, the revised TCS/TTAS-1 and the “Evaluation Questionnaire for Pilot Study” were loaded onto the SurveyMonkey Website (see Appendix C). Thirty-two pastors and ministers in the Newnan/Peachtree City, Georgia, area were contacted via e-mail or phone (see Appendix M). I did not know these pastors and ministers personally. Each one was asked to identify any teams from his or her church that fit the parameters of a church-based leadership team and were also effective and work well together. If a team was identified, the pastor or minister was asked to share a team contact person and a means to contact them. The teams were invited to participate in the study via the contact person (see Appendix N). Each team that agreed to participate completed an online survey about their team that took approximately ten to fifteen minutes. Six teams with a cumulative total of thirty-six members agreed to participate, and twenty-eight members of these teams fully completed the pilot surveys. The responses from these team members provided the statistical data and direct feedback to revise the TTAS-1 further, by which the second edition, the TTAS-2, was created (see Appendixes D and E).

From the middle of May to the middle of June 2017, one hundred church leaders who had a breadth of knowledge and connections in their respective denominations and/or church networks were contacted (see Appendixes K and O). These leaders made up an expert panel that was tasked with recommending church-based leadership teams that were effective, worked well together, and demonstrated evidence of above-average

levels of the Trinitarian attributes. To aid the evaluation of prospective teams, panelists were given a copy of the most recent version of the TTAS items; however, some of the items differed from the assessment version because no items were reversed but were all stated positively (see Appendixes P and Q). Using these guidelines and aids, each expert was asked to identify multiple leadership teams fitting the guidelines they had been given, as well as other experts that could be helpful in identifying additional teams for the study.

Once an expert made a recommendation, the contact person who was named at that church was e-mailed or called. If the expert recommended a specific team, the contact person was given the name of the expert who recommended him or her, the general details of the study, and an invitation to participate (see Appendix R). However, in these cases, the team contact person was kept blind to the Trinitarian foundations of the research. Alternately, if an expert did not recommend a specific team but recommended a church as a promising place for teams with high levels of Trinitarian attributes, then the contact person was given the same information as the expert panelists to aid in identifying a team that would be a promising match for the study (see Appendix O). In the event that the church contact recommended a team in which they participated, his or her data was not used in the research since that team member was not blind to the Trinitarian foundations of the study. The first of these contacts was made on 7 June 2017, and twenty-four recommended church-based leadership teams agreed to participate.

The first step in this phase of the field research was to evaluate the participating teams using several online survey instruments. Beginning the second week of June 2017,

each team contact person was sent instructions including next steps, a Web link that led to a brief Team Demographic Survey (TDS), and a request that they complete the TDS by a given deadline (see Appendixes H and T). The contact person's e-mail also included a message for him or her to then send the team. The team message introduced members to the research, provided instructions on how to proceed, and gave a deadline when surveys could no longer be submitted. This message also provided a web link personalized to their team that allowed each team's responses to be collected on SurveyMonkey separately from the other participating teams. This link led them to the comprehensive survey that included the TCS/TTAS-2, OCAI, TSIS, and eight items from the Balanced Inventory of Desirable Responding Short Form (BIDR-16; see Appendixes E and I). Two teams dropped out of the research before completing surveys because they believed they would be unable to meet the required research deadlines.

In the event that a team member or members knew the Trinitarian foundations of the study, they were given an alternate personalized Web link to complete the same comprehensive survey. This unique Web link allowed the data from these individuals to be collected separately from the rest of their teammates. The survey data from these thirteen nonblind individuals was not included in this dissertation or its findings. However, it was used for the individualized team report sent to each team after the study.

The different instruments within the comprehensive survey taken by all participating team members had different purposes. The TCS asked short-answer and demographic questions to understand the teams beyond the quantitative data provided by the other assessment instruments. The TTAS-2 assessed the level of Trinitarian

attributes in each team. The OCAI evaluated the levels of four organizational cultures present in each team. The TSIS assessed the emotional and social intelligence levels of each team member. The *self-deceptive enhancement* items from the BIDR-16 were included to evaluate positive response bias caused by participants unconsciously overstating reality (Hart et al. 1-7).

The twenty-two teams that completed online surveys had a cumulative total of 177 (see Appendix L). The data from thirteen team members were excluded due to their knowledge of the study's Trinitarian foundations. Of the remaining 164 members, 120 members fully completed the comprehensive survey while six others completed it partially. These surveys were completed from 13-27 June 2017.

All blind survey responses were grouped by team and averaged to provide a team score for each instrument's constructs, and all team scores for each construct were statistically analyzed in relation to all others to identify correlations. However, correlations to the team Trinitarian attribute scores were the primary target. Additional statistical analysis was completed between all individual scores irrespective of teams especially for questions of TTAS-2 reliability and validity. Demographic data, gathered from the TDS, the TCS, and e-mails with each team contact person, was also statistically analyzed for correlations to the constructs of all the survey instruments. The results from the quantitative data and its analysis provided an initial understanding of the teams individually and as a group. It also identified the teams highest in Trinitarian attributes. Data analysis began on 28 June 2017 and continued through 8 August 2017.

Qualitative data helped detail, refine, and explain the initial understanding of the teams and the correlations between the assessment constructs that were provided by the

quantitative survey responses. The TCS short-answer section was the first qualitative data source. The second source was interviews with two or three members from each of the three highest scoring teams on Trinitarian attributes on the TTAS-2. These interviews were conducted from 5-14 July 2017 using phone or video calls and according to the guidelines of the Phone/Video Interview Protocol (PVIP); see Appendix J). The answers of all three teams' interview participants were analyzed as a group to identify patterns and themes present in the study's most highly Trinitarian groups. The identified patterns and themes expanded the understanding of highly Trinitarian teams that had been provided by the quantitative survey results and their correlations.

Context

The first context for this research was the three church-based leadership teams exhibiting the highest levels of Trinitarian attributes as assessed by the TTAS-2. These groups were the prime target for this study and received the most in-depth investigation. Their data also provided the most impact to understand highly Trinitarian teams.

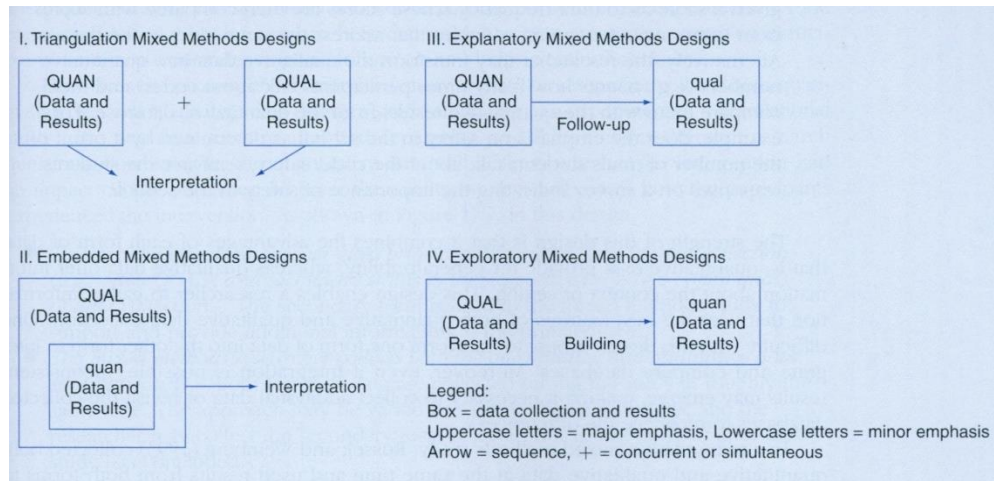
The secondary context was the twenty-two church-based leadership teams identified by the expert panel of church leaders as effective, working well together, and displaying an above-average level of the Trinitarian attributes that made up the TTAS-2. These twenty-two teams provided a range of Trinitarian attribute levels, including a high percentage of highly Trinitarian teams. The three highest scoring teams were identified from within this group and the teams lowest on the Trinitarian attribute score range provided a contrasting sample.

The third context for this research was the United States. The one hundred expert church leaders identified thirty-eight teams to participate in the research. The twenty-two that completed the study were from thirteen different states. While each team's specific sociocultural settings varied, they all shared the overarching American culture.

The final context for this study was the Church. While teams outside of the Church could have been assessed and identified as possessing a highly Trinitarian team culture, the specific focus of this study was teams within a church setting. A prime motivator for this choice was the assumption that church-based teams would have some theological basis for their Trinitarian nature and would be better equipped to reflect theologically upon that nature. While all of these teams were drawn from churches, specifically Protestant ones in the United States, the churches from which these teams were drawn were far from monolithic. They varied significantly in theological perspective, denomination, organizational structure, demographic composition, and communal settings. This variety within the context of the greater Church provided a more intricate understanding of different incarnations of highly Trinitarian teams.

Methodology

This study used a pre-intervention explanatory mixed methods design. John W. Creswell explains this design as “first collecting quantitative data and then collecting qualitative data to help explain or elaborate on the quantitative results” (560). Figure 1.2 illustrates the major mixed methods research designs, including their similarities and differences (557). The purpose of the explanatory mixed methods design is to develop a “general picture of the research problem” using the quantitative data and then refining and explaining that picture using the subsequent qualitative data collection (560).



Source: Creswell 557.

Figure 1.2. Mixed methods research designs.

In this particular study, the purpose was to enhance the understanding of highly Trinitarian teams or, in Creswell's terms, to develop a more refined picture of such teams. After using an expert panel of church leaders to identify a large number of teams that were good candidates for being highly Trinitarian, the twenty-two teams that agreed to participate completed four exclusively quantitative assessment tools: the TTAS-2, OCAI, TSIS, and BIDR-16. The participating teams also completed two additional surveys that were predominately quantitative: the TCS and TDS. This compilation of quantitative data and its analysis provided a general picture of highly Trinitarian teams.

The short-answer section of the TCS provided the initial group of qualitative data. Subsequently, interviews were conducted with members of three teams that were identified as most Trinitarian by the TTAS-2. The PVIP guided these interviews, and they sought to probe the team members' understanding of their team's Trinitarian nature

and their team's specific assessment data. As a result, the interviews provided a second source of qualitative data to refine the initial picture of highly Trinitarian teams outlined by the quantitative assessment tools. This refined picture achieved the goal of enhancing the overall understanding of Trinitarian teams. The research design follows Creswell's description and pattern of an explanatory mixed methods design (Creswell 557, 560-61).

Participants

Two types of participants were involved in this study: expert panelists and members of church-based leadership teams. Three groups of panelists employed their expertise to make this research possible. The first group was comprised of five experts to review and offer suggestions to improve the TCS/TTAS-1. The second group of experts was comprised of a sample of convenience of thirty-two pastors and ministers in the Newnan-Peachtree City area of Georgia. They were each asked to identify a leadership team in his or her church that would be a good match for a pilot study of the TCS/TTAS-1. The parameters for these recommendations were teams that had three to twelve members, met regularly, oversaw a ministry area of the church, worked well together, and were effective. The final group of experts was comprised of one hundred church leaders from across the United States. This group was a nonprobability, snowball sample. These experts were known for their breadth of knowledge and connections in their respective denominations and/or church networks. These panelists recommended the church-based leadership teams that participated in the primary phase of the field research. Specifically, the expert church leaders were asked to suggest teams they knew to be comprised of three to twelve members, met regularly, were responsible for a significant ministry area, worked well together, were highly effective, and were known

to display an above-average level of the Trinitarian attributes that comprised the TTAS-1 or TTAS-2.

Three sets of church-based leadership teams participated in this research: the first set in the pilot study, the second set in the primary phase of field research, and the final set in interviews. Six church-based leadership teams participated in the pilot study. The teams were recommended by the experts and process described in the previous paragraph. The six teams were comprised of thirty-six members, twenty-eight of whom completed pilot surveys. The second group of church-based leadership teams was the primary focus of this research, and their members were asked to complete online versions of the TCS/TTAS-2, OCAI, TSIS, BIDR, and TDS. Twenty-two teams participated in the primary research phase, and they were recommended by the experts and process described in the previous paragraph. The twenty-two teams had a total of 177 members. Thirteen members completed surveys that were excluded from this research because they were aware of the Trinitarian foundations of the study. Of the remaining team members, 120 completed the surveys fully and six members completed them partially. Of the twenty-two teams, the three teams that had the highest Trinitarian attribute scores on the TTAS-2 formed the final set of church-based leadership teams. Members of each of these teams participated in a phone or video call interview. Eight total members participated: two from Team 1, three from Team 2, and three from Team 3. A detailed demographic breakdown of the participants of the primary phase of fieldwork is detailed in Chapter 4.

Instrumentation

Two general types of instruments were used in this research: quantitative and qualitative. The exclusively quantitative instruments were the TTAS-2, OCAI, TSIS, and the BIDR-16. The TCS and TDS were predominately quantitative but had a limited number of qualitative elements. The twenty-two church-based leadership teams that agreed to participate in this study and met all of its timeline requirements completed online versions of all of these instruments. These quantitative results were statistically analyzed for correlations. The results of this analysis between the TTAS-2 and the OCAI answered research question one concerning the organizational cultures present or absent in highly Trinitarian teams. The analysis results between the TTAS-2 and the TSIS answered research question two concerning the levels of emotional/social intelligence in highly Trinitarian teams. The analysis between the TTAS-2 and the demographics found in the TCS and the TDS answered research question three. As such, the quantitative data provided a general picture of the answers to all three research questions.

The quantitative survey results were further informed, refined, and detailed by the research's qualitative data. The short-answer section of the TCS had already provided the first set of qualitative data. The subsequent interviews with members of the three highest scoring teams on Trinitarian attributes as identified by the TTAS-2 provided the second set of qualitative data. These interviews sought to probe the interviewed team members' understanding of their team's Trinitarian nature and specific assessment results. The patterns identified in both sets of data answered research question three concerning the patterns found when highly Trinitarian teams describe themselves. The qualitative data also provided additional detail to the quantitative

answers for research questions one, two, and three. As a result, these two sets of qualitative data together helped refine the initial picture of highly Trinitarian teams provided by the quantitative assessment results and their analysis.

Variables

This primary phase of research had two major sets of variables. The first set included the primary focus of this research, the twenty-two participating teams. Each of these teams provided another set of variables—their measured data. Fifty-five variables were measured for each team. These fifty-five variables can be broken up into two subtypes: the forty survey instrument constructs (e.g., Trinitarian attributes, clan culture, emotional/social intelligence) and the fifteen team-level demographics.

A second level of statistical analysis was also undertaken. This analysis shifted the research focus from teams to all individual participants irrespective of teams, and this shift provided another set of variables. The same broad categories described in the previous paragraph apply but the numbers differ. There were 126 individual participants who completed the survey instruments to some degree. However, six of these participants only completed some of the survey instruments, so this number is variable from instrument to instrument and construct to construct in the analyses. The individual level of analysis included forty-six measured data variables: the forty survey instrument constructs and six individual demographics.

Data Collection

The TCS/TTAS-1 was engaged in a pilot study during May 2017. In preparation for the pilot, the revised TCS/TTAS-1 and the Evaluation Questionnaire for Pilot Study were loaded onto the SurveyMonkey Website (see Appendix C). The six participating

teams were sent e-mail instructions and a Web link personalized for their team to the SurveyMonkey surveys. The data from the twenty-eight members that completed surveys was aggregated by team membership, through the personalized links used to access the survey instruments.

After the pilot study and the TTAS-1 revision created the TTAS-2, twenty-two recommended teams agreed to participate in the primary phase of the field research and were able to meet the research timeline requirements. These teams were e-mailed instructions and two Web links personalized for their teams to the following surveys on the SurveyMonkey Website. One Web link led to the TDS, which one team member from each team was asked to complete. The other Web link led to a comprehensive survey that included the TCS/TTAS-2, OCAI, TSIS, and eight items from the BIDR-16. 139 members of these teams completed a significant portion of the surveys from 13-27 June 2017: thirteen members who knew the study's Trinitarian foundations and 126 team members who did not. Only the data for the 126 members blind to the research's Trinitarian foundations was used for this study. The data from these blind survey participants was aggregated by team membership through the personalized Web links they used to access the survey instruments.

After identifying the three teams with the highest Trinitarian attribute scores on the TTAS-2 from the 126 sets of survey responses, members of these three teams were contacted via e-mail and interviewed from 3-14 July 2017. These interviews were conducted by phone or video call according to the guidelines of the PVIP. With each participant's consent, these interviews were recorded and notes were taken for further analysis.

Data Analysis

The research questions of this study were explored through a pre-intervention explanatory mixed methods design, including both quantitative and qualitative data. The quantitative data from the TCS/TTAS-2, OCAI, TSIS, BIDR-16, and TDS were analyzed statistically. Descriptive statistics were used to give an overview of each team as well as a picture of the average team. Further analyses, including *t*-tests and analyses of variance (ANOVAs) were used to understand the differences and similarities across the scores of each measure. In addition, correlational analyses were used to understand the relationship among the various instruments, their constructs, and demographic variables. The qualitative data from the TCS and the PVIP-guided phone interviews was analyzed for both thematic and word patterns that would correct, refine, enrich, or elaborate the understanding established by the quantitative data for each group. Together both types of data and their analyses produced a more complete picture of the teams and, specifically, the highly Trinitarian groups.

In addition to the data that directly addressed the research questions, data analysis was necessary to show the validity and reliability of the TTAS during its expert review and pilot study. The expert review analyzed the face validity of the tool according to the key concept of the Trinitarian attributes and how those attributes were expressed in a team setting. The review panel also made revision recommendations, which were followed to produce the TTAS-1. After a pilot test of the TTAS-1, the results were analyzed using principal component analyses and reliability analysis. These analyses, the general measure results, and participant feedback guided the revision of the TTAS-1 to produce the TTAS-2. The TTAS-2 was employed in the final phase of

fieldwork and the results of those surveys were analyzed by another round of principal component analyses and reliability analysis. A final set of subscales for the instrument were established and named Trinitarian attribute dimensions. The results of these analyses supported the validity and reliability of the TTAS-2.

Generalizability

The delimitations of this study included the following: only involving twenty-two teams in the study, having only teams recommended as highly representative of the Trinitarian attributes, selecting one of the simplest emotional/social intelligence instruments available, choosing a limited number of qualitative questions on the TCS, limiting the qualitative follow-up only to interviews, limiting the number of teams interviewed, relying on a high degree of self-report instruments, and choosing a sample of convenience for my initial expert church leader panel. Even though nonprobability, snowball sampling significantly widened the reach of this initial sample of experts, that sample of convenience still limited the variety of teams ultimately included in the research.

These delimitations were primarily based on my limited research resources and the need to limit the time requirements necessary for teams to participate. The primary uncontrollable limitation of the study was which teams accepted the invitation to participate and their makeup. In a different setting where teams could be compelled to participate, for example by a denominational official, the exact types of teams including their composition could be better controlled.

These delimitations and limitations all speak to the reduced scope of the study. This research only includes church-based leadership teams from Protestant churches in

the United States that freely chose to participate and had some connection to my extended network. The number of teams, the type and extent of the instrumentation, and the extent of qualitative inputs could be expanded in the future for better results. Even so, the TTAS-2 is readily applicable for use in Christian church-based teams anywhere, once it is properly translated into the appropriate language using context-based cultural considerations. This wide applicability is due to the biblically based content of the TTAS-2 that is commonly shared by all churches. The general method of this study is sound and repeatable. Additional study of teams could use this methodology to test a different sample (e.g., a random sample of teams or more racially diverse sample teams). The methodological pattern of this research provides a general path to study other organizational groups beyond the micro-level of the team. In addition, the initial connections, or lack of connections, identified between Trinitarian attributes, organizational cultures, emotional/social intelligence, and all their subfactors laid a foundation for future research into understanding and cultivating highly Trinitarian teams. Finally, the findings of this study provided a number of recommendations and tools for the active cultivation and development of highly Trinitarian, church-based leadership teams.

Theological Foundation

The Trinity has been respected as a central pillar of the Christian faith down to the most basic distillations shown in the creeds. The Church has repeatedly fought against heretical distortions of the Trinity to establish and maintain an orthodox understanding of God's nature at the center of the faith. Unfortunately, the Father, Son, and Holy Spirit's Trinitarian relational and missional nature has been overlooked as a

prime example, organizing principle, and controlling image of a preferred and practical way of life for the people of God. As such, the Church has missed out on God's intended benefits of reflecting his triune nature and relying on the best of all centralizing foundations for Christian truth and practice. The triune God's intentions of blessings were not meant to stop at the Church. According to Jesus' John 17 prayer, he desired for all his followers to reflect this transcendent oneness not just for their own sake but also for the sake of the world.

Contemplating the attributes of the Trinity can help the Church grasp what God wants for them: the oneness of the Father, Son, and Holy Spirit. To help in that contemplation, the Trinitarian attributes have been separated into the following three broad categories: a balance of unity and individuality, a perichoresis of loving reciprocity, and a mission of reaching out in love. Two of these broad categories, balance and perichoresis, have an internal focus. Conversely, the mission of reaching out has an external focus. The internal and the external foci are balanced just as the triune persons and their union.

The crowning Trinitarian characteristic that spans and influences all these categories is love. Out of that love the Trinity ensured a way for humanity and the Church to experience their triune nature. The first link is through creation and the *imago Dei*. Every human has a capacity to experience a degree of the Trinitarian characteristics, even in spite of the Fall. The second link is provided for the Church, and it is anchored in Jesus' John 17 prayer. As Jesus prepared to be betrayed, he uttered the longest prayer in the gospels. With a focus on his disciples, present and future, he prayed that his followers would share in the Trinitarian union as he asked for them to "be one,

as we are one” (John 17:11, 22b). Jesus connected this desired oneness in the Church to the success of the world knowing him as Savior and experiencing the Father’s love.

Jesus’ desire continues to be true for the Church today, and the church-based leadership teams in this study are an especially appropriate context for Trinitarian oneness. First, because they are subpart of the Church, and, second, these teams have a form and some functions that are natural analogues to the Trinity.

The broad categories of the Trinitarian attributes are rich ground to envision Trinitarian oneness. Those attributes also guide the Church in faith and communal practices. That first category of Trinitarian attributes deals with balance. When these attributes are applied to the Church and its teams, seeking a balance between respecting the individual while also seeking supra-worldly unity becomes a priority. First Peter 2 and Ephesians 2 give two building images that illustrate this balance. The second category of attributes is based on perichoresis, a dance of loving reciprocity. It includes the intimate connection of giving and receiving from one another. The body imagery of First Corinthians 12 and Romans 12 is an important scriptural foundation for loving reciprocity, as is the idea of koinonia repeated continually throughout the New Testament. Finally, the Trinitarian example reveals overflowing love moving them out to the world in a way that is participatory, personal, sacrificial, and communal. In all, the Trinity provides the Church and its teams a challenging, inspirational vision of what their birthright is according to Jesus’ prayer in John 17.

Overview

Chapter 2 reviews the literature associated with the Trinity, organizational culture, and emotional and social intelligence. Chapter 3 details the methodology of this

study, including its purpose, research questions, population, participants, design, data collection, data analysis, and ethical procedures. Chapter 4 reports the findings of the study. Chapter 5 summarizes the major findings of the study's data as well as the implications, limitations, and research opportunities of those findings.

CHAPTER 2

LITERATURE

Introduction

The longest prayer in all the gospels is Jesus' prayer in John chapter 17. This climactic moment shows Jesus' last prayer for all disciples, present and future, before he was betrayed and crucified. A foundational portion of his prayer to the Father is for his followers to "be one, as we are one" (John 17:11) and "that they may be one, as we are one, I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you love me" (John 17:22-23). The Church's birthright is the oneness of the Father, Son, and Holy Spirit. In addition, the mission for the world to know both God's love and Jesus as Savior is dependent upon the presence of that oneness in the Church.

The problem, in my observations, is that triune oneness is rare in churches and even more so in the teams, workgroups, and committees that plan, implement, and manage the ministry of the Church. The Trinity should be the preeminent model for church teams. The Trinitarian relational and missional patterns need to be understood and intentionally cultivated in those teams. To make things worse, considering the Trinity as the prime practical model for church teams is often a foreign concept.

When this research was conducted, a limited but growing literature focused on the Trinity as the primary model for Christian life and ministry existed. A few authors even specifically addressed teams following the triune example. However, tools to identify teams with high degrees of Trinitarian oneness were absent. In addition, firsthand studies of such teams were lacking. The desire to understand teams robustly

displaying Trinitarian attributes, and the limited firsthand research of such teams led to the creation of this study and framed its purpose. As such, the purpose of this research was to learn about teams that robustly displayed Trinitarian characteristics by exploring the connections between Trinitarian attributes, organizational cultures, and emotional/social intelligence in the context of church-based leadership teams.

Why the Trinity?

There are many biblical themes, images, and stories as well as centuries of theological thought that address the Church's character and mission. That being the case, why should one consider the Trinity as the primary foundation for understanding the Church and, more specifically, the small groups of believers who are tasked with planning, implementing, and managing its mission? This is a legitimate question since the Church's character and mission is addressed directly in so many other biblical passages and so much other theological reflection. In addition, the Trinity can be mysterious and may not seem pragmatically applicable. Stephen A. Seamands writes in this vein about Christians who serve in ministry:

Our thoughts about the Trinity are few and far between. In the daily grind of ministry, no Christian doctrine seems more far removed and less practically relevant. The notion that the Trinity might provide a foundation and framework for our vocation rarely enters our mind."
(*Ministry* 10-11)

Accepting the notion that the Trinity is inapplicable to everyday ministry is a mistake because no better foundation for understanding the Christian life and practice exists.

The Trinity is the genesis and center for the entire Christian faith and all of its out workings. *The Catechism of the Catholic Church* definitively states, "The Trinity is the central mystery of the Christian faith and life. It is the source of all other mysteries

of Christian Faith, the light that enlightens them” (56). The Trinity’s centrality is stressed by many other voices, ancient and modern. Swiss Reformed theologian Karl Barth goes as far as stating that the Trinity “is what basically distinguishes the Christian concept of revelation as Christian” (Barth, Bromiley, and Torrance 301), and Baptist theologian Stanley Grenz suggests the same idea, while adding “no teaching lies at the center of Christian theology, if not of the Christian faith itself, as does the doctrine of the Trinity” (53).

God in triune oneness preceded everything, and everything that followed was dependent upon the Trinity. Both of these elements establish the primacy of the Trinity in all things. In addition to primacy, the triune God can summarize and organize Christian truth. Methodist theologian Thomas C. Oden writes, “This triune affirmation seeks to summarize the essential Christian teaching of God. For almost two millennia the Christian community has been using this language as a means of bringing together in summary form its most irreducible affirmations concerning God” (182). When considered correctly, the Trinity does not obscure or mystify the Christian faith but rather clarifies, orders, and unifies it, making it simpler. In all, an ecumenical chorus reveals the triune God who can center, organize, and summarize all Christian truth and practice.

Ecclesiology and missiology are of particular interest to this research study, and they will be addressed at length in the following chapter. However, a few introductory remarks are necessary at this point. The Church and its mission need the centering, organizing, and summarization provided by the Trinity, and the parallels between them provide a natural bridge. The Trinity is a community of persons unified in love and on a

mission of love to extend their community to others. From a macro level, this triune community of love on a mission of love is precisely the identity and mission of the Church. At the micro level, the Trinity is the first and ideal team from which all teams in the Church should be molded. God's triune nature directly corresponds to the nature of teams, and the Trinity's attributes reveal the apex of what teams in churches could be. For all these reasons, the Trinity is precisely the foundation for understanding the Church and its mission and, by extension, the teams that oversee it. As a result, the question of understanding the Church, its mission, and its teams should be, "Why not the Trinity?"

Attributes of the Trinity

In order for the Trinity to be the foundation and center for the Church's understanding of itself, its mission, and its teams, contemplating the Trinity to understand the Father, Son, and Holy Spirit's oneness is vital. This contemplation can be guided by the different attributes of the triune oneness. However, this task is not simple, for the Trinity is a mystery and can be difficult to comprehend, much less categorize into precise, neat categories. Seamands suggests that the fullness of the triune God transcends human reason, and one will "never penetrate or fully comprehend, explain or contain, resolve or remove the mystery of God" (*Ministry* 100). Because of our limitations, we can rightly relinquish our desire to control and assume the posture of humble adoration (102). This posture is where worship, awe, and humility are found (103), and "[i]nstead of frustrating us, the presence of mystery evokes gratitude, for it is the gateway to humility and wonder" (104). Taking a posture of humble adoration and contemplation before God while seeking to understand their three-in-one nature may not

produce intellectual precision. However, the Father, Son, and Holy Spirit have revealed their unified nature, and within their triune oneness are broad categories of attributes that help believers view the overarching picture of God. The following pages address the following three broad categories of Trinitarian attributes: balanced unity and individuality, perichoresis' loving reciprocity, and reaching out in a mission of love.

Balance: Unity and Individuality

In order for the Trinity to be the prime foundation for understanding the Church, its mission, and its teams, contemplating the complex picture of God found in the Bible is a requisite starting point. In the opening creation scene, God said, "Let us make humankind in our image, according to our likeness" (Gen. 1:26). What does *us* mean here exactly? How does that harmonize with the *shema* that trumpets the oneness of God in the following words: "Hear, O Israel, the Lord is our God, the Lord is One" (Deut. 6:4-9). As the Scripture continues to unfold, God is shown at times to be the Father, other times as the Spirit, and yet other times as the Son. In some instances, such as Jesus' baptism, God reveals himself simultaneously as all three. For example, in Matthew's baptism account, Jesus heard the Father speaking to him while the Holy Spirit also came to rest upon him (3:13-17). So is God truly one, many, or something else? This small group of passages could easily be viewed as confusing at best or even contradictory at worst.

The understanding of the tri-unity of God was recognized, refined, and affirmed by the early Church over a span of fifty years of wrestling with understanding God's identity. Oden details the process in [The Living God](#) (181-24). The ecumenical resolution on the Trinity was reached at the First Ecumenical Council of Nicaea in AD

325, and the post-Nicene fathers came to the classical understanding of “the triune God as one *ousia* (essence or substance) and three *hypostases* (persons)” (187). Additional challenges to the Trinity were brought after the Council of Nicea, including Arianism, which denied the deity of the Son and Spirit (González and Pérez 51). The Council of Constantinople in AD 381 put down Arius’ contentions and upheld the Trinitarian understanding that is held to this day (Coppedge 20; Zizioulas 17). Oden summarizes the outcome of these councils in the following passage:

Tri-unity is a shorthand term used to express in a single word what Scripture teaches in many discrete passages, but which took the proclaiming church some time to think through and organize into a clear and distinct teaching. From the time of the apostolic fathers, triunity has been considered definitive of the Christian teaching of God, accepted alike by Protestants, Catholics, and Eastern church communities ... regarded by consensus as essential to the Christian understanding of God. (186-87)

Such overwhelming consensus from all corners of the Church is rare and its presence undergirds the vital nature of this doctrine, but this consensus took time to be established.

Even despite such impressive support for the Trinity, the counterfeit distortions of the triune nature addressed by these councils can seep back into Christian faith and practice. Oden warns of the dangers of two such distortions: modalism and tritheism (215-23). Modalism suggests only one God exists who expresses himself in different modes or ways, like a man who is a father, son, and husband, or water that can be liquid, ice, or vapor. Tritheism is polytheistic and suggests that the Father, Son, and Spirit are three separate gods. Modalism overemphasizes the Trinity’s unified essence while downplaying or denying the individual persons of God. Tritheism overemphasizes the individual persons of the Trinity to the exception of their union (Coppedge 83-84;

González 17-18; Moltmann, *Trinity* 134-35; Oden 215-23). Seamands notes that tritheism and modalism have always been rejected as heresies by the Church (*Ministry* 98). These warnings are noteworthy because each of these paths chooses one pole of the Trinity at the expense of the other, thus making God into something he is not. Another heresy concerning the Trinity is subordinationism, which suggests that the Son and Spirit are subordinate to God and not of the same nature and being (Coppedge 82-85). Similarly, adoptionism suggests that Jesus was not God and was only adopted to be the Son of God because of his devotion to the Father (Coppedge 82-85). While all these simplifications of God's nature may be more understandable to the human mind, they are heretical imitations that compromise the deep truths of God in the transaction. Any form of faith or ministry built on such understandings will be grossly distorted.

These heresies illustrate the challenge of balancing the unique and separate Father, Son, and Spirit with the unity they share as one God. Fourth century church father Gregory Nazianzen wrote the following while contemplating the Trinity:

No sooner do I conceive of the One than I am illumined by the Splendor of the Three; no sooner do I distinguish Them than I am carried back to the One. When I think of any One of the Three I think of Him as the Whole, and my eyes are filled.” (qtd. in Oden 216)

Thus, accepting the Trinitarian formulation provides an image of the Father, Son, and Spirit unified in a way that yields a dialectic tension that is both logically coherent and revelatory of the truths of God.

Imagery can be helpful when contemplating the Trinity. The following images provide a place to start. Consider the three dimensions of an object in which a change in one dimension affects the whole (Oden 185; Seamands, *Ministry* 143). The three dimensions of space, time, and matter function similarly (Oden 185). Another example

is the interplay of light between “the sun, its shining, and its ray” (Cantalamessa 242). Seamands offers another light image for the Trinity when he writes they are “like three sources of light in the same room, interpenetrating each other so that the resulting light is single yet somehow remains multiple” (*Ministry* 143). Augustine warned that such imagery should not “be equaled with the Holy Trinity, to be squared after an analogy; that is, a kind of exact rule of comparison” (qtd. in Olson and Hall 49). While these images may not have a one-to-one equivalence with God’s nature, well-chosen images highlight facets of the triunity of God that might be overlooked otherwise.

One simple presentation of the balance of the Trinity’s individual persons and corporate unity is the Trinity knot (see Figure 2.1). The knot’s circle and interlinking nature of all parts represent the unity of God. The three equal parts represent the equality and distinguishability of God’s persons. The Trinity knot also introduces the next broad category of Trinitarian attributes.

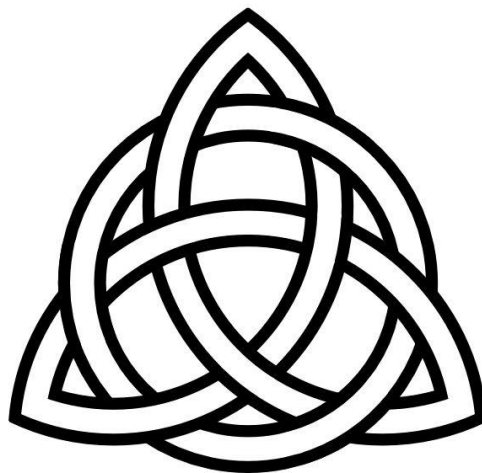


Figure 2.1. The Trinity knot.

Perichoresis: Loving Reciprocity

Coupling the Trinity knot with the words of John of Damascus provides sacramental ground for contemplation. Read his words slowly while pausing to consider the knot:

They [the persons of the Trinity] are inseparable and cannot part from one another, but keep to their separate courses within one another, without coalescing or mingling, but cleaving to each other. For the Son is in the Father and the Spirit; and the Spirit in the Father and the Son; and the Father in the Son and the Spirit but there is no coalescence or commingling or confusion. And there is one in the same motion: For there is one impulse and one motion of the three substances, which is not to be observed in any created nature. (Augustine, John Chrysostom, and Schaff 17)

These words portray the Trinity's balance between their individuality and unity as well as the Father, Son, and Spirit's motion to each other. If the interlaced lines of the Trinity knot flowed from one corner to the others, an even more representative symbol can be conceived. Together, John of Damascus' words and the Trinity knot in motion illustrate the idea of perichoresis.

Perichoresis at its most basic level is the interlinked motion of the Trinity, but that is just the beginning. Jürgen Moltmann explains, "The doctrine of *perichoresis* links together in a brilliant way the threeness and the unity, without reducing the threeness to the unity, or dissolving the unity in the threeness" (*Trinity* 175). The link he describes is one of giving and receiving between the persons of the Trinity. Miroslav Volf depicts the relationship as "a polycentric reciprocity of the many" (217). Daniel W. Hardy suggests it is a "dynamic structured relationality in whom there is an infinite possibility for life" (81). The descriptions by Hardy and Volf are helpful but seem overly technical and sterile. George Cladis adds the necessary warm, relational overtones to these

structural outlines of perichoresis: “There is a flow of affection, love, and unity among the three persons of one God” (34). An explanation offered by Steve Seamands weaves all these threads together in the following passage:

As the doctrine of the Trinity developed in the church and theologians searched for language to describe the mutual indwelling and interpenetration of the three persons, they eventually landed on the beautiful Greek term *perichoresis*. Perichoresis conveys a number of ideas: reciprocity, interchange, giving to and receiving from one another, being drawn to one another and contained in the other, interpenetrating one another by drawing life from and pouring life into one another as a fellowship of love. Yet while perichoresis involves permeation, there is no blurring of differences or merging with one another. There is coinherence but without commingling or coalescence. Distinctions between the Trinitarian persons are thus maintained, along with their essential dynamic unity. (*Ministry* 142)

Perichoresis’ interlinked motion of giving and receiving in dynamic unity has its own image with ancient roots. The image of perichoresis is one of dance. Perichoresis was linked to a similar Greek word, *perichoreuo*, in the Middle Ages (Seamands, *Ministry* 144). The play between these words has transposed the meaning “to dance around” or “circle dance” to perichoresis (Cladis 4; Seamands, *Ministry* 144). Catherine Mowry LaCugna envisions this dance as “one fluid motion of encircling, encompassing, permeating, enveloping, outstretching. There are neither leaders nor followers in the divine dance, only an eternal movement of reciprocal giving and receiving, giving again and receiving again” (272). Similarly, Paul S. Fiddes also imagines the perichoretic scene: “[T]he partners not only encircle each other and weave in and out between each other as in human dancing; in the divine dance, so intimate is the communion that they move in and through each other so that the pattern is all-inclusive” (72). The image of a unified God who dances in generous and joyful intimacy has much to offer the Church in its understanding of the Trinity and itself.

While tracing the Trinity's perichoresis in the previous pages, a number of characteristics have been mentioned. Some of them include reciprocity, affection, giving/receiving, and mutual indwelling. These characteristics provide a general idea of the perichoretic nature. The addition of Mark Shaw's work gives a fuller and more systematic understanding. He examined the relationships of the Father, Son, and Holy Spirit in the Gospel of John and distilled four overarching characteristics: full equality, glad submission, joyful intimacy, and mutual deference (62). Slowly considering each offers more detail to the relational contours of the Trinity's perichoretic dance. These specific contours are varied expressions of the key character of God's unity.

The central character of God's unity is love. Again and again love is mentioned in reference to the Trinity. Moltmann writes, "By the power of their eternal love, the divine persons exist so intimately with, for, and in one another that they themselves constitute themselves in their unique, incomparable and complete union" (qtd. Volf 210). Compared to other religions' understandings of God, the Trinity is a complete novelty, revealing "a perfect unity of love in plurality of Persons" (Cantalamesa 311). This perfect unity of love dovetails with the evocative image of a "house of love" (Nouwen 20). Within such a house, one could imagine a harmonious community of persons who display their love for each other (Guthrie 92). Grenz also uses the moniker "community of love" when he describes how Jesus' loving relationship with the Father reveals what has been present within the Trinity throughout eternity (270). These are but a few out of an abundance of examples that proclaim the heart of the Trinity is love. The Trinity's love also leads to the next broad category of Trinitarian attributes.

Mission of Love: Reaching Out

The Trinity's love is not just focused upon each other; the Father, Son and Spirit's love spills from their triune circle and propels them to reach out. The Trinity's overflowing love motivated creation and then their consistent efforts to bring creation back in communion with themselves. David Jacobus Bosch, while writing about the mission of the Trinity, has a choice phrase: "God is a fountain of sending love" (390). One can imagine a fountain in a city square with such an overabundance of water spraying from it that it begins to overflow its bounds and flow to the surrounding city. That is a good picture of the Trinity. The corporate love they share is in such overabundance that it spills beyond themselves and flows to others.

The Trinity's love is not merely passively spilling forth, but the persons of the Trinity are actively moving outward to the world. William H. Willimon writes, "It is the nature of God to reach out" (239). This outward movement of reaching out is the foundational understanding of mission (Bosch 389). However, that reaching out expands to sending one another to the world and humanity out of love (Stevens 194; Willimon 239). R. Paul Stevens expresses it this way: "Mission is God's own going forth—truly an *ekstasis* of God. He is Sender, Sent, and Sending" (194). Willimon gives additional detail in his writing: "In the Trinity, God the Father sends the Son, and the Father and Son send the Holy Spirit, and Father, Son, and Holy Spirit send the church into the world" (239). The Trinity serves as an active hub for sending, empowering, and equipping the sent. It is a humbling reality that God loves in such a way that he chooses to share, reach out, send out and come in person to humanity.

It is out of the triune sending that God's self-involvement and self-giving is shown (Seamands, Personal interview). The Trinity could have beneficently expressed and even shared love to the world without getting directly involved, but the choice to participate directly showed the type of investment they had in humanity. Their expression of love required self-giving to the point of extraordinary cost (John 3:16; Seamands, Personal interview).

Sacrificial self-giving shows the personal nature of the Trinity's mission of love. Eugene H. Peterson repeatedly underscores the personal nature of God in the following passage:

God is relational to the core—and so whatever is said, whatever is revealed, whatever is received is also personal and relational. There is nothing merely functional, everything from beginning to end and in between is personal. God is inherently and inclusively personal. (27)

The intimately personal connection seen in the loving reciprocity of perichoresis is also revealed in the Trinity's ongoing efforts to create communities that can emulate triune love in their midst (Seamands, Personal interview). From the first family in Genesis 1-3 to Israel forward to the Church, the Triune God seeks to cultivate communal groups where the same interconnected love they share is experienced.

The Trinity's ongoing mission of sharing and cultivating love reveals the openness that God shows to all. The Father, Son, and Holy Spirit do not form a closed circle (Moltmann, *Church* 55). The Trinitarian persons are eternally open to one another. The Trinity is "open for its own sending, ... 'open' in order that it may 'make itself open,' ... open to man, open to the world, open to time" (55-56). This openness is shown in a reproduction of Rublev's *Icon of the Holy Trinity* in Figure 2.2. It can be understood as a symbolic representation of the Trinity's invitation to participate in the intimacy of

their table (Nouwen 23). Contemplating this icon with respect to the triune mission of reaching out in love described in the preceding pages can provide inspiration and understanding unable to be expressed with words.



Source: Seamands, *Ministry* 13.

Figure 2.2. Rublev's *Icon of the Holy Trinity*.

The *Icon of the Holy Trinity* lets humanity contemplate the Trinity through imagery. The three categories of the Trinity's attributes can paint a picture of the triune God as well. These categories give the broad strokes of the picture of God. The triune

nature includes a balance of unity and individuality, a perichoresis of loving reciprocity, and a mission of reaching out in love. The many details under each of these categories fill in the triune portrait. With this expansive and inspiring picture of the Trinity, the question can be answered of how God's triune image impacts humanity and the Church.

The Links to the Trinity

The Trinitarian portrait is a gift that not only reveals God, but it also reveals humanity and the Church. In that way, the triune portrait can reflect what could be and what God desires for humanity and his believers to be. This gift can be transformative if those who believe will pause and look.

The Trinity's Link to Humanity

The Church has shown a renewed focus on contemplating the Trinitarian portrait in the past century (Sampl 58-64; Seamands, *Ministry* 16-17). That growth is encouraging since there is much to gain for all involved because of the clear link between God's nature and the order of the created world (Augustine and Matthews 169). Augustine points to Romans 1:20, which says, "Ever since the creation of the world his eternal power and divine nature ... have been understood and seen through the things he has made" (169). More specifically, Augustine ties the Trinity to the *imago Dei* found in humanity in the following passage: "[T]he true honor of man is to be in the image and the likeness of God, which likeness is preserved only by relation to Him from whom it is imprinted" (96). Karl Barth, Emil Brunner, and Dietrich Bonhoeffer stress the importance of the Trinity as the key to understanding the *imago Dei* in humanity (Seamands, *Ministry* 35). A throng of commentators have further detailed the link between the Trinity and humanity and applied it more specifically to human

relationships, the Church, and ministry (Pickard 93, 162; Thompson 349-65). These theologians have rediscovered the importance of seeking the triune God in order to understand what humanity should be. The Trinity meant for humanity to share the attributes enumerated in the preceding pages. Together Father, Son, and Holy Spirit created humanity in their communal image, and that Trinitarian image is the apex of what human life could be.

The Trinity's Link to the Church

Allowing the image of the Trinity to shape the understanding of humanity and the world naturally flows over the bridge of the *imago Dei*. That is, creation is imbued with imprints of the Creator. By extension, the Trinity and their attributes apply directly to the Church and its parts, yet the *imago Dei* is not the only link between the two. The prayer of Jesus in John 17 furthers this connection while making it more direct and explicit for those who believe and follow him.

Jesus' prayer in John 17 includes a revolutionary request. As he spoke to the Father, Jesus interceded on behalf of his present and future followers. Many of his requests are unsurprising, but then these words passed his lips: "protect them in your name that you have given me, *so that they may be one, as we are one*" (emphasis mine; John 17:11). This idea is radical. Rudolph Bultmann rightly calls this type of oneness "supra-worldly" (517), and Volf sees it as bringing believers into "correspondence with the unity of the triune God" (218). Jesus sought a unity among his followers to reflect the very unity of the Godhead, and he did not stop there. Further in the prayer, He expanded the breadth and depth of this request with these words:

I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may all be one. *As you,*

Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me. The glory that you have given me I have given them, so that they may be one, as we are one. I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me. (emphasis mine; John 17:20-23)

One of the striking things about these words is that Jesus seemed to invite his followers into the very community of the Trinity. Joseph Dongell agrees that it is a call to be a participant and share life with the Trinity (*John* 208). George Raymond Beasley-Murray is more definitive, suggesting that believers “may attain a unity with their fellows such as that which exists within the Godhead; or, more precisely, that they may together participate in that unity within the Godhead” (302). Jesus’ request is hard to fathom but should not be ignored. In essence, God’s radical unity is the Church’s birthright and should be readily evident in its midst.

Bible scholars and theologians who describe the oneness presented in this passage often use Trinitarian categories to express it. They point to the *abide* language that echoes from John 15 into this passage (Dongell, *John* 207; Whitacre 868). Other commentators connect the oneness of Jesus’ prayer with mutual indwelling (Beasley-Murray 302; Kynes 2-3; Morris 650-51). Leon Morris even calls indwelling “the secret of it all” (650). Another Trinitarian descriptor used by commentators to explain the oneness Jesus desires in John 17 is reciprocal love. (Bruce 335; Morris 651; Plantinga 917; Schnackenburg 191). F. F. Bruce puts it this way: “The unity for which he [Jesus] prays is the unity of love which subsists eternally between the Father and the Son” (335). Morris agrees by contending that the oneness mentioned in these verses can only be explained by divine love (651). Beasley-Murray’s phrase “an ever deepening experience of God’s love” is reminiscent of some of the word pictures of the

perichoretic dance (302). All of these parallels provide categories to evaluate the adequacy of the expressions of church and their teams, but they also can inspire the Church to grow up into God's Trinitarian fullness.

Another parallel exists between the oneness for which Jesus prayed and that which is found in the Trinity. This oneness neither erases nor subsumes the individual members of the unity. When the early church fathers comment on John 17, they quickly underscore that in this unity there is no loss of individuality. Alexandria expresses this idea in the following passage:

By his own wisdom and the Father's counsel he devised a way of bringing us all together and blending us into a unity with God and one another, even though the differences between us give us each in both and body and soul a separate identity. (qtd. in Elowsky 256)

Poitiers is more caustic, suggesting that humans cannot "be fused back into God or themselves coalesce into one undistinguishable mass" (qtd. in Elowsky 256). Other early church fathers, such as Ambrose, Jerome, and Poitiers, also delineate believers from the members of the Trinity (Elowsky 256-57). Athanasius is a great example of this concern when he writes that we are sons, not the Son, and we are invited into oneness by relationship and grace, not in essence or substance (246). In all, the persons of the Trinity and the included faithful remain distinct, counterbalancing the Trinity's transcendent unity.

The oneness for which Jesus prayed is not only for the believers' benefit. It also has a missional purpose. Jesus stated this missionary intention twice with vivid clarity (vv. 21, 23): "so that the world may believe" (Beasley-Murray 303; Brown 772; Bultmann 515; Schnackenburg 190-91). The target of that belief according to Jesus is to

accept that he was sent from the Father, as his very Son and the Messiah. This direct link to the Gospel of John's stated purpose (20:31) emphasizes the vital importance of unity.

Beasley-Murray says that such unity allows the world:

[N]ot only [to] hear about the redemption through Jesus but to *see* how the redemptive revelation of Christ has transformed fallen men and women into the likeness of God and to bring about the kind of community that the world needs." (303)

Dongell adds that such loving unity would validate that "everything Jesus said and did represented the very truth of God for the redemption of the world" (*John* 208). Jesus desires his hidden glory be revealed and his truth to be validated, and believers living in such an inexplicable unity would achieve those purposes and engender belief of others.

The two links of the *imago Dei* and Jesus' John 17 prayer provide fertile ground to plant and cultivate a Trinitarian understanding of the Church, its mission, and its teams. All of humanity was created with the capacity for the Trinitarian attributes through the imprint of the *imago Dei*, and Jesus' prayer for his followers provides hope that such supra-worldly oneness is possible for the Church. One could suggest that Jesus' prayer places an expectation that the Church and its parts would grow toward this type of oneness.

Jesus' desire for the Church to experience the oneness of the Trinity provides motivation for employing forms of ministry that better reflect God's triune nature. Grenz reflects this mindset when he writes, "Insofar as God is the ultimate model and standard for humankind, the essential nature of God forms the paradigm for the life of the Christian and of the Christian community (Matt. 10:39)" (76). A wide-ranging ecumenical lineup of theologians exists who use Trinitarian relations as the basis for the form and function of the Church (Pickard 39-43). Seamands agrees, emphasizing the

need for “developing ecclesial structures, practices and forms of leadership that nurture and enhance community. For the more these elements of church life are patterned after the Trinity, the more vital and fruitful our churches will become” (*Ministry* 39). There is a great deal of agreement that the Trinity is a model that the Church should be patterned after, but most stop short of suggesting what those ecclesial forms and functions should be.

A few authors are exceptions and suggest a particular ecclesial form that mates well with the Trinitarian attributes. Cladis suggests a church-based team reflecting seven different Trinitarian characteristics imitates the persons of the triune God in holy fellowship (93). He even states that team-based approaches to church not only fit the cultural setting of the day but they are the right thing to do theologically and biblically (135). Stephen K. Pickard too suggests modeling ministry after the Trinity, and even discusses teams at times, though he does not do so exclusively. Sally Nash, Jo Pimlott, and Paul Nash make a common sense argument that any kind of ongoing collaboration like what is being discussed here requires a team (77).

Whether teams are the best setting in the Church or not to reflect the Trinity, what is clear is that teams are natural analogs of the Trinity in all the following ways. They are made up of a small number of people, brought together as a group, sharing small group dynamics, and sharing a corporate mission. A vast majority of the Trinitarian attributes listed in the first half of this theological section applies directly to the team setting with little adjustment needed. In particular to this research project, church-based leadership teams have even more parallels since it is responsible for planning, managing, and maintaining an external mission to others. However, other

ecclesial structures exist that are also good fits for a Trinitarian form and function. Even so, their existence does not negate that teams, and specifically church-based teams, match well with the Trinity's attributes.

What is also clear from Scripture and theology is that the Trinity is the exemplar for the Church in all its forms. As such, even if team settings were not a natural Trinitarian match, they would still need to embody the example of the Trinity as a part of the Church. So for the purpose of this research, a team is being addressed whenever the Church is addressed because it is a part of the whole. In this vein, teams are being treated as the Church in miniature, and church-based leadership teams are considered like the nucleus of a cell or one cell within the body. As such, these teams will not embody all functions and characteristics of the Church. However, the three Trinitarian categorical themes and their attributes are directly applicable to teams in general and church-based leadership teams specifically.

Trinitarian Attributes in the Church

The links of God's Trinitarian nature to humanity and specifically the Church and its teams brings us back to the three broad categories of attributes discussed earlier. However, this time these attributes will be focused directly upon the Church and its teams. The categories again are a balance of unity and individuality, a perichoresis (connection) of loving reciprocity, and a mission of reaching out in love.

Balance: Unity and Individuality

As the Church and its teams seek to mirror the Trinity, a balance between the individuals and their unity needs to be established and maintained. This balance is a helpful guide when considering all forms of Christian community, including teams. Two

images from Scripture are helpful to envision Trinitarian balance in the Church. The first is found in 1 Peter 2 where it speaks of the Church with these words: “[L]ike living stones, let yourselves be built into a spiritual house” (1 Pet. 2:5). The connection and interdependence of the individual stones creates a greater unity, and still the stones retain their individuality and uniqueness. A corresponding image is found in Ephesians 2. The passage describes pagans being accepted by God into the Church through Jesus:

[B]uilt upon the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone. In whom the whole structure is joined together and grows into a holy temple in the Lord; in whom you also are built together spiritually into a dwelling place for God. (Eph. 2:20-22)

This passage can be envisioned as a three-frame picture. The first frame is the picture of individual believers initially being linked to each other, and the second shows them growing together. The final frame shows a unity so special that God comes and dwells within them. Together these frames provide a portrait of Trinitarian balance and the resultant presence of God. Such images can inspire the Church and its teams to envision such a balanced community of unified individuals that it becomes a special place for God himself to dwell.

Reflecting back to the Trinity, remembering that tri-unity does not swallow up the persons of the Trinity is vital. In the case of the Church, the two poles being balanced are the individual believers and the unified whole. Together they form a dialectic that needs to be balanced and held in tension.

Recalling how the overemphasis of either of the poles of the Trinity led to heretical views of God (e.g., modalism or tri-theism) should make believers wary of overemphasis of either pole in the Church. Richard John Neuhaus humorously negates one faulty overemphasis when he suggests that God’s ultimate purpose is not for us to

“lose ourselves in a great tapioca pudding of homogeneity” (131). Trinitarian churches and teams do not require a person to exist only for the collective whole (Seamands, *Ministry* 121). Trinitarian oneness does not require individual believers to lose their identity or suppress what they believe. People as their individual, unique selves are vitally important the Church and its teams.

Even though individuality’s importance has just been stressed, David S. Cunningham gives the following warning: “[W]e are called to construe this particularity in an anti-individualistic way” (Cunningham 198). Overemphasizing particularity leads to individualism, and individualism sacrifices unity. The rugged quality of Western individualism is of special concern for undermining Trinitarian unity (Cladis 114). This type of individualism often sees people as “self-contained, self-reliant individuals” (Seamands, *Ministry* 118). Seamands contrasts this type of individualism with God’s example for the Church:

Instead of defining personhood primarily in terms of separateness from others, the Trinitarian view defines it in terms of relations. The Father, Son, and Holy Spirit each find their distinct identity in their relations with each other. Personhood is therefore freedom *for*, not freedom *from*, another. (original emphasis; 118).

Recognizing this relational pattern is both an important corrective and a key consideration for expressions of church community and teams. Specifically, this pattern calls believers out of isolation to deeper relationship with one another, and it calls churches to organize at all levels in a way that naturally grows these types of relationships.

The Church and its teams are to avoid overemphasizing the individual or the united whole. Instead balance is needed. The balanced view is encapsulated in Shirley C.

Guthrie's understanding of the Trinity as "a community of persons who love each other and live together in harmony" (92). God is a community of persons, and through the *imago Dei*, everyone has an inbuilt need and capacity for community. The New Testament writers have a choice word that reflects aspects of the Trinity's balanced communal oneness. That word is *koinonia*. *Koinonia* is beyond human camaraderie and represents an intensely close relationship; *koinonia* is a connection so deep that people in the individualistic West have difficulty understanding it. *Koinonia* is a stark contrast to the understanding of Christian fellowship as only a cluster of individual believers (Seamands, *Ministry* 150). It is usually translated *fellowship*, yet the Church's familiarity with the term can veil its dynamic Trinity reflecting characteristics.

The extraordinary traits of the Church's *koinonia* overtly reflect the balance of its Trinitarian Creator. LaCugna explains, "Koinonia does not swallow up the individual nor obscure his or her uniqueness and unique contribution, nor take away individual freedom by assimilating it into a collective will" (299). Neither does *koinonia* come at the expense of someone's individuality or unique personality (Seamands, *Ministry* 123). It mirrors the Trinity's diversity and unity and believers can share in the triune life together (39). Stevens writes that *koinonia* is exhibited when members of the Church "coinhere, inter-animate, and pour life into one another without coalescence or merger" (62). All these descriptions connect the Church's intimate, deep fellowship with the language of the Trinitarian balance. Teams in the Church need that same balanced fellowship to fulfill God's design for them.

It is surprising the preceding theologians' and commentators' discussions of *koinonia* did not mention the next Trinitarian category—perichoresis. The Trinity's

perichoresis is the ultimate example and the genesis for the Church's koinonia.

However, Stevens does make this connection when he describes koinonia as the "perichoretic community" (62), and that apt description is a good way to introduce the next category of Trinitarian attributes for the Church and its teams.

Perichoresis: Loving Reciprocity

Scriptural anchors are important to understand the community based upon the reciprocal, loving dance of God. Two such pillars for the study of the perichoretic community are 1 Corinthians 12 and Romans 12. These two Pauline selections share significant similarities. Both passages share the commanding image—the body, and both passages share the topic of discussion—spiritual gifts. Austin Farrar and Anthony Hebert found that both passages portrayed "members, all functioning in mutuality," thus forming the "mystical Christ, animated by one divine Spirit" (qtd. in Pickard 76).

Consider what it might look like for scores of individual believers to unite in such a way that they become the body of Christ, and that body rises up and triumphantly walks.

Cladis suggests that one step toward that reality is found in the context of teams (89). He writes, "In learning to collaborate we put legs on the theology of the body of Christ and take steps to walk the talk of working together" (89). Looking more closely at both of these pillar passages, more can be learned about the perichoretic community.

First Corinthians 12:1-30 is the first major scriptural pillar to add detail to the portrait of the perichoretic community. This passage addresses the problem in the Corinthian church concerning an individualistic focus on the spiritual gifts. In commenting on 1 Corinthians 12, Volf stresses that "symmetrical reciprocity" and "mutual giving and receiving" should be found in "*all* members" as they "serve one

another with their specific gifts” (original emphasis; 219). John D. Zizioulas, in contrast, highlights how “each particular is affirmed as unique and irreplaceable by the others” (39). Both emphases are needed to understand Paul’s message fully.

Richard B Hays adds an interesting point when he shows that Paul is actually reinterpreting a common metaphor used in antiquity (213). Normally the body metaphor was used to keep slaves in their place, but now Paul uses it to emphasize that every person is valued, needed, and gifted for the common good (213). Michael Ramsey furthers the emphasis on the common good by recognizing that dependence on each other requires a death to self and that the spiritual gifts “belong to the Body and are useful only in the common life of the Body” (44-45). Unfortunately, the Corinthians chose an individualistic way of faith instead of uniting themselves and their gifts into the body (51). The following points stand out from the preceding comments: All must serve; all must be valued; all must focus on the common good; and all must avoid an individualistic self-focus. These details give color and texture to the portrait of the perichoretic community.

Romans 12:1-8 is the second scriptural pillar that adds detail to the portrait of the perichoretic community. Once again Paul uses the image of the body and addresses spiritual gifts. Oxford ethicist Bernard Wannenwetsch gives an intriguing politico-ecclesial reading of this passage with a special focus on verse five (Pickard 144-47). That verse says, “[S]o we, who are many, are one body in Christ, and individually we are members of one another” (Rom. 12:5). Wannenwetsch suggests that a reader misses the point if he or she only hears Paul “summoning the Christians to actively play their part, to accept their assigned role and fulfil their ministry” (qtd. in Pickard 145). The

deeper meaning is to respect others' gifts to such a degree that a person is willing to accept the other's ministry, and to do so one must humble himself or herself enough to be served (145). This type of vulnerability and intrusiveness is what is necessary to be "members one of another" (Rom. 12:5; Wannewetsch qtd. in Pickard 145). In response, Pickard paraphrases the following warning from early church father John Chrysostom: "What is at stake ... is a question of amputating ourselves from the body by our pride" (146). Pickard addresses this theme again in the following passage:

Learning to accept the ministry of the other toward myself. This is dangerous. Not only am I to see myself as belonging to someone else; my ministry belongs to and bends towards another. In this way the other has a claim upon me. (229)

Without such personal humility and acceptance of others' ministry gifts, the mutuality and reciprocity necessary for perichoretic community in the Church cannot take place. This insight from Romans 12 adds important texture to the perichoretic community's portrait. The final portrait of the perichoretic community is a thing a beauty and at the same time a daunting challenge for the Church and its teams.

The perichoretic community is only possible because humanity, the Church, and its teams were created for relationships. Grentz refers to God as the "social Trinity" (76), and, rightly so, the very names Father, Son, and Holy Spirit imply relationship (Seamands, *Ministry* 34). In the same way, every person is fashioned for relationships because God created humanity in their triune image. Zizioulas follows this exact line of reasoning when he anchors the very essence of human personhood and the need for relationships in the Trinity (Pickard 162). Michael Downey provides a picture of a person's all-encompassing relational self as he writes, "From the very first moment of existence ... we are from others, by others, for others, just as it is in God to exist in the

relations of interpersonal love” (63). Living in such a relational disposition can be difficult when Western culture focuses so intently on the individual (Seamands, *Ministry* 118). The deep relational nature of the Trinity is both an important corrective for strident individualism and a key consideration for shaping expressions of the Church, its mission, and its teams.

When the deep relationships of the Trinity are contemplated, love stands as the central characteristic. Dongell stresses the primacy of love when he recommends that it should be viewed as the entrée in all things (Lecture 17 January 2012). He also suggests that love should be viewed as the rubric by which we evaluate life and ministry (Lecture 20 January 2012). Love is not a simple idea to quantify and measure. Returning to one of the central images associated with the Trinity can be helpful in this evaluative endeavor.

The perichoretic dance is a key image that embodies the love of the Trinity. That love is the tent post under which all the other perichoretic attributes are unified. Consider the image of the dance of love—the joyful, encircling reciprocity and the mutual indwelling of the dancers. What might it “mean to dwell in and be indwelt by, the lives of others” (Cunningham 165) is a great question to consider as a church seeks to apply the dance image. Volf add detail to this picture of God’s dance:

In this mutual giving and receiving, we give to others not only something, but also a piece of ourselves, something of that which we have made of ourselves in communion with others; and from others we take not only something, but also a piece of them. (211)

Perichoresis is an intimate dance, and if the Church is going to be part of it, many common forms of ministry are lacking. To test for perichoresis, any existing ministry team, board, or committee can be placed next to the vision of the divine dance for

comparison. Then one can ask, “How do the two resemble each other and how do they differ?” Furthermore, the interactions of the participants can be evaluated for evidence of the “full equality, glad submission, joyful intimacy, and mutual deference” (62) that Shaw outlined between the Father and Jesus in the Gospel of John. Such evaluations may be uncomfortable, but they show the need to grow toward the aspirational vision of the Trinitarian dance. While perichoresis is not easily developed, certain environments mate well with the dance of love.

The team is one environment that can be especially conducive to God’s creation of perichoretic love. Cladis’ book, fittingly named *Leading the Team-Based Church: How Pastors and Church Staffs Can Grow Together into a Powerful Fellowship of Leaders*, outlines seven Trinitarian attributes that create a foundation for team-based ministry (xi-xii). He suggests team-based approaches to church not only fit the cultural setting of the day but they are the right thing to do theologically and biblically (135). A brief aside is in order; Cladis: uses the phrase *collaborative teams* repeatedly, which can lead the reader to assume he is referring to the concept of collaborative teams from the business and management literature. Parallels certainly exist between the two, but Cladis’ definition is quite distinct from other management and team literature. He writes, “A collaborative team is one that shares its resources and gifts in order to move in harmony toward a divine purpose. This sharing and movement imitate the persons of God in holy fellowship” (93). Pickard also actively supports cooperative forms of team ministry based on the perichoretic life of God, and he also uses the term *collaborative* (4-6). However, his definition of collaboration once again is also distinct from the management team literature, but less so than Cladis’s. Pickard’s definition is as follows:

To collaborate means to work with another. The accent is on *with* rather than *for* or *under*. It is a cooperative activity that requires trust in others, humility concerning one's own wisdom and competences and a desire to release the creativity and gifts of those with whom one works. (original emphasis; 6)

Both definitions have elements that extend beyond the management and team literature, and rightly so, since teams that reflect the triune nature include but also reach far beyond the normal *collaborative team* label. The concern is that adopting a term used regularly in another field can easily confuse both concepts. Some other designator would be helpful. In this research, *Trinitarian* was chosen but any number of biblical or theological terms could be chosen, and then the parallels to *collaborative teams* can be drawn. An alternate approach would be to pair the biblical/theological descriptor with collaborative to make the connection more clear (*i.e.*, Trinitarian collaborative teams). Regardless of the chosen name, both Pickard's and Cladis' understanding of cooperative ministry based on perichoresis suggests a natural mating with teams, and ongoing collaboration requires a setting like a team (Nash, Pimlott, and Nash 77).

Envisioning Trinitarian-based teams founded on perichoresis provides additional depth to understanding them. A team living the perichoretic dance is powerful and joyful, and this dance's preeminent characteristic is love. Pickard describes it as "nothing less than the Spirit of Love that connects and inclines every member of the body of Christ toward the other" (7). Cladis also addresses a similar point about teams in the following passage:

[T]eams must seek to be like the house of love characterized in the perichoretic fellowship of God, seeking to do what they are called to do out of love. Love does not preclude efficiency, but it also does not require it. God's loving fellowship should be a team's highest aspiration. (105)

Love as the primary characteristic for teams in the Church is challenging, especially for those focused on high performance and returns. While the Trinity certainly models the primacy of love in their perichoretic dance, the suggestion that love may require the Church and its teams to sacrifice efficiency at times may prove problematic for many.

Stephen Pattison cautions the Church about an overemphasis on efficiency and efficacy (128-52). The simple truth is that both will suffer at times for the sake of loving Trinitarian-shaped teamwork. Conversely, it will significantly boost efficiency and efficacy at other times. Regardless, love is the highest value, as opposed to trying to eke out every ounce of productivity from a group. Ignoring the lure of efficiency can be especially difficult in many church cultures.

Several authors express concern about the adoption of management styles from the corporate world, especially in the mold of hierarchical, authoritarian, and/or command and control styles of leadership (Branson and Martínez 67-71; Pickard 170-76; Roberts 164-79). Cladis goes as far as saying, “The perichoretic model of God calls into question the traditional hierarchies of power, control, and domination that have formed the basis for church leadership in the past” (5). Mark Lau Branson and Juan Franco Martínez are worried that an emphasis on “hierarchy, expert leaders, and departments fragmented by specializations” (68) leads to passive church members who only play a support role and choose their participation based only on preference (71). However, it should be noted that none of these authors discounts the ability of management or organizational studies to help further the Church’s mission.

The underlying concern is incorporating management approaches in an uncritical way (Pickard 174). Instead, the corporate values, methods, and applications must be

evaluated for their alignment with the truths of God, and when there is a conflict, there cannot be compromise just to further mission efficiency or effectiveness. That type of compromise can happen easily at the expense of the Trinitarian interdependent reciprocity (176). If compromise is necessary, the authors in the preceding paragraphs prefer it to come at the expense of the Westernized corporate culture rather than that of the love-centered perichoretic attributes of the Trinity.

The reciprocal, relational love of perichoresis requires people who can tend and cultivate the special environments in which it thrives. Managing outside cultural influences while creating an internal team culture of perichoretic love takes a special person. Branson and Martínez call such efforts “relational leadership” and view it as the shaping of “all of the human connections (internal and external) and attends to the health and synergism of those relationships” (55). Such a comprehensive responsibility of leadership is necessary in order for a culture of perichoresis to occur. Fortunately, a team with this culture often carries this weight more corporately. One or more key leaders usually are catalysts and guides of the process. Richard H. Roberts highlights a leader’s responsibility to develop the fertile environment for community in the Church (164). He believes that leaders must tend to the care of souls by “fostering of that delicate ecology of spiritual opportunity that constitutes the fabric of real human community, *koinonia* itself” (164). The skill necessary to foster the perichoretic, loving reciprocity in the Church and their teams must also focus on the mission that stands outside their circle.

Mission of Love: Reaching Out

The Trinity’s ability to tend to internal balance and perichoresis while also actively engaging in external mission is an important example for the Church and its

teams. Just as isolating individualism upsets the balance of the individual and group unity, a team is misshapen and distorted if it does not attend to its external mission. Likewise, when the Church focuses on mission to the exclusion of cultivating internal balance and reciprocity, it is misshapen and distorted in the opposite way.

The source of the Trinity's fountain of sending, missional love is important for the Church as it contemplates mission (Bosch 390). That love comes from within the triune relational patterns of internal balance and reciprocity, and it overflows into mission. Following this pattern, the Church and its teams need a love generated by triune internal balance and reciprocity.

Of equal or greater importance, the Church also must recognize that the ultimate source of their love and mission is from its relation to the Trinity (Stevens 193). Viewing the Trinity as the source of mission had been a foreign thought for much of recent modernity. For that matter, Trinitarian theology rarely played an active role in most practical considerations of faith and practice. That oversight began to change in 1932 at the Brandenburg Missionary Conference. Karl Barth's address reinvigorated Trinitarian theology and initiated the modern focus on viewing mission as primarily God's activity rather than the Church's (Miller 41-42). In 1952, the first articulation of *missio Dei* was presented at the Willingen Conference (Bosch 389; Miller 42; Seamands, *Ministry* 160). This statement was a key element of the missional articulation of the International Missional Council of 1952: "The missionary movement of which we are a part has its source in the Triune God Himself" (Stevens 193). Up until that time, the mission of God focused primarily on Christ and the Church. The focus shifted to view the triune God as the prime mover of mission but a prime mover that continued to

maintain the mission with personal and continual investment in it. The Church had simply been invited to be a part of it:

[M]ission is not primarily an activity of the church, but an attribute of God. God is a missionary God.... Mission is thereby seen as a movement from God to the world; the church is viewed as an instrument for that mission. There is church because there is a mission, not vice-versa. To participate in mission is to participate in the movement of God's love toward people, since God is a fountain of sending love. (Bosch 390)

The fountain of love is directly involved in the mission while actively sending and empowering others to be as well (Bosch 389; Steven 194; Willimon 239) The Trinity sets an important pattern for the Church and its teams to follow. Those who plan, oversee, and manage the ministry of the church need to participate directly in the work of the mission, not merely serve as coordinating directors. At times that will require a level of self-involvement and self-giving that is sacrificial, and that pattern is Trinitarian (Seamands, Personal Interview).

Another Trinitarian pattern is the Father, Son, and Holy Spirit's deeply personal and relational nature concerning all things (Peterson 27). For the Church and its teams, keeping its mission focused on people and relationship is a necessity. To take this requirement a step further, the Trinity's relational, perichoretic nature seeks to multiply other communities where God's interconnected love is experienced and multiplied (Seamands, *Interview on the Trinity's Mission*). Cultivating such teams is a priority in light of the Trinity's example, as well as generosity in sharing that example with the Church.

The Trinitarian patterns can be inspiring and daunting at the same time. However, revisiting Jesus' prayer in John 17 can serve as a reminder that experiencing that supra-worldly oneness is the key to the mission:

Holy Father, protect them in your name that you have given me, so that they may be one, as we are one. . . . I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may all be one. As you, Father are in me and I am in you, may they be in us, so that the world may believe that you have sent me. The glory that you have given me I have given them, so that they may be one, as we are one, I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you love me. (John 17:11b, 20-23)

The Father, Son, and Spirit mysteriously united in one reveal a balance of unity and individuality, a perichoresis (connection) of loving reciprocity, and a mission of reaching out in love. These attributes are linked to all humanity through the *imago Dei* and additionally to the Church through Jesus' prayer in John 17. The Church has a generous birthright that needs to be claimed and cultivated for the sake of itself and the world. One natural match for the form and function seen in the Trinity is the team. Out of the desire to see the Church's birthright claimed and embodied, this research study was born.

The preceding literature review provides clear evidence that God's identity and revelation are primary to this research. However, this primacy does not mean other fields do not have something to offer in the search for understanding and wisdom. Quite contrary, many other disciplines have a great deal to offer the Church in the understanding of teams in general and even specifically Trinitarian shaped teams.

In this research, the ability to design an instrument that was helpful in identifying highly Trinitarian teams was reliant upon research design from the social sciences and statistical analysis from mathematics. Similarly, the concepts of organizational culture and emotional/social intelligence were aids to understand highly Trinitarian teams more completely. Each provided a different viewpoint from which to consider teams that

reflected the nature of the Trinity to a high degree. This study and specifically its findings would lack a great deal of depth and richness without the concepts of organizational culture and emotional/social intelligence. An explanation of both concepts follows.

Emotional/Social Intelligence

Both emotional intelligence and social intelligence address a person's intelligent use of emotions in regard to themselves and others. Originally, these constructs developed as different concepts (Kang, Day, and Meara 92-102; Seal, Boyatzis, and Bailey 191-93). The earliest social intelligence concept was published in the 1920s (Birknerova 1-2; Kang, Day, and Meara 92), and Daniel Goleman popularized emotional intelligence in 1995 with the publication of his book Emotional Intelligence (Albrecht 10). Varied definitions and conceptualizations for both social and emotional intelligence exist. Sun-Mee Kang, Jeanne D. Day and Naomi Meara aggregated the cognitive and behavioral components of social intelligence from seventy-three years of publications and combined them to form the factor groupings that follow (93-94):

1. social sensitivity, social insight, and social communication
2. prosocial attitude, empathy skills, emotionality, and social anxiety
3. understanding people, dealing well with people, being warm and caring, being open to new experiences and ideas, perspective taking ability, knowing social rules and norms, and social adaptability (Kang, Day, and Meara 93)

Emotional intelligence also includes both cognitive and behavioral aspects but with fewer components overall than social intelligence (Kang, Day, and Meara 96-97). Figure 2.3 breaks down Mayer and Salovey's four factor emotional intelligence model (Salovey 65).

<p>Emotional Perception and Expression</p> <ul style="list-style-type: none"> Ability to identify emotion in one's physical and psychological states. Ability to identify emotion in other people. Ability to express emotions accurately and to express needs related to them. Ability to discriminate between accurate/honest and inaccurate/dishonest feelings. <p>Emotional Facilitation of Thought (Using Emotional Intelligence)</p> <ul style="list-style-type: none"> Ability to redirect and prioritize thinking on the basis of associated feelings. Ability to generate emotions to facilitate judgment and memory. Ability to capitalize on mood changes to appreciate multiple points of view. Ability to use emotional states to facilitate problem-solving and creativity. <p>Emotional Understanding</p> <ul style="list-style-type: none"> Ability to understand relationships among various emotions. Ability to perceive the causes and consequences of emotions. Ability to understand complex feelings, emotional blends, and contradictory states. Ability to understand transitions among emotions. <p>Emotional Management</p> <ul style="list-style-type: none"> Ability to be open to feelings, both pleasant and unpleasant. Ability to monitor and reflect on emotions. Ability to engage, prolong, or detach from an emotional state. Ability to manage emotions in oneself. Ability to manage emotions in others.

Source: Salovey 65.

Figure 2.3. Mayer and Salovey's four-factor emotional intelligence model.

Goleman's early models of emotional intelligence identified the following five competencies: self-awareness, self-regulation, motivation, empathy, and relationships (Albrecht 10). The similarities in these three lists reveal how the two concepts overlap and are interrelated (Kang, Day, and Meara 91-93, 99-100, 102). This overlap led some experts to reclassify emotional intelligence and social intelligence as two aspects of one whole called "emotional and social intelligence" (Seal, Boyatzis, and Bailey 194-96). Boyatzis defines this collective understanding of emotional and social intelligence as follows:

ESI is the intelligent use of one's emotions. This definition can be elaborated as how people handle themselves and their relationships (Goleman, Boyatzis, & McKee, 2002). The definition can be further expanded to say that ESI is a set of competencies, or abilities, in how a person (a) is aware of himself or herself, (b) is able to manage his or her own emotions, (c) is aware of others and their emotions, and (d) is able to

deal with and manage his or her relationships using emotional awareness.
(Boyatzis 227)

The broader concept of emotional and social intelligence formed by combining the understanding of emotional/social intelligence was used for the purposes of this study.

Many assessment instruments for emotional intelligence or social intelligence address elements of the categories identified in the composite construct of emotional/social intelligence. The TSIS is one such tool (Silvera, Martinussen, and Dahl 313-19, Grieve and Mahar 1-12). In fact, Rachel Grieve and Doug Mahar discuss the TSIS's significant correlation to a 33-item emotional intelligence instrument ($r = .53$, $p < .01$) and an empathy quotient instrument ($r = .70$, $p < .001$). The latter point is cited because empathy plays a large role in many newer emotional intelligence instruments (1-12).

The specific social intelligence factors measured by the TSIS are *social information processing*, *social skills*, and *social awareness* (Silvera, Martinussen, and Dahl 313, Grieve and Mahar 1-12). As each is outlined below, you will notice that these constructs overlap the ideas presented in Mayer and Salovey's emotional intelligence model that was presented earlier (see Figure 2.3). The first TSIS construct is *social information processing*. It concerns reading others in order to understand them and their emotions. It requires skills and abilities that can range from correctly reading nonverbal emotional cues to predicting how an action will make another person feel to understanding others' intentions. The second TSIS construct is *social skills*. It deals with easily fitting in and getting along in varied social situations. These skills also have an intentional focus on relating well and with ease to new people and new situations. The final TSIS construct is *social awareness*. It focuses on understanding others' actions and

intentions. It also includes the ability to adapt one's own behavior in light of understanding others so as to not upset or hurt them. These brief descriptions provide a better picture of what the TSIS specifically measures, and the consistent overlap of these measures with emotional intelligence concepts as well as the correlations to emotional intelligence and empathy quotient and EQ measures. Together this in-depth picture provides confidence for using the TSIS as a basic measure of some elements of emotional intelligence in addition to its designed target of social intelligence.

The TSIS has other benefits as well. It has proven validity and reliability as detailed in Chapter 3. The TSIS is noted to be easy to administer, simple for the participant, limited in its time requirements, and low in cost (Silvera, Martinussen, and Dahl 318). These benefits were important considering the limitations of this study. Given these benefits and the preceding discussion of the adequacy of the TSIS to provide a general understanding of the composite concept of emotional/social intelligence, the TSIS was chosen as a good match for the needs of this research and the assessment of the participating church-based leadership teams.

The motivation to include emotional/social intelligence in this research was based upon the hypothesis that high team emotional/social intelligence scores would likely correlate to teams with higher degrees of Trinitarian attributes. The skills and abilities included in emotional/social intelligence appeared to be naturally aligned and supportive of a number of team Trinitarian attributes. Additionally, emotional/social intelligence also seemed to be congruent with team member and leader competencies correlated to team concepts with similarities to the understanding of Trinitarian teams.

Vanessa Druskatt and Steven B. Wolff's discussion of emotional intelligence within groups provided a helpful framework for the inclusion of emotional/social intelligence in this research. First, individual emotional intelligence provides a foundation from which a group can develop practices enabling a corporate group emotional intelligence that can lead to higher group trust, identity, cohesion, and efficacy (80-89). Second, high individual emotional intelligence does not necessarily lead to high group emotional intelligence, but rather, a certain level of emotional intelligence is required for the group members in order for the group to function well together (82-84). As such, individual emotional intelligence is a foundational matter for healthy group practices. Emotional intelligence-related group practices like consideration for all members' perspectives, balance between team cohesion and member individuality, and awareness and sensitivity to others' emotions have been shown to lead to group trust, identity, and efficacy (82-87). Both the effects of group emotional intelligence and the group behaviors necessary for it parallel many of the characteristics of the Trinitarian attributes. As a result, this research postulated that a certain level of individual emotional/social intelligence across the team members is a requisite foundation for team Trinitarian attributes.

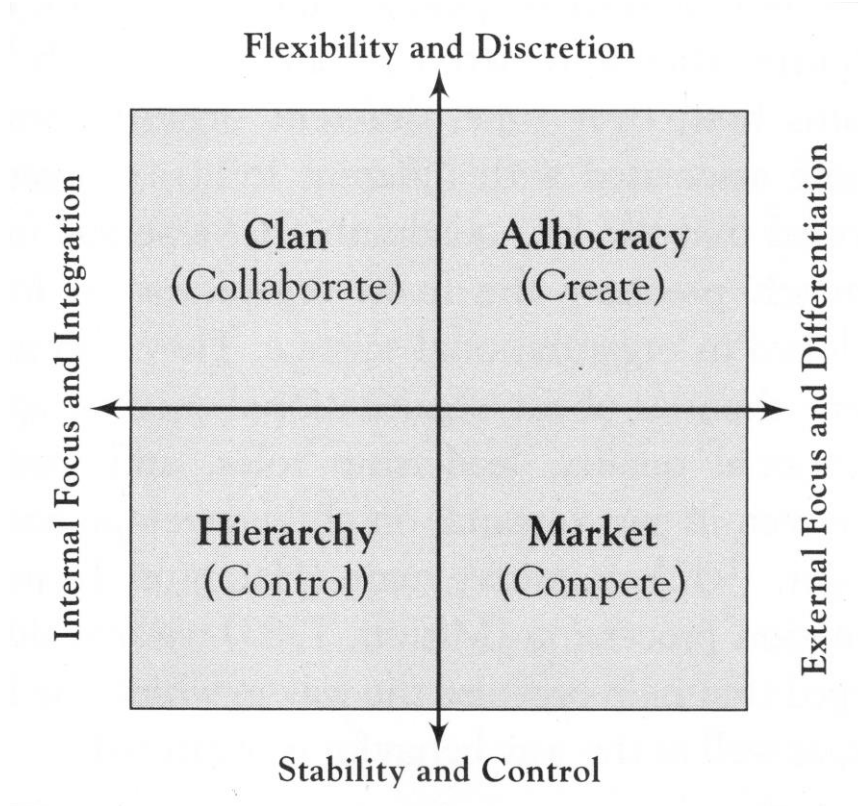
The benefits of field-tested research concerning the emotional/social intelligence of highly Trinitarian teams include gaining more understanding about those teams through a social science lens that has been repeatedly used and validated. Evidence of correlations between emotional/social intelligence scores and higher degrees of team Trinitarian attributes would provide a basis for further study to probe these connections. Perhaps more importantly, a strong correlation between team Trinitarian attributes and

emotional/social intelligence could support leveraging the established training tools, extensive literature, and field-tested research concerning emotional/social intelligence to further cultivate the highly Trinitarian teams in the Church.

Organizational Culture

In the simplest terms, organizational culture is the collective identity of an organization that shapes everything related to that organization. Cameron and Quinn suggest that organizational culture is “a socially constructed attribute of organizations that serves as the social glue binding an organization together” (18). The breadth of this social glue “encompasses the taken-for-granted values, underlying assumptions, expectations, collective memories, and definitions present in an organization” (18). Organizational culture’s expansive scope can make it hard to understand, as do the more than 150 different definitions for it (18).

Fortunately, this study uses a very specific and simplified version of organizational culture taken from Cameron and Quinn’s book *Diagnosing and Changing Organizational Culture*. Cameron and Quinn establish four primary cultural types using a Competing Values Framework between *flexibility and discretion* versus *stability and control* as well as *internal focus and integration* versus *external focus and differentiation*. (35-41). The four organizational cultures established within this framework are identified as *clan*, *adhocracy*, *market*, and *hierarchy* (39-51). Figure 2.4 provides a visual representation of these four cultures within the Competing Values Framework; the word in parentheses for each culture is its prime characteristic (39). Figure 2.5 shares a brief profile for each organizational culture, providing a fuller picture of each one (75).



Source: Cameron and Quinn 39.

Figure 2.4. The OCAI organizational cultures within the Competing Values Framework.

The Clan Culture

A very friendly place to work where people share a lot of themselves. It is like an extended family. The leaders, or head of the organization, are considered to be mentors and, maybe even, parent figures. The organization is held together by loyalty or tradition. Commitment is high. The organization emphasizes the long-term benefit of human resource development and attaches great importance to cohesion and morale. Success is defined in terms of sensitivity to customers and concern for people. The organization places a premium on teamwork, participation, and consensus.

The Adhocracy Culture

A dynamic, entrepreneurial, and creative place to work. People stick their necks out and take risks. The leaders are considered to be innovators and risk takers. The glue that holds the organization together is commitment to experimentation and innovation. The emphasis is on being on the leading edge. The organization's long-term emphasis is on growth and acquiring new resources. Success means gaining unique and new products or services. Being a product or service leader is important. The organization encourages individual initiative and freedom.

The Hierarchy Culture

A very formalized and structured place to work. Procedures govern what people do. The leaders pride themselves on being good coordinators and organizers, who are efficiency-minded. Maintaining a smooth-running organization is most critical. Formal rules and policies hold the organization together. The long-term concern is on stability and performance with efficient, smooth operations. Success is defined in terms of dependable delivery, smooth scheduling, and low cost. The management of employees is concerned with secure employment and predictability.

The Market Culture

A results-oriented organization. The major concern is getting the job done. People are competitive and goal-oriented. The leaders are hard drivers, producers, and competitors. They are tough and demanding. The glue that holds the organization together is an emphasis on winning. Reputation and success are common concerns. The long-term focus is on competitive actions and achievement of measurable goals and targets. Success is defined in terms of market share and penetration. Competitive pricing and market leadership are important. The organizational style is hard-driving competitiveness.

Source: Cameron and Quinn 75.

Figure 2.5. The OCAI organizational culture profiles.

Cameron and Quinn's OCAI evaluates the degree to which these *clan*, *adhocracy*, *market*, and *hierarchy* cultures are present in an organization (27-35). The OCAI is one of the most widely used organizational culture assessment instruments and has been used over an incredible range of organizations (Snell, Morris, and Bohlander 53-55). By 2010, it had been used by over twelve thousand companies worldwide to diagnose and change organizational cultures. Although the OCAI is often used to assess the organizational cultures of an entire organization, Cameron and Quinn note that the level of analysis can be changed to assess subunits of an organization as well (22-23, 29, 50). The ability to assess organizational subparts was important for this study since participating church-based leadership teams were the focal point of analysis. The evidence of consulting practices using the OCAI successfully to diagnose and transition team cultures further reinforced the suitability of the OCAI for assessing teams (Suderman 52-58).

Cameron and Quinn also note that cultures can vary from subunit to subunit within the same organization, sometimes dramatically (22-23, 29, 50). This variance is tied to the context dependent nature of organizational culture (Cameron and Quinn 22-23, 29, 50, 65, 85-86, 169-71). Both the variance of culture within an organization and the context dependence of organizational culture were important considerations for researching teams within a church, as well as other possible church subunits. As a result of these considerations, modifications to the OCAI instructions and items were made to assist the team members with only assessing their team, rather than including organizational units the team was within (e.g., a particular ministry, staff, or whole church).

The motivation to include organizational culture in this research was the perceived congruence between the *clan culture* and the Trinitarian attributes' collaborative features. The *clan culture*'s focus on teamwork, mentoring, cohesion, open communication, and member development were especially promising examples. Referring back to the section on ecclesiology, both Cladis and Pickert make a direct connection between teams that reflected the Trinity and collaborative teams (Cladis 93; Pickert 4-6). The connections between the literature on collaborative teams and the Trinitarian nature seemed obvious. Similarly, the *hierarchy culture* seemed to provide a significant contrast with the highly relational picture the Scripture and theological reflection paint of the Trinity. Its focus on control, rules, efficiency, process and consistency were of special concern. The other two cultures, *adhocracy* and *market* had elements that might fit the triune nature while other elements that might not.

Organizational culture was also included because it is conceptually broad. That is, it includes a variety of collective practices and values in each culture. These four cultures touch on an incredibly broad range of ideas and research connected to teams. Rather than look at one aspect of teams, such as cohesion or communication patterns, culture addresses a wide variety of team aspects. The broadness of the concept of organizational culture speaks to the overarching reach and power that culture has in any group of people. Its impact is widespread but it is often invisible to those within it, and culture can help or hinder the best plans, goals, and intentions. Understanding team culture can shed light on a broad range of team practices and values and how those relate to team Trinitarian attributes. The use of the OCAI assisted in making the invisible culture of each team more visible and understandable.

The benefits of field-tested research concerning the organizational cultures of highly Trinitarian teams includes gaining more understanding about those teams through a social science lens that has been repeatedly used and validated. Evidence of correlations between the four OCAI cultures and team Trinitarian attributes would provide a basis for further study to probe these connections. Perhaps more importantly, a strong correlation between team Trinitarian attributes and one or more of these cultures could support leveraging the established training tools, extensive literature, and field-tested research concerning organizational culture in general and the OCAI specifically to transition teams into higher levels of cultures that are more conducive to cultivating highly Trinitarian teams in the Church.

Research Design

In light of my literature review, research problem, and research questions, a pre-intervention explanatory mixed methods design was chosen for this study. First, a pre-intervention study was chosen because the rarity of highly Trinitarian teams and a lack of field-researched literature that could recommend a promising intervention. A promising intervention would need to create a highly Trinitarian team or impact the culture of a team significantly in that direction to be beneficial. This result seemed unlikely over the time frame of this research and without a proven research basis to choose a promising intervention. Second, the mixed methods design was chosen because of the strength of including multiple forms of data to balance each other and strengthen each other. Creswell writes that mixed methods research “provides a better understanding of the research problem and questions than either method by itself” (552). Third, choosing the explanatory methodology was based on the fit that quantitative

approaches had with the aims and resources of the research, while maintaining the benefits of follow-up qualitative measures. Such measures would provide additional understanding from a different viewpoint, thus adding detail to what had already been learned. Creswell explains this design as “first collecting quantitative data and then collecting qualitative data to help explain or elaborate on the quantitative results” (560). The purpose of the explanatory mixed methods design is to develop a “general picture of the research problem” using the quantitative data and then refining and explaining that picture through the subsequent qualitative data collection (560).

Relying heavily on quantitative measures initially fit the aims and resources of the research in the following ways. A quantitative approach allowed the measurement of a wide range of possible variables impacting the Trinitarian nature for each team, and multiple statistical analyses provided the most reliable and direct way of comparing those variables across the teams (Creswell 398-99; Patten 34-36; Sensing 119-20). Online quantitative surveys also allowed the inclusion of a greater number of teams and a greater geographical reach of the surveying. However, as described in the previous paragraph, qualitative research after the fact, especially with teams identified as highly Trinitarian by the quantitative data, would be highly beneficial to deepen, widen, and detail what was learned by the quantitative patterns. In Creswell’s terms, this approach would develop a more refined picture of such teams.

Summary

The Trinity can center, organize, and summarize all Christian truth and practice. Subsequently, the Church needs to experience triune oneness to fulfill its intended identity and mission. Contemplating the attributes of the Trinity can help the Church and

its teams grasp the identity the triune God wants for them. The Trinitarian attributes can be separated into three broad categories: a balance of unity and individuality, a perichoresis (connection) of loving reciprocity, and a mission of reaching out in love. The first two categories focus on the internal relationships of the persons of the Trinity, and the last category is a corporate focus beyond themselves in mission to others. The central characteristic of the Trinity that spans all these categories is love.

The Trinity has made a way for humanity and the Church to experience their triune nature. The first link is through the *imago Dei*, which extends to all humanity. The second link is particular to the Church. That link is Jesus' prayer in John 17 where he asks the Father that all his followers throughout time would "be one, as we are one." (John 17:11, 22b). Jesus connects this oneness in the Church as a key to the success of the world knowing him as Savior and experiencing God's love. For the purpose of this study, church-based leadership teams are an especially appropriate context for seeking Trinitarian oneness because they are a subpart of the Church and they have many natural analogues to the Trinity.

The broad categories of the Trinitarian attributes are instructive for the Church and its teams to understand and experience the triune nature in their midst. First, the Church and its teams need a balance between respecting and honoring individuals in the church community while at the same time growing supra-worldly unity between them. Second, the Church and its teams need the deep loving reciprocity that is revealed in the perichoretic dance and koinonia. Finally, the Church and its teams need to actively reach out in love to the world and cultivate groups and communities where the same relationships of loving oneness are present.

The problem is that teams displaying a high degree of Trinitarian attributes are far from common. Out of a desire to understand teams that display a high degree of Trinitarian attributes and to fill a lack in the literature and research concerning them, this study was undertaken. The development of an assessment tool to identify highly Trinitarian teams was coupled with the established social science constructs of organizational culture and emotional/social intelligence. Connections between the constructs in church-based leadership teams were sought to better understand teams with high degrees of Trinitarian attributes. In addition to these constructs providing additional viewpoints, the establishment of correlations between team Trinitarian attributes and emotional/social intelligence and/or organizational culture provide a basis to leverage the associated training tools, literature, and field-tested research toward the future cultivation of highly Trinitarian teams in the Church.

CHAPTER 3

METHODOLOGY

Problem and Purpose

John 17 includes Jesus' final prayer right before he is betrayed and then crucified. In this climactic moment, Jesus makes his last prayer for all disciples, present and future. A prime foundation of his prayer to the Father is that his followers would "be one, as we are one" and "that they may become completely one, so that the world may know that you have sent me and have loved them even as you love me" (John 17:11, 22b-23). The oneness of the Father, Son, and Holy Spirit is the Church's birthright, and that oneness is a key part of the mission for the world to know Jesus as Savior and the Father's love.

The problem is that Trinitarian oneness is not common throughout churches. The teams, workgroups, and committees that plan, implement, and manage church ministry often do not robustly display the attributes of the Trinity. The Trinity could and should be the preeminent model for church teams. Triune relational and missional patterns need to be taught and intentionally cultivated in teams. These Trinitarian attributes were intended for the Church according to Jesus' prayer and the team is a setting a natural fit for them.

The opportunity to grow into Jesus' prayer has led a small but growing group of Christians to bring the Trinity to the forefront of Christian understanding. Some have been applying the Trinity's example to the practical concerns of Christian life, ministry, and teamwork. However, an absence of tools to identify teams that display a high degree of Trinitarian oneness persists, as does an absence of first hand studies of such teams.

The desire to understand teams with high levels of Trinitarian attributes led to the creation of this research and framed its purpose. Therefore, the purpose of this research was to learn about teams that robustly displayed Trinitarian characteristics by exploring the connections among Trinitarian attributes, organizational cultures, and emotional/social intelligence in the context of church-based leadership teams.

Research Questions and/or Hypotheses

Three questions guided this study's research. Answering them ensured the purpose of the study was met. Each question prioritizes one aspect of the purpose and organizes one of the major data streams from the teams. As a group, the answers to these three questions yielded a pool of both quantitative and qualitative data. They directed the analysis of that data in order to enhance the understanding of the teams in this study and, most importantly, those teams that displayed high levels of Trinitarian attributes.

Research Question #1

What are the predominant organizational cultures present or absent in church-based leadership teams identified as highly Trinitarian?

The following two instruments were necessary to answer this research question: the Organizational Culture Assessment Instrument (OCAI) and the Team Trinitarian Attributes Survey, Second Edition (TTAS-2) section of the Team Characteristic Survey (TCS). OCAI identified the levels of four different organizational cultures in each team. The TTAS-2 identified the level of Trinitarian attributes for each team. Once correlations between these two results were identified, the question of which organizational cultures were present or absent in highly Trinitarian teams was answered. While not necessary to answer this question, the *self-deceptive enhancement* questions

from the Balanced Inventory of Desirable Responding Short Form (BIDR-16) provided responses from which correlations to all assessments were sought in order to check for possible score inflation. In addition, the short-answer portion of the TCS and the interviews guided by the Phone/Video Interview Protocol (PVIP) provided data to supplement the understanding of each team's organizational culture and Trinitarian attribute levels.

Research Question #2

What levels of emotional/social intelligence are present in church-based leadership teams that are identified as highly Trinitarian?

The following two instruments were necessary to answer this research question: the Tromsø Social Intelligence Scale (TSIS) and TTAS-2 from TCS. The TSIS identified an emotional/social intelligence score for each team member in the context of his or her team. All member scores for each team were averaged to indicate the overall team level of emotional/social intelligence. The TTAS-2 identified the level of Trinitarian attributes present for each team. Once correlations between these two results were identified, the question of what levels of emotional/social intelligence were present in highly Trinitarian teams was answered. While not necessary to answer this question, the *self-deceptive enhancement* questions from the BIDR-16 provided responses from which correlations to all assessments were sought in order to check for possible score inflation. In addition, the short-answer portion of the TCS and the interviews guided by the PVIP provided data to supplement the understanding of each team's levels of emotional/social intelligence and Trinitarian attributes.

Research Question #3

What common patterns emerge when church-based leadership teams identified as highly Trinitarian describe their teams?

The following three instruments were necessary to answer this research question: the TCS, TTAS-2, TDS, and PVIP. The TTAS-2 identified the level of Trinitarian attributes present for each team, and the short-answer questions of the TCS provided qualitative data that was searched for patterns in respect to the Trinitarian attribute levels present on the teams. Two or three members from the three teams with the highest TTAS-2 scores were interviewed. These interviews were searched for patterns that enhanced the understanding of these highly Trinitarian teams. Finally, the TDS was searched for significant demographic patterns that would improve the understanding of the highly Trinitarian teams. Once patterns were found in the data from these three instruments and were combined and applied to the teams with the highest TTAS scores, the third and final research question was answered.

Population and Participants

This study had two types of participants: expert panelists and members of church-based leadership teams. Three groups of panelists employed their expertise to make this research possible. The first group was comprised of five experts to review and offer suggestions to improve the TCS/TTAS-1. The second group of experts was comprised of a sample of convenience of thirty-two pastors and ministers in the Newnan-Peachtree City area of Georgia. They were asked to identify a leadership team in their church that would be a good match for a pilot study of the TCS/TTAS-1. The parameters for these recommendations were teams that had three to twelve members,

met regularly, oversaw a ministry area of the church, worked well together, and were effective. The final group of experts was comprised of one hundred church leaders from across the United States. This group was a nonprobability snowball sample. These experts were known for their breadth of knowledge and connections in their respective denominations and/or church networks. These panelists recommended the church-based leadership teams that participated in the primary phase of the field research. Specifically, the expert church leaders were asked to suggest teams they knew to be comprised of three to twelve members, met regularly, were responsible for a significant ministry area, worked well together, were highly effective, and were known to display an above-average level of the Trinitarian attributes that comprised the TTAS-1 or TTAS-2.

Three sets of church-based leadership teams were involved in this research: the first set participated in the pilot study, the second set in the primary phase of field research, and the final set participated in interviews. Six church-based leadership teams participated in the pilot study. The teams were recommended by the experts and process described in the previous paragraph. The six teams were comprised of thirty-six members; twenty-eight of these members completed pilot surveys. The second group of church-based leadership teams was the primary focus of this research, and their members were asked to complete an online version of the TCS/TTAS-2, OCAI, TSIS, BIDR-16, and TDS. Twenty-two teams participated in the primary research phase, and they were recommended by the experts and process described in the previous paragraph. The twenty-two teams had a total of 177 members. Thirteen members completed surveys that were excluded from this research because they were aware of the Trinitarian foundations of the study. Of the remaining team members, 120 members fully completed

the surveys, and six members completed them partially. Of the twenty-two teams, the three teams that had the highest Trinitarian attribute scores on the TTAS-2 formed the final set of church-based leadership teams. Members of each of these teams participated in a phone or video call interview. Eight total members participated: two from Team 1, three from Team 2, and three from Team 3. A detailed demographic breakdown of the participants of the primary phase of fieldwork is detailed in Chapter 4.

Design of the Study

This study centered on twenty-two church-based leadership teams that had been recommended by expert church leaders on the basis that they were an above-average representation of the Trinitarian attributes as defined by the TTAS-2. The teams were evaluated using six online survey instruments: the TCS/TTAS-2, OCAI, TSIS, BIDR-16, and TDS. The results of all survey constructs and demographics were statistically analyzed in concert with each other to identify characteristics of highly Trinitarian teams. Next, members of the three teams with the highest scores on the TTAS-2's team Trinitarian attributes were interviewed to identify patterns across these highly Trinitarian teams as well as add detail to the results of the surveys and their analysis.

This research had two phases: a preparatory phase and a primary phase. The preparatory phase included contacting experts to make team recommendations for the TTAS-1 pilot study, conducting the TTAS-1 pilot study, producing the revised TTAS-2, and contacting experts to make team recommendations for the primary phase of research. The primary phase of research sought to address the research questions and purpose. The primary phase was broken into a quantitative phase and a qualitative phase. The quantitative phase was the collection of the survey data for the twenty-two

participating teams and the analysis of that data. The qualitative phase was the subsequent analysis of the qualitative survey data, the interviews of members of the three highest scoring teams on the Trinitarian attributes, and the analysis of those interviews.

As evidenced by the phases as outlined previously, this study used a pre-intervention explanatory mixed methods design. John Creswell explains this design as “first collecting quantitative data and then collecting qualitative data to help explain or elaborate on the quantitative results” (560). The purpose of the explanatory mixed methods design is to develop a “general picture of the research problem” (560) using the quantitative data and then refining and explaining that picture using the subsequent qualitative data collection.

In this particular study, the purpose was to enhance understanding of highly Trinitarian teams or, in Creswell’s terms, to develop a more refined picture of such teams. After using an expert panel of church leaders to identify a large number of teams that were good candidates for being highly Trinitarian, the twenty-two teams that agreed to participate and met the research requirements completed four exclusively quantitative assessment tools: the TTAS-2, OCAI, TSIS, and BIDR-16. The participating teams also completed two additional surveys that were predominately quantitative: the TCS and TDS. This compilation of quantitative data and its analysis provided a general picture of highly Trinitarian teams.

The short-answer section of the TCS provided the initial group of qualitative data. Subsequently, interviews were conducted with members of three teams that were identified as most Trinitarian by the TTAS-2. The PVIP guided these interviews, and

they sought to probe the team members' understanding of their team's Trinitarian nature and their team's specific assessment results. As a result, the interviews provided a second source of qualitative data to refine the initial picture of highly Trinitarian teams outlined by the quantitative assessment tools. This refined picture achieved the goal of enhancing the overall understanding of Trinitarian teams, thus following Creswell's description and pattern of an explanatory mixed methods design (557, 560-61)

Instrumentation

Seven instruments were used in this research study. Two were used for the pilot study (i.e., TCS/TTAS, Evaluation Questionnaire for Pilot Study). Six were used for the primary research. Three of those six instruments yielded exclusively quantitative data (i.e., OCAI, TSIS, BIDR-16); one yielded exclusively qualitative data (i.e., PVIP); and, two yielded a preponderance of quantitative data with additional qualitative data (i.e., TCS/TTAS-2 and TDS).

Team Characteristic Survey/Team Trinitarian Characteristics Survey, all editions. The TCS/TTAS was a researcher-designed instrument. A five-person expert panel reviewed the TCS/TTAS, and based on their recommendations it was revised to the TCS/TTAS-1. The TCS/TTAS-1 was pilot tested with six church-based leadership teams, and the feedback and results of the pilot test led to further revisions and the creation of the TCS/TTAS-2. The TCS/TTAS-2 had three sections: four open-ended short-answer questions, the TTAS-2, and six demographic questions. The open-ended, short-answer question section guided each participant to describe aspects of his or her team. The purpose of these questions was to get a brief qualitative understanding of each team. This qualitative data provided details about the team, adding to the picture painted

by the quantitative data provided by the other instruments. In addition, the qualitative data confirmed or contradicted the team understandings gained from the quantitative data.

The cornerstone for all analysis of the twenty-two participating teams was the TTAS-2. These thirty scaled items on a six-point scale represented Trinitarian attributes that can be readily applied to humanity. Each attribute was expressed in the context of a human team, but the items did not mention the Trinity or any theological roots. The six-point response scale of the TTAS-2 ranged from *completely disagree* to *completely agree*. The purpose of the TTAS-2 was to evaluate the level of Trinitarian attributes for each team. Team scores were calculated by averaging all survey responses from each team's members. Team Trinitarian attribute and Trinitarian attribute dimension scores were statistically analyzed in concert with the OCAI and TSIS team scores for correlations between the constructs and subscales of each instrument.

The final section of the TCS asked six demographic questions about each survey participant. The purpose was to understand the types of participants in the whole study as well as the makeup of the individual teams. Demographic patterns were sought through statistical analysis across all instruments, constructs, and subscales.

Organizational Culture Assessment Instrument. The OCAI was a validated instrument. It had six areas of assessment, and each area was based on one dimension of organizational culture. These dimensions were dominant characteristics, organizational leadership, management of employees, organizational glue, strategic emphases, and criteria of success (Cameron and Quinn 38-42).

Each of the six organizational dimensions were rated on an ipsative scale with four choices, and the participant divided 100 points between the four choices. The four choices corresponded to the four culture types, but the choices were not labeled. Each participant gave more points to choices that were most true of their organization, while giving less points to choices that were less true of their organization (Cameron and Quinn 28-32, 183-84, 188, 192).

For the purpose of this study, only the culture of his or her participating team was to be assessed by the survey participant. This guideline was a vital consideration because organizational culture is a context-dependent construct where cultures can vary from subunit to subunit within the same organization, sometimes dramatically (Cameron and Quinn 22-23, 29, 50, 65, 85-86, 169-71). This guideline became a special concern after the TTAS-1 pilot study feedback since I became more aware of the survey participant's experience. As a result, all survey instruments were scrutinized for concerns. The OCAI was problematic because it was especially hard to keep the team in mind because of the repetition of the word *organization* in every item. Although the instructions reminded participants to focus only on their own team, that focus was hard to maintain after a few ratings. As a result, the twenty-four items of the OCAI were revised slightly to remind each respondent that they should be rating his or her team rather than the overall church culture or some other organizational option. The revision was replacing *organization* with *team* in each item in order to address this problem.

Another modification was made to the OCAI for this research. This instrument is designed for participants to score their organization twice: once in reference to the present and once in reference to a preferred future. However, for the purpose of this

study, each participant did not rate his or her team in reference to a preferred future. They only rated the team in reference to what it was like at the time of the assessment.

The purpose of the OCAI was to identify each participating team's organizational cultures. The aggregated participant scores from each team identified the level of four different cultural types in their team. The four cultural types were *clan*, *adhocracy*, *hierarchy*, and *market*. Team OCAI scores were statistically analyzed in concert with TTAS-2 and TSIS team scores for correlations between the constructs and subscales of each instrument.

Tromsø Social Inventory Scale. The TSIS was a validated instrument. It had twenty-one items scored on a seven-point scale. The scale ranged from *describes me extremely poorly* to *describes me extremely well*. The TSIS measures the level of social intelligence and three sub-factors for each participant. The three subfactors were social information processing, social skills, and social awareness. Participants were instructed to fill out the inventory with a special focus on their interactions with their team members. Emotional intelligence is a context-dependent construct so this instruction was a vitally important (Zeidner, Matthews, and Roberts 28).

For the purposes of this study, the TSIS was used not only as an assessment of social intelligence but also a general assessment of emotional intelligence. Social and emotional intelligence were developed as different concepts, but the two overlapped and were interrelated (Kang, Day, and Meara 99-100, 102; Seal, Boyatzis, and Bailey 191-93). Some experts reclassified the two into a composite construct of emotional and social intelligence (Seal, Boyatzis, and Bailey 194-96). The composite construct of emotional/social intelligence was the target for this study. Grieve and Mahar's study

revealed that the TSIS reliably correlated ($r = .53, p < .01$) to thirty-three item emotional intelligence measure by Nicholas S. Schutte et al when given concurrently to the same participants (1-12). It also was correlated to an empathy quotient instrument ($r = .70, p < .001$), which is cited because empathy plays a large role in many newer emotional intelligence instruments (1-12). The specific social intelligence factors measured by the TSIS are *social information processing, social skills, and social awareness* (Grieve and Mahar 1-12; Silvera, Martinussen, and Dahl 313). These factors, as specifically outlined in the TSIS items, overlap many of the components of emotional intelligence. For all the aforementioned reasons, the TSIS was used as a general indicator of the composite concept of emotional/social intelligence in this study. Team TSIS scores were analyzed in concert with OCAI and TTAS-2 team scores for correlations between the constructs and subscales of each instrument.

Team Demographic Survey. The TDS was a researcher-designed instrument. It had twelve items concerning demographics about team, team leader, and the team's church. The TDS included four questions about the team, five questions about the team leader, and three questions about the church. Eight questions were fill-in-the-blank; three questions were multiple choice; and, one question was short-answer. The purpose of this instrument was to get demographic data about the team, team leader, and team's church for a better understanding of each team and for further data analysis.

Demographic results and patterns from the TDS were analyzed in concert with TTAS-2, OCAI, and TSIS team scores for connections between the demographics and the constructs and subscales of the other instruments.

Phone/Video Interview Protocol. The PVIP was a researcher-designed instrument. This instrument was a guide for the interviews with two to three team members from each of the three teams with the highest Trinitarian attributes scores from the TTAS-2. The protocol included six questions, probes for the questions, and additional prompts. It included a script for entering and exiting the interview. The purpose of this protocol was to ensure that the interviews were consistent with each other. The purpose of the protocol's questions was to elicit additional qualitative data about the team, adding to the picture painted by the data previously collected about these highly Trinitarian teams to understand them better.

Balanced Inventory of Desirable Responding Short Form. The BIDR-16 was a validated instrument. It had sixteen items on a seven-point scale, ranging from *not true* to *very true* (see Appendixes H and I). Only half of the instrument was used in this research, particularly the items of the *self-deceptive enhancement* subscale. This subscale measures a survey participant's level of "honest but overly positive responding" as a result of "overconfidence, hindsight, or overclaiming" (Hart et al. 1-3). These eight items were added to the group of surveys for the primary research phase in response to unexpectedly high scores for a random sample of church-based teams on the pilot study of the TTAS-1.

BIDR-16 results were statistically analyzed in concert with all constructs and subscales of the TTAS-2, OCAI, and TSIS for correlations. Correlations between the *self-deceptive enhancement* and a particular construct would diminish the level of confidence in the results of that particular measure.

Evaluation Questionnaire for Pilot Study. The questionnaire was a researcher-designed instrument that had five questions seeking general feedback about the participants experience with the TCS/TTAS-1 instrument and the SurveyMonkey Website for the pilot study (see Appendix C).

Expert Review

The expert review for the TCS/TTAS, which was named the *The Trinitarian Questionnaire*, took place during the first week of March 2017. The panel was comprised of the following participants: Dr. Thomas Tumblin (Associate Provost and Professor of Leadership, Asbury Theological Seminary), Dr. David Gyertson (Associate Provost and Dean of Beeson Center, Asbury Theological Seminary), Dr. Daryl Smith (Associate Professor of Mentored Ministry and Christian Leadership, Asbury Theological Seminary), Dr. Stephen Seamands (Professor of Christian Doctrine, Asbury Theological Seminary), and Dr. Janet Dean (Associate Professor of Psychology, Asbury University). Dr. Tumblin was the mentor for this dissertation project and suggested the four other expert reviewers.

After an e-mail request to these reviewers, all agreed to participate (see Appendix Z). Each participant was provided a multipage document for the review (see Appendix A). It included an introductory letter, instructions, the twenty-one item developmental TTAS in list form, the TTAS items reworded as applied to the Trinity to reveal their theological roots, and a mock-up of a full TCS with the short-answer and demographic questions. First, all panelists were asked to review the items from the TTAS for clarity, rewording, additions, or subtractions. Second, they were asked to take a close look at the theological roots of the items and see if they were an appropriate

representation of the Trinity and if any items needed to be altered, added, or subtracted. Finally, the panelists were asked to review the short-answer and demographics questions as well as the general flow of the mock-up. They were informed that the instrument would appear differently on the SurveyMonkey Website.

The reviewers were overwhelmingly supportive, with the first four reviewers offering no substantial recommendations. Seamands, whose Trinitarian theology book is quoted frequently in this study's literature review, believed it was a good representation of Trinitarian theology expressed in a team setting. He would not have used some of the language if it was applied directly to God but he thought the word choice was appropriate for the context. Dean, who is a researcher well versed with instrument design and psychometrics, offered several critiques that helped improve the instrument. Nine survey items had a design flaw, including two different issues in one item; sometimes this issue is referred to as being double-barreled. These items were split to create two items or one aspect was removed. Additionally, two items needed to be reworded, and Dean recommended making two items for each Trinitarian conceptual category reverse-scored, that is to negate the item to flip the scoring scale. She also suggested changing the descriptors for the six-point scale. After seeking some additional input from Dr. Seamands concerning some uneasiness about some of the mission category items, a few items were dropped, a few slightly reworded, and a few new items were added in that section. When all recommendations were applied, a new thirty-item TTAS-1 was created and then reviewed by Dr. Dean and Dr. Tumblin (see Appendixes B and C). This revision was approved. The other sections of the TCS were unchanged.

Pilot Study and TTAS Development

As discussed in the previous paragraphs, the TTAS portion of the TCS was revised during the expert review process and grew from twenty-one to thirty items. The revised TCS/TTAS-1 was then engaged in a pilot study in May 2017. In preparation for the pilot, the revised TCS/TTAS-1 and the Evaluation Questionnaire for Pilot Study were loaded onto the SurveyMonkey Website (see Appendix C). Thirty-two pastors and ministers in the Newnan/Peachtree City, Georgia, area were contacted via e-mail or phone (see Appendix M). I did not know these pastors and ministers personally. Each one was asked to identify any teams from his or her church that fit the parameters of a church-based leadership team and were effective and worked well together. If a team was identified, the pastor or minister was asked to share a team contact person and a means to contact him or her. The teams were invited to participate in the study via the contact person (see Appendix N). Teams that agreed to participate completed an online survey about their team that took approximately ten to fifteen minutes. Six teams with a cumulative total of thirty-six members agreed to participate, and twenty-eight members of these teams fully completed the pilot surveys. The responses from these team members provided the statistical data and direct feedback to further the TTAS-1 further, by which the second edition, the TTAS-2, was created (see Appendixes D and E).

Given that the (TTAS-1) was created for the purposes of this study to assess Trinitarian traits in church-based leadership teams, a principal axis factor analysis with varimax rotation and Kaiser normalization was conducted to assess the underlying structure for its thirty items. While the assumption of independent sampling was met, the assumptions of normality, linear relationship between pairs of variables, and the

variables being correlated at a moderate level were checked, and some variables did not meet the assumptions. In particular, a high degree of collinearity was present; thus, the results should be viewed with caution. Because these thirty items had been separated into three initial conceptual categories—balance (unity and individuality), connection (loving reciprocity), and mission (reaching out), three factors were requested. After rotation, the first factor accounted for 35.10 percent of the variance ($\lambda = 10.53$) and seemed to primarily represent *unifying practices*. The second factor accounted for 11.65 percent ($\lambda = 3.50$) and captured the idea of *shared power*. Finally, the third factor accounted for 8.67 percent ($\lambda = 2.60$), and the underlying concept was especially difficult to identify. A majority of the third factor items were from the original conceptual mission category, and the additional items addressed attitudes and actions toward other team members. *Other focus* could be an appropriate label for this final factor. Appendix CC displays the items and factor loadings for the rotated factors, with loadings less than .40 omitted to improve clarity.

A Cronbach's alpha was computed to determine if the thirty items on the TTAS-1 formed an internally reliable measure. The alpha for the thirty items was .77, which indicates that the items form a scale with good internal consistency. All thirty items loaded onto a factor and no item significantly lowered the alpha or stood out as problematic. The alpha for the first factor (*unifying practices*, .70) indicated acceptable reliability. The alpha for the six items of the second factor (*shared power*, .12) was inadequate. And, the alpha for the third factor (*other focus*, .77) indicated good reliability.

To assess the newly constructed TTAS-1 further, a second principal axis factor analysis with varimax rotation and Kaiser normalization was conducted to assess its underlying structure, but no specific number of factors was requested. While the assumption of independent sampling was met, the assumptions of normality, linear relationship between pairs of variables, and the variables being correlated at a moderate level were checked, and some variables did not meet the assumptions. In particular, a high degree of collinearity was present; thus, the results should be viewed with caution. After rotation, eight factors with eigenvalues over 1.0 emerged. As in the first analysis, the first factor accounted for 35.10 percent of the variance ($\lambda = 10.53$) and also seemed to represent *unifying practices*. Eleven of the twelve items in this factor were also found in the corresponding factor in the three-factor analysis. The second factor accounted for 11.65 percent ($\lambda = 3.50$) and captured the idea of *sharing power*, as did the second factor from the forced three-factor analysis. The same five survey items were also found in the corresponding factor in the three-factor analysis. The third factor accounted for 8.67 percent ($\lambda = 2.60$) and represented the characteristic of *shared mission*. All five items of this third factor were found in the corresponding *other focus* factor of the three-factor analysis. However, there were twelve items in that factor, and it represented focus on other team members as well as people outside of the team. The five items here narrow the concept to team members sharing only with those beyond their group. Factors four through eight are especially difficult to identify and were labeled as *unclear*.

The labeled first three factors and the five additional unclear factors are included in Table 3.1. Due to the limited number of items in the five unclear factors, it is possible that some, if not all, do not represent an underlying construct. Appendix DD displays the

items and factor loadings for the rotated factors, with loadings less than .40 omitted to improve clarity.

Table 3.1. Eight Rotated Factors of the TTAS-1

Factor	Construct	Eigenvalue (λ)	% of Variance Explained	% of Cumulative Variance Explained
1	Unifying practices	10.53	35.10	35.10
2	Sharing power	3.50	11.65	46.75
3	Shared mission	2.60	8.67	55.42
4	<i>Unclear</i>	2.08	6.93	62.35
5	<i>Unclear</i>	1.85	6.15	68.50
6	<i>Unclear</i>	1.62	5.40	73.91
7	<i>Unclear</i>	1.18	3.92	77.83
8	<i>Unclear</i>	1.07	3.57	81.40

A Cronbach's alpha was computed to determine if the thirty items on the TTAS-1 formed an internally reliable measure. As stated previously, the alpha for the thirty items remained at .77, which indicates that the items form a scale with good internal consistency. The alpha for the first factor (*unifying practices*, .71) indicated acceptable reliability. The alpha for the ten items of the second factor (*shared power*, -.22) showed unacceptable reliability. The alpha for the third factor (*shared mission*) (.89) indicated excellent reliability. The alphas for the factors with unclear constructs were as follows: factor 4 (.72), factor 5 (.73), factor 6 (-.46), factor 7 (n/a), and factor 8 (-.95).

In addition to the factor analysis, the pilot data from the TTAS-1 and the feedback from the *Evaluation Questionnaire for Pilot Study* provided additional information to revise the TTAS-1 (see Appendix C). The first revisions were in response

to the high scores given to the TTAS-1 items in the pilot study. The mean response for the twenty-eight complete surveys was 4.84 out of a possible 6.00. This average seemed abnormally high for a random sample of teams from a single geographic area. In contrast, the expert church leaders recommending teams for the second phase of field research often struggled to identify teams that they considered above-average when looking at a list of these same thirty Trinitarian attributes. Many experts were unable to identify a team anywhere in the United States, and most of the others were only able to identify a single team or a church that would likely have such a team.

Several revisions were made to the TTAS-1 in response to the pilot study's high mean scores. First, all thirty items were revised to strengthen their wording, using more absolute language and modifiers (e.g., all, each, every). In retrospect, these additional modifiers improved the TTAS items to better represent the required involvement of every party in each of the underlying Trinitarian attributes. Second, a statement was added to the TTAS instructions that normalized the challenging nature of teamwork and that most teams would have less-than-perfect ratings on some, if not all, of the characteristics in the survey that followed. Third, adjustments were made to the TTAS to underscore that each statement should be applied to all team members, that the respondent should rate their team *as it is*, and the importance of accurately representing their team in survey responses. Fourth, a two-sentence version of the TTAS instructions was added on pages 2-6 to reinforce these aforementioned emphases on each page of the survey, as opposed to only the first page. Finally, the eight items comprising the *self-deceptive enhancement* factor from the BIDR-16 were added to the survey. The inventory measures how much respondents overstate reality to make themselves appear

more favorable. The BIDR data allowed survey constructs to be statistically tested for pronounced response bias. As a result of these revisions, the TTAS-2 mean response was 4.54 in the second phase of the fieldwork. This 6.71 percent score reduction from the pilot might seem small, but that score reduction is amplified when accounting for the teams that completed the TTAS-2. These teams would be expected to score much higher on the TTAS since experts recommended them specifically for being above-average representatives of the thirty Trinitarian attributes. In contrast, the pilot study teams were a random sample from churches in my local geographic area.

Two other sets of survey revisions were made in preparation for the second phase of fieldwork. First, each TTAS-1 item was revisited to look for better wording to represent the underlying Trinitarian attribute. Items that had mean scores lower than 4.84 (i.e., the overall mean score) mean were given more scrutiny. Four of the twenty-eight respondents from the pilot study noted difficulty with item number seven: “Our team does not resource each person that we send to fulfill parts of our mission.” Some respondents had difficulty understanding *resource* being used as a verb and others struggled with it being negatively stated as a reverse-scored item. This item was rewritten positively as follows: “Our team provides resources to each person we send to fulfill parts of our mission.” Other items were changed from positively stated items to reverse-scored negative items to ensure two such items in each of the three original conceptual categories. The order and numbering of some TTAS items were changed to more evenly distribute the reverse-scored items across the instrument.

Consideration was given to revising the TTAS further in light of the two-factor analyses of the TTAS-1. The primary proposed change was to add items to the most

promising factors with lesser numbers of items. However, further revision was rejected because of the aggressive wording changes that had been made to the items to address the high mean scores and problematic items. There was no way to know if these alterations would change how participants responded to the items and how they would group as factors. The consistent reliability of the existing thirty items ($\alpha = .77$) with no item shown as statistically problematic in the pilot study was the final deciding factor against further revisions to the TTAS at this point.

Once all the revisions were made to the TTAS-1, the TTAS-2 was created. The TTAS-2 was used to assess teams participating in the primary phase of fieldwork. Once the surveys were completed, the TTAS-2 results were submitted to yet another principal axis factor analysis with varimax rotation, and Kaiser normalization was conducted to assess the underlying structure for the thirty items in the TTAS-2. Responses from the full data set were used.

While the assumption of independent sampling was met, the assumptions of normality, linear relationship between pairs of variables, and the variables being correlated at a moderate level were checked, and some variables did not meet the assumptions. In particular, a high degree of collinearity was present; thus, the results should be viewed with caution. Because these thirty items had been initially separated into three conceptual categories – balance (unity and individuality), connection (loving reciprocity, and mission (reaching out), three factors were requested. After rotation, the first factor accounted for 42.84 percent of the variance ($\lambda = 12.85$) and represented the idea of *unifying practices*. This factor draws heavily from the original conceptual categories of balance and connection. Eighteen of twenty-three items (78.26 percent)

with loadings over .40 and nine of ten items (90.00 percent) with loadings over .60 were drawn from those two original categories. The second factor accounted for 5.79 percent ($\lambda = 1.74$) and captured the idea of *valuing others*. This factor drew primarily from the items in the original conceptual category of mission, but it also included ideas from the other original categories that focused on valuing teammates. Finally, the third factor accounted for 4.86 percent ($\lambda = 1.46$), but the underlying concept that linked the items together was unclear. Appendix EE displays the items and factor loadings for the rotated factors, with loadings less than .40 omitted to improve clarity.

A Cronbach's alpha was computed to determine if the thirty items on the TTAS-2 formed an internally reliable measure. The alpha for the thirty items was .86, which indicated that the items form a scale with very good internal consistency. The alpha for the twenty-three items of the first factor, *unifying practices*, (.86) indicated very good reliability. The alpha for the eighteen items of the second factor, *valuing others*, (.67) showed low internal reliability. The alpha for the three items of the third factor (.40) indicated very low reliability, which was not surprising given the low number of items. The underlying construct of this factor remained unclear. Items 27 and 9 deal with valuing and respecting each team member's uniqueness, but it is difficult to see how item 10 about the necessary personal sacrifice in mission is related.

Again, because the TTAS-2 was a newly constructed measure with revisions after the pilot testing, a final principal axis factor analysis with varimax rotation and Kaiser normalization was conducted to assess its underlying structure, but no specific number of factors was requested. While the assumption of independent sampling was met, the assumptions of normality, linear relationship between pairs of variables, and the

variables being correlated at a moderate level were checked, and some variables did not meet the assumptions. In particular, a high degree of collinearity was present; thus, the results should be viewed with caution. After rotation, six factors with eigenvalues over 2.75 emerged. In this analysis, the first factor accounted for 42.84 percent of the variance ($\lambda = 12.85$), and it represented the idea of *interconnection: reciprocal love*. The second factor accounted for 5.79 percent ($\lambda = 9$) 1.74) and captured the idea of *personal appreciation: unifying love*. The third factor accounted for 4.86 percent ($\lambda = 1.46$) and suggested a concept of *love-driven mission*. These first three factors and the three additional ones with their associated construct labels are included in Table 3.2. Appendix FF displays the items and factor loadings for the rotated factors, with loadings less than .40 omitted to improve clarity.

Table 3.2. Six Rotated Factors (Trinitarian Attribute Dimensions) of the TTAS-2

Factor	Construct	Eigenvalue (λ)	% of Variance Explained	% of Cumulative Variance Explained
1	Interconnection: reciprocal love	12.85	42.84	42.84
2	Personal appreciation: unifying love	1.74	5.79	48.63
3	Love-driven mission	1.46	4.86	53.49
4	Mutual power and submission	1.27	4.23	57.72
5	Valued diversity	1.17	3.91	61.63
6	Sending and supporting others on mission	1.09	3.63	65.25

A Cronbach's alpha was computed to determine if the thirty items on the TTAS-2 formed an internally reliable measure. The alpha for the thirty items remained at .86,

which indicates that the items form a scale with very good internal consistency. The alpha for the first factor (*interconnection: reciprocal love*, .94) indicated excellent reliability. The alpha for the ten items of the second factor (*personal appreciation: unifying love*, .90) showed very good internal reliability. The alpha for the third factor (*love-driven mission*, .78) indicated good reliability, which was impressive for only having four items. The alphas for the four items of the fourth factor (i.e., *mutual power and submission*, .67) indicated fair internal reliability. And, the alphas for the three items of the fifth factor (*valued diversity*, .50) and the two items of the sixth factor (*sending and supporting others on mission*, .57) both indicated low reliability, which was not surprising given the low number of items. All six of these factors were collectively named *Trinitarian attribute dimensions*. These six dimensions were used to analyze the TTAS-2 data from the second phase of the fieldwork that is presented in Chapter 4.

Variables

This research had two major sets of variables. The first set of variables included the subjects of the research, the twenty-two participating teams. Each of team provided a set of variables—their measured data. There were a total of fifty-five measured variables for each team. These fifty-five variables can be broken up into two subtypes: the forty survey instrument constructs (e.g., Trinitarian attributes, clan culture, emotional/social intelligence) and the fifteen team-level demographics.

A second level of statistical analysis applied at the individual level. The same broad categories from previous paragraph apply to this analysis, but the numbers differ. The subjects in this case were the individual survey participants – a total of 126. However, six of these participants only completed some of the survey instruments, so

this number is variable from instrument to instrument and construct to construct. The individual level of analysis had forty-six measured data variables: the forty survey instrument constructs and six individual demographics.

Reliability and Validity

Reliability and validity are required for a research study's results to be credible and accurate (Sensing 214-15, 219-24). One aspect of reliability is consistency during the research process (Wiersma and Jurs 215). Consistency in this study was dependent on good methodological design (Creswell 266-67; Sensing 72-74, 90-94, 105-06, 219-24). Consistency was governed by careful adherence to the timeline, participant selection process, instrumentation requirements, and protocols outlined in the preceding pages of this chapter. Keeping records to ensure consistency of experience for all research participants was required for the data to be useful.

Validity. Instrumentation played a vital role in this research's validity because any data drawn from these tools and inferences from their data are inconsequential if the instrument does not measure its intended target (Cameron and Quinn 175, 178). Each of the primary four instruments used in this study was validated before it was used.

A five-person expert panel reviewed the TCS/TTAS for methodological validity. The panel also paid special attention to the face validity of the TTAS items. The revised TTAS-1 was further tested by a pilot study. Feedback and statistical analyses led to clarifying and strengthening the wording of the TTAS items to bring the scoring more in line with expectations.

The OCAI has been validated repeatedly (Cameron and Quinn 178-83). The initial test was a study of 334 higher education institutions with 3,406 total participants,

and the OCAI accurately matched each institution's known strengths with a corresponding dominant culture (Cameron and Quinn 178-79). The OCAI was also validated for convergent and discriminant validity (180-83).

The TSIS was initially validated during a pilot test during its content development by fourteen members of the University of Tromsø psychology faculty, then a subsequent pilot test on the first version with 202 participants, and finally a pilot test on the final version with 290 participants. The results of the pilot tests affirmed the validity of the TSIS (Silvera, Martinussen, and Dahl 313-18). The validity and temporal stability of the English version of the TSIS has also been affirmed after field testing (Grieve and Mahar 1-10).

For the purposes of this study, the TSIS was used not only as an assessment of social intelligence but also a general assessment of emotional intelligence. Social and emotional intelligence were developed as different concepts, but the two overlapped and were interrelated (Kang, Day, and Meara 99-100, 102; Seal, Boyatzis, and Bailey 191-93). Some experts reclassified the two into a composite construct of emotional and social intelligence (Seal, Boyatzis, and Bailey 194-96). The composite construct of emotional/social intelligence was the target for this study. Grieve and Mahar's study revealed that the TSIS reliably correlated ($r = .53, p < .01$) to thirty-three item emotional intelligence measure by Nicholas S. Schutte et al when given concurrently to the same participants (1-12). It also was correlated to an empathy quotient instrument ($r = .70, p < .001$), which is cited because empathy plays a large role in many newer emotional intelligence instruments (1-12). The specific social intelligence factors measured by the TSIS are *social information processing*, *social skills*, and *social awareness* (Grieve and

Mahar 1-12; Silvera, Martinussen, and Dahl 313). These factors, as specifically outlined in the TSIS items, overlap many of the components of emotional intelligence. For all the aforementioned reasons, the TSIS was used as a general indicator of the composite concept of emotional/social intelligence in this study.

The BIDR-16 is the short form version of the long-established and validated BIDR-40. The BIDR-16 went through four studies, together totaling 3,678 participants. These studies found extremely high correlations between the BIDR-16's two factors and the BIDR-40's matching two factors: *self-deceptive enhancement* ($r = .87, p < .001$) and *impression management* ($r = .84, p < .001$) (Hart et al. 5). The *self-deceptive enhancement* factor also had statistically significant correlations to a long list of instrument measures that one would expect if it was valid: including social desirability, self-esteem, narcissism, and emotional stability (Hart, Richie, Hepper, and Gebauer 6). All of the preceding points support the validity of the BIDR-16 and specifically the *self-deceptive enhancement* factor used in this research.

Finally, the my mentor and Dissertation Review Committee approved the content and methodological validity of the TDS and the PVIP. All instrumentation and the methodological designs were reviewed by the Institutional Review Board and approved as valid.

Reliability. The reliability of TTAS-1 was assessed after the pilot study; its Cronbach alpha showed consistent reliability of the thirty items ($\alpha = .77$). No item was statistically problematic in the pilot study. The factors established after the pilot were not kept as a result of widespread revision of all thirty items. The TTAS-2 used in the primary fieldwork with the twenty-two teams was assessed for reliability. Its Cronbach

alpha showed very good reliability ($\alpha = .86$). The six factors (Trinitarian attributes dimensions) showed a range of alphas and thus a range of reliability: *interconnection: reciprocal love* ($\alpha = .94$), *personal appreciation: unifying love* ($\alpha = .90$), *love-driven mission* ($\alpha = .78$), *mutual power and submission* ($\alpha = .67$), *valued diversity* ($\alpha = .57$), and *sending and supporting others on mission* ($\alpha = .50$). The last three dimensions have four, two, and two items respectively, explaining much of their lower scores.

Cronbach's alpha coefficients for multiple studies are shown in Table 3.3 compiled by Brian Vann Miller (87; Cameron and Quinn 175-78). All show acceptable levels of reliability.

Table 3.3. Cronbach Alpha Coefficients for the OCAI in Three Studies

	Quinn & Spreitzer (796 Participants)	Yeung, Brockbank, & Ulrich (10,300 Participants)	Zammuto & Krakower (>1,300 Participants)
Adhocracy reliability	.79	.80	.83
Market reliability	.71	.77	.78
Hierarchy reliability	.73	.76	.67
Clan reliability	.74	.79	.82

Source: Miller 87.

The TSIS has been tested successfully for reliability. Its factor reliability was initially tested with 290 participants, and “[i]nternal reliability of the three factors was evaluated using Cronbach’s alpha coefficient. Based on this measure, the *social information processing* ($\alpha = 0.79$), *social skills* ($\alpha = 0.85$), and *social awareness* ($\alpha = 0.72$) subscales of the TSIS all showed acceptable to good internal reliability”

(Silvera, Martinussen, and Dahl 317) . The testing of the English version had acceptable to good reliability with the exception of *social skills* (*social information processing* $\alpha = .80$, *social skills* $\alpha = .60$, *social awareness* $\alpha = .75$) (Grieve and Mahar 7; Silvera, Martinussen, and Dahl 317). A statistical analysis of the TSIS subscales with this study's data found all to have acceptable to good reliability (*social information processing* $\alpha = .74$, *social skills* $\alpha = .81$, *social awareness* $\alpha = .74$).

The *self-deceptive enhancement* subscale of the BIDR-16 was involved with seven different studies. The Cronbach's alphas calculated for this subscale in those studies ranged from $\alpha = .62$ -.82. Reliability ranged from questionable all the way to good. However, a majority of these alphas were under .70, revealing questionable reliability.

The reliability of the interviews was supported by consistently following the script and guidelines of the PVIP. Taking careful notes and recording the interviews supported reliability. The validity of the PVIP was supported by developing its script and guidelines according to established qualitative interviewing methodology and examples from multiple resources (Creswell 225-30; Knox and Burkard 1-18; Rubin and Rubin 146-72; Sensing 102-13; Turner 754-59 Creswell 225-30).

The use of SurveyMonkey for all assessment instruments safeguarded reliability by ensuring a consistent experience from participant to participant. All participants received the OCAI, TSIS, TCS/TTAS-1/TTAS-2, TDS, and BIDR-16 items in the same format, order, and with the same instructions. Finally, the Dissertation Review Committee and Institutional Review Board reviewed this study's instruments and design methods for their reliability.

Several threats to this research's reliability and validity were present. First, the Trinity and Trinitarian attributes are expansive theological concepts that are viewed as mysteries. These concepts were the central focus of this study, and defining and distilling them into a representative survey that adequately assessed them in teams was challenging. An expert review and pilot study of the assessment instrument for these concepts helped control for this threat. Second, churches' varied and often loose organizational structures are quite different from most organizations in which the OCAI is used. This threat appeared less of a concern after confirming the OCAI's successful use in churches and church-based research. Finally, research data loss or disorganization could have been devastating to this study. The use of SurveyMonkey addressed a large part of this threat since assessment data was immediately coded to a respondent's team, tabulated, and safeguarded from corruption. Backups of this data and interview recordings were made immediately, and multiple copies of the spreadsheet were made that identified each team to its SurveyMonkey code.

Data Collection

The initial preparatory phase of this study began in February 2017 as I compiled a list of the Trinity's attributes from the resources' scriptural and theological literature review. Of these attributes, the ones that were readily applicable to humanity were combined and condensed into twenty-one simple descriptive statements. Next, these statements were rewritten to express the same attributes in the context of a human team. Any mention of the Trinity, God, or the persons of the Trinity were omitted. Then the twenty-one items were paired with a six-point response scale, ranging from *strongly disagree* to *strongly agree*, forming the initial draft of the TTAS. After combining the

TTAS with short-answer and demographic questions, the developmental version of the TCS was complete (see Appendix A, the TCS was previously named the *Trinitarian Questionnaire*). In March 2017, a five-person expert panel reviewed this draft (See Appendixes A and Z). After the recommended revisions, the approved first edition, the TTAS-1, grew to have thirty items (see Appendix B and C). The rest of the TCS was primarily unchanged.

The revised TCS/TTAS-1 was then engaged in a pilot study in May 2017. In preparation for the pilot, the revised TCS/TTAS-1 and the Evaluation Questionnaire for Pilot Study were loaded onto the SurveyMonkey.com website (see Appendix C). Thirty-two pastors and ministers in the Newnan/Peachtree City, Georgia, area were contacted via e-mail or phone (see Appendix M). I did not know these pastors and ministers personally. Each one was asked to identify any teams from his or her church that fit the parameters of a church-based leadership team and were also effective and work well together. If a team was identified, the pastor or minister was asked to share a team contact person and a means to contact him or her. The teams were invited to participate in the study via the contact person (see Appendix N). Teams that agreed to participate completed an online survey about their teams that took approximately ten to fifteen minutes. Six teams with a cumulative total of thirty-six members agreed to participate, and twenty-eight members of these teams fully completed the pilot surveys. The responses from these team members provided the statistical data and direct feedback to revise the TTAS-1 further, by which the second edition, the TTAS-2, was created (see Appendixes D and E).

From the middle of May to the middle of June 2017, one hundred church leaders who had a breadth of knowledge and connections in their respective denominations and/or church networks were contacted (see Appendixes K and O). These leaders made up an expert panel that was tasked with recommending church-based leadership teams that were effective, worked well together, and demonstrated evidence of above-average levels of the Trinitarian attributes. To aid the evaluation of prospective teams, panelists were given a copy of the most recent version of the TTAS items. However, some of the items differed from the assessment version because no items were reversed; instead, all items were stated positively (see Appendixes P and Q). Using these guidelines and aids, each expert was asked to identify multiple leadership teams fitting the guidelines they had been given, as well as other experts who could be helpful in identifying additional teams for the study.

Once an expert made a recommendation and provided contact information for a team leader, the contact person from the recommended team was e-mailed or called. If the expert recommended a specific team, the contact person was given the name of the expert who recommended the team, the general details of the study, and an invitation to participate (see Appendix R). However, in these cases, the team contact person was kept blind to the Trinitarian foundations of the research. Alternately, if an expert did not recommend a specific team but recommended a church as a promising place for teams with high levels of Trinitarian attributes, then the contact person was given the same information as the expert panelists to aid in identifying a team that would be a promising match for the study (see Appendix O). In the event that the church contact recommended a team in which he or she participated, his or her data was not used in the research since

that individual was were not blind to the Trinitarian foundations of the study. The first of these contacts was made on 7 June 2017, and twenty-four recommended church-based leadership teams agreed to participate.

The first step in this phase of the field research was to evaluate the participating teams using several online survey instruments. Beginning the second week of June 2017, each team contact person was sent instructions on how to proceed, a Web link that led to the brief TDS, and a request that they complete the TDS by a given deadline (see Appendix S). The contact person's e-mail also included a message to send the team. The team message introduced members to the research, provided instructions on how to proceed, and gave a deadline when surveys could no longer be submitted. This message also provided a Web link personalized to their team that allowed each team's responses to be collected on SurveyMonkey separately from the other participating teams. This link led them to the comprehensive assessments that included the TCS/TTAS-2, OCAI, TSIS, and eight items from the BIDR-16 (see Appendix E). Two teams dropped out of the research before completing surveys because they thought they would be unable to meet the required research deadlines.

In the event that any team member knew the Trinitarian foundations of the study, that person was given an alternate personalized Web link to complete the same comprehensive survey. This individualized link allowed the data from these individuals to be collected separately from the rest of their teammates. The survey data from these thirteen nonblind individuals was not included in this dissertation or its findings. However, it was used for the individualized team report sent to each team after the study.

The different instruments within the comprehensive survey taken by all participating team members had different purposes. The TCS asked short-answer and demographic questions to understand the teams beyond the quantitative data provided by the other assessment instruments. The TTAS-2 assessed the level of Trinitarian attributes in each team. The OCAI evaluated the levels of four organizational cultures present in each team. The TSIS assessed the emotional and social intelligence levels of each team member. The *self-deceptive enhancement* items from the BIDR-16 were included to evaluate positive response bias caused by participants unconsciously overstating reality (Hart, Richie, Hepper, and Gebauer 1-7)

The twenty-two teams that completed online surveys had a cumulative total of 177 members. The data from thirteen team members were excluded due to their knowledge of the study's Trinitarian foundations. Of the remaining 164 team members, 120 members fully completed the comprehensive survey, while six others completed it partially. These surveys were completed from 13-27 June 2017.

All blind survey responses were grouped by team and averaged to provide a team score for each instrument's constructs, and all team scores for each construct were statistically analyzed in relation to all others to identify correlations. However, correlations to the team Trinitarian attribute scores were the primary target. Additional statistical analysis was completed among all individual scores irrespective of teams especially for questions of TTAS-2 reliability and validity. Demographic data, gathered from the TDS, the TCS, and e-mailing with each team contact person, was also statistically analyzed for correlations to the constructs of all the survey instruments. The results from the quantitative data and its analysis provided an initial understanding of the

teams individually and as a group. It also identified the teams highest in Trinitarian attributes. Data analysis began on 28 June 2017 and continued through 8 August 2017.

Qualitative data helped detail, refine, and explain the initial understanding of the teams and the correlations between the assessment constructs that were provided by the quantitative survey responses. The TCS short-answer section was the first qualitative data source. The second source was interviews with two or three members from each of the three highest scoring teams on Trinitarian attributes on the TTAS-2. These interviews were conducted from 5-14 July 2017 using phone or video calls and according to the guidelines of the PVIP (see Appendix J). The answers of all three teams' interview participants were analyzed as a group to identify patterns and themes present in the study's most highly Trinitarian groups. The identified patterns and themes expanded the understanding of highly Trinitarian teams that had been provided by the quantitative survey results and their correlations.

Data Analysis

The following analyses were conducted via *Microsoft Excel for Windows* and *IBM SPSS Statistics for Windows*. Generally, descriptive statistics, tables, and graphs were computed in Excel, and all inferential statistics were computed in SPSS. The data analyses described for each instrument was done once with team scores and once with individual scores irrespective of teams. These two levels of analysis provide different benefits, but the team level of analysis is primary for answering this study's research questions. The individual level of analysis is especially important in questions of instrument validation, reliability, and factor analysis.

TTAS-1/TTAS-2

As the TTAS-1/TTAS-2 was created for the purposes of this study, steps had to be taken to ensure its reliability and validity. The expert review then analyzed the face validity of the tool according to the key concepts of Trinitarian attributes and how those attributes were expressed in a team setting.

Once the TCS/TTAS-1 was established, a pilot sample of six teams completed this measure, and then it was analyzed via principal component analyses to reveal its key factors and reliability analysis to establish its internal consistency. Several items were rewritten to avoid confusion in what was being asked as well as to minimize any ceiling effects in positive responding. After revision, the TTAS-2 was part of the comprehensive survey to the final sample. Its responses were again analyzed via principal component analyses to reveal its key factors and reliability analysis to establish its internal consistency. A final set of factors emerged and was used in further analyses. The results of these analyses supported the validity and reliability of the TTAS-2.

With regard to all three research questions, an overview of the TTAS-2 responses was conducted via descriptive statistics (i.e., means, standard deviations, team sizes, minimum and maximum responses). The same was done for each of the six subscales representing Trinitarian attribute dimensions. The Trinitarian attributes scores for all teams and individuals were the focal variable in all data analyses since correlations to Trinitarian attributes are the only ones that address the principal purpose of this research.

Using the average scores across each of the Trinitarian attribute dimensions, inferential statistics, including a one-way ANOVA and a series of paired-samples *t*-tests were used to determine similarities and differences among these dimensions.

Scores on the TTAS-2 also were compared to all of the other measures with interval or ratio data (i.e., the OCAI, the BIDR, the TSIS, and most demographics) to determine any significant correlations using Pearson Product-Moment Correlational Analyses. In addition, a series of *t*-tests were used to explore any potential differences in the Trinitarian attributes and dimensions in respect to each noninterval or nonratio demographic (e.g., sex, all-staff team/or not).

OCAI

With regard to the first research question, “What are the predominant organizational cultures present or absent in church-based leadership teams identified as highly Trinitarian?” an overview of the OCAI responses was conducted via descriptive statistics (i.e., means, standard deviations, team sizes, minimum and maximum responses). The same was done for each of its four organizational cultures. Using the average scores across each of the competing cultures, inferential statistics, including a one-way ANOVA, and a series of paired-samples *t*-tests were used to determine similarities and differences among these values.

Scores on the OCAI also were compared to all of the other measures with interval or ratio data (i.e., the TTAS-2, the BIDR, the TSIS, and most demographics) to determine any significant correlations using Pearson Product-Moment Correlational Analyses. In addition, a series of *t*-tests were used to explore any potential differences in

the Trinitarian attributes and dimensions in respect to each noninterval or nonratio demographic (e.g., sex, all-staff team/or not).

Of these varied analyses the only ones that directly answer research question one are the correlation analyses between the Trinitarian attributes and the OCAI cultures or dimensions. Correlations shown between any of these elements answer research question one and address this study's purpose directly. Correlations between the organizational cultures or dimensions and the Trinitarian attribute dimensions are of secondary interest as well.

TSIS

With regard to the second research question, "What levels of emotional/social intelligence are present in church-based leadership teams that are identified as highly Trinitarian?" an overview of the TSIS responses was conducted via descriptive statistics (i.e., means, standard deviations, team sizes, minimum and maximum responses). The same was done for each of its three subscales. Using the average scores across each of the competing values, inferential statistics, including a one-way ANOVA and a series of paired-samples *t*-tests were used to determine similarities and differences among these subscales.

Scores on the TSIS also were compared to all of the other measures with interval or ratio data (i.e., the TTAS-2, the OCAI, the BIDR, most demographics) to determine any significant correlations using Pearson Product-Moment Correlational Analyses. In addition, a series of *t*-tests were used to explore any potential differences in emotional/social intelligence and its subscales in respect to each noninterval or nonratio demographic (e.g., sex, all-staff team/or not).

Of these varied analyses listed in this section, the only ones that directly answer research question two are the correlation analyses between the Trinitarian attributes and emotional/social intelligence or its subscales. Correlations shown between any of these elements answer research question two and address this study's purpose directly. Correlations between emotional/social intelligence or its subscales to the Trinitarian attribute dimensions are of secondary interest as well.

TDS

With regard to the third research question, "What common patterns emerge when church-based leadership teams identified as highly Trinitarian describe their teams?", an overview was conducted via descriptive statistics (i.e., means, standard deviations, team sizes, minimum and maximum responses). Demographics with interval or ratio data also were compared to all of the other assessment instrument measures (i.e., the TTAS-2, the OCAI, the BIDR, and age) to determine any significant correlations using Pearson Product-Moment Correlational Analyses. A series of *t*-tests were used to explore any potential differences in all assessment instrument measures and subscales in respect to each noninterval or nonratio demographic.

Of these tests, the only ones that directly answer research question three are ones that evidence statistically significant differences or correlations to Trinitarian attributes. Statistical significance shown between any of these elements answers research question three and addresses this study's purpose directly. Those demographics that have a statistical difference or correlation to the Trinitarian attribute dimensions are of secondary interest as well.

PVIP

With regard to the third research question, “What common patterns emerge when church-based leadership teams identified as highly Trinitarian describe their teams?” members of the three highest scoring teams on Trinitarian attributes as defined by the TTAS-2 results were interviewed by phone or video call. The PVIP guided these calls. The notes and recordings of these interviews were analyzed for both thematic and word patterns that reveal more about Trinitarian teams and further enlighten the connections revealed in the quantitative data to Trinitarian attributes. All patterns and themes identified across these interviews answer research question three and address this study’s purpose directly.

TCS

With regard to the third research question, “What common patterns emerge when church-based leadership teams identified as highly Trinitarian describe their teams?” the two short-answer questions of the TCS were analyzed. These questions concerned team members choosing three words to describe their team and three emotions they feel about their team. These words were coded as positive/neutral/negative, and each team’s percentage of positive words was calculated. These percentages were compared to team Trinitarian attributes to determine any significant correlations using Pearson Product-Moment Correlational Analyses. Correlations between these two elements answer research question three and address this study’s purpose directly.

Ethical Procedures

Four key ethical considerations were ensured in this research: informed consent, confidentiality, security of data, and data sharing. The informed consent of the

participants, their team, and church was a key consideration in this research study. Four consent forms were used: the Consent Form for Pilot Study, Consent Form for Assessments, Consent Form for the Team Demographic Survey, and Consent Form for Interviews (see Appendixes C, E, H, and AA). The consent forms for the pilot study, the TDS, and the comprehensive survey for the primary phase of fieldwork were encountered on the SurveyMonkey Website after a participant clicked the personalized Web link in his or her team's instruction e-mail. These consent forms were presented before a participant could begin any assessment. If the participant clicked *I agree*, they could proceed to the first survey. However, if the participant clicked *I do not agree* a question appeared to confirm that this choice was not a mistake (see Appendixes C, E, and H). If he or she confirmed the choice was intentional, the participant did not enter the survey and a message simply thanked him or her for participating. The consent form for the interviews was read at the beginning of each interview according to the PVIP (see Appendix J). The reading of the consent form was recorded, and verbal assent was sought. All interview participants consented as the equivalent of a signature.

The confidentiality of the participants was a key consideration for this research. The personalized team reports of the research findings and all citations in this dissertation ensured the confidentiality of each person, team, and church that participated. Any type of participant who was cited was coded to conceal the respondent's identity using numerals (for example, Team 1 or Participant 3). Likewise, no individual responses were shared in a way that can identify a person specifically. However, there were two participants that provided special written permission to identify his or her statements as originating from a specific team's leader. No reference

to the specific responses from the interviews was included in the personalized reports provided to each team at the conclusion of the research. As shown in the Team Member Interview Setup E-mail and PVIP, interviews took place with each person in a private room with a door that was closed to protect confidentiality (see Appendixes J and U). Additionally, all the teams volunteered to list the names of their church in Appendix L.

The security of the research data was another key consideration. The research data from both the pilot study and the full team assessment phase of the field research was held privately and securely on SurveyMonkey's servers. Because each team had a personalized link that allowed SurveyMonkey to group team responses together, the identities of the individual responses were not known. However, a spreadsheet was maintained identifying which team was linked to which group of assessment data. This spreadsheet was kept on a password-protected computer and secured in a password-encrypted folder. Similarly, the notes on each interview's PVIP that included each interviewee's name were kept in a locked file cabinet until scanned into digital files. At that time the physical pages were shredded. The digital recordings of these interviews and the scanned PVIP pages were secured and copied to a password-protected computer and then secured to the same password-encrypted folder described above. After copying interview audio recording files from a password-protected phone to the securely encrypted folder on the computer, I securely deleted all previous versions of the files. Ultimately, all digital files were transferred from the computer to an encrypted volume on a network storage device for long-term storage. At that time, the encrypted folder on the computer was securely deleted.

Another question concerning the security of the research data involves how long the raw data will be retained. The raw data of this research will be kept as long as it has research value. It is speculated that would be five years after the publication of this research. However, it could be longer. Until that time the data security procedures outlined in the previous paragraph will be followed. Any physical pages including raw data (i.e., PVIP forms with notes from interviews) were shredded before September 2017. The files from the password-encrypted folder on my secured computer were transferred to the encrypted volume on the network storage device for long-term storage by the publication of this dissertation in November 2017. By March 2018, all raw data secured on SurveyMonkey's servers was transferred to the encrypted volume on the network storage device for long-term storage, and all data was securely deleted from SurveyMonkey's servers.

Finally, the major findings of this research will be shared openly. However, raw data of any kind (e.g., individual survey responses, transcripts, or recordings) will not be made available at any time.

CHAPTER 4

FINDINGS

Problem and Purpose

God intended for the Church to experience and reflect his triune relational nature. Jesus' prayer in John 17 reveals this call to transcendent oneness not only for the Church's benefit but also for the sake of the world. The problem is that triune oneness is rare in churches and even more so in teams, workgroups, and committees that plan, implement, and manage the ministry of the Church. To make things worse, consideration of the Trinity as a practical model for church teams is often a foreign concept.

However, the Trinity could and should be the preeminent ministry model. The attributes that make up the Trinitarian relationship match especially well with church-based teams, and these relational and missional patterns are a considerable source of blessing for those teams that embrace them. When a group in the Church richly embodies the Trinitarian attributes, that group needs to be identified and understood so others can be inspired to cultivate and replicate the very nature of God elsewhere in the body. This research was born out of this need, and its purpose was to learn about teams that robustly display Trinitarian characteristics by exploring the connections among Trinitarian attributes, organizational cultures, and emotional/social intelligence in the context of church-based leadership teams.

Participants

One hundred expert church leaders recommended thirty-eight church-based leadership teams across the United States. They made those recommendations based upon the following guidelines. Each team must

- Consist of three to twelve members;
- Meet regularly (at least monthly, preferably more often);
- Plan, implement, and manage ministry for the whole church or a significant ministry area of the church;
- Work very well together;
- Be highly effective in their mission; and,
- Display an above-average level of Trinitarian attributes in their teamwork (as defined by the thirty TTAS items given to the experts as a guide).

Twenty-four teams agreed to participate in the research, but two teams had to leave the study when they could not meet the timeline requirements.

The twenty-two teams that completed the research participation requirements were from diverse church settings. The churches were from thirteen different states and six different denominations. The participating teams' states are charted in Figure 4.1 and mapped in Figure 4.2. Figure 4.3 illustrates the denominations for the churches from which these teams were drawn.

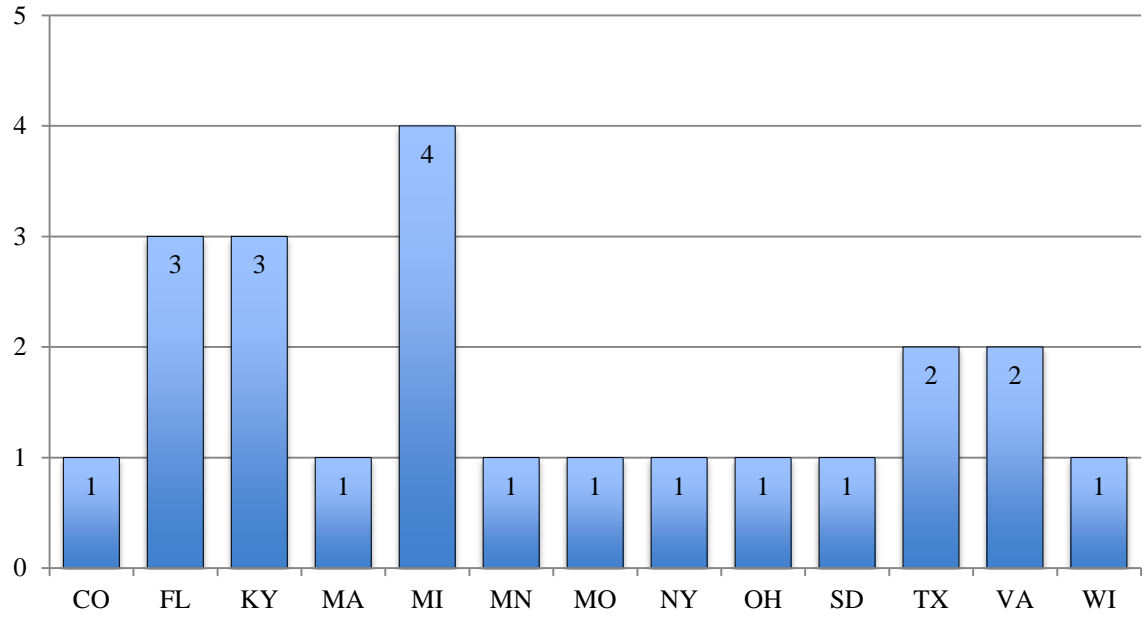


Figure 4.1. Number of teams per U.S. state.

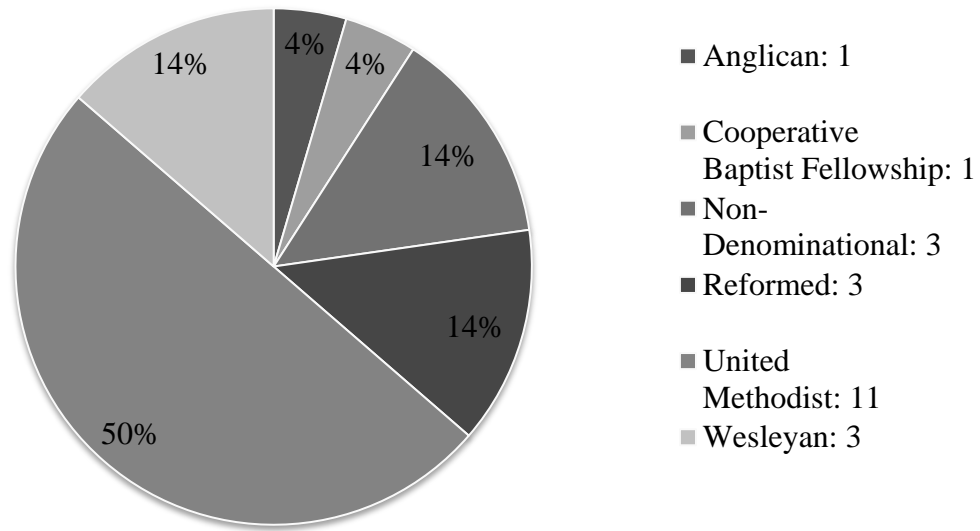


Figure 4.3. Church denomination of teams (n = 22).

The size, growth patterns, and organization of the teams' churches varied significantly. Figure 4.4 illustrates the wide range in the churches' average weekly worship attendance (120-3,928); the dotted line marks the study's mean of 1,449 weekly worshipers. Figure 4.5 illustrates the churches' change in weekly worship attendance compared to the previous year, and Figure 4.6 shows the same data for each team's church. In addition to the previously mentioned church characteristics, twelve of the churches (54.55 percent) had multiple sites, with five sites being the most numerous for any one church.

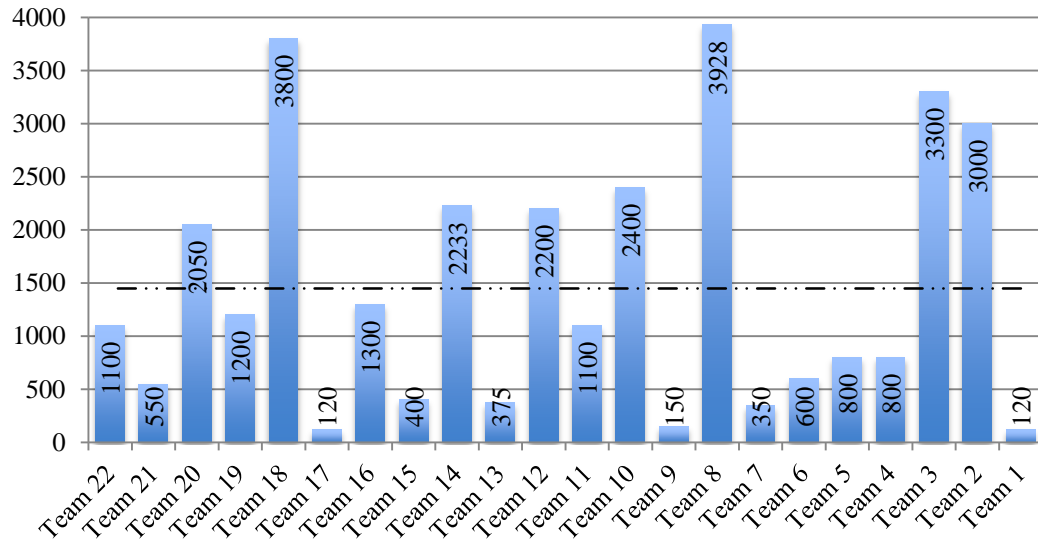


Figure 4.4. Average weekly worship attendance for each team’s church.

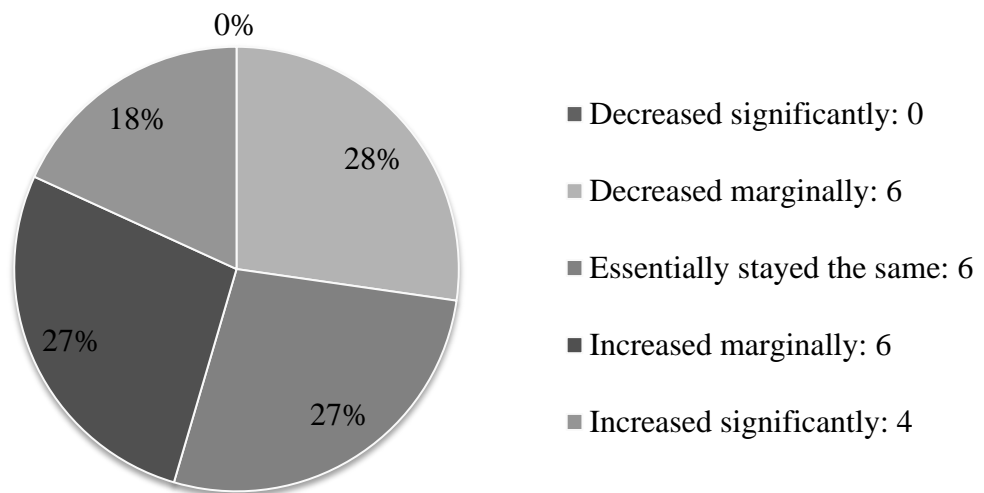


Figure 4.5. Change in average weekly worship attendance for all teams’ churches.

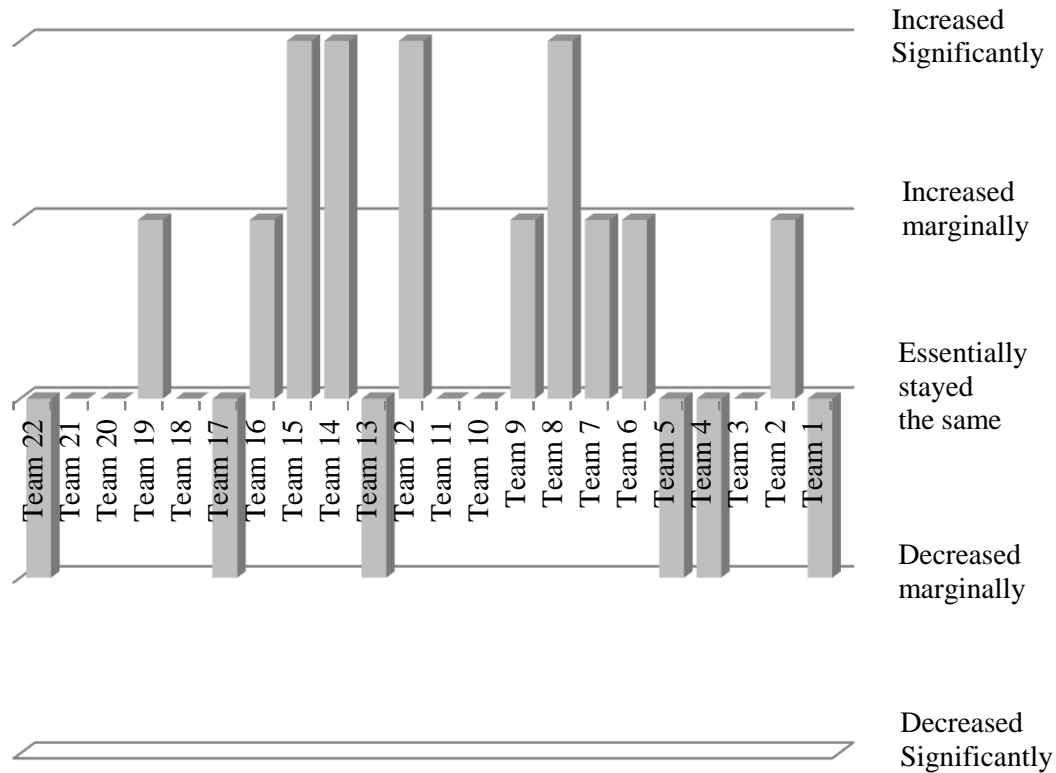


Figure 4.6. Change in average weekly worship attendance for each team’s church.

Much like the churches, the teams varied as well. One way to consider them is based on time. The collection of teams had existed from less than one year to twenty years, with a mean of 7.22 years. However, this number was based upon the exclusion of one team reporting that it had existed for 125 years. The range of time that each team had existed with its current membership was much smaller, ranging from two months to 2.5 years. The mean of this range was 1.54 years.

Another perspective from which to view the participating teams is based upon the makeup of each team. Fourteen of the teams (63.64 percent) were comprised completely of church staff. Seven of the teams (31.82 percent) had more than one race represented in those who completed the surveys, but in each of these teams, only one

member differed from the racial majority. One commonality among most of the teams was having members of both sexes; nineteen of the teams (86.34 percent) shared this characteristic.

The team's function is another perspective from which to consider the participating teams. Ten of the teams (45.45 percent) primarily served an executive function at their church, focusing on ministry vision, mission, and strategy. Five of the teams (22.73 percent) primarily focused on discipleship and leadership development. Three of the teams (13.47 percent) primarily focused on ministry strategy and its implementation. The final four teams (18.18 percent) focused on one particular ministry area within their church. The areas respectively were preaching, outreach, local missions, and global missions.

The final perspective from which to consider the individual teams is size. The teams ranged from three to fourteen participants, with three teams exceeding the requested twelve participant ceiling. The mean size for the twenty-two teams was 8.05 members. Figure 4.7 shows each team's size, with the average shown by the dotted line.

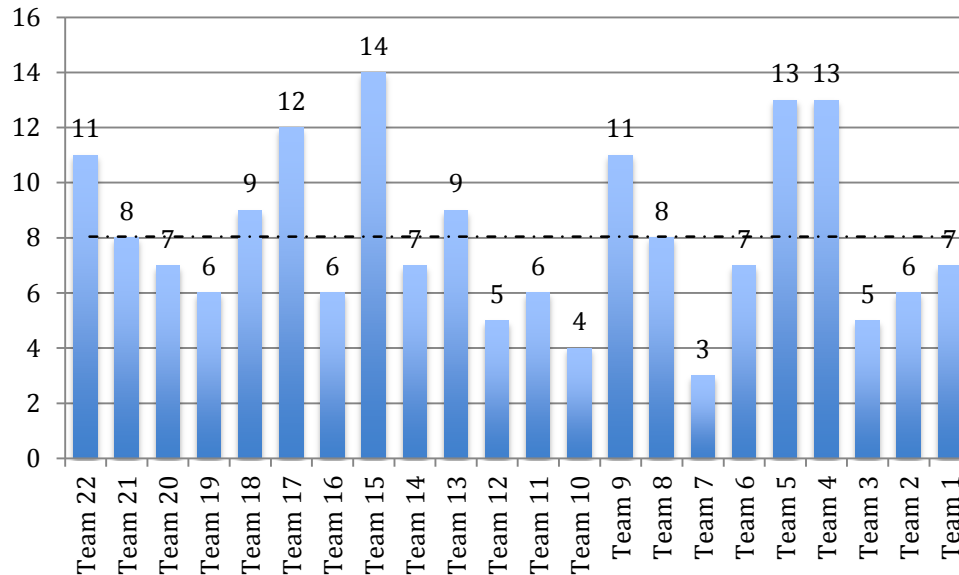


Figure 4.7. Total members for each participating team.

Moving from looking at each team as a whole to the individual members who participated in the research, there is an important discussion that needs to take place. The aggregate number of members of all participating teams was 177. However, thirteen members from ten teams were not blind to the Trinitarian foundations of the research. In these cases, the expert church leader did not recommend a specific team but rather a church that he or she believed was fertile ground for highly Trinitarian teams. The pastor of each of these churches was contacted, and he or she was given the same parameters and Trinitarian attributes guide as the previous experts. The pastor was then asked to identify any teams that would be a good match for the research. If the pastor was the leader or a member of the recommended team, she or he was still invited to complete the surveys to provide additional data for the team's post-study report. However, the data from these nonblind surveys was excluded from this research to reduce biased responses

and for the sake of consistency among the research participants. Table 4.1 shows the number of members and the number of surveys submitted for each participating team.

Table 4.1. Participating Team Membership Breakdown and Survey Completion

Team	Total Members (Nonblind Members)	Blind Members	Complete Blind Surveys	Partial Blind Surveys	% Blind Surveys Fully Completed
Team 1	7 (0)	7	6	1	85.71
Team 2	6 (0)	6	5	0	83.33
Team 3	5 (0)	5	4	0	80.00
Team 4	13 (1)	12	4	3	33.33
Team 5	13 (1)	12	6	2	50.00
Team 6	7 (1)	6	4	0	66.67
Team 7	3 (0)	3	3	0	100.00
Team 8	8 (1)	7	7	0	100.00
Team 9	11 (0)	11	7	0	63.64
Team 10	4 (1)	3	3	0	100.00
Team 11	6 (0)	6	4	0	66.67
Team 12	5 (2)	3	3	0	100.00
Team 13	9 (0)	9	9	0	100.00
Team 14	7 (1)	6	6	0	100.00
Team 15	14 (2)	12	7	0	58.33
Team 16	6 (0)	6	6	0	100.00
Team 17	12 (0)	12	5	0	41.67
Team 18	9 (2)	7	5	0	71.43
Team 19	6 (1)	5	5	0	100.00
Team 20	7 (0)	7	5	0	71.43
Team 21	8 (0)	8	5	0	62.50
Team 22	11 (0)	11	11	0	100.00
<i>Total</i>	177 (13)	164	120	6	78.85

Of the 126 participants who started surveys while blind to the Trinitarian foundations of the study, 124 completed some of the demographic questions about themselves. This data provided a picture of all the participating team members as a

whole. The first two categories reveal a healthy distribution among the participants.

Figure 4.8 illustrates the breakdown of participants by sex. The different age ranges of the participants are shown in Figure 4.9. An estimate of the average team member's age was made based on the age ranges, and the estimated average team member was 46.69 years old.

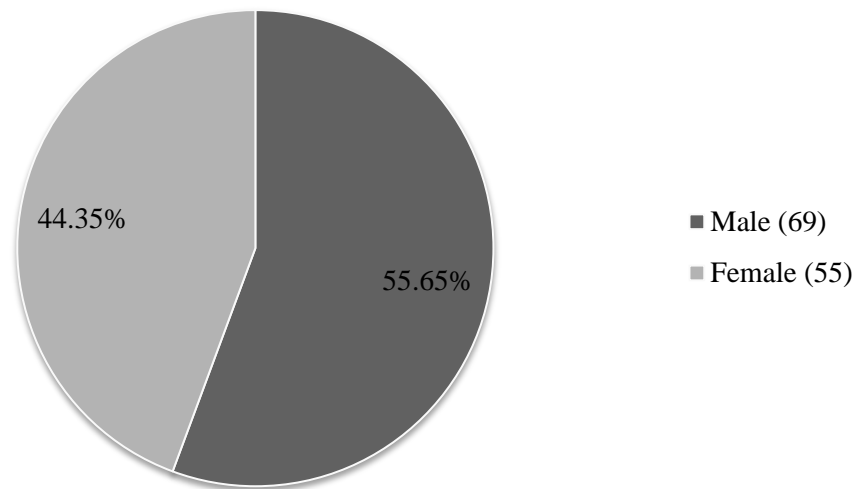


Figure 4.8. Sex of participants (n = 124).

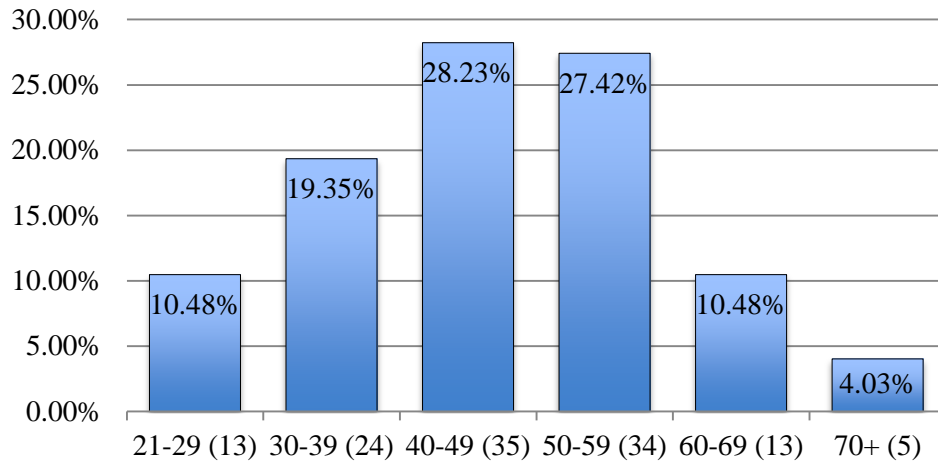


Figure 4.9. Age ranges of participants (n = 124).

The final two categories of individual participants were much more monolithic than the previous two categories. The participants were overwhelmingly married at the time of the study, as shown in Figure 4.10. Despite repeated efforts in reaching out to experts of varied races and ethnicities, the teams studied had very little racial diversity. Figure 4.11 illustrates the limited racial breakdown.

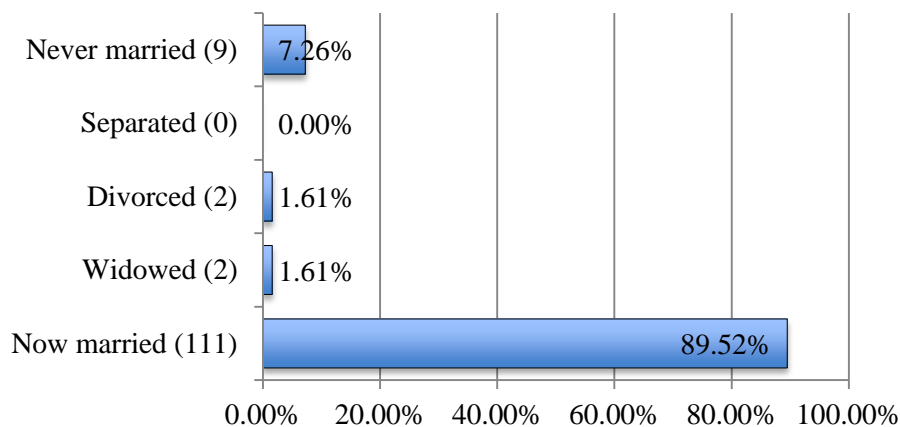
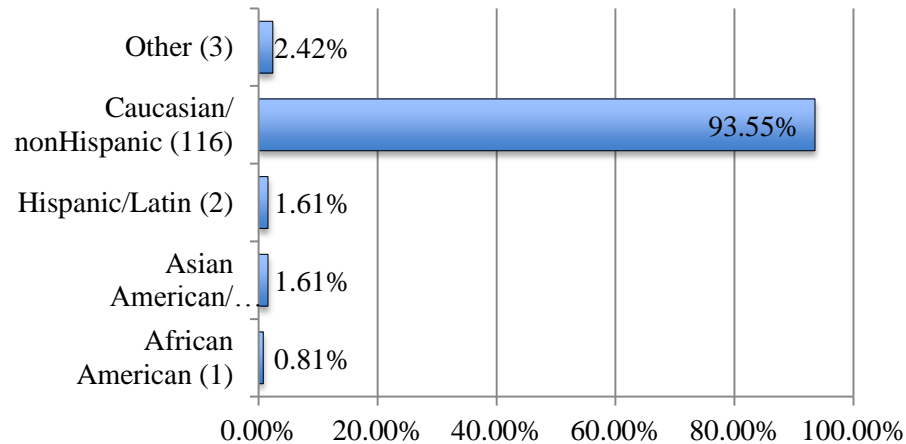


Figure 4.10. Marital status of participants (n = 124).



4.11. Race/ethnicity of participants (n = 122).

The team leaders are the final focus for the demographics of this study. One team did not have a primary or designated leader. Of the other twenty-one teams, women led four of them (19.05 percent). The estimated average age based upon the age ranges given was 50.69 years. The distribution of ages is shown in Figure 4.12. Team leaders' tenure at their church ranged from one year eight months to forty years, with an average of 13.03 years. Their tenure leading the participating team ranged from one year eight months to twenty-one years, with a group average of 7.10 years.

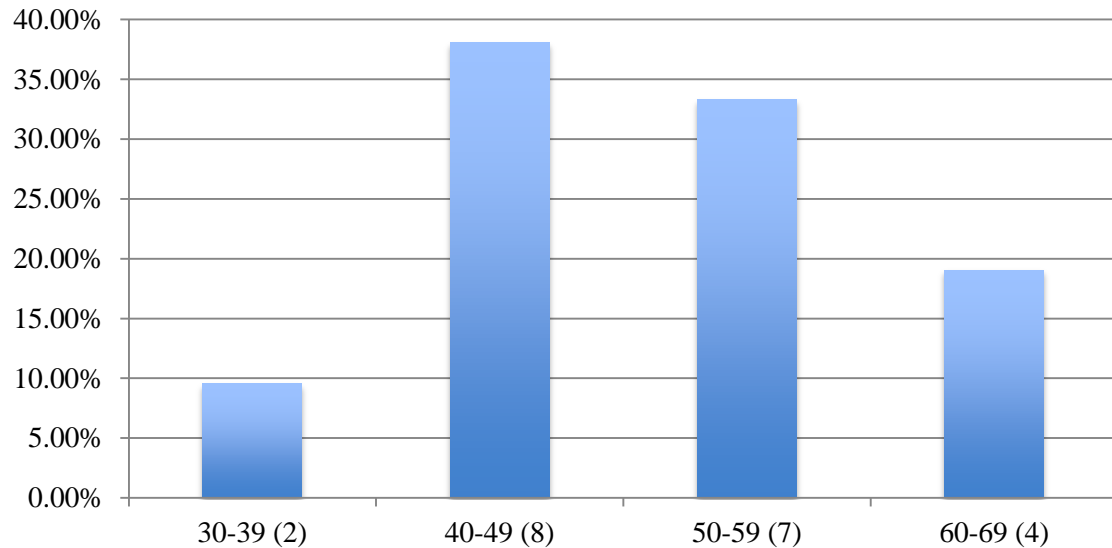


Figure 4.12. Age range distribution of team leaders (n = 21).

In all, the demographics of the churches, teams as individuals, teams as an aggregate whole, team members by individual teams, team members as an aggregate whole, and the leaders of the teams provided multiple avenues for statistical analysis. The analyses focused primarily on the impact of these demographics upon the Trinitarian attributes scores for the teams, but some demographics were also considered for their impact upon the other instruments employed in this research.

Research Question #1

After gathering a sample of teams recommended for exhibiting an above-average level of Trinitarian attributes in their teamwork, the answers to a series of three research questions were sought. The first research question was as follows: What are the predominant organizational cultures present or absent in church-based leadership teams identified as highly Trinitarian? The requisite first step to answer this research question, as well as research questions two and three, was to assess the participating teams on

their level of Trinitarian attributes and the subcategories of these attributes named Trinitarian attribute dimensions. Teams completed the TTAS-2 for this assessment. Next, the different organizational cultures present in each team were identified through the completion of the OCAI. Several statistical analyses were used to identify correlations between the different organizational cultures and level of Trinitarian attributes present in each team and for the sample as a whole.

Trinitarian Attributes

Trinitarian attributes are relational and missional characteristics of the triune nature of the Father, Son, and Holy Spirit, as revealed by the Scripture and over two millennia of contemplation by the church. The TTAS-2 was a researcher-developed tool to assess the level of thirty Trinitarian attributes within the specific context of a human team (see Chapter 3 TTAS-2 development details, pp. 92-102). This research sought to limit the responses of the survey participants to the context of one specific team. The TTAS-2 directions ask survey participants to rate the instrument's items in reference to the context of their team alone, rather than including larger subunits of their church (e.g., all staff) or their church as a whole.

To understand where the teams scored on the TTAS-2, negatively stated items were reverse scored and mean scores across all items were found. As a whole, all individual participants in the research averaged a score of 4.54 ($SD = 0.78$) out of a possible 6.00 on the TTAS-2, suggesting a tendency toward mid-high agreement with most items. The average team score for all items was 4.59 ($SD = 0.47$). The means and standard deviations, along with minimum and maximum average scores, for the participating teams are given in Table 4.2. The overall Trinitarian attribute mean score

for each team in concert with all others is foundational for all other findings in this research. All other assessment scores were compared against the overall team TTAS-2 mean scores in search of correlations.

Table 4.2. TTAS-2 Trinitarian Attributes Team Mean Responses and Standard Deviations

Team	Number of Participants	Mean Response (M)	(SD)	Total Mean Score	Minimum Mean Response	Maximum Mean Response
Team 1	6	5.13	(0.37)	153.90	4.57	5.60
Team 2	5	5.11	(0.65)	153.42	4.27	5.93
Team 3	4	5.05	(0.38)	151.50	4.73	5.60
Team 4	6	5.04	(0.31)	151.15	4.50	5.43
Team 5	8	5.03	(0.77)	150.94	3.80	5.80
Team 6	4	4.96	(0.42)	148.73	4.60	5.40
Team 7	3	4.89	(0.29)	146.60	4.63	5.20
Team 8	7	4.82	(0.51)	144.64	3.73	5.25
Team 9	7	4.78	(0.78)	143.31	3.70	5.73
Team 10	3	4.71	(0.35)	141.40	4.37	5.07
Team 11	4	4.69	(1.23)	140.70	2.90	5.63
Team 12	3	4.67	(0.57)	140.00	4.13	5.27
Team 13	9	4.64	(0.54)	139.13	3.70	5.43
Team 14	6	4.56	(0.74)	136.90	3.67	5.40
Team 15	7	4.56	(0.63)	136.80	3.60	5.47
Team 16	6	4.47	(0.44)	134.05	3.63	4.82
Team 17	5	4.39	(0.30)	131.82	4.17	4.90
Team 18	5	4.39	(0.65)	131.64	3.37	5.10
Team 19	5	4.11	(0.28)	123.18	3.77	4.37
Team 20	5	3.87	(0.41)	115.98	3.33	4.43
Team 21	5	3.71	(1.24)	111.18	2.67	5.33
Team 22	11	3.39	(0.76)	101.78	2.37	4.43
<i>Individuals</i>	<i>124</i>	<i>4.54</i>	<i>(0.78)</i>	<i>136.23</i>	<i>2.37</i>	<i>5.93</i>
<i>Teams</i>	<i>22</i>	<i>4.59</i>	<i>(0.47)</i>	<i>137.67</i>	<i>3.39</i>	<i>5.13</i>

To visually understand how the teams compare with one another, Figure 4.13 shows each team's mean response on the TTAS-2 in comparison to the overall mean response for all the teams. The error bar represents one standard deviation above and one below this overall team mean score. Four teams (Teams 19, 20, 21, 22) had mean responses more than one standard deviation below the overall mean score, suggesting significantly lower than average responses. Two teams (Teams 1, 2) had mean responses higher than one standard deviation above the overall mean score, suggesting significantly higher than average responses. As shown in Figure 4.13, all charts of the individual twenty-two teams follow the same pattern. For this and every other team chart, the mean Trinitarian attributes score for each team increases from left to right. The line represents the trend or average change across all the teams.

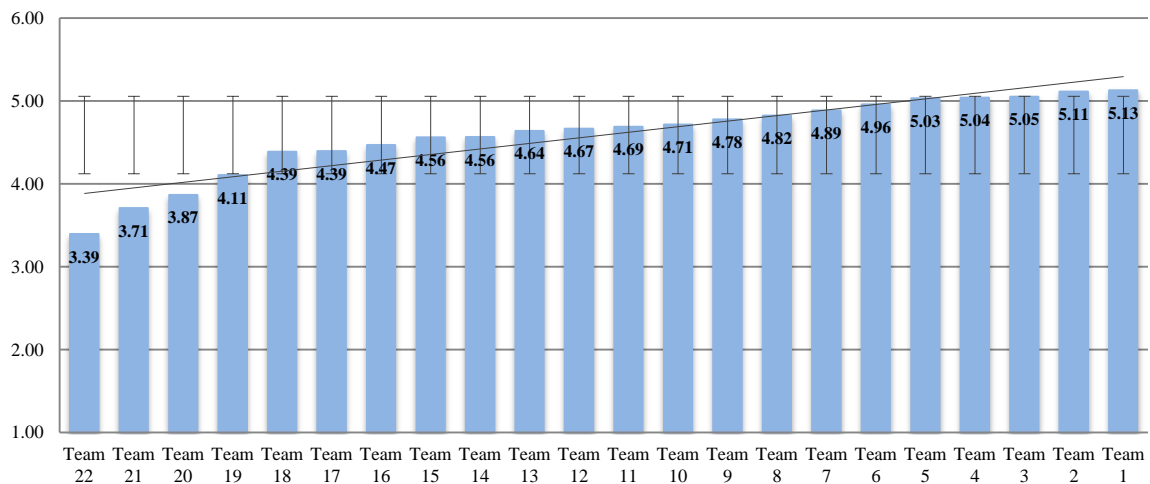


Figure 4.13. TTAS-2 Trinitarian attributes team mean responses.

Six dimensions of the Trinitarian attributes. Chapter 3 outlined the development of the TTAS in depth. As discussed there, the TTAS-2 was broken down

into six factors, or dimensions, through a factor analysis. Each factor/dimension establishes a theme or underlying concept that is an element of the thirty Trinitarian attributes in the TTAS-2. The six factors are as follows: *interconnection: reciprocal love, appreciation: unifying love, love-driven mission, mutual power and submission, valued diversity, and sending and supporting others on mission*. The means and standard deviations for each of these dimensions are listed in Table 4.3 for all of the participating teams.

Table 4.3. Team Mean Responses and Standard Deviations for the Six Dimensions of the Trinitarian Attributes

Team	Interconnection: Reciprocal Love		Personal Appreciation: Unifying Love		Love-Driven Mission		Mutual Power and Submission		Valued Diversity		Sending and Supporting Others on Mission	
	M	(SD)	M	(SD)	M	(SD)	M	(SD)	M	(SD)	M	(SD)
Team 1	5.49	(0.43)	5.07	(0.38)	5.42	(0.20)	4.54	(0.87)	5.06	(0.80)	4.86	(0.69)
Team 2	5.28	(0.62)	5.42	(0.41)	4.85	(1.21)	4.90	(0.84)	4.40	(1.09)	5.30	(1.04)
Team 3	5.52	(0.39)	5.35	(0.39)	5.31	(0.63)	4.06	(1.01)	3.50	(0.84)	5.38	(0.48)
Team 4	5.30	(0.43)	5.06	(0.58)	5.63	(0.31)	4.71	(0.88)	5.33	(0.67)	5.50	(1.12)
Team 5	4.96	(1.12)	5.21	(0.68)	5.34	(0.89)	4.84	(0.80)	5.17	(0.93)	5.25	(0.93)
Team 6	5.40	(0.37)	5.20	(0.22)	4.75	(1.06)	4.31	(0.63)	4.58	(1.17)	4.88	(1.03)
Team 7	5.08	(0.50)	5.17	(0.51)	4.83	(0.14)	4.83	(0.52)	3.22	(0.19)	5.50	(0.50)
Team 8	5.01	(0.64)	5.00	(0.38)	5.31	(0.26)	3.79	(1.45)	4.19	(0.86)	5.50	(0.50)
Team 9	4.88	(0.81)	4.90	(0.83)	5.18	(0.91)	4.68	(1.19)	4.52	(0.96)	3.93	(0.93)
Team 10	4.77	(0.34)	4.90	(0.53)	4.83	(0.38)	4.58	(0.58)	3.67	(1.20)	5.50	(0.50)
Team 11	4.77	(1.50)	4.80	(1.61)	4.81	(1.01)	4.38	(1.20)	4.92	(1.07)	4.25	(1.71)
Team 12	4.67	(0.82)	4.67	(0.64)	4.58	(0.58)	4.33	(0.58)	4.33	(1.00)	5.00	(1.32)
Team 13	4.77	(0.57)	4.70	(0.57)	4.94	(0.57)	4.50	(0.89)	4.78	(0.71)	4.17	(1.06)
Team 14	4.56	(0.74)	4.53	(1.16)	4.96	(0.73)	4.46	(0.93)	4.28	(0.74)	4.92	(0.97)
Team 15	4.60	(0.66)	4.71	(0.56)	4.82	(0.76)	4.18	(0.69)	4.00	(0.82)	4.43	(1.24)
Team 16	4.55	(0.50)	4.42	(0.44)	4.75	(0.52)	4.04	(0.84)	3.92	(0.73)	5.08	(0.74)
Team 17	4.60	(0.45)	4.38	(0.47)	4.65	(0.58)	4.35	(0.42)	3.47	(1.10)	4.50	(0.71)

Table 4.3. Team Mean Responses and Standard Deviations for the Six Dimensions of the Trinitarian Attributes, cont.

Team	Interconnection: Reciprocal Love		Personal Appreciation: Unifying Love		Love-Driven Mission		Mutual Power and Submission		Valued Diversity		Sending and Supporting Others on Mission	
	M	(SD)	M	(SD)	M	(SD)	M	(SD)	M	(SD)	M	(SD)
Team 18	4.43	(0.83)	4.48	(0.74)	4.30	(0.72)	4.25	(0.79)	4.07	(0.80)	5.00	(0.61)
Team 19	4.26	(0.47)	3.82	(0.48)	3.95	(0.99)	3.95	(0.99)	4.53	(0.80)	4.20	(0.91)
Team 20	3.82	(0.62)	4.30	(0.44)	4.30	(0.21)	3.55	(0.65)	2.93	(0.43)	3.80	(0.76)
Team 21	3.80	(1.14)	3.64	(1.61)	4.50	(1.02)	3.60	(1.47)	3.40	(1.46)	3.30	(1.15)
Team 22	3.31	(0.98)	3.31	(0.99)	3.89	(1.03)	3.14	(0.67)	3.42	(0.86)	4.23	(0.88)
<i>Individuals</i>	<i>4.67</i>	<i>(0.91)</i>	<i>4.63</i>	<i>(0.91)</i>	<i>4.81</i>	<i>(0.84)</i>	<i>4.23</i>	<i>(0.97)</i>	<i>4.22</i>	<i>(1.05)</i>	<i>4.70</i>	<i>(1.05)</i>
<i>Teams</i>	<i>4.72</i>	<i>(0.56)</i>	<i>4.68</i>	<i>(0.55)</i>	<i>4.81</i>	<i>(0.45)</i>	<i>4.27</i>	<i>(0.46)</i>	<i>4.17</i>	<i>(0.67)</i>	<i>4.75</i>	<i>(0.64)</i>

The first Trinitarian attribute dimension is *interconnection: reciprocal love*. It represents many aspects of perichoresis, for example, the paired actions of mutual giving/receiving and support/reliance between all members. Other aspects of this Trinitarian dimension include how all team members inspire and employ all the other members, while receiving the same in return. This interconnected reciprocity is deeply relational and steeped in loving respect, trust, and regard for each other and the group as a whole.

To visually understand how the teams compare with one another on the dimension of *interconnection: reciprocal love*, Figure 4.14 shows each team's mean response on the TTAS-2 in comparison to the mean of all team scores ($M = 4.72$, $SD = 0.56$). The error bar represents one standard deviation above and one below this overall mean. Three teams (Teams 20, 21, 22) had mean responses more than one standard deviation below the overall mean score, suggesting significantly lower than average responses. Three teams (Teams 1, 3, 6) had mean responses higher than one

standard deviation above the overall mean score, suggesting significantly higher than average responses. The line represents the trend of this Trinitarian dimension going from the lowest scoring team in Trinitarian attributes on the left to the highest on the right, and in this case, the trend line is a function of their correlation to each other as well.

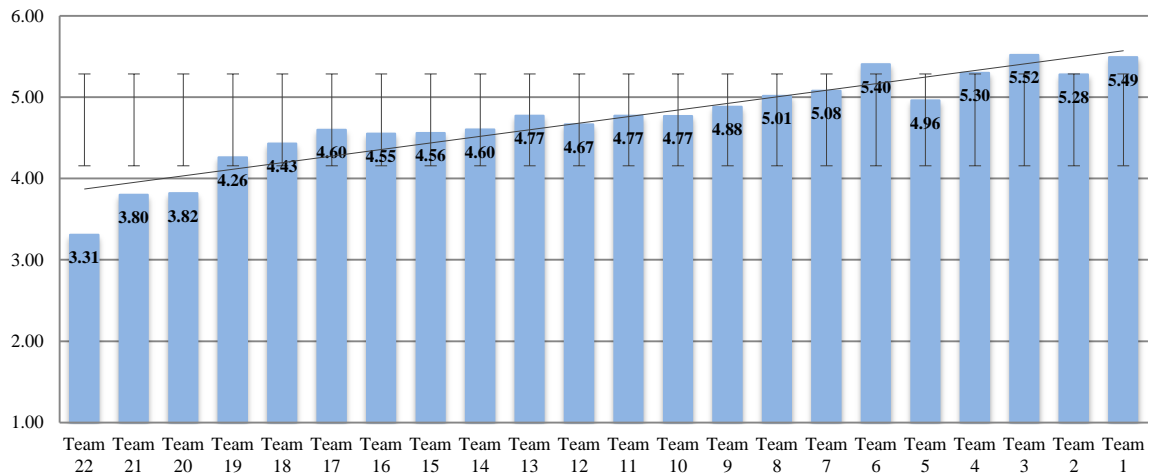


Figure 4.14. TTAS-2 interconnection: reciprocal love team mean scores.

The second Trinitarian attribute dimension is *personal appreciation: unifying love*. Valuing other team members and the team and then receiving the same in return drives this dimension. This loving appreciation is deeply personal, as opposed to appreciating others only insofar as they are helpful to meet a goal or objective. The result of giving and receiving this personal appreciation is team cohesion and unity.

To visually understand how the teams compare with one another on the dimension of *personal appreciation: unifying love*, Figure 4.15 shows each team's mean response to this dimension of the TTAS-2 in comparison to the mean of all team scores ($M = 4.68$, $SD = 0.55$). The error bar represents one standard deviation above and one

below this overall mean. Two teams (Teams 2, 3) had mean responses more than one standard deviation above the overall mean score, suggesting significantly higher than average responses. Three teams (Teams 19, 21, 22) had mean responses lower than one standard deviation below the overall mean score, suggesting significantly higher than average responses. The line represents the trend of this Trinitarian dimension going from the lowest scoring team in Trinitarian attributes on the left to the highest on the right, and in this case, the trend line is a function of their correlation to each other as well.

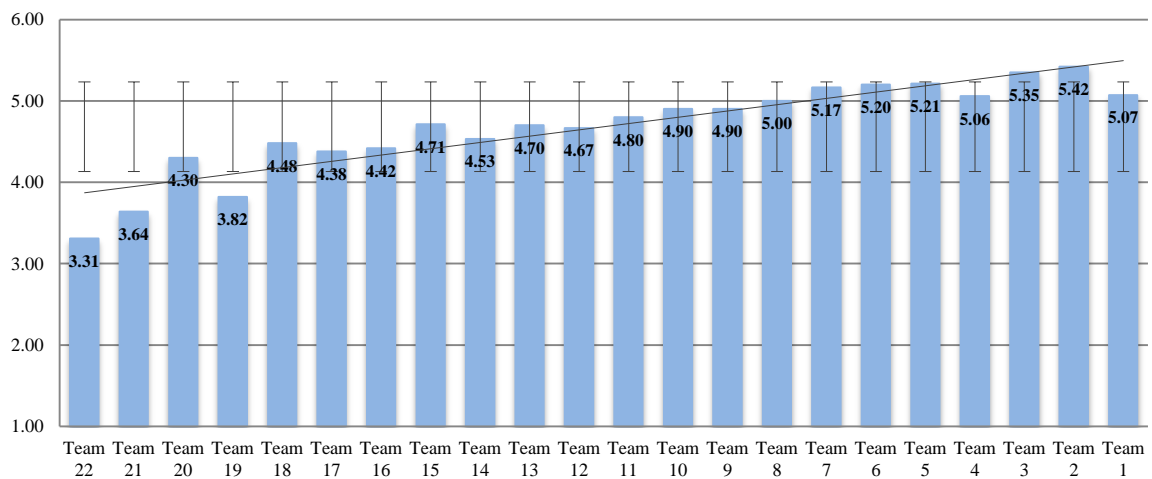


Figure 4.15. TTAS-2 personal appreciation: unifying love team mean scores.

The third Trinitarian attribute dimension is *love-driven mission*. This is the first dimension that primarily indicates an exterior focus beyond the team. This mission is initiated, discerned, and maintained by love, as opposed to duty or reduction of mission to impersonal objectives. The mission itself is to share love in a deeply personal way and establish community where Trinitarian interconnected love can be cultivated.

To visually understand how the teams compare with one another on the Trinitarian dimension of *love-driven mission*, Figure 4.16 shows each team's mean response on this dimension of the TTAS-2 in comparison to the mean of all team scores ($M = 4.81$, $SD = 0.45$). The error bar represents one standard deviation above and one below this overall mean. Five teams (Teams 1, 3, 4, 5, 8) had mean responses more than one standard deviation above the overall mean score, suggesting significantly higher than average responses. Four teams (Teams 18, 19, 20, 22) had mean responses lower than one standard deviation below the overall mean score, suggesting significantly lower than average responses. The line represents the trend of this Trinitarian dimension going from the lowest scoring team in Trinitarian attributes on the left to the highest on the right, and in this case, the trend line is a function of their correlation to each other as well.

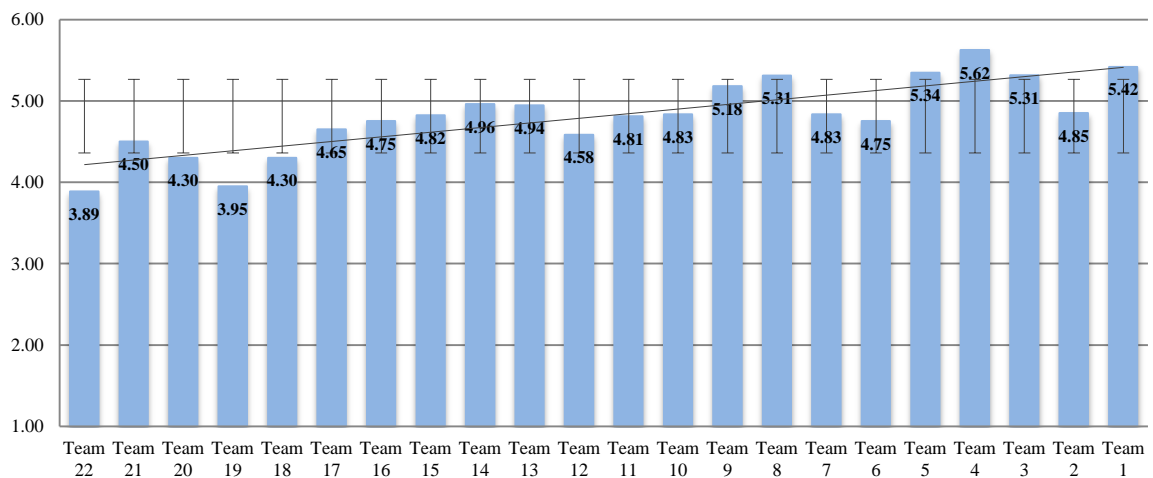


Figure 4.16. TTAS-2 *love-driven mission* team mean scores.

The fourth Trinitarian attribute dimension is *mutual power and submission*. It underscores the shared power and associated equality between all team members. With that shared power, all team members' submission to the team and leadership alongside the other members is required. Maintaining this dynamic of shared power and submission requires significant personal sacrifices on the part of the team members as they invest in their mission together.

To visually understand how the teams compare with one another on the Trinitarian attribute dimension of *mutual power and submission*, Figure 4.17 shows each team's mean response on this dimension of the TTAS-2 in comparison to the mean of all team scores ($M = 4.27$, $SD = 0.46$). The error bar represents one standard deviation above and one below this overall mean. Four teams (Teams 8, 20, 21, 22) had mean responses more than one standard deviation below the overall mean score, suggesting significantly lower than average responses. Three teams (Teams 2, 5, 7) had mean responses higher than one standard deviation above the overall mean score, suggesting significantly higher than average responses. The line represents the trend of this Trinitarian dimension going from the lowest scoring team in Trinitarian attributes on the left to the highest on the right, and in this case, the trend line is a function of their correlation to each other as well.

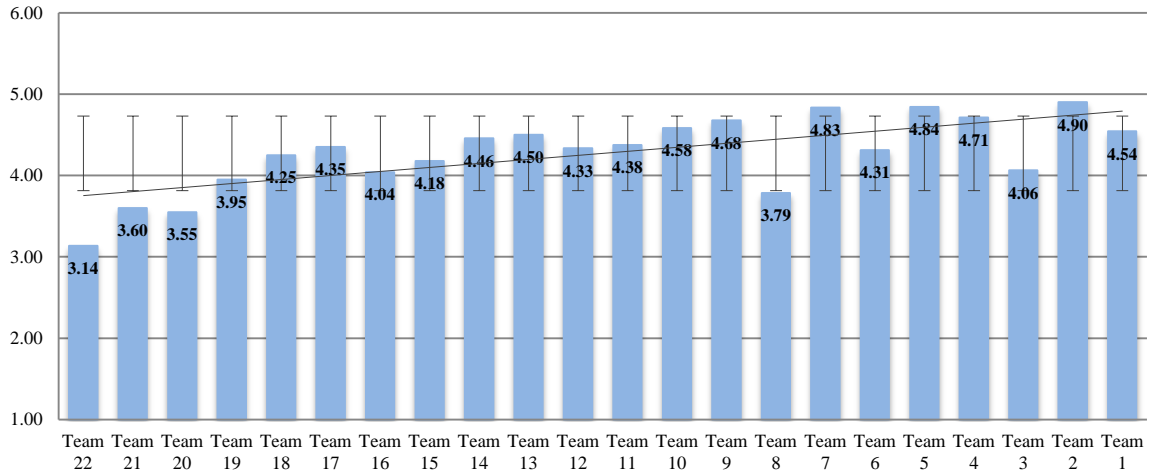


Figure 4.17. TTAS-2 mutual power and submission team mean scores.

The fifth Trinitarian attribute dimension is *valued diversity*. This dimension concerns the respect and equality that the team maintains for all members. This valuing has a specific focus—times when a team member has feelings or views that diverge from the majority. In these instances, the team culture, values, and practices are such that the team member does not feel pressured to conform to the other members of the group but still believes that their equality in the group is maintained. Valuing diversity in this way creates and maintains genuine unity in the group.

To visually understand how the teams compare with one another on the Trinitarian dimension of *valued diversity*, Figure 4.18 shows each team's mean response on this dimension of the TTAS-2 in comparison to the mean of all team scores ($M = 4.17$, $SD = 0.67$). The error bar represents one standard deviation above and one below this overall mean. Five teams (Teams 7, 17, 20, 21, 22) had mean responses more than one standard deviation below the overall mean score, suggesting significantly lower than average responses. Four teams (Teams 1, 4, 5, 11) had mean responses higher than

one standard deviation above the overall mean score, suggesting significantly higher than average responses. The line represents the trend of this Trinitarian dimension going from the lowest scoring team in Trinitarian attributes on the left to the highest on the right, and in this case, the trend line is a function of their correlation to each other as well.

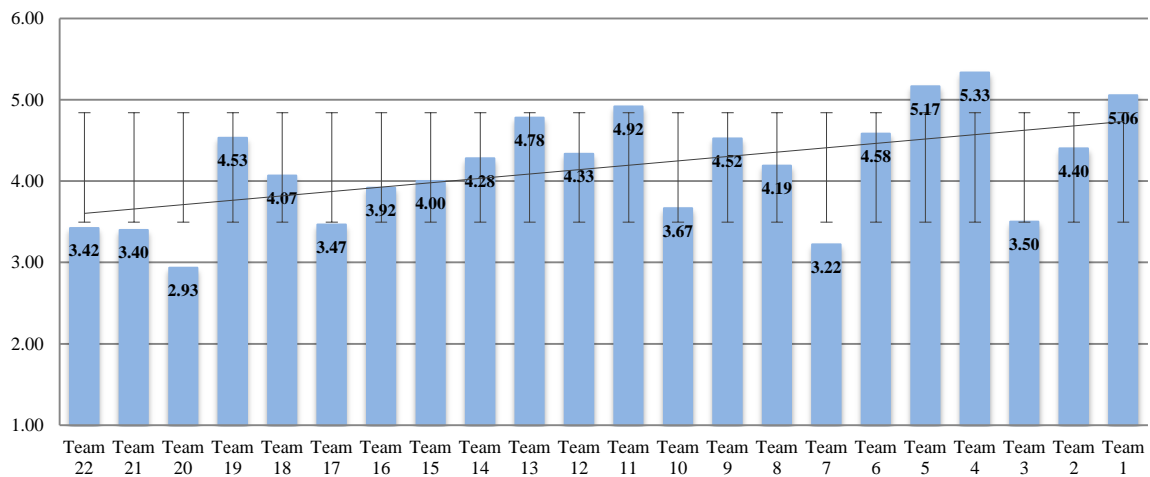


Figure 4.18. TTAS-2 valued diversity team mean scores.

The sixth and final Trinitarian attribute dimension is *sending and supporting others on mission*. Actively sending others out into mission is the heart of this dimension. However, the act of sending is just the beginning. Teams that embody this dimension provide support and resources to those they send on mission.

To visually understand how the teams compare with one another on the Trinitarian dimension of *sending and supporting others on mission*, Figure 4.19 shows each team’s mean response on this dimension of the TTAS-2 in comparison to the mean of all team scores ($M = 4.75, SD = 0.64$). The error bar represents one standard deviation

above and one below this overall mean. Three teams (Teams 9, 20, 21) had mean responses more than one standard deviation below the overall mean score, suggesting significantly lower than average responses. Four teams (Teams 4, 7, 8, 10) had mean responses higher than one standard deviation above the overall mean score, suggesting significantly higher than average responses. The line represents the trend of this Trinitarian dimension going from the lowest scoring team in Trinitarian attributes on the left to the highest on the right, and in this case, the trend line is a function of their correlation to each other as well.

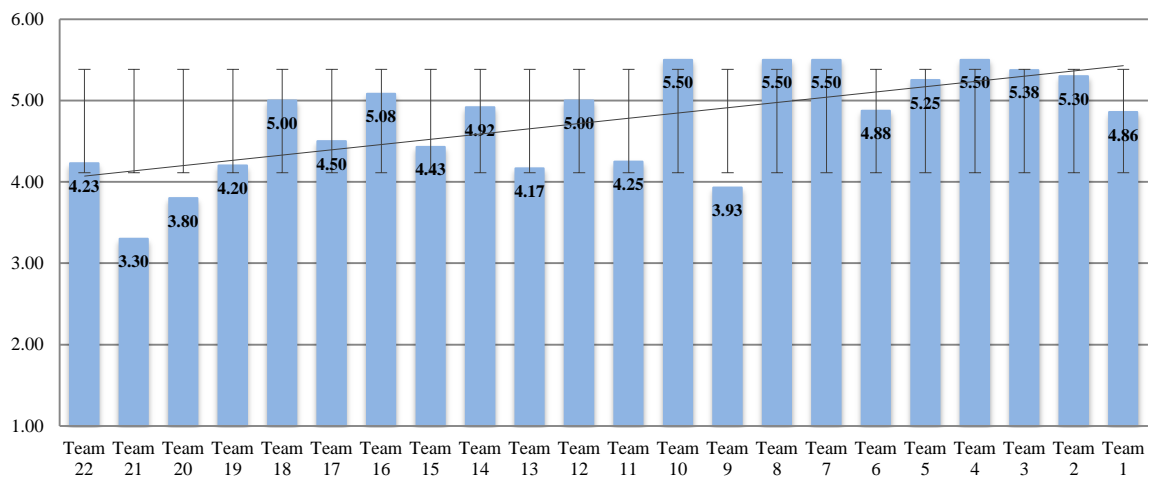


Figure 4.19. TTAS-2 sending and supporting other on mission team mean scores.

To better understand how the different Trinitarian attribute dimensions compare, considering the characteristics of a composite of all the studied teams can be helpful. Figure 4.20 charts the mean dimension scores across all teams, revealing a snapshot of a composite of all teams in the study. The error bars represent one standard deviation above and one below the mean for each attribute dimension.

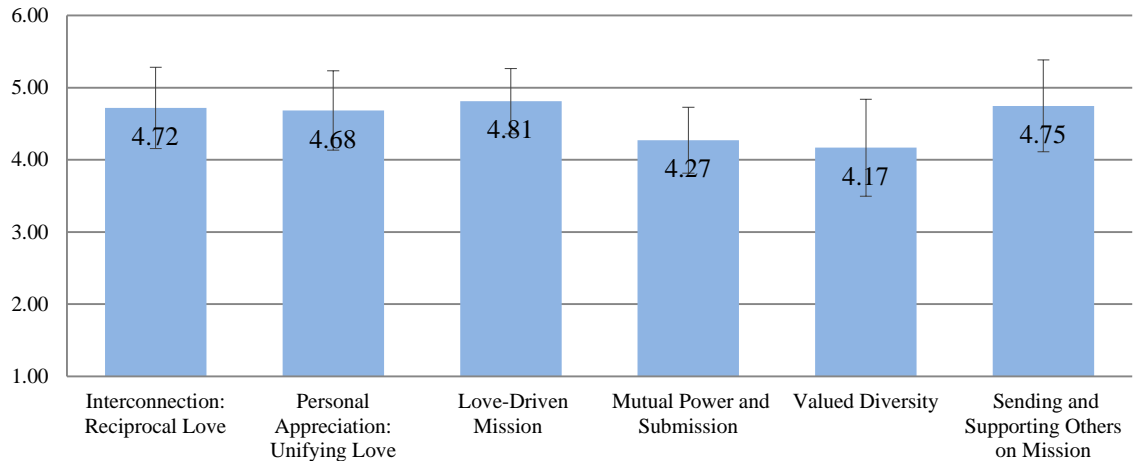


Figure 4.20. TTAS-2 Trinitarian attribute dimension team score means.

The composite team's six dimension average scores allowed comparisons to be made among the different Trinitarian attribute dimensions. A simple comparison between the means of the all the different pairs of dimensions revealed the following. The mean team rating for *interconnection: reciprocal love* ($M = 4.72$; $SD = 0.56$) was significantly lower than the mean ratings for *love-driven mission* ($M = 4.81$; $SD = 0.45$) but higher than *mutual power and submission* ($M = 4.27$; $SD = 0.46$) and *valued diversity* ($M = 4.17$; $SD = 0.67$). In addition, the mean rating for *personal appreciation: unifying love* ($M = 4.68$; $SD = 0.55$) was significantly lower than the mean ratings for *love-driven mission* ($M = 4.81$; $SD = 0.45$) but higher than *mutual power and submission* ($M = 4.27$; $SD = 0.46$) and *valued diversity* ($M = 4.17$; $SD = 0.67$). *Love-driven mission* ($M = 4.81$; $SD = 0.45$) was rated significantly lower than *valued diversity* ($M = 4.17$; $SD = 0.67$). Finally, the mean rating for *sending and supporting others on mission* ($M = 4.75$; $SD = 0.64$) was significantly higher than the mean rating for *mutual power and submission* ($M = 4.27$; $SD = 0.46$) and *valued diversity* ($M = 4.17$; $SD = 0.67$).

Additional analysis was necessary to evaluate the statistical significance of the differences across the median scores on the Trinitarian attribute dimensions. A repeated measures analysis of variance (ANOVA) found a significant difference across these team dimension score averages, $F(5,105) = 12.38, p < 0.001$, partial $\eta = 0.61$. A series of paired t -tests found a significant difference for a majority of attribute pairs. Tables 4.4 and 4.5 detail the t -test results for all dimension pairs, first with team scores and then with all individual scores irrespective of team membership. The individual scores pairs are especially important as it relates to the effectiveness of the TTAS-2 development and the differences between the attribute pairs. On the whole, the statistical analysis of the mean scores verified the significance between most pairs of dimensions scores.

Table 4.4. TTAS-2 Trinitarian Attribute Dimensions Mean Differences by Team Scores

Trinitarian Attribute Dimension	M	(SD)	t (df)
1 - Interconnection: reciprocal love	4.72	(0.56)	0.80 (21)
2 - Personal appreciation: unifying love	4.68	(0.55)	
1 - Interconnection: reciprocal love	4.72	(0.56)	-1.30 (21)
3 - Love-driven mission	4.81	(0.45)	
1 - Interconnection: reciprocal love	4.72	(0.56)	5.53 (21)***
4 - Mutual power and submission	4.27	(0.46)	
1 - Interconnection: reciprocal love	4.72	(0.56)	4.21 (21)***
5 - Valued diversity	4.17	(0.67)	
1 - Interconnection: reciprocal love	4.72	(0.56)	-0.28 (21)
6 - Sending and supporting others on mission	4.75	(0.64)	
2 - Personal appreciation: unifying love	4.68	(0.55)	-1.77 (21)
3 - Love-driven mission	4.81	(0.45)	
2 - Personal appreciation: unifying love	4.68	(0.55)	5.41 (21)***
4 - Mutual power and submission	4.27	(0.46)	
2 - Personal appreciation: unifying love	4.68	(0.55)	3.58 (21)**
5 - Valued diversity	4.17	(0.67)	
2 - Personal appreciation: unifying love	4.68	(0.55)	-0.63 (21)
6 - Sending and supporting others on mission	4.75	(0.64)	
3 - Love-driven mission	4.81	(0.45)	6.31 (21)***
4 - Mutual power and submission	4.27	(0.46)	
3 - Love-driven mission	4.81	(0.45)	5.17 (21)***
5 - Valued diversity	4.17	(0.67)	
3 - Love-driven mission	4.81	(0.45)	0.54 (21)
6 - Sending and supporting others on mission	4.75	(0.64)	
4 - Mutual power and submission	4.27	(0.46)	0.85 (21)
5 - Valued diversity	4.17	(0.67)	
4 - Mutual power and submission	4.27	(0.46)	-3.94 (21)***
6 - Sending and supporting others on mission	4.75	(0.64)	
5 - Valued diversity	4.17	(0.67)	-3.30 (21)**
6 - Sending and supporting others on mission	4.75	(0.64)	

Table 4.5. TTAS-2 Trinitarian Attribute Dimensions Mean Differences by Individual Scores

Trinitarian Attribute Dimension	M	(SD)	t (df)
1 - Interconnection: reciprocal love	4.67	(0.91)	0.89 (125)
2 - Personal appreciation: unifying love	4.63	(0.91)	
1 - Interconnection: reciprocal love	4.64	(0.91)	-2.79 (123)**
3 - Love-driven mission	4.81	(0.84)	
1 - Interconnection: reciprocal love	4.66	(0.91)	6.09 (124)***
4 - Mutual power and submission	4.23	(0.97)	
1 - Interconnection: reciprocal love	4.66	(0.91)	4.70 (124)***
5 - Valued diversity	4.22	(1.05)	
1 - Interconnection: reciprocal love	4.67	(0.91)	-0.39 (125)
6 - Sending and supporting others on mission	4.70	(1.05)	
2 - Personal appreciation: unifying love	4.61	(0.90)	-3.21 (123)**
3 - Love-driven mission	4.81	(0.84)	
2 - Personal appreciation: unifying love	4.62	(0.91)	5.51 (124)***
4 - Mutual power and submission	4.23	(0.97)	
2 - Personal appreciation: unifying love	4.62	(0.91)	4.41 (124)***
5 - Valued diversity	4.22	(1.05)	
2 - Personal appreciation: unifying love	4.63	(0.91)	-0.80 (125)
6 - Sending and supporting others on mission	4.70	(1.05)	
3 - Love-driven mission	4.81	(0.84)	7.14 (123)***
4 - Mutual power and submission	4.22	(0.97)	
3 - Love-driven mission	4.81	(0.84)	6.39 (123)***
5 - Valued diversity	4.21	(1.04)	
3 - Love-driven mission	4.81	(0.84)	1.32 (123)
6 - Sending and supporting others on mission	4.69	(1.05)	
4 - Mutual power and submission	4.23	(0.97)	0.11 (124)
5 - Valued diversity	4.22	(1.05)	
4 - Mutual power and submission	4.23	(0.97)	-4.65 (124)***
6 - Sending and supporting others on mission	4.70	(1.06)	
5 - Valued diversity	4.22	(1.05)	-4.30 (124)***
6 - Sending and supporting others on mission	4.70	(1.06)	

Considering the differences in means between two different Trinitarian attribute dimensions does not pose much of a challenge. However, considering the differences of means for all the dimensions at once is a much more complex matter. The volume of numbers shown in the previous tables and paragraph can be overwhelming. A simplistic explanation for the scores shown in Table 4.4 and 4.5 is that they give the statistical difference between the average scores of two dimensions once additional variables (e.g., standard deviation and number of participants) are taken into account. Larger numbers show greater statistical differences between the scores of two factors. Figure 4.21 illustrates the TTAS-2 dimension score differences from the individual score *t*-tests. The thicker the line is between two dimensions, the greater the statistical difference between their average score. No line between two dimensions reveals that no statistical difference was found between their average scores, even if the mean itself was different.

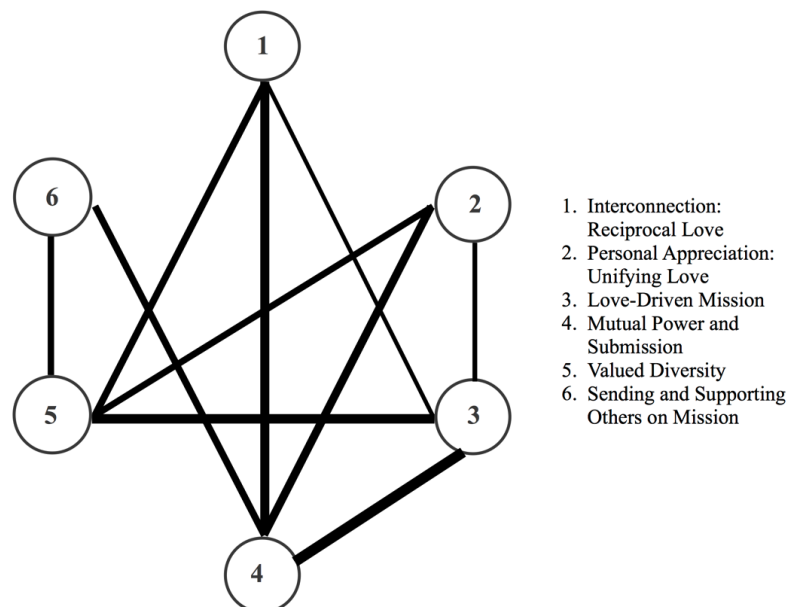


Figure 4.21. Web diagram of mean differences for TTAS-2 Trinitarian attribute dimension individual scores.

The Trinitarian attribute dimensions showed many significant mean score differences, but they are highly interconnected as well. A high score ($\alpha = .86$) and high collinearity were found for all thirty items of the TTAS-2 in this study, showing how the items are interconnected statistically and hang together as a group. All of the Trinitarian dimensions were drawn from these thirty items. Conceptually, these triune attributes are all interconnected and influence one another. The Trinitarian attribute dimension mean scores and *t*-tests show one way the different dimensions are interrelated. Tables 4.6 and 4.7 show the interrelation by the percentage of variance explained by the different dimensions in relation to each other, first with team scores and then with all individual scores irrespective of team membership. Figure 4.22 is a rough representation of these connections in a two-dimensional Venn diagram.

Table 4.6. Percent of Variance Explained between TTAS-2 Trinitarian Attribute Dimension Team Scores (N = 22)

	Inter-connection: Reciprocal Love	Personal Appreciation: Unifying Love	Love- Driven Mission	Mutual Power and Submission	Valued Diversity	Sending and Supporting Others on Mission
Interconnection: reciprocal love	100					
Appreciation: unifying love	86	100				
Love-driven mission	64	61	100			
Mutual power and submission	55	58	37	100		
Valued diversity	27	0	26	29	100	
Sending and supporting others on mission	44	46	25	25	0	100

Table 4.7. Percent of Variance Explained between TTAS-2 Trinitarian Attribute Dimension Individual Scores (N = 120-122)

	Inter-connection: Reciprocal Love	Personal Appreciation: Unifying Love	Love- Driven Mission	Mutual Power and Submission	Valued Diversity	Sending and Supporting Others on Mission
Interconnection: reciprocal love	100					
Appreciation: unifying love	74	100				
Love-driven mission	50	48	100			
Mutual power and submission	44	41	25	100		
Valued diversity	20	21	15	29	100	
Sending and supporting others on mission	31	25	22	14	9	100

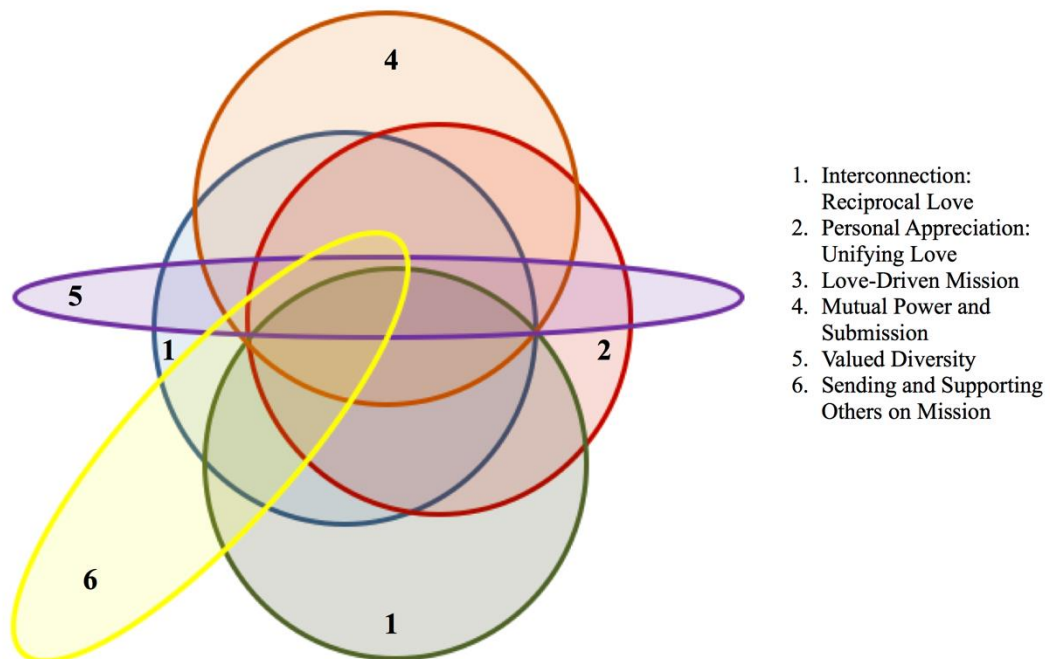


Figure 4.22. Two-dimensional Venn diagram of variances explained between TTAS-2 Trinitarian attribute dimension individual scores.

The complexity of the relationships between the Trinitarian dimensions provides fertile ground for additional reflection. These complexities could fill in the details of how the Trinity's nature is expressed in humanity as well as provide opportunities for future TTAS development and improvement. However, they are beyond the scope of the research question at hand and will not be considered here.

On the whole, the TTAS-2 met the needs of this research by providing a reliable assessment of the teams' Trinitarian attributes and dimensions. The overall Trinitarian attribute score for the teams is the foundation for all the comparisons that were necessary to answer the research questions and understand highly Trinitarian church-based ministry teams further. The variance of the scores represented a valid sample of teams and provided a rich set of data for research. The mid-high mean score on the TTAS-2 could suggest that the team recommendations, as a whole, provided a set of good candidates for this research.

Organizational Culture

After assessing the teams on their overall level of Trinitarian attributes and dimensions with the TTAS-2, a second element was necessary to answer the first research question: What are the predominant organizational cultures present or absent in church-based leadership teams identified as highly Trinitarian? The second element was the organizational cultures of the participating teams. In the simplest terms, organizational culture is the collective identity of an organization that shapes everything related to that organization. Cameron and Quinn suggest that organizational culture is “a socially constructed attribute of organizations that serve as the social glue binding an organization together” (18). The breadth of this social glue “encompasses the taken-for-

granted values, underlying assumptions, expectations, collective memories, and definitions present in an organization” (18).

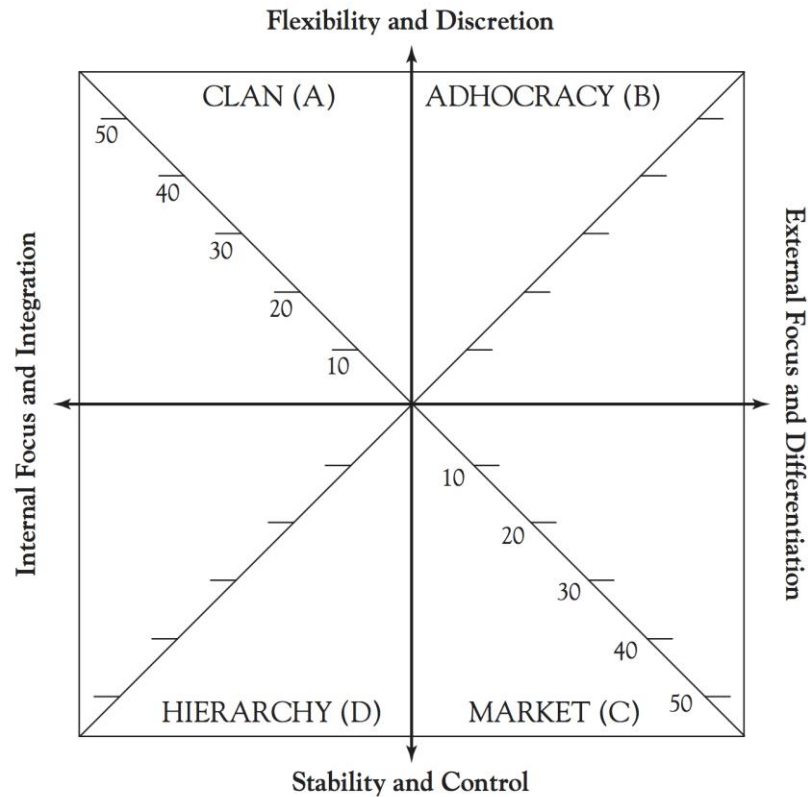
To assess the organizational cultures in each team, this research used a simplified understanding of organizational culture developed by Cameron and Quinn that was measured by the OCAI. Since organizational culture is a context-dependent concept, this research sought to limit the responses of the survey participants to the context of their team. The OCAI directions and items were modified to direct survey participants to rate the instrument’s items in reference to the context of their team alone, rather than including larger subunits of their church (e.g., all staff) or their church as a whole. Responses on the OCAI were scored across the four organizational culture options—*clan* (collaborate), *adhocracy* (create), *market* (compete), and *hierarchy* (control). Figure 4.23 illustrates and describes the four cultures within the Competing Values Framework.

The Clan Culture

An organization that focuses on internal maintenance with flexibility, concern for people, and sensitivity to customers.

The Adhocracy Culture

An organization that focuses on external positioning with a high degree of flexibility and individuality.



The Hierarchy Culture

An organization that focuses on internal maintenance with a need for stability and control.

The Market Culture

An organization that focuses on external positioning with a need for stability and control.

Source: Cameron and Quinn 76.

Figure 4.23. The OCAI organizational cultures within the Competing Values Framework.

The organizational culture results for the teams are detailed in the following pages. First, the overall mean scores for each culture are considered separately before providing a composite overview. Next, the results for the six OCAI dimensions are

shared. Finally, correlations between the teams' Trinitarian attribute scores and organizational cultures will be addressed.

Clan culture. The *clan culture's* most notable characteristic is collaboration.

Cameron and Quinn give a brief profile of this culture in the following passage:

A very friendly place to work where people share a lot of themselves. It is like an extended family. The leaders, or head of the organization, are considered to be mentors and, maybe even, parent figures. The organization is held together by loyalty or tradition. Commitment is high. The organization emphasizes the long-term benefit of human resource development and attaches great importance to cohesion and morale. Success is defined in terms of sensitivity to customers and concern for people. The organization places a premium on teamwork, participation, and consensus. (75)

The *clan culture* was markedly prevalent in the participating teams, and it played a significant role in the results of this research.

Overall, teams varied the most on their scores of the *clan culture* ($M = 46.85$, $SD = 11.72$). The lowest team score for *clan* was 26.11, and the highest was 68.45. The lowest score offered by a member of any team was 7.50; the highest was 95.00. Table 4.8 displays the mean responses and standard deviations. Four teams (Teams 10, 16, 18, 22) had mean responses more than one standard deviation below the overall mean score, suggesting significantly lower than average responses. Three teams (Teams 1, 5, 9) had mean responses significantly higher than one standard deviation above the overall mean score, suggesting higher than average responses. Figure 4.24 shows each team's mean response to the *clan culture* in comparison to the overall mean response across teams. The error bar represents one standard deviation above and one below this overall mean. The line represents the team *clan* scores, going from the lowest scoring team in

Trinitarian attributes on the left to the highest on the right, and in this case, the trend line is a function of their correlation to each other as well.

Table 4.8. OCAI Clan Culture Team Mean Responses and Standard Deviations

Team	Number of Participants	Mean Response (M)	(SD)	Minimum Mean Response	Maximum Mean Response
Team 1	6	67.03	(11.62)	52.50	83.33
Team 2	5	53.83	(9.01)	41.67	60.83
Team 3	4	50.63	(16.73)	25.83	62.50
Team 4	6	56.33	(11.93)	43.33	70.00
Team 5	7	59.58	(11.80)	40.00	72.50
Team 6	4	40.00	(3.40)	35.00	42.50
Team 7	3	42.22	(14.68)	25.83	54.17
Team 8	7	45.95	(13.82)	24.17	67.50
Team 9	7	68.45	(23.46)	35.00	95.00
Team 10	3	26.11	(12.06)	18.33	40.00
Team 11	4	52.42	(13.62)	35.83	69.17
Team 12	3	37.78	(8.39)	30.00	46.67
Team 13	9	56.89	(11.96)	38.33	72.83
Team 14	6	46.72	(10.22)	32.50	62.83
Team 15	7	55.36	(10.48)	37.50	67.50
Team 16	6	34.72	(12.15)	12.50	48.33
Team 17	5	47.00	(9.82)	33.33	59.17
Team 18	5	29.17	(5.37)	23.33	37.50
Team 19	5	40.00	(11.29)	25.00	52.50
Team 20	5	40.83	(9.81)	28.33	53.33
Team 21	5	51.33	(13.93)	33.33	66.67
Team 22	11	28.27	(17.41)	7.50	65.00
<i>Individuals</i>	<i>123</i>	<i>47.63</i>	<i>(16.92)</i>	<i>7.50</i>	<i>95.00</i>
<i>Teams</i>	<i>22</i>	<i>46.85</i>	<i>(11.72)</i>	<i>26.11</i>	<i>68.45</i>

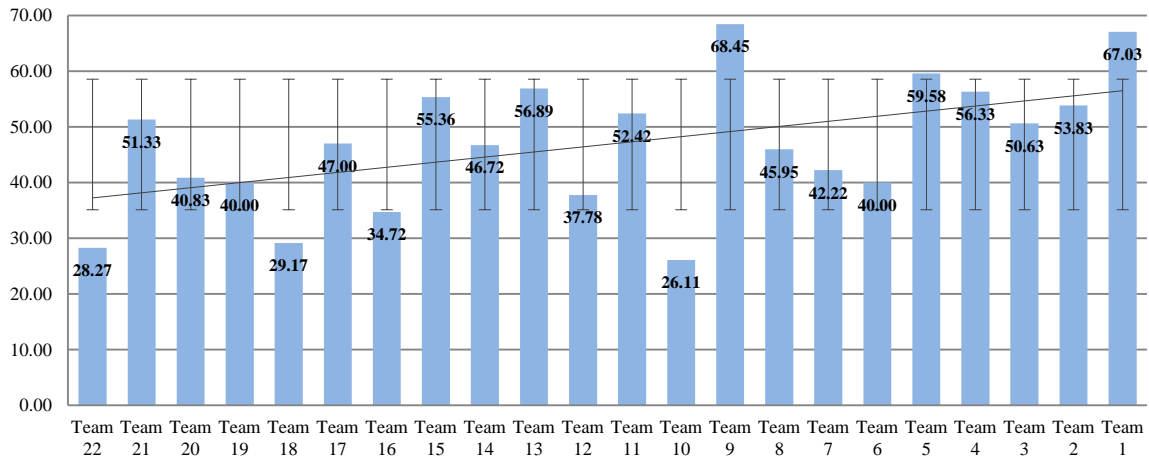


Figure 4.24. OCAI clan culture team mean scores.

Adhocracy culture. The *adhocracy culture*'s most notable characteristic is creativity. Cameron and Quinn give a brief profile of this culture in the following passage:

A dynamic, entrepreneurial, and creative place to work. People stick their necks out and take risks. The leaders are considered to be innovators and risk takers. The glue that holds the organization together is commitment to experimentation and innovation. The emphasis is on being on the leading edge. The organization's long-term emphasis is on growth and acquiring new resources. Success means gaining unique and new products or services. Being a product or service leader is important. The organization encourages individual initiative and freedom. (75)

The *adhocracy culture*'s presence in the teams was moderate, and its impact on the final results of this research was limited.

Overall, teams varied the least on their scores of the *adhocracy culture* ($M = 22.75$, $SD = 4.28$). The lowest team score for *adhocracy* was 12.62, and the highest was 29.50. The lowest score offered by a member of any team was 0.00; the highest was 46.67. Table 4.9 displays the mean responses and standard deviations. Three teams (Teams 9, 21, 22) had mean responses more than one standard deviation below the

overall mean score, suggesting significantly lower than average responses. Four teams (Teams 2, 14, 15, 20) had mean responses higher than one standard deviation above the overall mean score, suggesting significantly higher than average responses. Figure 4.25 shows each team's mean response on the *adhocracy culture* in comparison to the overall mean response across teams. The error bar represents one standard deviation above and one below this overall mean. The line represents the trend of the team *adhocracy* scores, going from the lowest scoring team in Trinitarian attributes on the left to the highest on the right. In this case, the trend line does not represent a correlation between these two constructs.

Table 4.9. OCAI Adhocracy Culture Team Mean Responses and Standard Deviations

Team	Number of Participants	Mean Response (M)	(SD)	Minimum Mean Response	Maximum Mean Response
Team 1	6	23.58	(7.82)	11.67	33.00
Team 2	5	27.33	(5.25)	20.00	33.33
Team 3	4	21.67	(2.26)	20.00	25.00
Team 4	6	24.11	(6.21)	18.00	35.00
Team 5	7	19.64	(6.08)	9.17	25.83
Team 6	4	18.75	(4.44)	13.33	24.17
Team 7	3	23.61	(12.81)	15.00	38.33
Team 8	7	22.98	(6.03)	13.33	31.67
Team 9	7	12.62	(7.69)	5.00	25.00
Team 10	3	22.78	(9.14)	12.50	30.00
Team 11	4	24.88	(4.75)	22.50	32.00
Team 12	3	22.50	(5.77)	19.17	29.17
Team 13	9	24.24	(6.14)	16.67	35.00
Team 14	6	29.47	(6.25)	21.67	39.17
Team 15	7	28.33	(7.96)	13.33	36.67
Team 16	6	19.17	(7.78)	10.00	29.17
Team 17	5	25.07	(12.51)	16.17	46.67
Team 18	5	25.33	(6.44)	17.50	30.83
Team 19	5	21.83	(6.73)	15.83	29.17
Team 20	5	29.50	(4.19)	24.17	34.17
Team 21	5	16.50	(5.08)	12.50	24.17
Team 22	11	16.59	(9.10)	.00	31.67
<i>Individuals</i>	<i>123</i>	<i>22.34</i>	<i>(7.96)</i>	<i>.00</i>	<i>46.67</i>
<i>Teams</i>	<i>22</i>	<i>22.75</i>	<i>(4.28)</i>	<i>12.62</i>	<i>29.50</i>

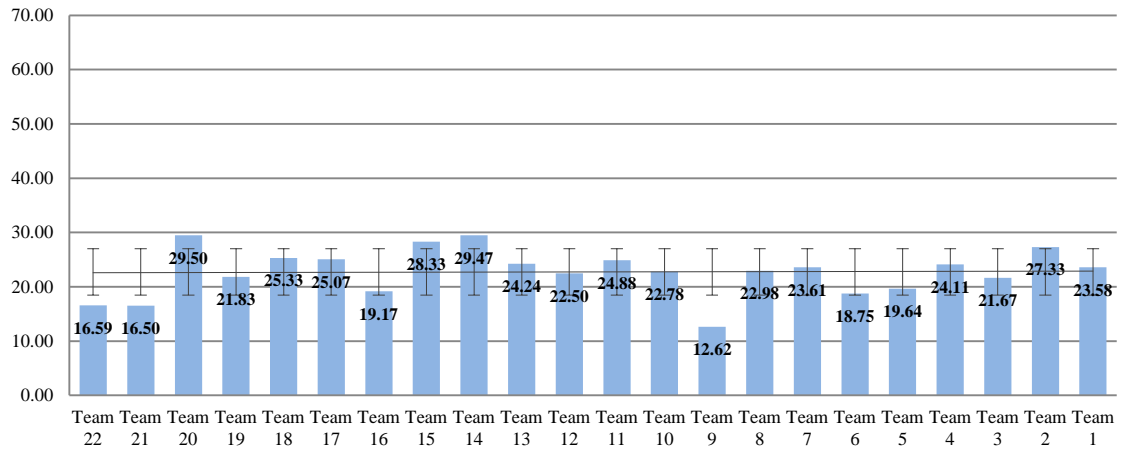


Figure 4.25. OCAI *adhocracy culture* team mean scores.

Market culture. The *market culture*'s most notable characteristic is competition.

Cameron and Quinn give a brief profile of this culture in the following passage:

A results-oriented organization. The major concern is getting the job done. People are competitive and goal-oriented. The leaders are hard drivers, producers, and competitors. They are tough and demanding. The glue that holds the organization together is an emphasis on winning. Reputation and success are common concerns. The long-term focus is on competitive actions and achievement of measurable goals and targets. Success is defined in terms of market share and penetration. Competitive pricing and market leadership are important. The organizational style is hard-driving competitiveness. (75)

The *market culture* was the least present culture in the teams, and its impact on this research was limited.

Overall, teams varied moderately on their ratings of the *market culture* ($M = 13.31$, $SD = 6.45$). The lowest team score for *market* was 4.23, and the highest was 26.00. The lowest score offered by any team member was 0.00; the highest was 43.33. Table 4.10 displays the mean responses and standard deviations. Six teams (Teams 1, 4, 5, 9, 13, 15) had mean responses more than one standard deviation below the overall

mean score, suggesting significantly lower than average responses. Four teams (Teams 10, 16, 18, 22) had mean responses higher than one standard deviation above the overall mean score, suggesting significantly higher than average responses. Figure 4.26 shows each team's mean response on the *market culture* in comparison to the overall mean response across teams. The error bar represents one standard deviation above and one below this overall mean. The line represents the trend of the team *market* scores going from the lowest scoring team in Trinitarian attributes on the left to the highest on the right. Despite appearances, this line does not represent a correlation to team Trinitarian attributes.

Table 4.10. OCAI Market Culture Team Mean Responses and Standard Deviations

Team	Number of Participants	Mean Response (M)	(SD)	Minimum Mean Response	Maximum Mean Response
Team 1	6	4.50	(3.23)	1.67	10.00
Team 2	5	12.30	(8.27)	0.83	21.50
Team 3	4	13.33	(7.55)	6.67	24.17
Team 4	6	6.36	(5.50)	0.00	14.00
Team 5	7	4.23	(3.44)	0.83	9.17
Team 6	4	16.46	(5.06)	9.17	20.83
Team 7	3	16.39	(7.88)	7.50	22.50
Team 8	7	17.62	(8.71)	6.67	34.17
Team 9	7	6.55	(6.04)	0.00	15.00
Team 10	3	25.00	(9.17)	15.83	34.17
Team 11	4	11.25	(10.46)	0.83	24.17
Team 12	3	15.83	(5.46)	10.83	21.67
Team 13	9	6.54	(4.98)	0.00	15.83
Team 14	6	11.94	(4.61)	6.67	17.50
Team 15	7	5.48	(3.96)	0.00	10.00
Team 16	6	21.11	(11.25)	13.33	43.33
Team 17	5	11.93	(4.20)	7.50	16.67
Team 18	5	26.00	(6.05)	20.83	33.33
Team 19	5	18.00	(7.92)	9.17	26.67
Team 20	5	10.83	(3.44)	5.00	13.33
Team 21	5	10.00	(2.64)	5.83	12.50
Team 22	11	21.18	(12.62)	3.33	42.50
<i>Individuals</i>	<i>123</i>	<i>12.79</i>	<i>(9.28)</i>	<i>.00</i>	<i>43.33</i>
<i>Teams</i>	<i>22</i>	<i>13.31</i>	<i>(6.45)</i>	<i>4.23</i>	<i>26.00</i>

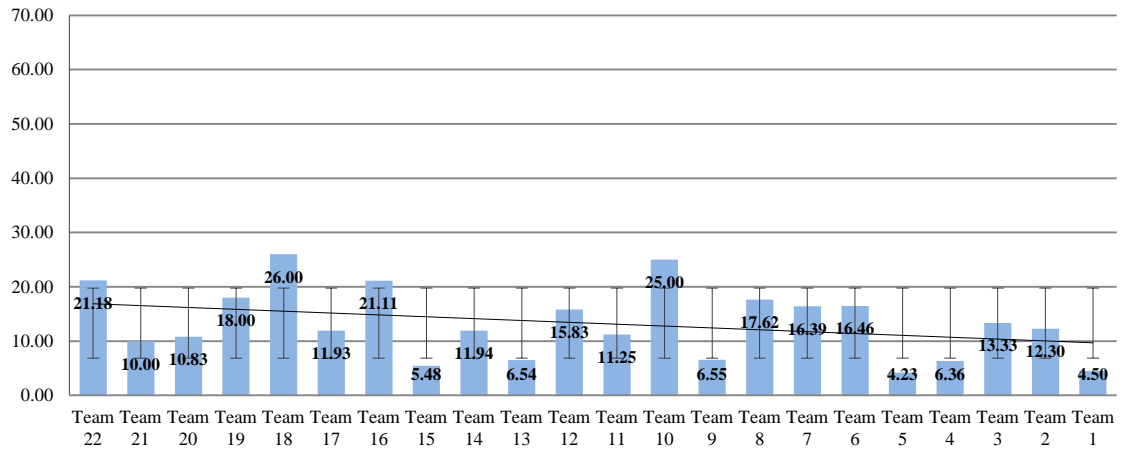


Figure 4.26. OCAI market culture team mean scores.

Hierarchy culture. The *hierarchy culture*'s most notable characteristic is control. Cameron and Quinn give a brief profile of this culture in the following passage:

A very formalized and structured place to work. Procedures govern what people do. The leaders pride themselves on being good coordinators and organizers, who are efficiency-minded. Maintaining a smooth-running organization is most critical. Formal rules and policies hold the organization together. The long-term concern is on stability and performance with efficient, smooth operations. Success is defined in terms of dependable delivery, smooth scheduling, and low cost. The management of employees is concerned with secure employment and predictability. (75)

The *hierarchy culture* was the second least present in the teams, but it played the most significant role of any organizational culture in this research.

Overall, teams varied significantly on their ratings of the *hierarchy culture* ($M = 17.09$, $SD = 6.97$). The lowest team score for *hierarchy* was 4.89, and the highest was 33.95. The lowest score offered by a team member was 0.00; the highest was 85.00. Table 4.11 displays the for mean responses and standard deviations. Two teams (Teams 1, 2) had mean responses more than one standard deviation below the overall mean

score, suggesting significantly lower than average responses. Four teams (Teams 6, 10, 16, 22) had mean responses higher than one standard deviation above the overall mean score, suggesting significantly higher than average responses. Figure 4.27 shows each team's mean response on the *hierarchy culture* in comparison to the overall mean response across teams. The error bar represents one standard deviation above and one below this overall mean. The line represents the trend of the team *hierarchy* scores going from the lowest scoring team in Trinitarian attributes on the left to the highest on the right, and, in this case, the trend line is a function of their correlation to each other as well.

Table 4.11. OCAI *Hierarchy Culture* Team Mean Responses and Standard Deviations

Team	Number of Participants	Mean Response (<i>M</i>)	(<i>SD</i>)	Minimum Mean Response	Maximum Mean Response
Team 1	6	4.89	(3.68)	.83	10.83
Team 2	5	6.53	(4.55)	.00	10.00
Team 3	4	14.38	(9.96)	7.50	29.17
Team 4	6	13.19	(7.08)	5.00	25.83
Team 5	7	16.55	(11.73)	7.50	41.67
Team 6	4	24.79	(6.50)	16.67	30.83
Team 7	3	17.78	(5.09)	13.33	23.33
Team 8	7	13.45	(3.77)	6.67	18.33
Team 9	7	12.38	(12.28)	0.00	35.00
Team 10	3	26.11	(8.39)	18.33	35.00
Team 11	4	11.46	(4.27)	7.50	17.50
Team 12	3	23.89	(5.02)	19.17	29.17
Team 13	9	12.33	(8.41)	0.00	26.67
Team 14	6	11.86	(6.64)	2.00	19.17
Team 15	7	10.83	(7.44)	0.00	20.00
Team 16	6	25.00	(10.30)	9.17	34.17
Team 17	5	16.00	(7.94)	10.83	30.00
Team 18	5	19.50	(7.83)	11.67	30.83
Team 19	5	20.17	(12.01)	9.17	35.00
Team 20	5	18.83	(7.83)	9.17	28.33
Team 21	5	22.17	(13.50)	5.83	35.83
Team 22	11	33.95	(19.40)	16.67	85.00
<i>Individuals</i>	<i>123</i>	<i>17.14</i>	<i>(11.92)</i>	<i>0.00</i>	<i>85.00</i>
<i>Teams</i>	<i>22</i>	<i>17.09</i>	<i>(6.97)</i>	<i>4.89</i>	<i>33.95</i>

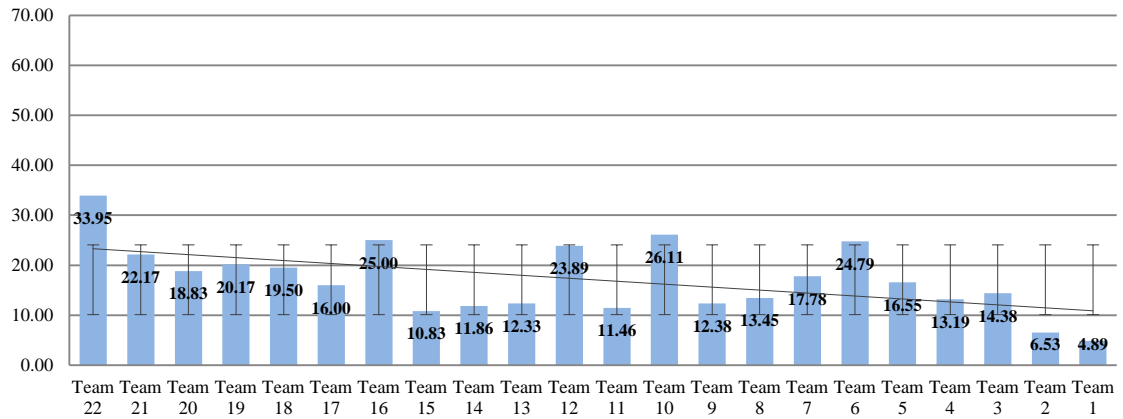


Figure 4.27. OCAI hierarchy culture team mean scores.

Composite team. All participating teams were recommended by an expert as being above average on the thirty Trinitarian attributes included in the TTAS-2. While a range of responses and variance among the teams existed, an average of all teams should reliably represent a highly Trinitarian team. As a result, a composite of all the team responses to the OCAI was made to understand the results better. Figure 4.28 shows the mean score for each of the different organizational cultures of the OCAI, and the error bar shows one standard deviation above and one below each culture’s mean.

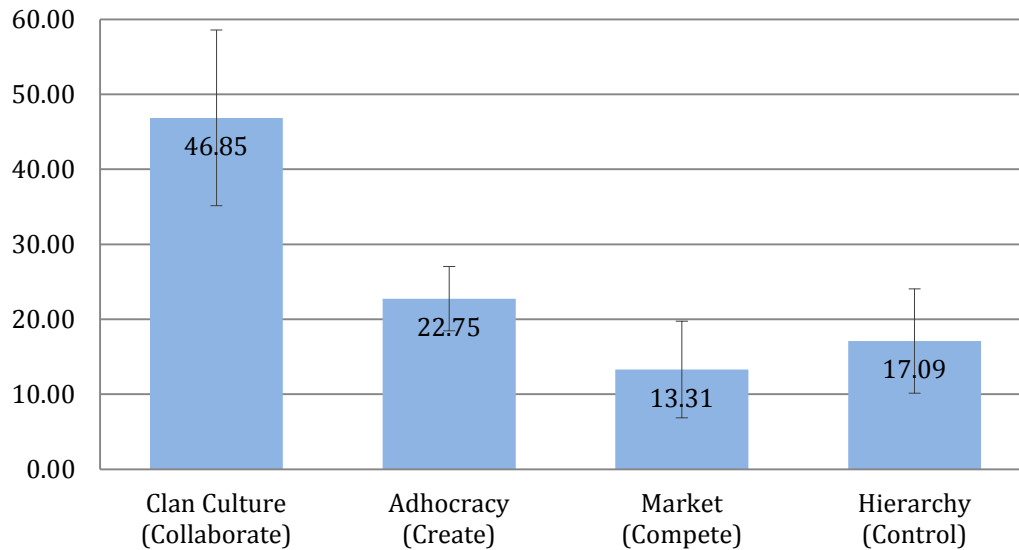


Figure 4.28. Overall OCAI mean of team scores for all cultures.

The average score of all participating teams revealed differences across the organizational cultures of the OCAI. A simple comparison between the means of the different culture pairs revealed the following. The mean rating for *clan culture* (collaborate; $M = 46.85$) was significantly higher than the mean ratings for *adhocracy* (create; $M = 22.75$), *market* (compete; $M = 13.31$), and *hierarchy* (control; $M = 17.09$). The mean rating for the *adhocracy culture* (create; $M = 22.75$) was significantly higher than the mean ratings for *market* (compete; $M = 13.31$) and *hierarchy* (control; $M = 17.09$). Finally, the mean rating for *market* (compete; $M = 13.31$) was significantly lower than the mean rating for *hierarchy* (control; $M = 17.09$).

Additional analysis was necessary to evaluate the statistical significance of the differences across these median scores. A repeated measures analysis of variance (ANOVA) found a significant difference across these team organizational culture averages, $F(3,63) = 61$, $p < .001$, partial $\eta = .86$. A series of paired t -tests found a

significant difference between each pair of the different organizational cultures. Tables 4.12 and 4.13 detail the *t*-test results for all organizational culture pairs, first with team scores and then with all individual scores irrespective of team membership. On the whole, the statistical analysis of the mean scores verified the significance between each culture's mean when paired with all others.

Table 4.12. Overall OCAI Cultures Mean Differences by Team Scores

OCAI Culture	<i>M</i>	(<i>SD</i>)	<i>t</i> (<i>df</i>)	<i>P</i>
Clan	46.85	(11.72)	8.92 (21)***	<0.001
Adhocracy	22.75	(4.28)		
Clan	46.85	(11.72)	8.82 (21)***	<0.001
Market	13.31	(6.45)		
Clan	46.85	(11.72)	7.85 (21) ***	<0.001
Hierarchy	17.09	(6.97)		
Adhocracy	22.75	(4.28)	5.51 (21) ***	<0.001
Market	13.31	(6.45)		
Adhocracy	22.75	(4.28)	2.74 (21)*	0.012
Hierarchy	17.09	(6.97)		
Market	13.31	(6.45)	-3.26 (21)**	0.004
Hierarchy	17.09	(6.97)		

Table 4.13. Overall OCAI Cultures Mean Differences by Individual Scores

OCAI Culture	<i>M</i>	(<i>SD</i>)	<i>t</i> (<i>df</i>)	<i>P</i>
Clan	47.63	(16.92)	14.24 (122)***	<0.001
Adhocracy	22.43	(7.96)		
Clan	47.63	(16.92)	15.50 (122)***	<0.001
Market	12.79	(9.28)		
Clan	47.63	(16.92)	12.63 (122)***	<0.001
Hierarchy	17.14	(11.92)		
Adhocracy	22.43	(7.96)	8.49 (122)***	<0.001
Market	12.79	(9.28)		
Adhocracy	22.43	(7.96)	3.46 (122)***	0.001
Hierarchy	17.14	(11.92)		
Market	12.79	(9.28)	-4.05 (122)***	<0.001
Hierarchy	17.14	(11.92)		

Once these differences were shown to be significant, the composite team's mean scores were charted within the OCAI's Competing Values Framework to create an organizational culture profile. This composite profile is shown in Figure 4.29. It provides a great deal of insight into the cultures of highly Trinitarian church-based leadership teams.

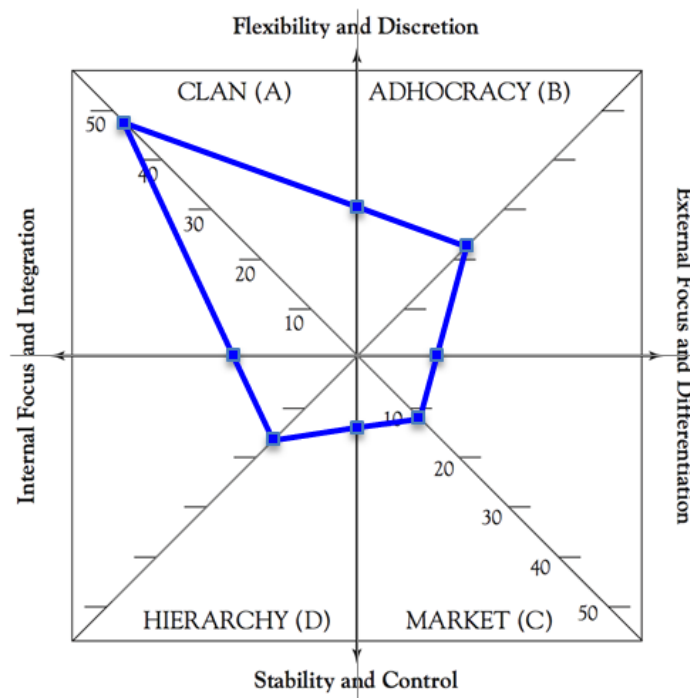


Figure 4.29. Overall composite OCAI profile for all teams.

Looking at the composite organizational culture profile for all teams, two things are evident beyond the cultures themselves. First, the y-axis shows that the teams in this study overwhelmingly preferred *flexibility and discretion* over *stability and control*. At first glance, these themes were only addressed overtly by the Trinitarian attributes in the TTAS-2 a handful of times. However, the implications of choosing *flexibility* over *stability* as well as *discretion* over *control* speak to a number of themes latent in many of the attributes displayed by the Trinity. Second, the x-axis shows a balance between *internal focus and integration* and *external focus and differentiation*. This balance is unsurprising since it is one of the key conceptual categories found in the Christian understanding of the Trinity, and this internal/external balance is represented specifically in the TTAS-2 in several ways.

Looking specifically at the cultures in the composite OCAI profile for all teams, the degree to which they are present may indicate how well that culture matches with teams that exhibit a highly Trinitarian nature. A quick overview of the cultures is helpful. Teams had an overwhelming preference for the *clan culture*, which focuses on collaboration, mentoring, teamwork, empowerment, cohesion, commitment, member development, and open communication. The *clan culture's* foci overlap many of the Trinitarian attributes and dimensions. The *market and hierarchy cultures* were much less prevalent in these teams. The *market culture's* focus on competition, production, goals, strategy, and results at first glance do not seem overtly in conflict with most of the Trinitarian attributes. However, over-prioritizing these foci could run counter to the loving, relational preferences of the Trinity, and those same foci can test mutuality and unity. The *hierarchy culture's* focus on control, coordination, efficiency, process, uniformity, rules, consistency, and administration can run counter the relational focus of the Trinitarian attributes. Prioritizing the *hierarchy culture* could also stress valuing the uniqueness of team members and mutual power sharing. Finally, the *adhocracy culture* was second most prevalent in the teams. This culture focuses on creativity, innovation, agility, change, and renewal. These foci match well with some of the themes presented in the Church's historic understanding of the Trinity. However, they are largely tangential to the specific Trinitarian attributes represented in the TTAS-2.

In the same way a composite organizational culture profile was created for all teams; a composite team profile was also made for the three teams that scored highest on the Trinitarian attributes on the TTAS-2 and for the three teams that scored lowest (see Appendix AA for chart of values and *t*-tests). These additional profiles are helpful to

understand the results from the OCAI in relation to those of the TTAS-2. However, an important caveat must be made before considering these additional profiles. That caveat is that both of these organizational profiles likely represent teams with above-average Trinitarian attributes. An expert church leader recommended every participating team on that very basis while considering the thirty attributes represented in the TTAS-2. One could reasonably assume that a random sample of church-based leadership teams would have lower Trinitarian attribute scores on average and much different OCAI profiles than those represented here. As such, the teams with the lowest TTAS-2 scores should not be viewed as low in Trinitarian attributes. Most likely, they are average to slightly above average compared to the general population of teams throughout churches in the United States. With that point in mind, Figure 4.30 charts the composite organizational culture profile of the three teams with the highest Trinitarian attribute scores and the composite profile from the three teams with the lowest scores. The composite profile for all teams is also included for comparison.

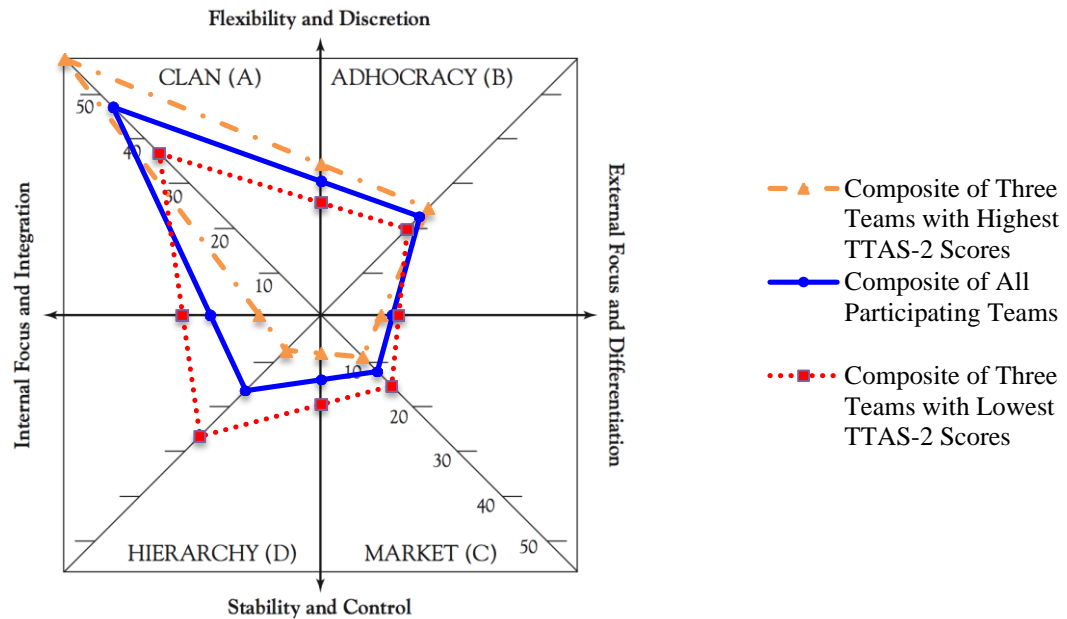


Figure 4.30. Multiple composite OCAI overall organizational culture profiles.

While keeping in mind the caveat that all of these composites represent teams with above-average Trinitarian attributes, the differences in the composite cultural profiles for the top three Trinitarian attribute scoring teams, for all participating teams, and the three lowest scoring teams are significant. First, the change between the profiles moves reliably in each culture from the highest scoring three teams composite to the composite of all teams and then to the composite of the lowest scoring three teams. Second, the large shifts between the profiles in the *clan* and *hierarchy* cultures point to significant correlations between these cultures and Trinitarian attribute scores that will be discussed later. However, it is important to note that the *clan culture* has a positive correlation to the Trinitarian attributes and the *hierarchy culture* has a negative one. Third, the shift in the *market culture* is small but did show a limited statistically significant negative correlation to Trinitarian attributes at one level of analysis. Fourth,

the values of *stability and control* give way to more *flexibility and discretion* from the lowest scoring Trinitarian attribute profile to the highest scoring one. Finally, the equal balance between *internal focus/integration* and *external focus/differentiation* shown by the highest overall TTAS-2 scoring teams is less present in the profile of all teams and lost in the profile of the bottom three teams. This shift represents a greater degree of internal focus as compared to external focus.

The overall organizational culture profile provided by the OCAI is based on how participants respond in the survey instrument under each of six organizational dimensions—*dominant characteristics, organizational leadership, management of employees, organizational glue, strategic emphases, and criteria of success*. The teams can be further understood by looking at each of these dimensions. Within each dimension, teams rated the relative importance of four competing options that represented the four cultures without naming them.

Dominant characteristics. The average score of all participating teams revealed differences across the organizational cultures. A simple comparison among the means of the different cultures revealed the following in reference to the teams' *dominant characteristics*. In particular, the *clan culture* (M = 38.96) was rated as being more prominent than any of the other organizational cultures, including *adhocracy* (M = 27.05), *market* (M = 21.14), and *hierarchy* (M = 12.85). The *adhocracy culture* (M = 27.05) was seen as being more prominent than *market* (M = 21.14) and *hierarchy* (M = 12.85). Finally, the *market culture* (M = 21.14) was rated more highly than *hierarchy* (M = 12.85).

Additional analysis was necessary to evaluate the statistical significance of the differences among the median scores on the OCAI's dominant cultures dimension. A repeated measures analysis of variance (ANOVA) found a significant difference across these team organizational culture averages, $F(3,63) = 24.99$, $p < .001$, partial $\eta = .74$. A series of paired t -tests found a significant difference between each pair of the different organizational cultures. Tables 4.14 and 4.15 detail the t -test results for all organizational culture pairs, first with team scores and then with all individual scores irrespective of team membership. On the whole, the statistical analysis of the mean scores verified the significance between each culture's mean when paired with all others.

Table 4.14. Mean Differences for OCAI Dominant Characteristics by Team Scores

OCAI Culture	<i>M</i>	(<i>SD</i>)	<i>t</i> (<i>df</i>)	<i>p</i>
Clan	38.96	(12.42)	3.66 (21) ***	0.001
Adhocracy	27.05	(6.67)		
Clan	38.96	(12.42)	4.22 (21) ***	<0.001
Market	21.14	(8.21)		
Clan	38.96	(12.42)	6.96 (21) ***	<0.001
Hierarchy	12.85	(7.24)		
Adhocracy	27.05	(6.67)	2.53 (21) ***	0.019
Market	21.14	(8.21)		
Adhocracy	27.05	(6.67)	5.57 (21)*	<0.001
Hierarchy	12.85	(7.24)		
Market	21.14	(8.21)	4.49 (21)***	<0.001
Hierarchy	12.85	(7.24)		

Table 4.15. Mean Differences for OCAI *Dominant Characteristics* by Team Scores

OCAI Culture	<i>M</i>	(<i>SD</i>)	<i>t</i> (<i>df</i>)	<i>p</i>
Clan	40.41	(19.29)	6.04 (122)***	<0.001
Adhocracy	26.27	(12.90)		
Clan	40.41	(19.29)	7.30 (122)***	<0.001
Market	20.41	(13.83)		
Clan	40.41	(19.29)	10.75 (122)***	<0.001
Hierarchy	12.91	(13.65)		
Adhocracy	26.27	(12.90)	3.24 (122)**	0.002
Market	20.41	(13.83)		
Adhocracy	26.27	(12.90)	6.61 (122)***	<0.001
Hierarchy	12.91	(13.65)		
Market	20.41	(13.83)	4.43 (122)***	<0.001
Hierarchy	12.91	(13.65)		

The three composite profiles of the *dominant characteristics dimension* are shown in Figure 4.31. The differences among the cultures in the *dominant characteristics* profiles moved in the same directions as the overall culture profiles, although the degrees differed. In the composite of the top three scoring teams in Trinitarian attributes, the *adhocracy culture* played a bigger role and the *clan* a smaller one than the overall OCAI profile. The *hierarchy culture* was almost nonexistent for the composite of those same teams. *Dominant characteristics* was the only OCAI dimension where the *adhocracy culture* had a correlation to Trinitarian attributes scores, and that connection is illustrated by the shift between the different composite profiles.

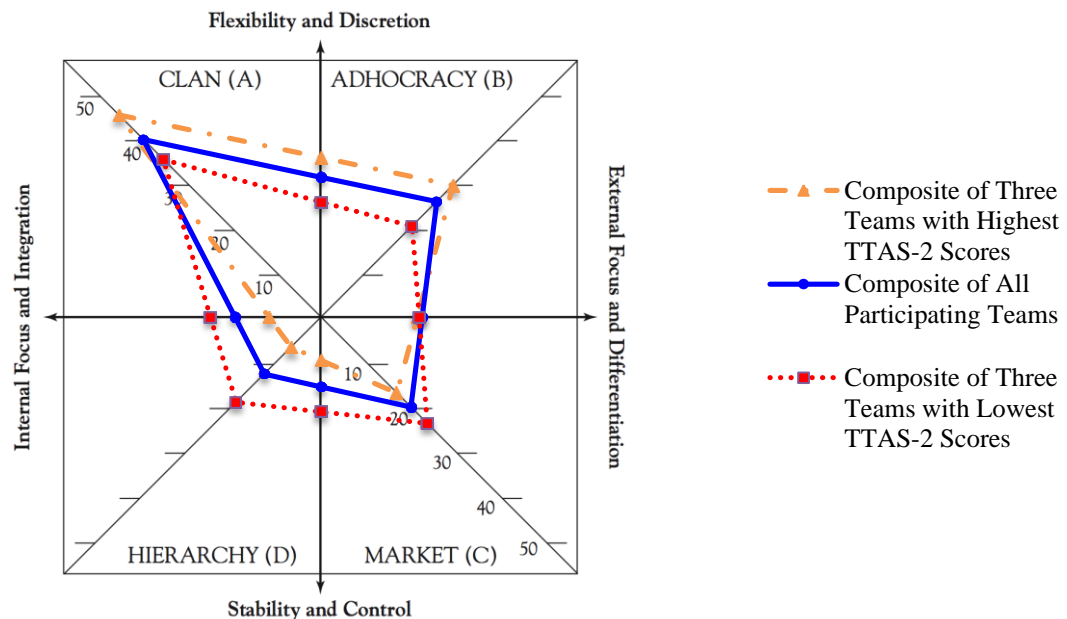


Figure 4.31. Multiple composite OCAI *dominant characteristics* dimension profiles.

Organizational leadership. The average score of all participating teams revealed differences across the organizational cultures. A simple comparison among the means of the different cultures revealed the following in reference to the teams' *organizational leadership*. The *clan culture* ($M = 36.19$) was rated as being more prominent in the organizational leadership than were any of the other organizational cultures, including *adhocracy* ($M = 23.69$), *market* ($M = 14.35$), and *hierarchy* ($M = 25.77$). The *adhocracy culture* ($M = 23.69$) was seen as being more prominent than *market* ($M = 14.35$) but not *hierarchy* ($M = 25.77$). Finally the *market culture* ($M = 14.35$) was rated less present than *hierarchy* ($M = 25.77$).

Additional analysis was necessary to evaluate the statistical significance of the differences among the median scores on the OCAI's *organizational leadership dimension*. A repeated measures analysis of variance (ANOVA) found a significant

difference across these team organizational culture averages, $F(3, 63) = 14.5, p < .001$, partial $\eta = .64$. A series of paired t -tests found a significant difference between all pairs of organizational cultures except one (*adhocracy* and *hierarchy*). Tables 4.16 and 4.17 detail the t -test results for all organizational culture pairs, first with team scores and then with all individual scores irrespective of team membership. On the whole, the statistical analysis of the mean scores verified the significance between each culture's mean when paired with all others, with the one exception previously mentioned.

Table 4.16. Mean Differences of OCAI *Organizational Leadership* by Team Scores

OCAI Culture	<i>M</i>	(<i>SD</i>)	<i>t</i> (<i>df</i>)	<i>p</i>
Clan	36.19	(4.19)	3.50 (21)**	0.002
Adhocracy	23.69	(6.29)		
Clan	36.19	(4.19)	4.72 (21)***	< 0.001
Market	14.35	(8.32)		
Clan	36.19	(14.19)	2.39 (21)*	0.026
Hierarchy	25.77	(7.45)		
Adhocracy	23.69	(6.29)	3.94 (21)***	0.001
Market	14.35	(8.32)		
Adhocracy	23.69	(6.29)	-0.89 (21)	0.383
Hierarchy	25.77	(7.45)		
Market	14.35	(8.32)	-7.67*** (21)	<0.001
Hierarchy	25.77	(7.45)		

Table 4.17. Mean Differences of OCAI *Organizational Leadership* by Individual Scores

OCAI Culture	<i>M</i>	(<i>SD</i>)	<i>t</i> (<i>df</i>)	<i>p</i>
Clan	37.11	(19.99)	5.83 (122)***	< 0.001
Adhocracy	23.80	(12.05)		
Clan	37.11	(19.99)	8.86 (122)***	< 0.001
Market	13.50	(12.13)		
Clan	37.11	(19.99)	4.07 (122)***	< 0.001
Hierarchy	25.59	(14.52)		
Adhocracy	23.80	(12.05)	6.11 (122)***	< 0.001
Market	13.50	(12.13)		
Adhocracy	23.80	(12.05)	-0.89 (122)	0.373
Hierarchy	25.59	(14.52)		
Market	13.50	(12.13)	-8.19 (122)***	< 0.001
Hierarchy	25.59	(14.52)		

The three composite profiles of the *organizational leadership* dimension are shown in Figure 4.32. The differences among the cultures in this dimension's profiles moved in the same directions as the overall culture profiles, although the degrees differed. The most notable difference was in the composite of the lowest scoring teams in Trinitarian attributes. The *clan culture* was less prevalent and the *hierarchy culture* was more pronounced in these teams as compared to their overall organizational cultures profile. The mean profile of all teams on the *organizational leadership dimension* revealed the lowest *clan culture* preference when compared to the clan score on other OCAI dimensions for the same profile. The fact that none of the cultures in this dimension revealed a correlation to overall Trinitarian attribute scores is noteworthy.

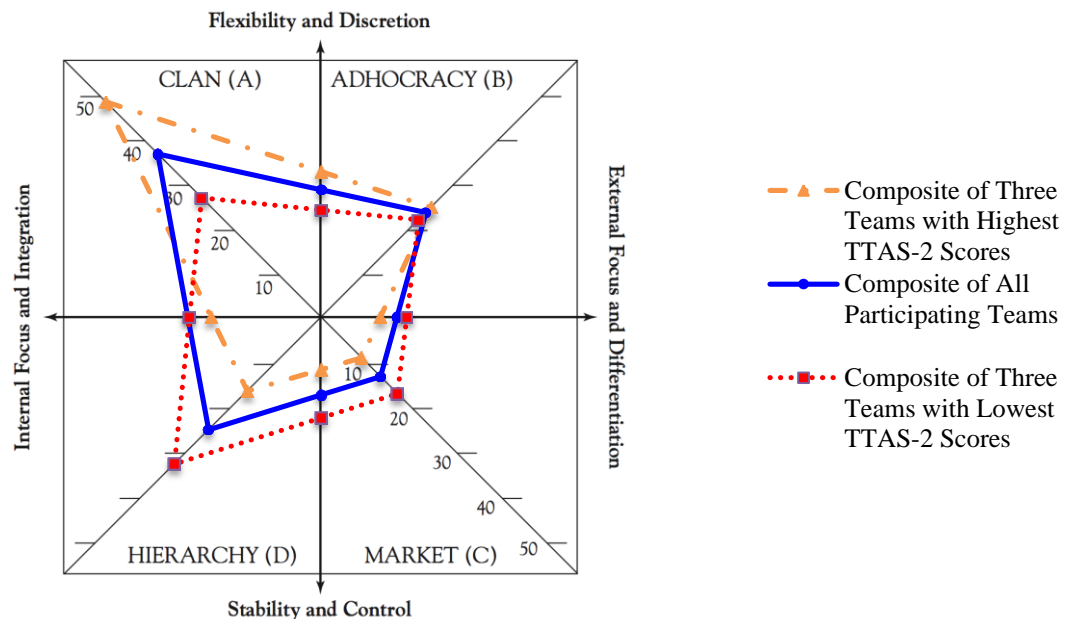


Figure 4.32. Multiple composite OCAI *organizational leadership* dimension profiles.

Management of employees. The average score of all participating teams revealed differences across the organizational cultures. A simple comparison among the means of the different cultures revealed the following in reference to the teams' *management of employees*. (The inclusion of *employees* in this dimension label does not fit many of the teams. Eight of the twenty-two teams included non-staff members, many with a high percentage of non-staff.) The *clan culture* ($M = 50.88$) was rated as being more prominent in the management of members than were any of the other organizational cultures, including *adhocracy* ($M = 24.08$), *market* ($M = 10.92$), and *hierarchy* ($M = 14.12$). The *adhocracy culture* ($M = 23.87$) was seen as being more prominent than *market* ($M = 10.92$) and *hierarchy* ($M = 14.12$). Finally, the *market culture* ($M = 10.92$) was rated less present than *hierarchy* ($M = 14.12$).

Additional analysis was necessary to evaluate the statistical significance of the differences among the median scores on the OCAI's *management of employees* (i.e., team members) *dimension*. A repeated measures analysis of variance (ANOVA) found a significant difference across these organizational culture averages, $F(3,63) = 77.89$, $p < 0.001$, partial $\eta = 0.89$. A series of paired t -tests found a significant difference between each pair of the different organizational cultures, with the exception of *market* and *hierarchy*. Tables 4.18 and 4.19 detail the t -test results for all organizational culture pairs, first with team scores and then with all individual scores irrespective of team membership. On the whole, the statistical analysis of the mean scores verified the significance between each culture's mean when paired with all others, with the one previously mentioned exception.

Table 4.18. Mean Differences of OCAI *Management of Employees* by Team Scores

OCAI Culture	<i>M</i>	(<i>SD</i>)	<i>t</i> (<i>df</i>)	<i>P</i>
Clan	50.88	(11.79)	9.54 (21)***	<0.001
Adhocracy	24.08	(5.40)		
Clan	50.88	(11.79)	10.63 (21)***	<0.001
Market	10.92	(6.71)		
Clan	50.88	(11.79)	9.21(21)***	<0.001
Hierarchy	14.12	(8.09)		
Adhocracy	24.08	(5.40)	6.51 (21)***	<0.001
Market	10.92	(6.71)		
Adhocracy	24.08	(5.40)	4.06 (21)***	<0.001
Hierarchy	14.12	(8.09)		
Market	10.92	(6.71)	-1.97(21)	0.006
Hierarchy	14.12	(8.09)		

Table 4.19. Mean Differences of OCAI *Management of Employees* by Individual Scores

OCAI Culture	<i>M</i>	(<i>SD</i>)	<i>t</i> (<i>df</i>)	<i>P</i>
Clan	51.26	(20.02)	11.85 (122)***	<0.001
Adhocracy	23.87	(11.78)		
Clan	51.26	(20.02)	15.61 (122)***	<0.001
Market	10.50	(11.14)		
Clan	51.26	(20.02)	13.06 (122)***	<0.001
Hierarchy	14.37	(14.52)		
Adhocracy	23.87	(11.78)	8.78 (122)***	<0.001
Market	10.50	(11.14)		
Adhocracy	23.87	(11.78)	4.77 (122)***	<0.001
Hierarchy	14.37	(14.52)		
Market	10.50	(11.14)	-2.73 (122)	0.007
Hierarchy	14.37	(14.52)		

The three composite profiles of the *management of employees* (i.e., team members) *dimension* are shown in Figure 4.33. The differences among the cultures in this dimension's profiles moved in the same directions as the overall culture profiles, although the degrees differed. Strong correlations to overall team Trinitarian attributes are illustrated by a large positive shift among the profiles in the *clan culture* and then an even stronger negative shift among the profiles in the *hierarchy culture*. In the highest Trinitarian attribute scoring teams, *hierarchy* is almost non-existent and *clan* extends beyond the limits of the standard OCAI chart.

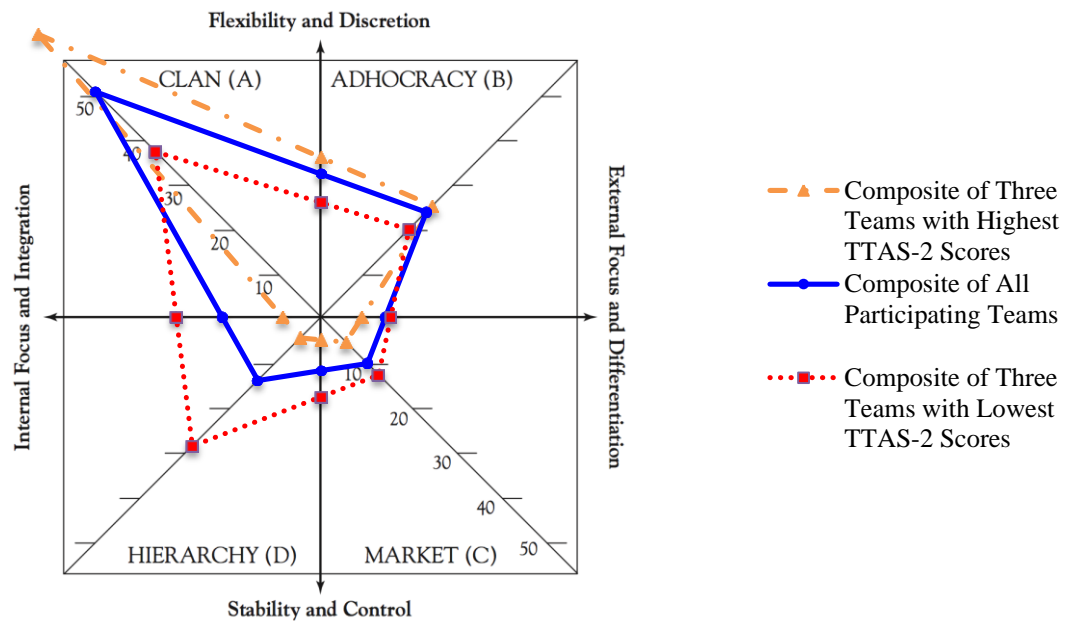


Figure 4.33. Multiple composite OCAI *management of employees* dimension profiles.

Organizational glue. The average score of all participating teams revealed differences across the organizational cultures. A simple comparison among the means of the different cultures revealed the following in reference to the teams' *organizational glue*. The *clan culture* ($M = 54.25$) was rated as being more prominent in the organizational glue than were any of the other organizational cultures, including *adhocracy* ($M = 20.17$), *market* ($M = 11.21$), and *hierarchy* ($M = 14.36$). The *adhocracy culture* ($M = 20.17$) was seen as being more prominent than *market* ($M = 11.21$) and *hierarchy* ($M = 14.36$). Finally, *market* ($M = 11.21$) was rated less important than *hierarchy* ($M = 14.36$).

Additional analysis was necessary to evaluate the statistical significance of the differences among the median scores on the OCAI's *organizational glue dimension*. A

repeated measures analysis of variance (ANOVA) found a significant difference across these organizational culture averages, $F(3,63) = 107.61$, $p < 0.001$, partial $\eta = 0.91$. A series of paired t -tests found a significant difference between each and every pair of the different organizational cultures. Tables 4.20 and 4.21 detail the t -test results for all organizational culture pairs, first with team scores and then with all individual scores irrespective of team membership. On the whole, the statistical analysis of the mean scores verified the significance between each culture's mean when paired with all others.

Table 4.20. Mean Differences for OCAI *Organizational Glue* by Team Scores

OCAI Culture	<i>M</i>	(<i>SD</i>)	<i>t</i> (<i>df</i>)	<i>p</i>
Clan	54.25	11.80	11.73 (21) ***	<0.001
Adhocracy	20.18	4.21		
Clan	54.25	11.80	11.84 (21) ***	<0.001
Market	11.21	5.87		
Clan	54.25	11.80	10.43 (21)***	<0.001
Hierarchy	14.36	7.10		
Adhocracy	20.18	4.21	6.12 (21)***	<0.001
Market	11.21	5.87		
Adhocracy	20.18	4.21	3.06 (21)**	0.010
Hierarchy	14.36	7.10		
Market	11.21	5.87	-2.29 (21)*	0.030
Hierarchy	14.36	7.10		

Table 4.21. Mean Differences for OCAI *Organizational Glue* by Individual Scores

OCAI Culture	<i>M</i>	(<i>SD</i>)	<i>t</i> (<i>df</i>)	<i>p</i>
Clan	54.68	(20.64)	13.99 (121)***	<0.001
Adhocracy	19.99	(11.40)		
Clan	54.68	(20.64)	16.71 (121)***	<0.001
Market	10.82	(10.51)		
Clan	54.68	(20.64)	14.24 (121)***	<0.001
Hierarchy	14.51	(13.80)		
Adhocracy	19.99	(11.40)	6.86 (121)***	<0.001
Market	10.82	(10.51)		
Adhocracy	19.99	(11.40)	3.00 (121)**	0.003
Hierarchy	14.51	(13.80)		
Market	10.82	(10.51)	-2.63 (121)**	0.010
Hierarchy	14.51	(13.80)		

The three composite profiles of the *organizational glue dimension* are shown in Figure 4.34. The differences among the cultures in this dimension's profiles moved in the same direction as the overall culture profiles, although the degrees differed. The one culture that was rated much higher in all three team composites was the *clan culture*. In fact, the composite mean score for the three highest scoring Trinitarian attribute teams extends far beyond the bounds of the standard OCAI chart. Once again, the *hierarchy culture* was almost nonexistent in the profile for these same highest scoring Trinitarian attribute teams. The shifts between the profiles for these same two cultures point to a positive correlation for *clan* and a negative correlation for *hierarchy* to team Trinitarian attributes.

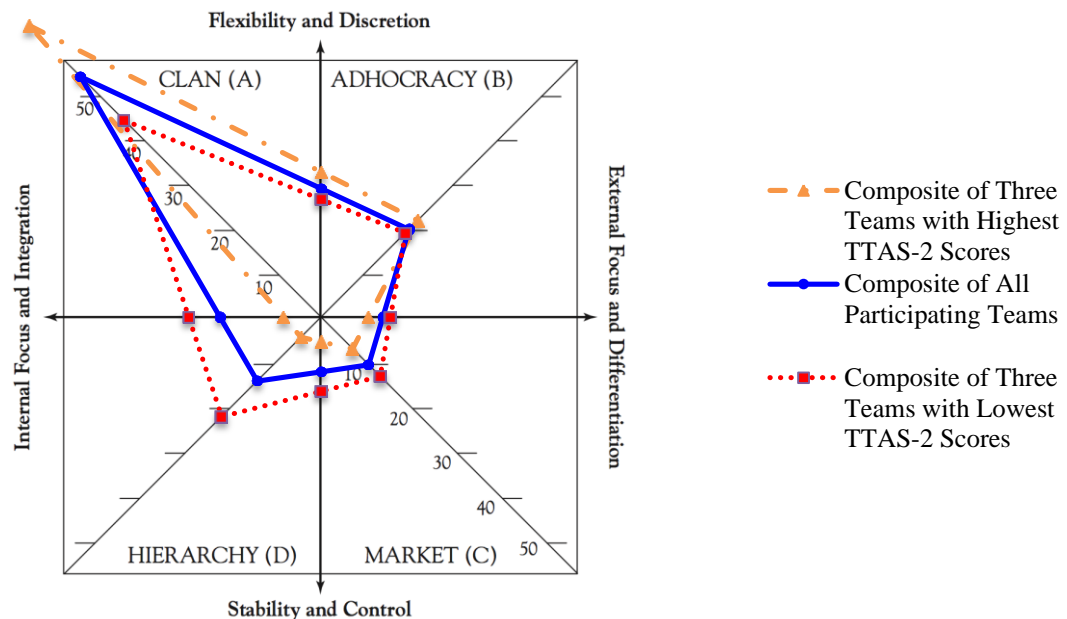


Figure 4.34. Multiple composite OCAI *organizational glue* dimension profiles.

Strategic emphases. The average score of all participating teams revealed differences across the organizational cultures. A simple comparison among the means of the different cultures revealed the following in reference to the teams' *strategic emphases*. The *clan culture* ($M = 45.87$) was rated as being more prominent in the *strategic emphases dimension* than were any of the other organizational cultures, including *adhocracy* ($M = 25.89$), *market* ($M = 10.82$), and *hierarchy* ($M = 17.42$). The *adhocracy culture* ($M = 25.89$) was seen as being more prominent than *market* ($M = 10.82$) and *hierarchy* ($M = 17.42$). Finally, the *market culture* ($M = 10.82$) was rated less present than *hierarchy* ($M = 17.42$).

Additional analysis was necessary to evaluate the statistical significance of the differences among the median scores on the OCAI's *strategic emphases dimension*. A repeated measures analysis of variance (ANOVA) found a significant difference across

these organizational culture averages, $F(3,63) = 50.51$, $p < 0.001$, partial $\eta = 0.84$. A series of paired t -tests found a significant difference between each pair of the different organizational cultures. Tables 4.22 and 4.23 detail the t -test results for all culture pairs. On the whole, the statistical analysis of the mean scores verified the significance between each culture's mean when paired with all others.

Table 4.22. Mean Differences for OCAI *Strategic Emphases* by Team Scores

OCAI Culture	<i>M</i>	<i>(SD)</i>	<i>t (df)</i>	<i>p</i>
Clan	45.87	11.88	6.36 (21)***	<0.000
Adhocracy	25.89	7.31		
Clan	45.87	11.88	9.35 (21)***	<0.000
Market	10.82	6.54		
Clan	45.87	11.88	7.23 (21)***	<0.000
Hierarchy	17.42	8.09		
Adhocracy	25.89	7.31	6.47 (21)***	<0.000
Market	10.82	6.54		
Adhocracy	25.89	7.31	2.96 (21)**	0.007
Hierarchy	17.42	8.09		
Market	10.82	6.54	- 4.62(21)***	<0.000
Hierarchy	17.42	8.09		

Table 4.23. Mean Differences for OCAI Strategic Emphases by Individual Scores

OCAI Culture	<i>M</i>	(<i>SD</i>)	<i>t</i> (<i>df</i>)	<i>p</i>
Clan	45.74	(19.37)	8.47 (120)***	<0.000
Adhocracy	25.85	(13.03)		
Clan	45.74	(19.37)	14.46 (120)***	<0.000
Market	10.71	(9.75)		
Clan	45.74	(19.37)	9.69 (120)***	<0.000
Hierarchy	17.69	(15.78)		
Adhocracy	25.85	(13.03)	9.71 (120)***	<0.000
Market	10.71	(9.75)		
Adhocracy	25.85	(13.03)	3.64 (120)***	<0.000
Hierarchy	17.69	(15.78)		
Market	10.71	(9.75)	-4.72 (120)***	<0.000
Hierarchy	17.69	(15.78)		

The three composite profiles of the *strategic emphases dimension* are shown in Figure 4.35. The differences among the cultures in this dimension's profiles moved in the same directions as the overall culture profiles, with only minor differences of degree. All three composite profiles are very similar to their overall OCAI organizational culture profile. The one culture that was rated much higher in the highest scoring composite was the *clan culture*. In fact, the composite mean score for the three highest scoring Trinitarian attribute teams extends far beyond the bounds of the standard OCAI chart. Once again, the shifts between the profiles for the *clan* and *hierarchy cultures* point to a positive correlation for *clan* and a negative correlation for *hierarchy* to team Trinitarian attributes.

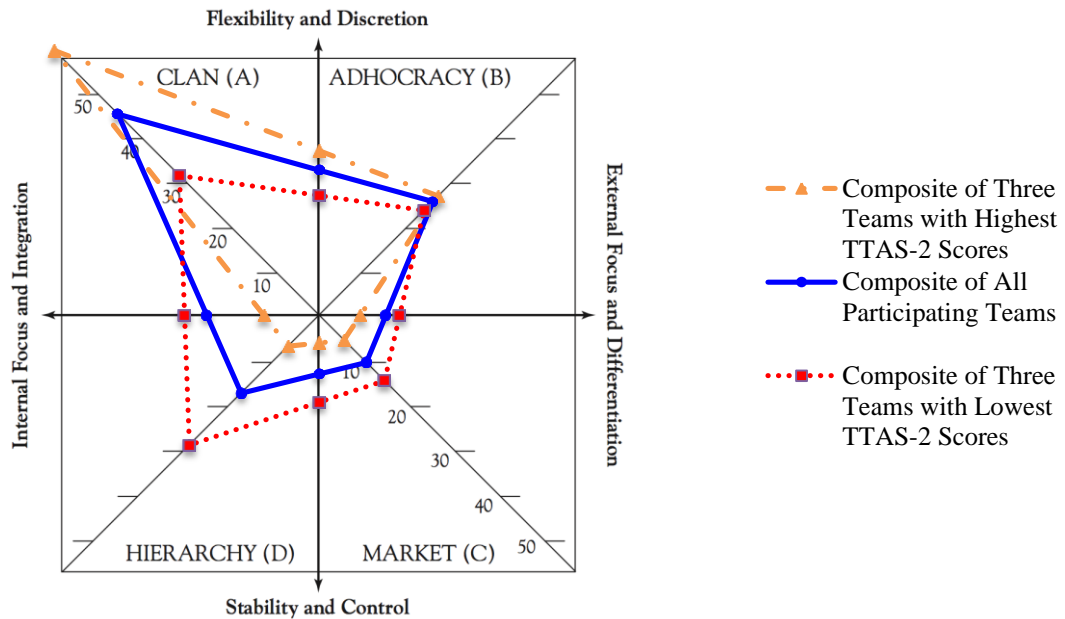


Figure 4.35. Multiple composite OCAI *strategic emphases* dimension profiles.

Criteria of success. The average score of all participating teams revealed differences across the organizational cultures. A simple comparison among the means of the different cultures revealed the following in reference to the teams' *criteria of success*. The *clan culture* ($M = 55.23$) was rated as being more prominent in the *criteria of success dimension* than were any of the other organizational cultures, including *adhocracy* ($M = 15.53$), *market* ($M = 11.15$), and *hierarchy* ($M = 18.09$). The *adhocracy culture* ($M = 15.53$) was seen as being more prominent than *market* ($M = 11.15$), but not *hierarchy* ($M = 18.09$). The *market culture* ($M = 11.15$) was rated less present than *hierarchy* ($M = 18.09$).

Additional analysis was necessary to evaluate the statistical significance of the differences among the median scores on the OCAI's *criteria of success dimension*. A repeated measures analysis of variance (ANOVA) found a significant difference across

these organizational culture averages, $F(3,63) = 49.64$, $p < 0.001$, partial $\eta = 0.84$. A series of paired t -tests found a significant difference between all the pairs of the different organizational cultures, with the exception of one (*adhocracy* and *hierarchy*). Tables 4.24 and 4.25 detail the t -test results for all culture pairs. On the whole, the statistical analysis of the mean scores verified the significance between each culture's mean when paired with all others, with one exception.

Table 4.24. Mean Differences for OCAI Criteria of Success by Team Scores

OCAI Culture	<i>M</i>	(<i>SD</i>)	<i>t</i> (<i>df</i>)	<i>p</i>
Clan	55.23	18.59	8.17 (21)***	<0.001
Adhocracy	15.53	6.35		
Clan	55.23	18.59	8.07 (21)***	<0.001
Market	11.15	7.82		
Clan	55.23	18.59	6.33 (21)***	<0.001
Hierarchy	18.09	10.20		
Adhocracy	15.53	6.35	2.60 (21)*	0.017
Market	11.15	7.82		
Adhocracy	15.53	6.35	-1.05 (21)	0.306
Hierarchy	18.09	10.20		
Market	11.15	7.82	-3.69 (21)***	<0.001
Hierarchy	18.09	10.20		

Table 4.25. Mean Differences for OCAI *Criteria of Success* by Individual Scores

OCAI Culture	<i>M</i>	(<i>SD</i>)	<i>t</i> (<i>df</i>)	<i>p</i>
Clan	56.20	(25.47)	13.74 (119)***	<0.001
Adhocracy	14.81	(12.31)		
Clan	56.20	(25.47)	14.13 (119)***	<0.001
Market	10.93	(12.66)		
Clan	56.20	(25.47)	10.77 (119)***	<0.001
Hierarchy	18.06	(16.40)		
Adhocracy	14.81	(12.31)	2.48 (119)*	0.014
Market	10.93	(12.66)		
Adhocracy	14.81	(12.31)	-1.67 (119)	0.097
Hierarchy	18.06	(16.40)		
Market	10.93	(12.66)	-4.19 (119)***	<0.001
Hierarchy	18.06	(16.40)		

The three composite profiles of the *criteria of success* dimension are shown in Figure 4.36. The differences among the cultures in the *criteria of success* profiles once again moved in the same directions as the overall culture profiles, with limited differences of degree. All three composite profiles were very similar to their overall OCAI organizational culture profile. However, of special note, the standard of deviation on the *criteria of success* ratings was higher as a whole than any of the other OCAI dimensions. This difference signifies that the individual participants had a greater difference of opinion on how they viewed their individual teams in respect to this dimension. As a result, only the shifts in the *hierarchy culture* profiles point toward a correlation with team Trinitarian attributes, and that correlation was negative.

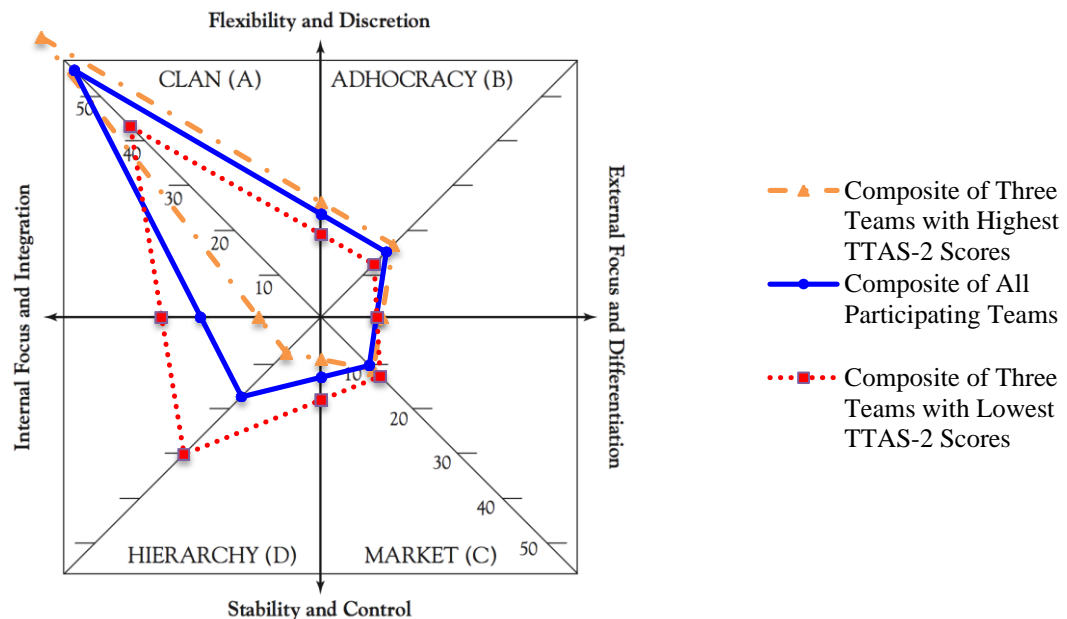


Figure 4.36. Multiple composite OCAI *criteria of success* dimension profiles.

Correlational findings. A major target of this research was to identify relationships between the Trinitarian attributes and the levels of different organizational cultures for the teams. For this purpose, a series of Pearson Product-Moment correlational analyses were run on these constructs' survey results, one time using only team scores and another using all individual scores together irrespective of their team. The following results were found.

First, the *self-deceptive enhancement* subscale of the BIDR-16 was included with the TTAS-2 and OCAI results at the individual level of analysis. *Self-deceptive enhancement* was included to assess the likelihood that scores might be elevated by honest but overly positive responding. However, self-deception was not correlated to any of these measures.

Second, the analysis further revealed that the teams' levels of Trinitarian attributes were correlated to two of the four OCAI organizational cultures at the team level of analysis. In particular, Trinitarian attributes were positively correlated to the *clan culture*, $r = .48$, $p = .025$, suggesting that the *clan* may account for 23.04 percent of the variance in team Trinitarian attribute scores. In contrast, Trinitarian attributes were negatively correlated to the team *hierarchy culture* scores, $r = -.61$, $p = .003$, suggesting that *hierarchy* may account for 37.21 percent of the variance in team Trinitarian attribute scores. Both of these cultures were also correlated to the Trinitarian attributes when all individual participant scores were analyzed irrespective of their team.

Third, neither the *adhocracy culture* nor the *market culture* were correlated to the Trinitarian attributes at the team level of analysis. The *adhocracy culture* continued to show no statistical link to the Trinitarian attributes when all individual participant scores were analyzed irrespective of their team. However, the *market culture* did reveal a negative correlation to the Trinitarian attributes at this individual level of analysis ($r = -.40$, $p < .001$, 16.00 percent of variance possibly explained).

Finally, it is noteworthy that while the correlations did shift between the two levels of analysis, it is primarily a shift of degree. The primary statistical analysis for this research is among the team scores since the team is the study's focal point. However, the analysis of individual scores irrespective of teams is especially appropriate in specific cases and otherwise provides supplementary detail. Tables 4.26 and 4.27 outline the correlations for the Trinitarian attributes, OCAI organizational cultures, and the BIDR-16 *self-deceptive enhancement* factor.

Table 4.26. Correlations among TTAS-2 Trinitarian Attributes and OCAI Organizational Cultures by Team Scores (N = 22)

	Trinitarian Attributes	Clan Culture	Adhocracy Culture	Market Culture	Hierarchy Culture	Self-Deceptive Enhancement[#]
Trinitarian attributes	1.00					
Clan culture	0.48*	1.00				
Adhocracy culture	0.15	-0.05	1.00			
Market culture	-0.31	-0.92***	-0.08	1.00		
Hierarchy culture	-0.61**	-0.80***	-0.45*	0.67***	1.00	
Self-deceptive enhancement [#]	-0.04	-0.02	0.04	0.10	-0.07	1.00

- Self-deceptive enhancement correlations necessitated analysis at the individual participant level.

Table 4.27. Correlations among TTAS-2 Trinitarian Attributes and OCAI Organizational Cultures by Individual Participant Scores (N = 120-124)

	Trinitarian Attributes	Clan Culture	Adhocracy Culture	Market Culture	Hierarchy Culture	Self-Deceptive Enhancement
Trinitarian attributes	1.00					
Clan culture	0.56**	1.00				
Adhocracy culture	0.15	-0.13	1.00			
Market culture	-0.40**	-0.79*	-0.06	1.00		
Hierarchy culture	-0.58**	-0.71**	-0.43**	0.39**	1.00	
Self-deceptive enhancement	-0.04	-0.02	0.04	0.10	-0.07	1.00

Another series of Pearson Product-Moment correlational analyses were run to identify relationships between the six Trinitarian attribute dimensions and four OCAI organizational cultures. The following results were found. First, the *self-deceptive enhancement* subscale of the BIDR-16 was included with the Trinitarian dimension results at the individual level of analysis. The *self-deceptive enhancement* measure was included to assess the likelihood that scores might be elevated as people gave honest but overly positive responses; however, self-deception was not correlated to any of these measures.

Second, at the team level of analysis, five of the six Trinitarian attribute dimensions were correlated significantly with one another. The exception was the pairing of *personal appreciation: unifying love* and *valued diversity*. However, all six dimensions were correlated when individual participant scores were analyzed without respect to their teams.

Third, when turning to the connections of the OCAI organizational cultures and Trinitarian attributes dimensions at the team level of analysis, the OCAI *clan culture* was positively correlated to four of the six Trinitarian attribute dimensions (r from .44 to .67, p from .001 to .039), suggesting that *clan culture* may account for 19.36 percent to 44.89 percent of the variance in these four dimensions. The *hierarchy culture* was negatively correlated to five of the Trinitarian attribute dimensions (r from -.46 to -.63, p from .002 to .033), suggesting that *hierarchy* may account for 21.16 percent to 39.69 percent of the variance in these five dimensions. The Trinitarian dimensions' connection to *hierarchy* and *clan* are unsurprising given the correlations between the overall attribute scores and these same cultures. The *market culture* was negatively correlated to

two of the Trinitarian attribute dimensions, *love-driven mission* ($r = .55, p = .008, 30.25$ percent of variance possibly explained) and *valued diversity* ($r = .44, p < .041, 19.36$ percent of variance possibly explained).

Finally, looking for correlations at the individual score level, a few more Trinitarian dimension correlations were found in respect to the organizational cultures, especially for the *market culture* (*clan*—5 of 6, *adhocracy*—1 of 6, *market*—5 of 6, and *hierarchy*—6 of 6). In all, the organizational culture correlations to the Trinitarian attribute dimensions reveal the specific elements of the Trinitarian attributes connected to the cultures and give detail to the overall score correlations. All of the preceding correlation results are provided in Tables 4.28 and 4.29. (Demographic correlation results are shown in the *Research Question #3* section of this chapter.)

Table 4.28. Correlations among the TTAS-2 Trinitarian Attribute Dimensions and OCAI Organizational Cultures by Team Scores (N = 22)

	Interconnection: Reciprocal Love	Personal Appreciation: Unifying Love	Love- Driven Mission	Mutual Power and Submission	Valued Diversity	Sending and Supporting Others on Mission
Interconnection: reciprocal love	1.00					
Personal appreciation: unifying love	0.93^{***}	1.00				
Love-driven mission	0.80^{***}	0.78^{***}	1.00			
Mutual power and submission	0.74^{***}	0.76^{***}	0.61^{**}	1.00		
Valued diversity	0.52[*]	0.40	0.51[*]	0.54^{**}	1.00	
Sending and supporting others on mission	0.66[*]	0.68^{***}	0.50[*]	0.50[*]	0.20	1.00
Clan culture	0.47[*]	0.42	0.67^{***}	0.44[*]	0.53[*]	-0.17
Adhocracy culture	0.10	0.21	0.03	0.17	-0.05	0.22
Market culture	-0.28	-0.28	-0.55^{**}	-0.33	-0.44[*]	0.27
Hierarchy culture	-0.59^{**}	-0.57^{**}	-0.63^{**}	-0.55^{**}	-0.46[*]	-0.11
Self-deceptive enhancement [#]	-0.09	-0.03	-0.06	-0.01	0.01	-0.03

[#] - Self-deceptive enhancement correlations necessitated analysis at the individual participant level.

Table 4.29. Correlations among the TTAS-2 Trinitarian Attribute Dimensions and OCAI Organizational Cultures by Individual Participant Scores (N = 120-124)

	Interconnection: Reciprocal Love	Personal Appreciation: Unifying Love	Love- Driven Mission	Mutual Power and Submission	Valued Diversity	Sending and Supporting Others on Mission
Interconnection: reciprocal love	1.00					
Personal appreciation: unifying Love	0.86**	1.00				
Love-driven mission	0.71**	0.69**	1.00			
Mutual power and submission	0.66**	0.64**	0.50**	1.00		
Valued diversity	0.45**	0.46**	0.39**	0.54**	1.00	
Sending and supporting others on mission	0.56**	0.50**	0.47**	0.37**	0.29**	1.00
Clan culture	0.54**	0.53**	0.53**	0.38**	0.43**	0.12
Adhocracy culture	0.10	0.17	0.07	0.18*	0.05	0.14
Market culture	-0.37**	-0.36**	-0.40**	-0.33**	-0.38**	-0.04
Hierarchy culture	-0.55**	-0.58**	-0.49**	-0.40**	-0.35**	-0.24**
Self-deceptive enhancement	-0.09	-0.03	-0.06	-0.01	0.01	-0.03

Research Question #2

After assessing the participating teams on their overall level of Trinitarian attributes (pp. 134-54 for detailed results of the TTAS-2), a second element was necessary to answer the second research question: What levels of emotional/social intelligence are present in church-based leadership teams that are identified as highly Trinitarian? The necessary second element was the emotional social/intelligence of the teams participating in the research.

Emotional/Social Intelligence Overview

The concepts of *emotional intelligence* and *social intelligence* both address aspects of a person's intelligent use of emotions in regard to themselves and others. For this research, these overlapping and interrelated concepts were viewed together as parts of the composite concept of emotional/social intelligence. Boyatzis defines a collective understanding of emotional and social intelligence (ESI) as follows:

ESI is the intelligent use of one's emotions. This definition can be elaborated as how people handle themselves and their relationships (Goleman, Boyatzis, & MacKee, 2002). The definition can be further expanded to say that ESI is a set of competencies, or abilities, in how a person (a) is aware of himself or herself, (b) is able to manage his or her own emotions, (c) is aware of others and their emotions, and (d) is able to deal with and manage his or her relationships using emotional awareness. (227)

To assess the overall emotional/social intelligence of each team, this research used an assessment tool developed specifically to evaluate elements of social intelligence—the Tromsø Social Intelligence Scale (TSIS). The TSIS also addresses elements of emotional intelligence, but to a lesser degree. For this research, the TSIS was sufficient to provide a basic assessment of the composite concept of emotional/social intelligence. Since emotional/social intelligence is a context-dependent concept, this research sought

to limit the responses of each survey participant to the context of their specific team. The TSIS directions were modified to direct survey each participant to rate the scale's items in reference to the context of their team alone, rather than including larger subunits of their church (*e.g.*, all staff) or their church as a whole.

To assess the overall emotional/social intelligence of each team, negatively stated items on the TSIS were reverse-scored and a mean score across all items was calculated from each team's participants. This mean served as the overall emotional/social intelligence score for each team. Responses for each team were also scored across the TSIS's three subscales—*social information processing*, *social skills*, and *social awareness*. These team scores were analyzed in concert with their Trinitarian attribute scores to explore possible correlations.

The emotional/social intelligence scores for the teams are detailed in the following pages. First, the overall mean scores are considered. Next, the results for three TSIS subscales are shared. Finally, correlations between the teams' Trinitarian attribute scores and emotional/social intelligence scores will be addressed.

Overall Emotional/Social Intelligence

As a whole, teams averaged a score of 5.26 ($SD = 0.32$) of a possible 7.00 on emotional/social intelligence, and 5.22 ($SD = 0.58$) was the average of all individual participants. Both suggest a mid-high tendency toward agreement with most items. The lowest team score for emotional/social intelligence was 4.67, and the highest was 5.95. The lowest score offered by any team member was 3.90; the highest was 6.71. The means and standard deviations, along with minimum and maximum average scores, for responding teams are given in Table 4.30.

Table 4.30. TSIS Overall Emotional/Social Intelligence Team Mean Responses and Standard Deviations (N = 120)

Team	Number of Participants	(M)	(SD)	Total Mean Score	Minimum Mean Response	Maximum Mean Response
Team 1	6	5.29	(0.45)	111.17	4.62	5.95
Team 2	5	5.30	(0.68)	111.40	4.76	6.14
Team 3	4	5.74	(0.20)	120.50	5.57	5.95
Team 4	4	5.38	(0.90)	112.98	4.38	6.29
Team 5	6	5.16	(0.59)	108.33	4.43	5.95
Team 6	4	5.42	(0.49)	113.75	4.71	5.86
Team 7	3	5.25	(0.55)	110.33	4.71	5.81
Team 8	7	5.68	(0.41)	119.29	5.24	6.24
Team 9	7	4.67	(0.42)	98.00	4.05	5.24
Team 10	3	5.29	(0.54)	111.00	4.95	5.90
Team 11	4	4.99	(0.74)	104.75	4.10	5.86
Team 12	3	5.60	(0.58)	117.67	5.10	6.24
Team 13	9	4.84	(0.42)	101.67	4.14	5.33
Team 14	6	5.95	(0.56)	125.00	5.33	6.71
Team 15	7	5.19	(0.64)	109.00	3.90	5.76
Team 16	6	5.13	(0.35)	107.83	4.81	5.62
Team 17	5	4.67	(0.78)	97.44	3.95	5.48
Team 18	5	5.08	(0.76)	106.60	4.05	6.19
Team 19	5	5.40	(0.44)	113.40	4.95	6.05
Team 20	5	5.41	(0.22)	113.60	5.10	5.71
Team 21	5	5.27	(0.39)	110.60	4.81	5.81
Team 22	11	5.02	(0.59)	105.45	4.05	5.81
<i>Individuals</i>	<i>120</i>	<i>5.40</i>	<i>(0.75)</i>	<i>109.68</i>	<i>3.90</i>	<i>6.71</i>
<i>Teams</i>	<i>22</i>	<i>5.26</i>	<i>(0.32)</i>	<i>110.44</i>	<i>4.67</i>	<i>5.95</i>

To understand visually how the teams compare with one another, Figure 4.37 shows each team's emotional/social intelligence mean response on the TSIS in comparison to the overall mean response across teams. Three teams (Teams 9, 13, 17)

had mean responses more than one standard deviation below the overall mean score, suggesting significantly lower than average responses. Three teams (Teams 3, 8, 14) had mean responses higher than one standard deviation above the overall mean score, suggesting significantly higher than average responses. The error bar represents one standard deviation above and one below this overall mean, and the line represents the trend of emotional/social intelligence scores from the lowest scoring team in Trinitarian attributes on the left to the highest on the right.

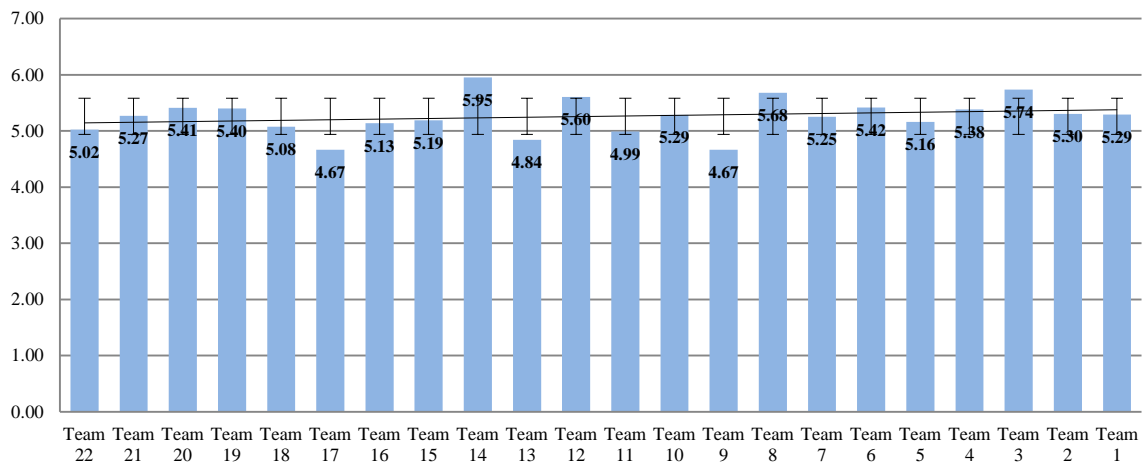


Figure 4.37. TSIS overall emotional/social intelligence team mean scores.

Social Information Processing

Social information processing is one aspect of emotional/social intelligence.

Social information processing, as specifically expressed by the TSIS, concerns reading others in order to understand them and their emotions. *social information processing* requires skills and abilities that can range from correctly reading nonverbal emotional

cues to predicting how an action will make another person feel to understanding others' intentions.

Overall, scores for *social information processing* varied the least of all aspects of emotional/social intelligence. Team scores averaged a 5.20 ($SD = 0.31$) out of a possible 7.00, and 5.15 ($SD = 0.67$) was the average of all individual scores. The lowest team score for social information processing was 4.71, and the highest was 5.71. The means and standard deviations for the teams are given in Table 4.31. Five teams (Teams 3, 5, 6, 10, 14) had mean responses more than one standard deviation above the overall mean score, suggesting higher than significantly average responses. Four teams (Teams 1, 9, 11, 12) had mean responses lower than one standard deviation below the overall mean score, suggesting significantly lower than average responses. Figure 4.38 shows each team's mean score on *social information processing* in comparison to the overall mean response across teams. The error bar represents one standard deviation above and one below this overall mean, and the line represents the trend of social information processing scores from the lowest scoring team in Trinitarian attributes on the left to the highest on the right.

Table 4.31. Team Mean Responses and Standard Deviations for Social Information Processing, Social Skills, and Social Awareness (N=120)

Team	Number of Participants	Social Information Processing		Social Skills		Social Awareness	
		Mean Response (M)	(SD)	Mean Response (M)	(SD)	Mean Response (M)	(SD)
Team 1	6	4.83	(0.96)	5.38	(0.74)	5.67	(0.63)
Team 2	5	5.46	(0.68)	5.00	(1.24)	5.46	(1.12)
Team 3	4	5.68	(0.32)	5.46	(0.76)	6.07	(0.30)
Team 4	4	5.18	(1.07)	5.36	(0.86)	5.62	(0.90)
Team 5	6	5.05	(0.49)	5.12	(1.30)	5.31	(0.51)
Team 6	4	5.71	(0.52)	5.50	(1.04)	5.04	(0.62)
Team 7	3	5.52	(0.30)	4.67	(1.00)	5.57	(0.63)
Team 8	7	5.27	(0.42)	5.94	(0.68)	5.84	(0.60)
Team 9	7	4.71	(0.56)	4.47	(0.70)	4.82	(0.58)
Team 10	3	5.57	(1.00)	5.00	(0.50)	5.29	(0.62)
Team 11	4	4.79	(1.16)	5.00	(1.41)	5.18	(0.24)
Team 12	3	5.24	(0.91)	5.57	(0.94)	6.00	(0.00)
Team 13	9	4.75	(0.58)	4.71	(0.96)	5.06	(0.51)
Team 14	6	5.62	(0.47)	6.17	(0.67)	6.07	(0.76)
Team 15	7	4.96	(0.81)	5.02	(0.60)	5.59	(0.83)
Team 16	6	5.10	(0.33)	5.50	(0.65)	4.81	(1.08)
Team 17	5	5.20	(0.60)	4.11	(1.37)	4.69	(0.92)
Team 18	5	4.91	(0.89)	4.71	(1.12)	5.60	(0.77)
Team 19	5	5.31	(0.37)	5.14	(0.66)	5.74	(0.51)
Team 20	5	5.43	(0.48)	5.31	(0.38)	5.49	(0.72)
Team 21	5	5.09	(0.54)	5.14	(0.53)	5.57	(0.74)
Team 22	11	5.08	(0.66)	4.88	(1.08)	5.10	(0.65)
<i>Individuals</i>	<i>120</i>	<i>5.15</i>	<i>(0.67)</i>	<i>5.13</i>	<i>(0.96)</i>	<i>5.40</i>	<i>(0.75)</i>
<i>Teams</i>	<i>22</i>	<i>5.20</i>	<i>(0.31)</i>	<i>5.14</i>	<i>(0.47)</i>	<i>5.44</i>	<i>(0.40)</i>

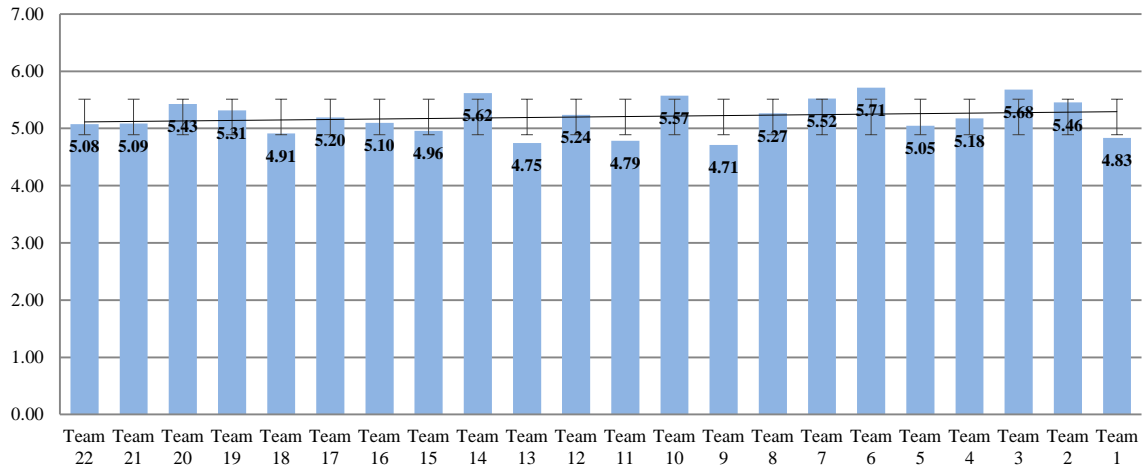


Figure 4.38. TSIS *social information processing* team mean scores.

Social Skills

Social skills collectively are one aspect of emotional/social intelligence. *Social skills*, as specifically expressed by the TSIS, deals with easily fitting in and getting along in varied social situations. It also has an intentional focus on relating well and with ease to new people and new situations.

Overall, scores for *social skills* varied the most of all aspects of emotional/social intelligence. Team scores averaged a score of 5.14 ($SD = 0.47$) out of a possible 7.00, and 5.13 ($SD = 0.96$) was the average of all individual scores. The lowest team score for *social skills* was 4.11, and the highest was 6.17. Table 4.31 presents for mean responses and standard deviations (see p. 206). Two teams (Teams 8, 14) had mean responses more than one standard deviation above the overall mean score, suggesting significantly higher than average responses. Three teams (Teams 7, 9, 17) had mean responses lower than one standard deviation above the overall mean score, suggesting significantly lower than average responses. Figure 4.39 shows each team's mean score on Social Skills in

comparison to the overall mean response across teams. The error bar represents one standard deviation above and one below this overall mean, and the line represents the trend of *social skills* scores from the lowest scoring team in Trinitarian attributes on the left to the highest on the right.

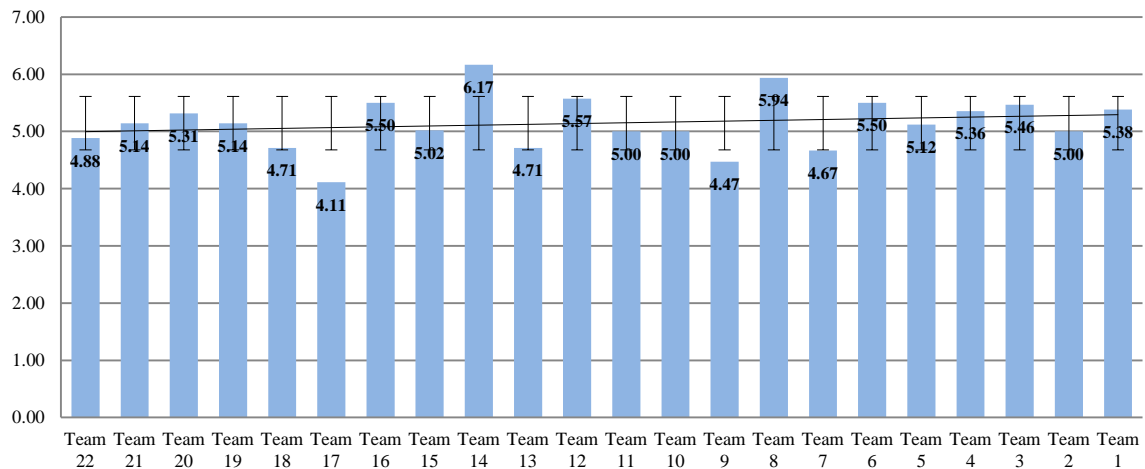


Figure 4.39. TSIS *social skills* team mean scores.

Social Awareness

Social awareness is one aspect of emotional/social intelligence. *Social awareness*, as specifically expressed in the TSIS, deals with understanding others' actions and intentions. It also includes the ability to adapt one's own behavior in light of understanding others so as not to upset or hurt them.

Overall, scores for *social awareness* varied moderately compared to the other aspects of emotional/social intelligence. Team scores averaged 5.44 ($SD = 0.40$), and 5.40 ($SD = 0.75$) was the average of all individual scores. The lowest team score for *social awareness* was 4.69, and the highest was 6.07. Table 4.31 displays the mean

responses and standard deviations (see p. 206). Four teams (Teams 3, 8, 12, 14) had mean responses more than one standard deviation above the overall mean score, suggesting significantly higher than average responses. Three teams (Teams 9, 16, 17) had mean responses lower than one standard deviation below the overall mean score, suggesting significantly lower than average responses. Figure 4.40 shows each team's mean score on *social awareness* in comparison to the overall mean response across teams. The error bar represents one standard deviation above and one below this overall mean, and the line represents the trend of *social information processing* scores from the lowest scoring team in Trinitarian attributes on the left to the highest on the right.

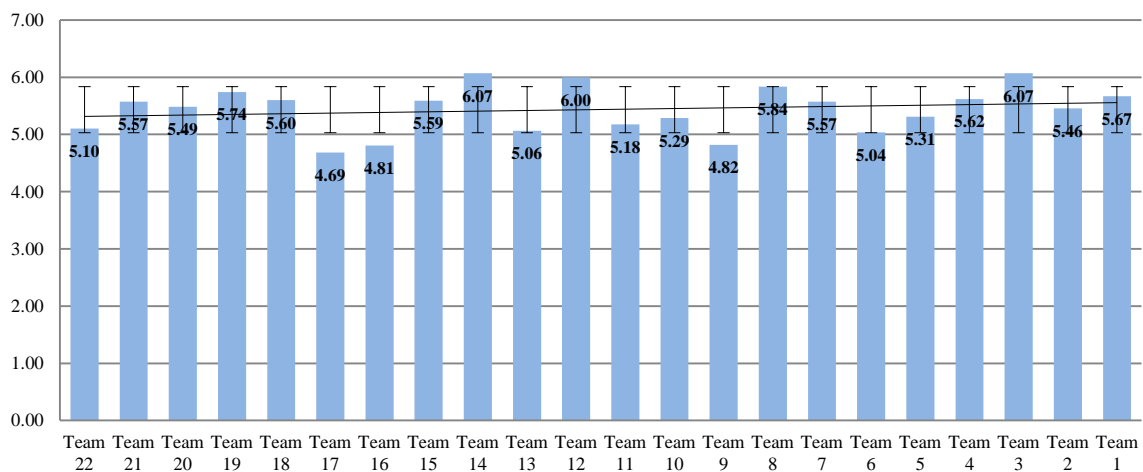


Figure 4.40. TSIS *social awareness* team mean scores.

Composite Team in Emotional/Social Intelligence

To understand better what a composite of all teams that participated in the research would look like, average scores across each subscale of the TSIS were compared. Figure 4.41 shows the mean scores for each of the emotional/social

intelligence subscales, with error bars representing one standard deviation above and below the means. A repeated measures analysis of variance (ANOVA) found a significant difference across these subscale averages, $F(2,42) = 6.28$, $p = 0.004$, partial $\eta = 0.48$. A series of paired t -tests found that *social awareness* was significantly higher than the mean scores for *social information processing* and *social skills*. No significant difference between *social information processing* and *social skills* was found. Table 4.32 details the results of the t -test analysis.

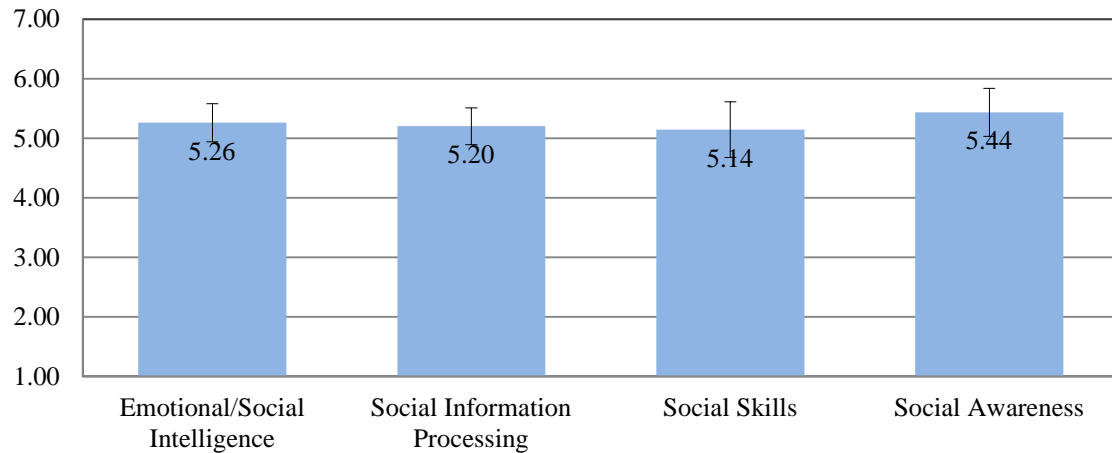


Figure 4.41. Emotional/social intelligence and sub-factor team mean responses.

Table 4.32. Mean Differences for Emotional/Social Intelligence Factors by Team and Individual Scores

Factor	<i>M</i>	<i>SD</i>	<i>t(df)</i>	<i>p</i>
<i>Team scores</i>				
Social information processing	5.20	0.31	0.63 (21)	0.535
Social skills	5.14	0.47		
Social information processing	5.20	0.31	-2.70 (21)*	0.014
Social awareness	5.44	0.40		
Social skills	5.14	0.47	-3.61 (21)**	0.002
Social awareness	5.44	0.40		
<i>Individual scores</i>				
Social information processing	5.15	0.67	0.26 (119)	0.796
Social skills	5.13	0.96		
Social information processing	5.15	0.67	-3.18 (119)**	0.002
Social awareness	5.40	0.75		
Social skills	5.13	0.96	-3.10 (119)**	0.002
Social awareness	5.40	0.75		

Correlational Findings

A series of Pearson Product-Moment correlational analyses were run to identify relationships among the survey results for the Trinitarian attributes, emotional/social intelligence, *social information processing*, *social skills*, and *social awareness*. The following are the most significant results of that analysis. First, a correlation analysis between all four of the TSIS constructs and the *self-deceptive enhancement* subscale of the BIDR-16 was run with all individual participants scores. *Self-deceptive enhancement* was included to assess the likelihood that scores might be elevated as people gave honest but overly positive responses; however, self-deception was not correlated to any of the TSIS measures. Second, the team Trinitarian attribute scores did not have a correlation to team emotional/social intelligence, *social information processing*, *social skills*, or

social awareness scores. Third, the Trinitarian attribute dimension of *sending and supporting others on mission* was correlated to the team scores in *social information processing*, $r = .44$, $p = .040$, suggesting that *social information processing* may account for 19.36 percent of that Trinitarian dimension. Fourth, when shifting the level of statistical analysis to all the individual scores irrespective of their teams, the Trinitarian attributes had a small positive relationship to emotional/social intelligence, $r = .23$, $p = .013$, suggesting that emotional/social intelligence may account for 5.29 percent of the variance in Trinitarian attributes. In particular, the *social awareness* aspect of emotional/social intelligence represented most of the overall correlation within its own correlation to the Trinitarian attributes ($r = .22$, $p = .016$, 4.8 percent of variance possibly explained). Finally, correlations were sought between each team's lowest emotional/social intelligence score and the team's Trinitarian attribute score; this search was done for each team's highest emotional/social intelligence score as well. The first was investigated to see if a person with a significantly lower emotional/social intelligence score might be a limiting factor for the team having Trinitarian dynamics, regardless of the emotional/social intelligence scores of his or her other team members. The second was investigated to see the opposite, if a member with an especially high emotional/social intelligence score might be able to overcome much lower emotional/social intelligence teammate scores and help establish a more Trinitarian team culture. Neither the emotional/social intelligence minimum nor maximum mean response returned a correlation to team Trinitarian attributes. Table 4.33 and 4.34 detail all correlations between the TSIS and TTAS-2 constructs.

Table 4.33. Team Score Correlations among Emotional/Social Intelligence and Its Subscales, as well as the OCAI Organizational Cultures, the Trinitarian Attributes, and the Trinitarian Attribute Dimensions (N = 22)

	Emotional/ Social Intelligence	Social Information Processing	Social Skills	Social Awareness
Emotional/social intelligence	1.00			
Social information processing	0.68***	1.00		
Social skills	0.88***	0.42	1.00	
Social awareness	0.84***	0.37	0.63**	1.00
Trinitarian attributes	0.17	0.12	0.16	0.15
Clan culture	-0.18	-0.43*	-0.08	-0.01
Adhocracy culture	0.33	0.23	0.19	0.40
Market culture	0.14	0.37	0.04	0.00
Hierarchy culture	-0.03	0.24	-0.03	-0.22
Interconnection: reciprocal love	0.20	0.19	0.17	0.15
Personal appreciation: unifying love	0.18	0.21	0.13	0.13
Love-driven mission	0.16	-0.05	0.25	0.13
Mutual power and submission	-0.12	-0.02	-0.18	-0.06
Valued diversity	-0.04	-0.40	0.17	0.00
Sending and supporting others on mission	0.41	0.44*	0.31	0.30
Self-deceptive # enhancement	0.00 #	0.10 #	-0.03 #	-0.04 #

- SDE correlations necessitated analysis at the individual participant level.

Table 4.34. Individual Score Correlations among Emotional/Social Intelligence and Its Subscales, as well as the OCAI Organizational Cultures, the Trinitarian Attributes, and the Trinitarian Attribute Dimensions (N = 120-124)

	Emotional/ Social Intelligence	Trinitarian Attributes	Social Information Processing	Social Skills	Social Awareness
Emotional/social intelligence	1.00				
Trinitarian attributes	0.21*	1.00			
Social information processing	0.65**	0.08	1.00		
Social skills	0.82**	0.16	0.29**	1.00	
Social awareness	0.75**	0.22*	0.30**	0.40**	1.00
Clan culture	0.07	0.56**	-0.05	0.06	0.14
Adhocracy culture	0.10	0.15	-0.01	0.08	0.15
Market culture	-0.05	-0.40**	0.06	-0.04	-0.12
Hierarchy culture	-0.13	-0.58**	0.02	-0.10	-0.20*
Self-deceptive enhancement	0.00	-0.04	0.10	-0.03	-0.04

Research Question #3

The results from the instruments used to address the first two research questions provided the foundation to answer the final research question: What common patterns emerge when church-based leadership teams identified as highly Trinitarian describe their teams? First, the responses to the demographics section of the Team Demographic Survey (TDS) and the TCS were used to search for correlations to the results of the TTAS-2, OCAI, TSIS, and BIDR-16. The prime focus was to find any correlations to the Trinitarian attribute scores. However, identifying demographic correlations to other constructs were sought with a special interest in those constructs shown to have a correlation to Trinitarian attribute scores.

The second focal area to answer the last research question was the short-answer questions from the TCS. These TCS question results were paired with the results of the TTAS-2. The connection provided additional detail to understand the highest and lowest scoring teams on the Trinitarian attributes. The responses to these questions were also probed for patterns that might be tied to the Trinitarian attributes or the teams' Trinitarian attribute scores.

Finally, several members from the three teams the TTAS-2 assessed as being the most highly Trinitarian were interviewed to discover common team patterns and themes in all of the interview responses. These patterns and themes provided additional detail to understand the essence of highly Trinitarian teams.

Individual Demographics

The TCS asked about six demographics from each survey participant. Two of those demographics, race/ethnicity and marital status, had so little diversity that statistical analysis was not sought for them. The following four individual demographics revealed a few interesting differences among the research participants.

First, a series of Pearson Product-Moment correlational analyses were run to identify relationships between the individual participants' ages, number of years on the participating team, and the number of years at their respective churches. The age of the participant had minor correlations to the Trinitarian attribute dimension of *valued diversity*, $r = .22$, $p = .012$, as well as the *clan culture*, $r = .20$, $p = .031$. The number of years the participant was a team member also had a weak correlation to the Trinitarian dimension of *valued diversity*, $r = .19$, $p = .03$, and the number of years the respondent was on the participating team was weakly correlated with both the *market culture*

($r = .24, p = .009$) and the Trinitarian attribute dimension of *sending and supporting others on mission* ($r = .23, p = .012$). Table 4.35 lists the correlation results of the analysis on these three demographics.

Table 4.35. Correlations of Individual Participants Demographics to Major Research Constructs. (N = 120-124)

Demo-graphic	Trinitarian Attributes	Overall Clan Culture	Overall Adhocracy Culture	Overall Market Culture	Overall Hierarchy Culture	
Age	0.16	0.20*	-0.15	-0.01	-0.17	
Yrs at church	0.03	0.09	0.01	0.00	-0.15	
Yrs on team	0.03	-0.13	0.02	0.24**	-0.01	
Demo-graphic	Inter-connection: Reciprocal Love	Personal Appreciation: Unifying Love	Love-Driven Mission	Mutual Power and Submission	Valued Diversity	Sending and Supporting Others on Mission
Age	0.13	0.16	0.05	0.15	0.22*	0.15
Yrs at church	0.02	-0.04	-0.06	0.12	0.19*	0.06
Yrs on team	0.02	0.03	-0.11	-0.06	0.01	0.23*
Demo-graphic	Emotional/Social Intelligence	Social Information Processing	Social Skills	Social Awareness	Self Deceptive Enhancement	
Age	0.05	0.02	0.10	-0.01	0.05	
Yrs at church	0.07	0.04	-0.02	0.15	-0.03	
Yrs on team	0.11	0.12	0.06	0.08	0.09	

Second, a series of independent samples *t*-tests explored any differences between the different construct scores to the survey participant's sex. Two significant differences with the primary constructs of the research were found: Men rated their teams significantly lower in *clan culture* than women, and women rated their teams

significantly lower in *market culture*. The organizational culture dimension correlations that most impacted the overall *clan* correlations to sex were *organizational leadership* and *organizational glue*. The dimensions' correlations that most impacted the overall *market* correlations to sex were *organizational leadership*, *organizational glue*, and *strategic emphases*. Table 4.36 detail the *t*-test results for all major constructs, as well as the organizational culture dimensions that showed statistical differences.

Table 4.36. Mean Differences across Measures by Sex of Individual Participant (N = 124)

Survey Measures	Males (n = 69)	Females (n = 55)	t (df)
Trinitarian attributes	4.59 (0.69)	4.48 (0.87)	0.76 (101.50)
Clan culture	44.44 (16.00)	51.71 (17.00)	-2.40 (112.37)*
Adhocracy culture	22.30 (7.80)	22.61 (8.20)	-0.21 (111.65)
Market culture	14.55 (9.40)	10.55 (8.70)	2.45 (117.63)*
Hierarchy culture	18.71 (13.00)	15.13 (10.00)	1.71 (120.9)
Emotional/social intelligence	5.23 (0.61)	5.22 (0.58)	0.14 (112.85)
Social information processing	5.15 (0.65)	5.15 (0.70)	0.04 (105.16)
Social skills	5.16 (0.98)	5.09 (0.93)	0.40 (112.84)
Social awareness	5.38 (0.80)	5.41 (0.68)	-0.19 (116.65)
Self-deceptive enhancement	4.51 (0.94)	4.38 (0.69)	0.91 (117.87)
Organizational leadership: clan	32.97 (19.00)	42.41 (21.00)	-2.63 (108.57)**
Organizational leadership: market	16.09 (12.00)	10.20 (12.00)	2.73 (112.82)**
Organizational glue: clan	50.74 (20.00)	59.65 (20.00)	-2.42 (115.53)*
Organizational glue: market	12.85 (11.00)	8.26 (9.20)	2.50 (119.72)*
Strategic emphases: market	12.63 (9.90)	8.25 (9.00)	2.54 (116.37)*

This set of t-tests used the Welch's modification due to different sample sizes and variances.

Team Demographics

In addition to the individual participant demographics, there were fifteen demographic questions asked about the team, its church, and its leader. These questions were posed in the Team Demographic Survey (TDS) and when teams volunteered to participate, as well as being drawn cumulatively from the individual demographics. Statistical analysis was possible for thirteen of these questions in reference to the major instrument constructs of the research. Table 4.37 details the means and standard of deviations for the ranged numeric demographics.

Table 4.37. Means and Standard Deviations of Numeric Team Demographics (N = 21-22)

Demographic	<i>n</i>	<i>M</i>	(<i>SD</i>)	Minimum Response	Maximum Response
Years leader at church	21 ^{**}	13.03	(11.38)	1.67	40.00
Years leader led team	21 ^{**}	7.10	(6.78)	1.00	21.00
Leader's age	21 ^{**}	50.69	(9.21)	34.50	64.50
Church avg. weekly worship attendance (AWAA)	22	1395.73	(1253.27)	120.00	3928.00
Degree of increase in AWAA from previous year	22	0.36	(1.09)	-1.00	2.00
Years team has existed	21 [*]	7.22 [*]	(6.64) [*]	0.50	21.00 [*]
Years team existed with current members	22	1.54	(1.15)	0.17	5.00
Number of team members	22	8.05	(3.09)	3.00	14.00

* - Team 16 was not included for this demographic after reporting the team had existed for 125 years.

** - One team indicated that it did not have a primary or designated leader.

Correlational Findings

A series of Pearson Product-Moment correlational analyses were run to identify relationships between the major constructs measured by the research assessment instruments. Of special interest were correlations to Trinitarian attributes and their dimensions. Two demographics had a direct correlation to the overall team Trinitarian attribute scores, the number of years the leader has led the team ($r = .47, p = .031, 22.09$ percent of variance possibly explained) and the number of years the team has existed ($r = .46, p = .034, 21.16$ percent of variance possibly explained). These same two demographics were correlated at the team level to the Trinitarian attribute dimensions of *interconnection: reciprocal love* (years leader led team— $r = .47, p = .031, 22.09$ percent of variance possibly explained; years team existed— $r = .47, p = .032, 22.09$ percent of variance possibly explained), *personal appreciation: unifying love* (years leader led team— $r = .49, p = .023, 24.01$ percent of variance possibly explained; years team existed— $r = .48, p = .027, 23.05$ percent of variance possibly explained), *sending and supporting other in mission* (years leader led team— $r = .53, p = .015, 28.09$ percent of variance possibly explained; years team existed— $r = .61, p = .003, 37.21$ percent of variance possibly explained). For the teams participating in this research, long-tenured team leaders and long-existing teams were beneficial to the team Trinitarian attribute level. The only other team demographic linked to an aspect of team Trinitarian attributes was the number of years the team leader had been at the church. It was connected to the dimension of *love-driven mission* ($r = .51, p = .019, 26.01$ percent of variance possibly explained).

Correlations were also sought between the team demographics and the OCAI. The OCAI's *hierarchy culture* was linked to the number of years the team had existed with the current members ($r = .57, p = .006$, 32.49 percent of variance possibly explained), suggesting that having the same team members for long periods of time may lend itself to a more structured and formalized team culture that increasingly values stability, control, and internal focus. The *market culture* in teams was positively correlated to the size of the church's average weekly worship attendance ($r = .48, p = .025$, 23.04 percent of variance possibly explained) and negatively correlated to the total number of team members ($r = -.48, p = .023$, 23.04 percent of variance possibly explained). The first correlation is unsurprising given that the market culture is oriented toward measureable results and has an outward focus. The negative correlation between the size of these church leadership teams and church size might not seem clear at first glance. However, in church growth circles, the trend has long been noted that on average the larger the church, the smaller the group of decision makers.

With twenty-four variables from the OCAI dimensions to consider in comparison to the eight applicable team demographics, it was necessary to forgo deep analysis of all correlations. The end target of this research was the Trinitarian attributes. As a result the eight cultures within the organizational culture dimensions that evidenced correlations to overall Trinitarian attribute scores were searched for connections to the team demographics. Two demographics impacted six of these particular dimension cultures. The first was once again the number of years the team had its current membership. This demographic was linked to the *hierarchy culture* in all the following dimensions: *management of employees* ($r = .48, p = .023$, 23.04 percent of variance possibly

explained), *organizational glue* ($r = .43, p = .045$, 18.49 percent of variance possibly explained), *strategic emphasis* ($r = .50, p = .019$, 25.00 percent of variance possibly explained), and *criteria of success* ($r = .47, p = .026$, 22.09 percent of variance possibly explained). Given the impact of this demographic on the overall *hierarchy culture*, these connections are unsurprising, but it does show the aspects of *hierarchy* that are specifically impacted by having a static team membership. The other demographic that linked an organizational culture in a specific OCAI dimension with team Trinitarian attributes was how many years the leader had been at the church. This demographic was linked to these two dimension cultures: *dominant characteristics' adhocracy culture* ($r = .47, p = .033$, 22.09 percent of variance possibly explained) and *organizational glue's clan culture* ($r = .47, p = .025$, 22.09 percent of variance possibly explained). All of the dimension/demographic correlations listed in this paragraph are interesting, but they have a limited value in respect to the impact on the overall Trinitarian attributes.

Finally, team levels of emotional/social intelligence were correlated to several team demographics. Unsurprisingly, in each case, an emotional/social intelligence subscale or more was correlated to that same demographic. The age of the leader was positively correlated to team emotional/social intelligence ($r = .54, p = .012$, 29.16 percent of variance possibly explained), *social skills* ($r = .53, p = .013$, 28.09 percent of variance possibly explained), and *social awareness* ($r = .44, p = .046$, 19.36 percent of variance possibly explained). The size of the church by worship attendance was also positively correlated to team emotional/social intelligence ($r = .56, p = .007$, 31.36 percent of variance possibly explained) and *social awareness* ($r = .58, p = .005$, 33.64

percent of variance possibly explained). The degree of increase in weekly worship attendance was positively correlated to team emotional/social intelligence ($r = .49$, $p = .49$, 24.01 percent of variance possibly explained) and social skills ($r = .46$, $p = .031$, 21.16 percent of variance possibly explained). The number of team members was negatively correlated to team emotional/social intelligence ($r = -.43$, $p = .047$, 18.49 percent of variance possibly explained) and *social information processing* ($r = -.50$, $p = .018$, 25.00 percent of variance possibly explained). In one case an emotional/social intelligence subscale alone had a correlation to a demographic, and this positive correlation was to the years the team had existed ($r = .57$, $p = .007$, 32.49 percent of variance possibly explained). These correlations showed a number of interesting connections. However, they did not help answer the Trinitarian focus of this research since emotional/social intelligence, *social information processing*, *social skills*, and *social awareness* showed no correlation to the Trinitarian attributes or dimensions at the team level of analysis and only weak levels at the individual level of analysis. As such, further discussion of these correlations will be forgone. Table 4.38 details all the team demographics correlations discussed in the previous pages, as well as some additional ones.

Table 4.38. Correlations of Numeric Team Demographics to All Assessment Instrument Primary Constructs

Survey Measures	Years Leader at Church	Years Leader Led Team	Leader's Age	Church Avg. Weekly Worship Attendance (AWAA)	Degree of Increase in AWAA from Previous Year	Years Team Has Existed	Years Team Existed with Current Members	Number of Team Members
Trinitarian attributes	0.34	0.47*	-0.03	0.08	0.11	0.46*	-0.11	-0.12
Inter-connection: reciprocal love	0.28	0.47*	-0.08	0.06	0.07	0.47*	-0.04	-0.16
Personal appreciation: unifying love	0.40	0.49*	0.01	0.17	0.12	0.48*	-0.08	-0.15
Love-driven mission	0.51*	0.42	-0.04	-0.04	-0.07	0.36	-0.26	0.16
Mutual power and submission	0.25	0.30	-0.17	-0.14	0.00	0.36	-0.11	-0.03
Value diversity	0.30	0.19	0.07	-0.17	-0.12	0.25	-0.16	0.28
Sending and supporting others on mission	0.39	0.53*	0.09	0.40	0.14	0.61**	0.00	-0.23
Clan culture	0.23	0.11	-0.11	-0.38	-0.15	-0.03	-0.42	0.38
Adhocracy culture	0.03	-0.08	0.13	0.34	0.15	0.13	-0.26	-0.09
Market culture	-0.28	-0.03	0.06	0.48*	0.21	0.05	0.32	-0.48*
Hierarchy culture	-0.12	-0.10	0.05	-0.02	-0.04	-0.06	0.57**	-0.14
Emotional/social intelligence	0.12	0.29	0.54*	0.56**	0.49*	0.41	-0.02	-0.43*
Social information processing	0.17	0.41	0.25	0.40	0.32	0.57**	0.31	-0.50*
Social skills	0.22	0.34	0.53*	0.38	0.46*	0.31	-0.07	-0.29
Social awareness	-0.10	-0.03	0.44*	0.58**	0.38	0.20	-0.22	-0.30

The other five demographics were also evaluated for their impact on the team scores for the assessment constructs. Two different statistical tests were required. The first test was a repeated measures analysis of variance (ANOVA) for denomination of the teams, and no correlations were found. A series of paired *t*-tests were required for the other four demographics—the sex of the leader, whether the team was all staff, whether the team included both sexes, and whether the team’s church was multisite. At least one statistically significant difference was found across all team scores for each of these demographics. First, teams with female leaders had higher *social information processing* scores, and teams that had both sexes scored higher on the Trinitarian attribute dimension of *personal appreciation: unifying love*. Second, teams that included non-staff members scored higher on the Trinitarian attribute dimension of *love-driven mission*, OCAI *clan culture*, and every *clan culture* dimension. They also had lower scores on the *hierarchy culture*, especially the *criteria of success* dimension, and the *market culture*, along with five of its organizational culture dimensions. Finally, teams from multisite churches had lower scores on the *clan culture*, specifically in the *dominant characteristics* and *criteria of success* dimensions. They also had higher scores in emotional/social intelligence, *social information processing*, *social awareness*, the *adhocracy culture’s dominant characteristics* dimension, and the *market culture* together with every one of its organizational culture dimensions. Table 4.39 details the strength of the mean differences from the *t*-tests discussed in the previous paragraph.

Table 4.39. Significant Mean Differences across Measures by Nonnumeric Team Demographics

	<i>M</i>	<i>(SD)</i>	<i>M</i>	<i>(SD)</i>	<i>t(df)</i>	<i>p</i>
Church multisite	Yes (n = 12)		No (n = 10)			
Clan culture	41.70	(8.80)	53.02	(12.00)	-2.46 (16.08)*	0.026
Market culture	16.63	(5.20)	9.32	(5.60)	3.14 (18.58)**	0.006
Dominant characteristics: clan	31.98	(8.10)	47.34	(12.00)	-3.51 (15.66)**	0.003
Dominant characteristics: adhocracy	29.61	(5.80)	23.99	(6.60)	2.10 (18.1)*	0.050
Dominant characteristics: market	25.58	(6.50)	15.80	(6.90)	3.40 (18.87)**	0.003
Organizational leadership: market	17.91	(7.80)	10.09	(7.10)	2.46 (19.79)*	0.023
Organizational glue: market	14.25	(5.20)	7.57	(4.50)	3.22 (19.92)**	0.004
Strategic emphases: market	13.69	(5.80)	7.37	(5.80)	2.53 (19.34)*	0.020
Criteria of success: clan	46.94	(17.00)	65.17	(16.00)	-2.60 (19.63)*	0.017
Criteria of success: market	15.48	(6.80)	5.95	(5.60)	3.61 (20)**	0.002
Emotional/social intelligence	5.40	(0.29)	5.09	(0.28)	2.55 (19.54)*	0.019
Social information processing	5.33	(0.28)	5.06	(0.29)	2.22 (19.1)*	0.039
Social awareness	5.59	(0.38)	5.25	(0.36)	2.20 (19.72)*	0.040
Team All-Staff	Yes (n = 7)		No (n = 15)			
Love-driven mission	4.67	(0.43)	5.06	(0.40)	-2.13 (15.8)*	0.049
Clan culture	40.62	(8.90)	57.75	(7.30)	-4.90 (17.25)***	<0.001
Market culture	16.95	(4.90)	6.95	(2.70)	6.16 (19.99)***	0.000
Hierarchy culture	19.12	(7.30)	13.54	(5.00)	2.13 (19.11)*	0.047
Dominant characteristics: clan	32.45	(8.10)	50.36	(10.00)	-4.2 (11.93)***	0.001
Dominant characteristics: market	25.41	(6.20)	13.65	(5.40)	4.66 (16.69)***	<0.001
Organizational leadership: clan	29.13	(12.00)	48.54	(8.90)	-4.38 (17.97)***	<0.001
Organizational leadership: market	18.42	(7.30)	7.23	(4.30)	4.55 (19.94)***	<0.001
Management of employees: clan	45.59	(9.10)	60.13	(11.00)	-3.28 (12.98)**	0.006
Management of employees: market	14.05	(6.30)	5.44	(2.60)	4.46 (18.92)***	<0.001
Organizational glue: clan	48.96	(9.90)	63.51	(8.90)	-3.52 (16.1)**	0.003
Organizational glue: market	14.15	(5.10)	6.08	(2.70)	4.84 (19.95)***	<0.001
Strategic emphases: clan	41.56	(12.00)	53.42	(7.60)	-2.86 (19.66)**	0.010
Strategic emphases: market	14.10	(5.70)	5.07	(2.90)	4.91 (19.87)***	<0.001
Criteria of success: clan	46.01	(16.00)	71.36	(9.20)	-4.69 (19.99)***	<0.001
Criteria of success: market	15.54	(6.40)	3.46	(1.30)	6.82 (14.83)***	<0.001
Criteria of success: hierarchy	21.43	(11.00)	12.25	(6.30)	2.54 (19.94)*	0.019
Social information processing	5.34	(0.29)	4.97	(0.19)	3.57 (19.37)**	0.002
Leader's Sex	Female (n = 4)		Male (n = 14)			
SP	5.04	(0.15)	5.27	(0.31)	2.26 (10.17)*	0.047
Mixed-sex team	Yes (n = 22)		No (n = 2)			
Personal appreciation: unifying love	4.63	(0.57)	5.03	(0.15)	2.56 (13.38)*	0.023
Organizational leadership: clan	38.85	(13.0)	19.37	(7.40)	-3.72 (4.39)*	0.017
Organizational leadership: hierarchy	24.45	(7.10)	34.13	(3.10)	4.02 (6.28)**	0.006
Management of employees: adhocracy	24.56	(5.70)	21.03	(0.90)	-2.52 (19.68)*	0.021

This set of t-tests used the Welch's modification due to different sample sizes and variances.

Out of all the demographic correlations discussed in the previous pages, eight stand out as worth remembering in reference to Trinitarian attributes in church-based teams. Obviously, the direct positive correlation to long-tenured team leaders and teams that have existed for longer periods of time are important. The next noteworthy considerations are the following three positive connections to a Trinitarian attribute dimension: leaders with long tenures at their church with *love-driven mission*, mixed-sex teams with *personal appreciation: unifying love*, and teams that include non-staff with *love-driven mission*.

The final four demographic considerations are less direct. Each correlation is not directly to the Trinitarian attributes or dimensions but instead to an intermediate construct that was correlated to team Trinitarian attribute scores. For example, of the organizational cultures, *hierarchy* had the strongest correlation to team Trinitarian attributes, and it happened to be a strong negative one ($r = -.61$, $p = .003$, 37.21 percent of variance possibly explained). If a team decided to shift its culture away from *hierarchy* in response to the negative correlation to team Trinitarian attributes, noticing that teams that have had the same membership for longer periods of time and all-staff teams are positively correlated to the *hierarchy culture* could be a help. This recognition could suggest changing the team to include new members, especially non-staff ones. At the very least, teams that have had the same members for a long time or are made up completely of staff should recognize the natural tendency to shift toward the *hierarchy culture* over time. In the opposite way, the *clan culture* was positively correlated to the Trinitarian attributes ($r = .48$, $p = .025$, 23.04 percent of variance possibly explained). Teams within a multisite church and especially teams that were all

staff were negatively correlated to the *clan culture*. Awareness of all the preceding tendencies would be helpful for teams that fit these demographic descriptions.

Short-Answer Questions

The data analysis for this study has often included a composite of the three teams with the highest mean scores on the TTAS-2 for Trinitarian attributes as well as a composite of the three teams with the lowest overall Trinitarian attribute scores. As mentioned previously, it is important to keep in mind that the teams with the lowest scores in this research are likely average or slightly above average compared to all church teams in the United States. With that said, comparing the corporate responses to the short-answer questions of the TCS for these two composite teams illustrates differences between the two extremes of the Trinitarian attributes scale for the teams in this study. The following two figures are visualizations of the words used multiple times to describe these two composite teams on question two of the TCS, as well as each word's frequency (see Appendix E). Figure 4.42 illustrates the composite of the three teams with the highest mean Trinitarian attribute scores, and Figure 4.43 illustrates the composite of the three teams with the lowest mean Trinitarian attribute scores.



Figure 4.42. Descriptive words listed more than once in reference to team for the three highest Trinitarian attribute scoring teams.

caring (3) committed (3) confused (2)
 passionate (3)

Figure 4.43. Descriptive words listed more than once in reference to team for the three lowest Trinitarian attribute scoring teams.

Comparing these two word clouds, the positive nature of both is evident. This pattern speaks to the fact that all twenty-two teams in the study were recommended on the basis that they were above average on the thirty Trinitarian attributes represented on the TTAS-2. However, the number of positive words is higher in volume and percentage in the highest scoring composite team. The appearance of the negative word *confused* in the word cloud for the lowest scoring composite team is notable. In addition, twenty-six of the forty-eight words (54.17 percent) were used by multiple people on the highest scoring composite team, and only eleven of sixty-one words (18.03 percent) were used by multiple people on the lowest scoring composite team. This difference suggests a more similar and unified experience for the higher scoring composite team and a more varied or scattered team experience for the lower scoring composite team.

Additional comparisons can be made when listing the words that were used only once to describe their team on question two of the TCS. Table 4.40 displays the word list for each composite team.

Table 4.40. Individual Descriptive Words for Composite Teams

Composite of Three Teams with Highest Trinitarian Attribute Scores		Composite of Three Teams with Lowest Trinitarian Attribute Scores		
adaptive	humble	broken	dynamic	mine
available	loving	busy	expertise	non-cohesive
cohesive	mutual	called	factions	non-committed
compassionate	obedient	capable	fractured	on-message
cooperative	open	Christians	frustrated	overcommitted
deep	purposed	Christ-centered	fun-loving	perseverance
edifying	targeted	cohesionless	funny	present
effective	secure	collaborators	hardworking	relaxed
enthusiastic	Spirit-led	collegial	human	representatives
experienced	trusting	comfortable	indecisive	responsible
genuine	trustworthy	communicative	ineffective	spiritual
gifted	unified	creative	intellectual	supportive
grateful	unique	dedicated	intelligent	talented
growing		dejected	Jesus-loving	tight
		direction-less	leaders	trivial
		diverse	loving	visionless
		driven	me	

When the words from each team's word cloud and individual word list are combined, the number of positive words alone reveals a pattern. Members of the highest scoring composite team used forty-eight different words to describe their respective teams. All of those words are positive (100.00 percent). Forty-two of the sixty-one words listed by the members of the lowest scoring composite team are positive (68.85 percent). Although the lowest scoring team is described positively most of the time, the drop between the two composite teams is significant. Likewise, the content of the highest scoring team's words all describe a faithful human expression of the Trinitarian

nature and the items on the TTAS-2. The lowest scoring team composite still represents aspects of the Trinitarian nature with most of their words, but a large percentage of those words detail dissenting characteristics.

Responses on question three on the TCS also provided another opportunity for comparison between the composite of the three teams with the highest mean Trinitarian attributes scores on the TTAS-2 and the composite of the three teams with the lowest overall Trinitarian attribute scores. This question asked participants to “[l]ist three feelings that emerge when you think about the other members of your team.” The following two figures are visualization of the feelings listed multiple times to describe these two composite teams on question three of the TCS, as well as each word’s frequency (see Appendix E). Figure 4.44 illustrates the composite of the three teams with the highest mean Trinitarian attribute scores, and Figure 4.45 illustrates the composite of the three teams with the lowest mean Trinitarian attribute scores.



Figure 4.44. Feelings listed more than once in reference to team for the three highest Trinitarian attribute scoring teams.



Figure 4.45. Feelings listed more than once in reference to team for the three lowest Trinitarian attribute scoring teams.

Comparing these two word clouds, the most obvious difference is that love (6) was the feeling listed most often for the highest scoring composite team, but frustration (7) was listed most often for the lowest scoring composite team. These two words alone represent very different team experiences. Love is the overriding and driving characteristic for the triune relationship of the Father, Son, and Holy Spirit and their mission together as one. The highest scoring teams' repeated use of love in reference to their teams further supports the TTAS-2's ability to correctly assess aspects of the Trinity in a human team setting. Both lists of emotions are quite positive when viewed as a whole, further reinforcing the recommendations given for all of the teams in this study. However, the percentage of positive emotions listed multiple times on the survey responses was much higher in the highest scoring composite team. Twenty-nine of twenty-nine (100.00 percent) of these emotions were positive for this composite team while twenty-one of thirty (70.00 percent) of the repeatedly listed emotions for the lowest scoring composite team were positive.

Additional comparisons can be made when listing the emotion words that were used only once in reference to teams on question three of the TCS. Table 4.41 displays the word list for each composite team.

Table 4.41. Individual Descriptive Words for Composite Teams

Composite of Three Teams with Highest Trinitarian Attribute Scores		Composite of Three Teams with Lowest Trinitarian Attribute Scores		
appreciated	grateful	broken	dynamic	mine
acceptance	happy	busy	expertise	non-cohesive
cautious	honored	called	factions	non-committed
confident	humble	capable	fractured	on-message
compassion	inspired	Christians	frustrated	overcommitted
connected	joyful	Christ-centered	fun-loving	perseverance
dedicated	loyal	cohesionless	funny	present
deep	patience	collaborators	hard-working	relaxed
eager	safe	collegial	human	representatives
excitement	understood	comfortable	indecisive	responsible
		communicative	ineffective	spiritual
		creative	intellectual	supportive
		dedicated	intelligent	talented
		dejected	Jesus-loving	tight
		directionless	leaders	trivial
		Diverse	loving	visionless
		driven	me	

When the emotions from each team's word cloud and individual word list are combined, the number of positive words alone reveals a pattern. Members of the highest scoring composite team listed forty-seven emotions. All of those words are positive, except one (97.91 percent). Forty-two of the sixty-three emotions listed by the members

of the lowest scoring composite team are positive (66.67 percent). Although the lowest scoring composite team members have a positive emotional response to their team most of the time, the difference between the two composite teams is significant. Likewise, the content of the highest scoring teams' emotions, with one exception, easily fit a faithful human expression of the Trinitarian nature and the items on the TTAS-2. The lowest scoring teams' emotions fit within the Trinitarian nature most of the time, but a large percentage of the listed emotions detail emotional dissonance with the triune experience.

Studying the descriptive and emotional words listed on the TCS for the participants of all teams in the research reveals a significant pattern. The preparatory work necessary to reveal this pattern was as follows. First, composites were made of teams 1-3, 4-6, 7-9, 10-12, 13-15, 16-19, and 20-22. The teams did not split evenly by three so composite 16-19 has four teams. Second, the descriptive and emotional words listed by participants of each composite team were grouped together and then coded as positive, neutral, or negative. Third, a percentage of positive words and Trinitarian attribute score was calculated for each composite team. Finally, a Pearson Product-Moment correlational analysis was run between each team's Trinitarian attribute score and the percentage of positive words. The correlation between Trinitarian attributes and percentage of positive words listed by these composite teams was incredibly strong, $r = .96, p < .001$, 92.16 percent of variance possibly explained. Table 4.42 shows the data for this comparison in the composite teams and Figure 4.46 charts it. The line for each data set shows the general trend, and the degree to which these lines are parallel reveals the strength of the correlation between the two. It should be noted that these composite teams are artificially imposed and the resultant correlation is just for

illustrative purposes. However, it does point toward a trend that as a team's Trinitarian attributes as assessed by the TTAS-2 increase, so do the positive experiences of the team members.

Table 4.42. Trinitarian Attribute Scores and Percentage of Positive Words for All Composite Teams

Composite Team	Composite TA Score	Positive Words	Total Words	% of Positive Words
Teams 1-3	5.10	95	96	98.96
Teams 4-6	5.02	113	114	99.12
Teams 7-9	4.82	106	111	95.50
Teams 10-12	4.69	51	60	85.00
Teams 13-15	4.59	121	132	91.67
Teams 16-19*	4.35	109	126	86.51
Teams 20-22	3.58	84	124	67.74

* - This composite represents four individual teams. All others represent three.

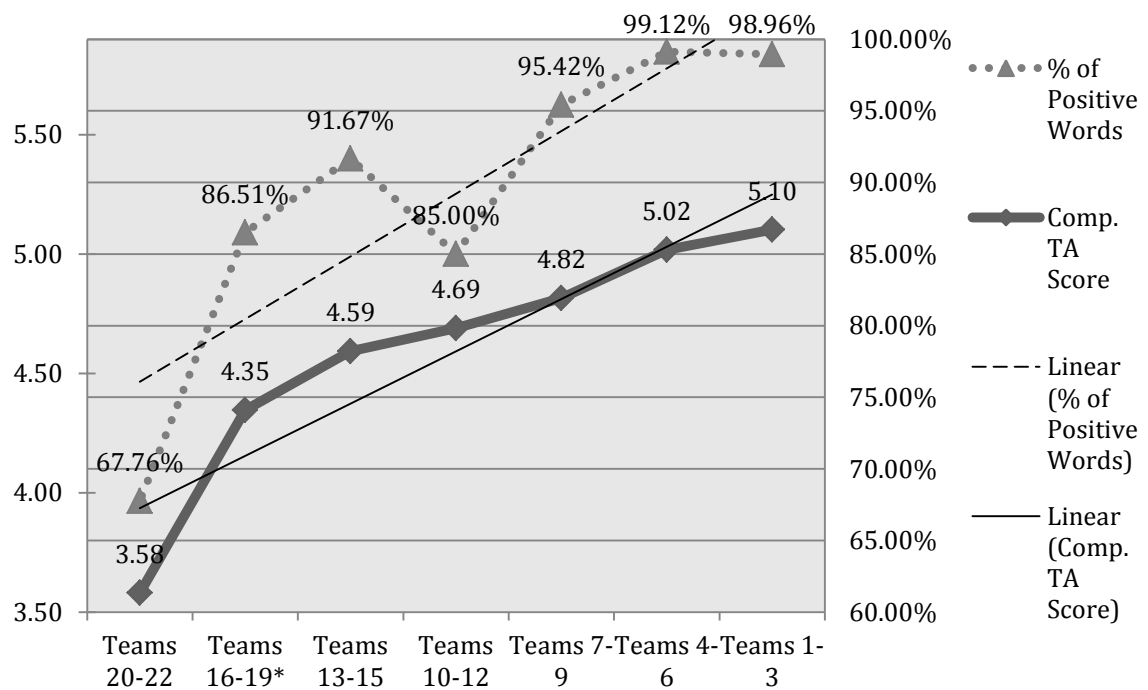


Figure 4.46. Correlation of Trinitarian attribute scores and percentage of positive words for all composite teams.

The previous paragraph pointed out that the correlation between the Trinitarian attribute scores and percentage of positive words from TCS questions two and three was for illustrative purposes because the composite teams were artificial separations.

However, the same trend was evident when comparing these elements for the actual teams in the study. The preparatory work necessary to reveal this pattern was as follows.

First, the descriptive and emotional words listed by participants of each team were grouped together and then coded as positive, neutral, or negative. Second, a percentage of positive words was calculated for each team. Third, a Pearson Product-Moment correlational analysis was run between each team's Trinitarian attribute score and the percentage of positive words. The correlation between Trinitarian attribute scores and percentage of positive words listed by the individual teams was also incredibly strong, $r = .83$, $p < .0001$, 69.62 percent of variance possibly explained. The specific data for each team is not listed in order to provide a degree of anonymity for each team.

However, Figure 4.47 charts the results of that data and reveals the trends and correlations. The straight line for each data set shows the general trend, and the degree to which these lines are parallel reveals the strength of the correlation between the two.

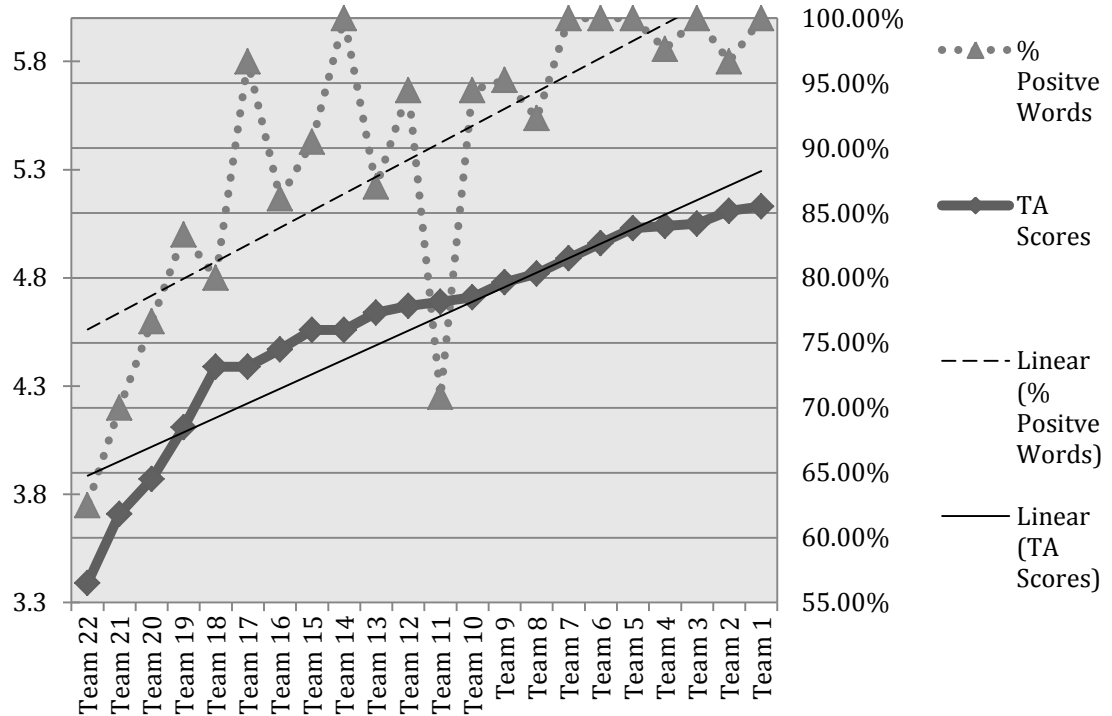


Figure 4.47. Correlation of Trinitarian attribute scores and percentage of positive words for all individual teams.

The correlation between team Trinitarian attribute scores and the percentage of positive words (descriptions and emotions) listed by the team members in reference to their team on these two survey questions was the strongest correlation found in this research. At first glance, it might seem obvious that as a team is a better reflection of God’s triune nature, the members of that team would describe the experience more positively. Triune life provides members with benefits such as encouragement, support, trust, acceptance, equality, inspiration, and deep relationships. However, the triune life requires that team members provide all those same benefits to all of the other members. Being a Trinitarian team member also requires difficult actions such as sacrifice, submission, and dependence. In that light, this correlation might not be so obvious and

commonsensical. The significance of this strong correlation will be developed further in Chapter 5.

Another collection of teams was made to guide the further study of the descriptive and emotional words listed in the short-answer portion of the TCS. This time, all teams with Trinitarian attribute scores above the research average of 4.59 ($SD = 0.47$) were included. This above-average group included Teams 1-13 (see Figure 4.13, p. 137. TTAS-2 Trinitarian attributes team mean responses). The words listed by these thirteen teams were combined in a descriptive word list and an emotional word list. These lists provided a broader picture of the triune life exhibited in a human team. Figure 4.48 illustrates the descriptive words listed for these teams, and Figure 4.49 illustrates the emotional words listed for these teams. The frequency of each word is listed in parentheses.



Figure 4.48. Repeated descriptive words listed for teams 1-13 on TCS.



Figure 4.49. Repeated feelings listed for teams 1-13 on TCS.

The words, both descriptive and emotional, that these thirteen teams' members listed give additional detail to the character of highly Trinitarian teams. The descriptive words used more than once were all positive. The most used words—passionate (10), loving (10), and committed (10), caring (7), and cohesive (7)—are excellent representations of the Father, Son, and Holy Spirit and their life together. The other listed words add finer detail to the picture. Similarly, an overwhelming majority of feelings listed were also positive and corresponded to the Trinity's life together. The most often listed feelings of love (25), joy (12), respect (7), thankful (7), happiness (7), trust (6), gratitude (6), confident (6), and caring (6) are excellent representations of central Trinitarian values and dynamics. However, three feelings that were outliers to the triune life were present as well: frustration (7), concerned (3), and cautious (2). As a whole, these word clouds show a strong reflection of the Trinity for these teams and underscore the central triune characteristic of love.

The data analysis for this study has often included a composite of the three teams with the highest mean scores on the TTAS-2 for Trinitarian attributes. The following section focuses exclusively on these three teams in order to learn more about them individually and as a group. The purpose is to better understand and explain the high

levels of triune attributes that reflect the Father, Son, and Holy Spirit in their midst. The first part of this section considers what can be learned from the team's overall TTAS scores and the answers to some of the short-answer questions on the TCS. This first section will prepare the way for an extended section on the results from interviewing a few members of each of these three teams.

First, these teams rated their overall Trinitarian attributes at very similar levels. The highest possible Trinitarian attribute mean score on the TTAS-2 is a 6.00. The three teams had scores of 5.13 (Team 1), 5.11 (Team 2), and 5.05 (Team 3). To represent the closeness another way, Team 1 rated itself as representing 85.50 percent of the TTAS-2's Trinitarian attributes. Team 2 rated themselves with 85.17 percent of the possible Trinitarian attributes, and Team 3 rated themselves with 84.17 percent. Simply put, these team scores were incredibly close, and as such, they group together easily as the highest representation of the Trinitarian attributes in the study.

Second, the short-answer questions from the TCS provide helpful details to understand these teams better. The first question on the short-answer section of the TCS asks, "If you needed to describe your team to another person, what one or two images or analogies would you use?" The images listed by all participants from the three highest scoring TTAS-2 teams are randomly mixed together in the following bulleted list:

- a functional extended family gathering;
- a flywheel and a bicycle;
- hearts on fire;
- Refinery—We give each other honest, edifying feedback. We refine one another with no ego or hurt feelings.
- a group hug;
- the fractalling of a leaf with its repeated patterns;
- a good basketball team;
- an army troop trying to get over a wall together;
- a diverse, inter-reliant group of preachers;

- We function like a football team or basketball team working toward the same goal using our unique gifts, abilities and “position” toward one end;
- Any shop where there are “masters” and apprentices. The masters continue to ply their trade, but also devote a fair amount of time to training up the apprentices, preparing them for master status;
- I would describe it as a puzzle being put together slowly, or an emergence of life in a desert area;
- A diverse group of leaders from the church, focused on a goal of living our lives as Jesus would live our lives;
- A trust fall;
- An old ship with multiple rowers—we’re all working hard individually and together at the same time toward one goal;
- A body of Christ with each person having a gift that they bring, and like a family, sometimes dysfunctional, but having one another’s back;
- Chain link comes to mind. We are linked together and we are stronger and better together.

Corporately, these listed images display ideas such as unity, love, mentorship, trust, individuality, interconnection, warmth, diversity, common goals, togetherness, support, inter-reliance, edification, variety, and cooperation. These images and words fit within or overlap the Trinitarian conceptual categories of the TTAS-1 and/or the Trinitarian attribute dimensions represented in the TTAS-2 shown in Table 4.43.

Table 4.43. TTAS-1 Categories and TTAS-2 Dimensions

Trinitarian Conceptual Categories	Trinitarian Attribute Dimensions
Balance: Unity and Individuality	Interconnection: Reciprocal Love
Connection: Loving Reciprocity	Personal Appreciation: Unifying Love
Mission: Reaching Out	Love-Driven Mission
	Mutual Power and Submission
	Valued Diversity
	Sending and Supporting Others on Mission

The correspondence between the images listed by the members of these teams and the Trinitarian nature of God as expressed in humanity is strong. In addition to understanding more about these teams, the strength of this correspondence supports the high scores on the TTAS-2 for these teams.

The second question of the short-answer section of the TCS asked participants for three words that describe their team. The same correspondence to the Trinitarian conceptual categories and attribute dimensions is present in these words. Figure 4.50 is a helpful visualization of the words used multiple times to describe these three teams, as well as each word's frequency. Table 4.44 charts the descriptive words that were only listed once by members of the three teams. All of these words describe a faithful human expression of the Trinitarian nature and the items on the TTAS-2.



Figure 4.50. Composite word cloud of three words describing team for the three highest scoring TTAS-2 teams.

Table 4.44. Descriptive Words Listed Once in Reference to Team by Members of Three Highest Scoring Trinitarian Attribute Teams

Words Mentioned Only Once					
adaptive	deep	genuine	loving	targeted	unified
available	edifying	gifted	mutual	secure	and
cohesive	effective	grateful	obedient	Spirit-led	unique
compassionate	enthusiastic	growing	open	trusting	
cooperative	experienced	humble	purposed	trustworthy	

The third question of the short-answer section of the TCS asked participants to “[l]ist three feelings that emerge when you think about the other members of your team.” Figure 4.51 is a helpful visualization of the feelings listed multiple times in reference to these teams, as well as each word’s frequency. Table 4.45 charts the feelings that were only listed once by members of the three teams. The correspondence to the Trinitarian conceptual categories and attribute dimensions is present here just as before.



Figure 4.51. Composite word cloud of three feelings for the three highest scoring TTAS-2 teams.

Table 4.45. Feelings Listed Once in Reference to Team by Three Highest Scoring Trinitarian Attribute Teams

Feelings Listed Only Once				
appreciated	compassion	eager	honored	loyal
acceptance	connected	excitement	humble	patience
cautious	dedicated	grateful	inspired	safe
confident	deep	happy	joyful	understood

All of the previously listed responses to the three short-answer questions on the TCS describe a faithful human expression of the Trinitarian nature and the items on the TTAS-2. These teams clearly understand themselves to have the qualities that are reflective of the Father, Son, and Holy Spirit's nature together. The results from the TTAS-2 also support this understanding. To further assess, understand, and learn from these three teams, a series of interviews were conducted with some of these teams' members.

Interviews

The preceding pages detailed how the teams with the highest mean Trinitarian attributes scores on the TTAS-2 understood themselves as represented in their survey responses. The composite of these three teams has been used as a highly representative human expression of God's Trinitarian nature. Following this pattern, the following section addresses themes revealed in interviews with a few members of each of these three teams. The interviews ranged from thirty minutes to an hour, were conducted over a phone or video call, and were recorded for analysis. The purpose of the interviews was to gain a better understanding of these teams and the basis for their highly triune nature.

The interviews also provided a significant qualitative input to counterbalance the high degree of quantitative data found in the rest of the study. The PVIP lists the questions and protocols used in these interviews (see Appendix J).

Although these three highest scoring TTAS-2 teams shared very similar levels of the Trinitarian attributes and expressed similar Trinitarian themes in their short-answer survey responses, knowing a little about each one individually is helpful. The following profiles provide some context to understand each team. However, the details are limited in order to maintain the confidentiality promised to the participating teams.

Team 1 was from a single campus church that averaged 120 in weekly worship attendance. The membership included two pastors and five laypeople. It was one of three Ridder Church Renewal Teams that participated in this study. The ministry function of this team was to develop leaders through discipleship, so that through the personal renewal of these individuals a base is built for congregational renewal. Two members of this team were interviewed.

Team 2 was from a church with multiple campuses that averaged three thousand in weekly worship attendance. The team was made up of six staff members representing the church's different campuses. The ministry function of this team was to share life together and learn together in order to cooperatively plan and oversee the overall vision, mission, values, and strategy for the whole church. Three members of this team were interviewed.

Team 3 was from a church with multiple campuses that averaged 3,300 in weekly worship attendance. Team membership was made up of five church staff members. The ministry function of this team was to plan, prepare, oversee, and

implement the preaching ministry within the whole church. Three members of this team were interviewed.

After the interviews were completed, the interview notes and recordings were searched for themes shared by all three teams. A helpful introduction to these themes is shown in Figure 4.52. This word cloud shows the most commonly used words and their frequency from the text of my interview notes.



Figure 4.52. Word cloud of most used words in interview notes.

A representation of words from interview notes, like the one in Figure 4.52, is unable to capture all ideas represented in the interviews. Even so, this word cloud still reveals significant themes. The repeated use of the words together (20), share (14), everyone (7), and collaborate (4) reveal elements of these teams' character. Trust (9), humility (9), love (8), support (8), and values (8) point to several interrelated themes. Learning (11), mentoring (7), covenant (6), feedback (5), and grow (5) speak to the investment and openness the team members have to learning from each other. Differences (15), opinions (8), and conflict (5) point towards another theme, but that theme is far more positive than one might think when given those three words. Even meeting (11) and hours (9) give a clue to an important theme, and although leader (12), leadership (9), leading (7) are important, they do not play the role that one might initially assume given how often they are mentioned. The following section addresses the key themes present in the interviews of eight members from the three teams with the highest Trinitarian attribute scores on the TTAS-2. These themes are categorized into eight broad team practices and eight team values.

Team Practices

Team practices are key actions that are repeated regularly by a team. In the case of this study, the eight common practices distilled from interviewing members of the three highest Trinitarian teams revealed actions that could play a role in their Trinitarian natures. As such, the team practices that follow deserve special attention.

Maintaining a clear team framework. During the interviews, members of each of the top three teams described a clear framework for their purpose, process, and intended outcomes. The framework for each team differed, but it served as a boundary

for their team's interactions. Team 1's framework was the Ridder Church Renewal System. Its method for team interaction is influenced by *Bowen family systems theory* and active listening while suspending judgment (Kerr). Team 3's framework was a system for cooperatively preparing the weekly sermon with a normalized schedule and feedback system for development. Team 2's extensive framework included the active incorporation of the overall church's mission, vision, values, and strategy, as well as a written team covenant and personal growth plans. Each of these frameworks helped guide members on expected behaviors and team dynamics as well as answer the what, how, and why questions of the team's work together.

One caveat is in order: the particular systems used by these teams as a framework did not determine a Trinitarian culture in and of themselves. Many other churches have adopted Team 2's framework, including two others in this study (Team 9 and Team 21). Likewise, Team 1's framework is also a widely adopted system for church renewal, including two others in this study (Team 13 and Team 17). In all these cases, the Trinitarian attribute scores of the other teams sharing these systems were much lower than Team 1 and Team 2. Admittedly, these lower scores may not have been a limitation of the system itself but the degree to which those teams have adopted and abided by their chosen framework.

Buying into a chosen framework and abiding by it guided the top three teams. One of the interviewees from Team 2 described this framework as "bumpers" within which they work, and a vision around which they structure themselves. A different Team 2 member said that the team had "a framework without rigidity," and it "sets boundaries but there is freedom beyond that."

Following guidelines for conflict. One aspect of each team's framework that deserves a special focus is how the team handles conflict. This topic was addressed specifically on one of the seven questions for each person interviewed. While the Trinity does not have internal conflict or differences of opinion, human church-based teams inevitably will. How human teams address conflict can follow a pattern that is compatible or incompatible with the Trinity's attributes.

Interview participants in each of these three teams described and explicitly stated a pattern used for conflict or differences of opinion. Team 2 and Team 3 both referred to the passage in Matthew 18, which asserts that issues should be addressed directly with each person and resolution sought before they are brought before others. Team 1 relied upon training in Bowen's systems theory and its method of addressing conflict with a party rather than triangulating a third party, which is essentially the same as the practice of the other two teams but simply uses different labels. Two interview participants cited these analogous practices as one aspect that positively impacted their team's unity. A member from Team 2 stated the same idea this way: "Team unity is more valuable than holding grudges or getting even. We definitely have conflict and fights, and we keep talking until we come to a breakthrough."

A member from two of these teams mentioned times when a person transgressed the acceptable pattern for conflict resolution and were then redirected to address the issue with the other person involved. This kind of self-correcting behavior within these teams was further evidenced by stories told by the interviewed team members. Team members from two different teams described instances when a teammate sought out another team member of their own accord to apologize. One member apologized when

he hurt another team member by not preparing appropriately for a key event. A member of another team apologized because she had addressed frustration with another member to a third party. These apologies allowed teammates to work through the initial concern and reestablish their commitment to each other, the team, and their mutual guidelines.

Structuring regular time with deep engagement. Each of these three teams had regularly scheduled time together with a clear purpose. Team 1 met at least monthly for 1½-2 hours and had three retreats for twenty-four hours over the two-year commitment. The content of these meetings was planned ahead according to the Ridder system, but the team had freedom to deviate when needed. Team 2 had a weekly stand up meeting, another weekly three-hour meeting, monthly eight-hour meeting, and a quarterly overnight retreat. This team had a unique framework that will be addressed at length in the following pages. Team 3 met weekly for approximately 1½ hours and quarterly for planning retreats one to two days long. Their weekly time focused on listening to that week's preacher give the sermon and the rest of the team giving feedback and constructive criticism in return, and then together suggesting possible revisions or directions. The planning retreats took a more global view on the church's preaching schedule, series, and direction. Setting aside Team 2 for the moment, the amount of time represented in the meetings of Teams 1 and 3 was not extraordinary. The degree to which the team members knew the purpose and method of each meeting is noteworthy but not surprising.

What is exceptional is the depth at which both teams engage. One member of Team 1 talked about being "able to be vulnerable to each other" and how the non-anxious listening training they have received has enabled them to share deeply and

honestly with each other. The other member of Team 2 said they “share a lot of themselves” and described how their training in nonjudgmental listening of “suspending agreeing and disagreeing” while “just trying on an idea” helped people open up. Team 3’s sermon preparation was described by the interviewees as a “pruning process” that requires “trust,” “openness,” “humility,” “transparency,” “submission,” and no “defensiveness”. Engaging on this level on a regular basis is out of the ordinary, and it multiplies the value of the time spent in team meetings.

Team 2’s expansive time commitment to meet together is extraordinary on its own. However, it is just as structured, purposeful, and deeply engaging as the other two teams. Two interviewed members of Team 2 described how all of their meetings are divided up into three segments—love, learn, and lead. The love segment is about deep engagement of team members on how they are on a personal and spiritual level. One of the central questions is, “How is it with your soul?” The learn segment is devoted to the team’s study of a book, article, video, or passage. During this time, they share their insights and learn from each other. The lead segment deals with the task of planning and overseeing ministry. One member of Team 2 made a poignant statement: “[T]he task is last and it comes out of the love and learning.” This one phrase is highly reflective of the Trinity’s mission being born out of their loving communion together. Team 2’s significant and regular time investment, clearly outlined purpose and method for that time, and high level of structured personal engagement is unique, even among this remarkable group of teams.

Choosing a long-term perspective. The significant amount of time these teams met and the choice of engaging a portion of that time beyond the immediate task at hand

carried an opportunity cost. That is, the cost of investing these resources in this way meant the opportunity to invest those same resources elsewhere was lost. Making this choice illustrates how these teams regularly took a long-term perspective instead of looking for immediate results. For example, one interview participant from Team 2 said that their team's intentional strategic choice to do ministry through leadership teams throughout the church using the love, learn, lead model with a focus on regularly establishing their mission, vision, and strategy with each team was costly. The participant put it this way: "We are smaller numerically than we could be, but we are much healthier this way." Before transitioning to this team strategy with a focus on health, the interviewee said, "We were 2,000 miles wide and about an inch deep." Intentionally choosing health at the cost of a slower growth rate required a long-term perspective.

Team 1 and Team 3 had also chosen a long-term perspective. The purpose of the Ridder system is to disciple and develop leaders to bring future renewal to the church. However, immediately mobilizing these same team members in ministry would have been a more direct route that would probably have paid bigger short-term returns. As one Team 1 member stated, the point of their group was to create personal and group transformation that would lead to future corporate transformation. Team 3's long-term perspective revealed itself in two different ways. First, it took a lot of people's time, added complexity, and a rotating cast of preachers to achieve the message development and preaching patterns of this church. Second, Team 2's commitment to open and honest critique and humility meant that their preachers "might not be the coolest" but they "might be the realest."

Another practice that revealed the long-term perspective of these teams was a commitment to mentoring others. Mentorship is costly up front and rarely pays in the short-term. A member of Team 1 said that the pastors on the team played a significant mentoring role early in their team's life. Two years later, the resultant growth in the rest of the group has led to more mutual group leadership. Team 2's membership alone is a testament to mentorship. Of the six pastoral members of the team that oversaw this church's multiple campuses, four of the members have been "grown up from the pews" as one team member expressed. That is, these four members of the team were laypeople who were mentored into leadership roles and then, over time, into pastoral roles overseeing a campus of the church. A member of this team also said that at this point they "are committed to the long haul.... coaching/mentoring each other." One of the members of Team 3 spoke about mentoring the younger, less experienced preachers on the team, and another member spoke of how their church staff as a whole is committed to looking for young people to bring in as interns so they can "grow them up" through mentoring. The parallelism between certain aspects of mentorship in these teams and even their phraseology is striking.

The three teams with the highest Trinitarian attribute scores also displayed a balance between relationship and task that requires a long-term perspective, although no interview participant highlighted this connection overtly. Simply getting tasks or work done does not require the patterns and values these teams display. A member of Team 2 noted frustration with all "this stuff" when first joining the team because there was "so much work to do" and the need to "get things done." The patterns and values exhibited in these teams had short-term costs that can only be understood and shouldered with a

long-term perspective. Even so, the teams chose to live together in such a way that short-term gains were not worth sacrificing the deep relational and value-based dynamics of their team.

Supporting each other. Another practice common to all three of the highest scoring teams on the TTAS-2 is actively supporting each other. Four of the eight interview participants used the word *support* specifically, and all of them told stories of support or commented on supporting team behaviors. One of the interview participants from Team 3 compared the support received from the teams to when Aaron and Hur held up Moses' arms so the Israelites would prevail in battle in Exodus 17. The team member went on to say, "We are there for each other, and helping each other. Preaching well is not an easy thing to do and is incredibly challenging. The best way to do that is to do it together." A member of Team 1 relayed a story of how the team supported her in the midst of a significant family issue. A member from Team 2 shared about a time when a team member openly shared with the team that his or her marriage was not going well. The response was team support, encouragement, and prayer.

Support in these teams took many forms. Two of the examples provided in the previous paragraph deal with the emotional and spiritual support offered in the midst of family problems. The other example had those elements plus the ministerial and professional dimensions of preaching. Almost every participant told of how members of their team shared knowledge and wisdom with each other, which is yet another form of support. The range of support discussed by the interview participants is wide-ranging. As a member of Team 2 expressed, "We share everything."

Another member of Team 2 referred to how their team tried to fulfill the numerous “one anothers” spread throughout the New Testament (e.g., love one another, care for one another, encourage one another, comfort one another). This interview participant put an exclamation point on the level of team support when asked at the end of the interview if there was “one more thing you would like to add to help me understand your team better?” The emphatic response was concise but spoke volumes: “We have each other’s backs!”

Viewing differences as strengths. The previous evidence of these three teams supporting their members paves the way for discussion of the next team practice. Members of all three teams referenced how differences of opinions were openly allowed, accepted, and actively sought within their group. These differences of opinion included issues that are often divisive and repressed in other church teams. For example, one issue that Team 1 faced was a contentious divided vote in the church concerning the use of a piece of church property. Team 2 members mentioned open discussion about political issues, candidates, and hot-button social issues where members had opposing viewpoints. Team 3 interviewees mentioned differences when every member at one time or another has had to take a fully completed sermon and completely start over once the team shared feedback.

A member of each team also expressed the idea that no one is asked to conform to the team blindly. They have freedom to disagree. No one is afraid to speak his or her mind, and consistent effort to understand each other is made as consensus is sought. However, someone from each team also described times when a decision had to be made and consensus could not be achieved. In those times, submission was given to the

majority out of respect for team unity and the others on the team without harboring bitterness or resentment. One member of Team 3 described these times as “decide and commit” moments where a decision had to be made and everyone committed to the group’s decision and stood behind it.

Interviewed members of the top three teams expressed another common element—a pronounced variety within these teams. The previous paragraphs addressed the differing viewpoints within these teams. Additionally, all three teams included both sexes, a wide span of ages, differing backgrounds, and different giftedness. Members of the two teams who had hands-on ministry responsibilities talked about the different ministry approaches and expressions. Even so, all interview participants presented these differences exclusively as strengths rather than weaknesses or even challenges. A member of Team 1 referenced the scriptural image of the body when describing drawing upon the varied gifts of their team. A member of Team 2 said that working together collaboratively “amplifies everyone’s different gifts.”

Participating actively by all. The varied viewpoints, gifts, and backgrounds are actively engaged in all three teams. An interview participant from Team 1 stated that active participation of all team members is stressed and “no one gets a free pass not to share and participate.” When the seven other interviews were searched for this theme, it was present in each one, although it was not always explicitly stated. Each person mentioned how everyone was involved, sharing themselves, their input, and their gifts. The member from Team 1 above also said that no one on the team “overfunctions or underfunctions.” While that appears to be the case for all three of these teams, the family systems concepts of *overfunctioning* or *underfunctioning* aptly describe what happens in

many other teams. In those cases, some members play a passive role and others who play an overactive role, but either or both of these behaviors shuts down the mutual, reciprocal, shared life seen in the Father, Son, and Holy Spirit.

Another aspect of this active, mutual participation is how the team members' gifts and strengths were employed. One participant from Team 1 mentioned how it was rewarding when other teammates are "really in their strengths." A member of Team 3 mentioned engaging their differing gifts in the context of the body imagery of 1 Corinthians 12 and Romans 12. Finally, a Team 2 interview participant spoke of how she was able to draw upon other teammates' abilities in areas that were not her strengths when shaping the ministry at her campus. The ability for each of these teams to employ different members according to their giftedness and draw upon the corporate strengths of the group motivated more active participation for all team members.

Ensuring team practices and values. The central leader of these teams helped to ensure the previously mentioned team practices and the team values detailed in the following pages. The practice of active participation of all team members that was just addressed can serve as an example. In those cases, a member of each of the three teams identified how their team leader served as a catalyst for the reciprocal, active participation of all team members. One central catalyzing behavior was intentionally stepping back to make room for others to play their role. Team 2's leader shared the story of how another teammate helped him see that he had to step back from being the "individual heroic leader" and move to being a "generative team leader." This story, terminology, and value was mentioned repeatedly by every interviewed member of

Team 2. A member of both Team 1 and Team 3 cited how the team leaders often chart the course but still leave room for others to step up into active participation.

In two of the teams, interview participants addressed how the team leaders' actions established or ensured other team practices and values at length. One member of Team 3 said that the team leader was the driving force to have a preaching team that collaborates. Another member of Team 3 underscored how the team leader modeled openness, humility, and a desire to learn from others while setting a priority of mentoring others. All interviewed members of Team 2 discussed their leader transitioning their church from a "heroic individual leader" model to a "strategic team leader" model. The leader of Team 2 said that he has made more impact the more he has given away and one of his major goals was to "make other people more powerful." The Team 2 leader met weekly with each team member individually for an hour to connect with them, address that member's personal growth and transformation plan, and go over ministry plans. The leaders for Team 1 were referenced in guiding the Ridder renewal process, and this process parallels many of the team values and practices enumerated in this research. In all teams, the overall team leader set a tone for their team practices and, when necessary, held the team accountable to them.

A caveat is in order. The leaders of Teams 2 and 3 were interviewed, and both said they rarely, if ever, have to overtly correct members of their team anymore. In fact both mentioned that the health of their teams led to self-correction for the team members and the team itself. The Team 2 leader noted: "A healthy body expels unhealthiness quicker than an unhealthy body." The team culture and health has allowed these leaders to take the necessary step back to provide the space for the rest of the team to participate

more actively in the leadership and direction of their teams. When a team as a whole takes up this mantle, the group can mutually shoulder the responsibility of ensuring the team's practices and values.

Team Values

Team values are key beliefs held in common by the members that shape the team's behaviors and culture. In the case of this study, the eight common values distilled from interviewing members of the three highest Trinitarian teams revealed actions that could play a role in their Trinitarian natures. As such, the team practices that follow deserve special attention.

Humility. Team members from Teams 1 and 3 tied the catalyzing behavior of the team leader of stepping back to enable more active participation by the rest of the team to the first team value—humility. However, interview participants did not limit the importance of humility to the team leader. Five of the eight people interviewed and a member of each of the three teams mentioned humility as a reason their teams functioned the way they did. When a member from Team 3 was asked to explain the high levels of Trinitarian patterns in his team, he quickly replied, “That’s easy, humility! If there is no humility this falls apart.” He went on to say that only “the humble spirit lasts here.” Every member of Team 3 mentioned humility while being interviewed. One person from Team 3 stressed that for humility to take place team members had to “set aside ego issues.” A member from Team 2 referenced Frederick Dale Bruner’s writing about the deference and shyness of the Father, Son, and Spirit in respect to each other. Here is a representative excerpt:

What I mean here is not the shyness of timidity (cf. 2 Tim. 1:7) but the shyness of deference, the shyness of concentrated attention on another; it

is not the shyness (which we often experience) of self-centeredness, but the shyness of an other-centeredness. (14)

In short, this type of other-centeredness was yet another way of describing the humility of the Godhead that had found its way into these teams. Humility was linked to several other values held by the three highest scoring teams on the TTAS-2's Trinitarian attributes.

Trust. For several interviewed team members, humility was directly related to the value of trust. Trust was mentioned by name nine times in the interview notes, and it was mentioned in essence even more often. One member of Team 3 mentioned that trust with humility was necessary to give themselves fully to the sermon critique and revision process, especially after already investing fifteen to twenty hours on a complete sermon. Another Team 3 member said the team was a “safe place” and that “humility and trust allow people to give themselves to the team.”

Trust was also mentioned on its own, apart from humility. A member of Team 2 said that team members were able to “speak their minds without fear” on contentious issues because of the trust they have in each other. Another Team 2 member said trust is the reason their members can write a detailed personal growth and transformation plan and accept accountability from others to keep that plan. Team 2 has also studied and trained in the high trust behaviors presented by author Stephen Covey. Finally, a member of Team 1 shared how a major personal family issue came to light in the midst of a team meeting. In other groups, the person would not have shared it, but the trust established in the team allowed the team member to do so. Sharing this personal concern disrupted the team's plans for the meeting, but the team responded with complete support that continued from that day to months beyond it. Within these three teams'

interviews, trust was mentioned repeatedly without an interview question addressing it directly, which speaks to its importance for these groups.

Submission. The values of humility and trust are both connected to the next value expressed by the interviewed members of the teams— submission. Several of the previous sections referenced submission explicitly and implicitly in examples such as the following: giving oneself to the framework of the team, its guidelines, and to group decisions that were divided. Submission was also required when multiple interviewees discussed seeking and accepting correction and honest critique from each other. However, the submission the interview participants described did not require a loss of self. When reviewing these three teams’ practice of valuing diversity, they are clearly able to maintain numerous differences of many stripes while also submitting themselves to “the wisdom of the team,” as a member of Team 3 said.

One member of Team 2 drew a connection between the team’s “high accountability and high trust” and the members’ willingness to submit to each other and the team. Citing submission along with the preceding values of trust and humility reveals their interconnection as well as how each value is dependent upon the others. Submission, trust, and humility require members of these teams to put their guard down and “be vulnerable to each other,” in the words of a member of Team 1. After reading the preceding pages, the next value is connected as well, as one might expect.

Openness. A member of Team 3 noted that humility and setting aside egos were necessary for the team to be open to learn from each other. This value of openness was another central priority repeated by every member of Team 3. Team 3’s primary function is planning and preparing the preaching for their church, so the person(s)

preaching each week shares his or her completed message with the team for constructive criticism and feedback. The descriptions of this process indicated it is far from rubber-stamping each week's message. Instead, the whole team actively provided recommendations about how to improve the sermon. One member of the team said this process required a "teachable spirit." Another member mentioned their covenant together to be nondefensive, and yet another team member described this process as "painful pruning" that led to a better end result. Clearly, the previously mentioned values of humility, trust, submission, and openness to learning from each other is necessary to embrace Team 3's process for sermon development.

Two members of Team 2 also connected the value of openness to learning from each other. As mentioned previously, two members from Team 2 referenced that all of their meetings were broken into three segments. One segment was specifically about studying and learning about a topic, book, or video together and sharing their insights with each other. Another segment focused directly on ministry strategy and implementation. A member of the team talked about drawing on each other's abilities, experiences, and wisdom to collaboratively shape the particular ministry in question. Yet another Team 2 practice requiring openness to each other was mentioned in respect to accepting correction and accountability from the other members of the team.

Both interviewed members of Team 1 discussed practices that fit under being open to learning from others. One member of Team 1 described how Ridder trained them to suspend agreeing or disagreeing, seek to understand, and "just try the idea on" when listening to others' viewpoints. The other interviewee from Team 1 identified another aspect of the training the team had received. This member said the team was

trained to “listen to understand” each other when difficulties are shared rather than immediately trying to fix something. Both practices open the hearer to the other members of the team and lay a foundation for learning from their ideas, experiences, and viewpoints.

Respect. Openness to other team members is intertwined with the next team value—respect. Respect is also deeply connected to the practice of viewing the presence of varied people and gifts as strengths, as discussed earlier in the section on team practices. A Team 2 member mentioned respect by name in connection to honoring the “differences of contexts and leadership gifts” within their team. A member of Team 3 expressed another aspect of respect when stating, “No one is viewed as more valuable than another.” Two other interview participants mentioned respect by name, and each person interviewed expressed this value implicitly. One interviewee from Team 1 mentioned how the team has “high respect for each other,” especially exhibited by how they are “good at listening to each other.” While those statements might come across as rather common for other teams, given the specific training Team 1 has received in active, nonjudgmental listening in the Ridder system, this statement has greater consequence. This type of listening is demanding, and done well, it is a sign of respect for another. The other interviewed member of Team 1 spoke of how the team was able to maintain respect for each other “although there were differing opinions” on a key church issue.

In addition to these specific references, respect is necessary for many of the other team practices and values already outlined. Respect for the team was necessary to accept each team’s framework, conflict guidelines, deep engagement, and long-term

perspective, as well as enable active participation from the team. Respect of the other members was necessary for the team practices of actively supporting and accepting support from each other, and viewing their differences as strengths. All the preceding values—humility, trust, submission, and openness—need respect to be maintained with integrity for any length of time.

Mutuality. Just as respect was tied to the preceding team practices and values for the interview participants, the value of mutuality was as well. In fact, its interconnection to the other values and practices was perhaps the furthest reaching and the simplest to explain. When discussing their teams' meetings and work, one word was mentioned more often than any other—*together*. The word *together* is mentioned by name twenty times and by every participant in my interview notes. One might wonder why this value might not be labeled togetherness, but that word suggests more the qualitative state and perhaps the frequency or length of sharing each other's company. Some of those connotations would be true for all of these teams and others would only be true of some. When the specific interview references are considered, the idea that comes across is that whatever these teams do, it is shared mutually between the team members. The following phrases from the interviews illustrate this mutuality: "We collaborate together" (Team 2); "the best way is to do it together" (Team 3); "we covenant together" (Team 2); we are like "the disciples learning together" (Team 1); we "pour out our life together" (Team 2); "everyone's gift together" (Team 2); and, it was "agreed upon together" (Team 1). The mutuality of sharing their teams' purpose, activities, members' gifts, and members' lives comes across clearly in these quotations.

Another word cited often in the interview notes was *share*. It was listed fourteen times with all but two interviewees. *Share* represented mutuality in much the same way as *together* did. Share was paired with words such as “everything,” “life,” “themselves,” “burden,” and “their experiences”. This mutual sharing together is necessary to fulfill group practices such as actively supporting each other and including all members and their varied gifts and abilities. The previously examined values of humility, trust, submission, openness, and respect not only are needed for mutuality but mutuality enables them as well.

Fun. One of the words often tied with the word *together* was omitted from the previous list of together phrases; that word was *fun*. The interview notes for the members of Teams 1 and 2 cited “fun together” four times, twice in concert with “a lot of.” The other mention of fun was when a member of Team 3 said, “We have a lot of fun and laugh a lot.” At first glance, fun might seem less integral to the otherwise interlinked team practices and values. Perhaps a team could achieve and maintain the other practices and values without fun, but that achievement would be difficult, especially over a long period of time. The members of the interviewed teams described groups of people that not only respected and valued each other while working together, but also genuinely enjoyed each other. With fun as part of these teams’ formula, all the other team practices and values were supported, encouraged, and made easier. The leader of Team 2 even talked about scheduling a trip to a theme park together in the past just for them to “have fun together.”

Love. The final team value evidenced by the interviews of the highest scoring teams in Trinitarian attributes is not surprising. That value is love. It was the most

mentioned feeling that emerged for members of these three teams in the short-answer section of the TCS. The interviews also supported the centrality of this value. Love was mentioned by name four times in the interviews in reference to the other members of the team in the phrase “we love each other.” Team 2’s meeting framework (love, learn, lead) functionally prioritized love on a regular basis, and this framework heightened their members’ experience of love, or at least the explicit verbalization of it by name. Three of the six listings of love in the TCS short-answer section for these top three teams came from Team 2, and three of the four mentions of love by name in the interviews were from Team 2 members as well. Team 2’s specific structural focus on love does not mean this value was weak in the other two teams. The details already shared from interviewed members of Teams 1 and 3 are filled with expressions of love and are reliant on love to be possible. Simply reading the names of the preceding team practices and values will remind how central love has been to what the participants shared about their teams in these interviews.

An additional aspect of love mentioned by the interviewed team members is related to the use of the word *personal*. Of the fourteen times used in the interview notes, nine of them are in reference to other team members. Personal was used in the following two ways: (1) individual, often attention given to a particular person (e.g., “the value of personal investment”) or (2) relational depth (e.g., “go over the personal stuff, deep sharing”). In some instances, both elements were included at once, such as “addressing the personal, how is it with your soul.” In all instances, personal would be in stark contrast to reducing others to impersonal objects, a means to an end, or a goal. Continuing to value the individual as a person and seeking relational depth in

interactions is foundational to love. As such, the Trinity's loving relationships and love-driven mission to others models individual relational depth in all things. Seven of the thirty Trinitarian attributes in the TTAS-2 engage aspects of this type of love.

Love being the key value expressed by the interview participants from the highest scoring teams in Trinitarian attributes is unsurprising. Simply put, God is love, and more broadly stated, love is the foremost value exhibited within the triune relationships and through God's missional action as chronicled in the Scripture and beyond the Scripture to the present day. The TTAS-2 directly addresses the centrality of love when asking participants to rate the accuracy of the following statements in reference to their teams: "Our team's driving force for reaching out in mission at every step is love," and, "Our team's love for each other surpasses all our other team characteristics." The interviews with members of the highest scoring teams in the Trinitarian attributes confirmed love's fundamental place in these teams.

In all, the themes distilled from the interview participants originating from the teams with the highest Trinitarian attribute scores were organized into eight practices and eight values. The practices were maintaining a clear team framework, following guidelines for conflict, structuring regular time with deep engagement, choosing a long-term perspective, supporting each other, viewing differences as strengths, participating actively by all, and ensuring team practices and values. The values were humility, trust, submission, openness, respect, mutuality, fun, and love.

With the exception of conflict, the interview questions did not ask about these specific values or practices, or for that matter, what their team practices and values were. The questions from the PVIP were as follows: (for more detail, see Appendix J).

1. Can you share a short story or incident that reveals the heart of your team?
2. What scriptural or theological images come to mind when you describe your team?
3. The second survey your team filled out had a section with a number of statements that started with “Our team” or “All team members.” You might recall it. All those statements were based on how the Father, Son, and Holy Spirit relate to each other in the Trinity and on mission. Out of the twenty-two teams who participated in this study, your team rated as one of the highest at living out the attributes of the Trinity in their team. How would you explain the high levels of triune patterns in your team’s life?
4. Describe how your team does conflict.
5. Your team’s organizational culture scores showed high levels of a culture called clan. Let me read you a description of this culture. How might those elements affect the presence of Trinitarian patterns in your team?
6. Is there anything you would like to add to help me understand your team better?
7. Is there anything you would like to ask me before I go?

In addition, all of these interview participants were blind to the Trinitarian foundations of this study during the surveys and up until the third question of the interview. When interview participants were told they were being interviewed because their team’s survey results suggested that their team was one of the most reflective of the Trinity’s nature in the research, all but one expressed notable surprise. Even after being initially blind to this research’s Trinitarian foundations and surprised when they were revealed, the correspondence between the triune nature of the Father, Son, and Holy

Spirit as expressed in the TTAS-2 and the themes drawn from the interviews were extremely strong. However, it is quite significant that no member from these three teams described or used imagery related to the Trinity in their TCS responses and that no interviewed team members conceptualized themselves as reflective of the Trinity. In fact, only one interview participant was readily able to link his or her team's dynamics with the Trinitarian nature with much depth.

Moving beyond the Trinitarian attributes, the interviews also addressed some elements of organizational culture. The fifth interview question asked about *clan culture* since it was the most prominent culture for all three of these teams. In all but one interview, the culture's description was Cameron and Quinn's short profile as follows:

A very friendly place to work where people share a lot of themselves. It is like an extended family. The leaders, or head of the organization, are considered to be mentors and, maybe even, parent figures. The organization is held together by loyalty or tradition. Commitment is high. The organization emphasizes the long-term benefit of human resource development and attaches great importance to cohesion and morale. Success is defined in terms of sensitivity to customers and concern for people. The organization places a premium on teamwork, participation, and consensus. (75)

All eight interview participants agreed that the preceding statement was an apt description of their team. In fact, most participants began describing how true it was of their team. One member of Team 3 wanted it read slowly in order to describe how each phrase fit the team. Only one phrase was given a slight critique by an interviewee as it related to his or her team: "leaders ... are considered to be mentors, maybe even, parent figures." This member explained that was true in the beginning of their team but less so as the group matured. In all, the interviews served as confirmation of the OCAI results

as they related to the clan culture for these teams and the positive correlation between the clan culture scores and TTAS-2 overall Trinitarian attribute scores.

The TSIS results were not probed during the interviews. This omission was due to the limited interview time and the lack of statistical correlation between overall emotional/social intelligence scores and overall Trinitarian attribute scores at the team level of analysis, although a weak correlation was shown at the individual level of analysis. However, the limited references by the interview participants to analogs of major emotional/social intelligence skills and abilities is supportive of the survey's statistical findings of a lack or limited correlation between emotional/social intelligence and the presence of Trinitarian attributes in the teams.

As a whole, the qualitative descriptions the members of the highest TTAS-2 scoring teams shared in interviews and all the teams listed in the short-answer section of the TCS provided detail that reinforced the quantitative findings and correlations elaborated earlier in this chapter. Of equal importance, these same qualitative inputs expanded the understanding of the participating teams by adding needed detail to the picture drawn by the quantitative data from the survey instruments.

Summary of Major Findings

When all of this study's data and its analyses were considered, ten major findings were established. These findings improved the understanding of teams that robustly display Trinitarian characteristics by exploring the connections between Trinitarian attributes, organizational cultures, and emotional/social intelligence in the context of church-based leadership teams. Together they provide a general picture of such teams as well as a great deal of detail in particular areas.

1. *The Team Trinitarian Attributes Survey, Second Edition (TTAS-2)*, developed and tested by this research, reliably assessed the levels of Trinitarian attributes in church-based leadership teams. After multiple revisions guided by experts in theology, psychometrics, statistics, team dynamics, and leadership as well as a subsequent pilot survey in church-based leadership teams, the revised TTAS-2 performed well in the study of the participating twenty-two teams. The thirty TTAS-2 items had high reliability as a group, returning a Cronbach's alpha of 0.86. Three of the six conceptual Trinitarian dimensions identified by statistical factor analysis returned good to excellent reliability scores ($\alpha = 0.78, 0.90, 0.94$), with the other three showing the need for additional survey items in the future. The *t*-test differentiation between the Trinitarian attributes dimension scores and overall range of Trinitarian attribute scores across the teams further supported the soundness of the assessment instrument. The validity of the instrument was supported by the results of how teams described themselves in the short-answer section of the Team Characteristic Survey (TCS) and the interviews of the members of the highest scoring TTAS-2 teams. The highest scoring teams described themselves in ways that were highly reflective of the Trinitarian nature, and lower scoring teams much less so. As a result, the TTAS-2 could be trusted in its assessment of the range of team Trinitarian attributes exhibited across all the teams, and this range provided solid ground for comparison and exploration of connections between the level of team Trinitarian attributes and all other assessment constructs, especially organizational cultures and emotional/social intelligence. The results of this particular research support the trustworthiness of the TTAS-2 to assess Trinitarian attribute levels to evaluate and/or develop any team or for general research purposes.

2. *Highly Trinitarian teams exist, but they are rare. These unique teams reveal that God's nature can be embodied within the community of those in ministry together, and their rarity underscores the need to intentionally cultivate teams adopting this preferential way of teamwork.* While contacting one hundred well-connected experts in church leadership across the United States to identify church-based leadership teams that were above-average examples of the thirty Trinitarian attributes that constituted the TTAS-2, the most common response was that they did not know of a church-based team like that and could not recommend a team. Even so, thirty-eight teams were recommended, and twenty-two participated in this research. The participating teams had a range of team Trinitarian attribute levels, as identified by the TTAS-2, that included a significant percentage of highly Trinitarian teams. Both the short-answer question responses of the TCS and the interviews with members of the highest scoring teams confirmed values and practices corresponding with the relational and missional patterns of the Father, Son, and Holy Spirit. Together, the surveys and interviews supported that the Trinity was something much greater than an important but distant theological curiosity. Instead, the triune God could be a prime example, organizing principle, and controlling image of a preferred and practical way of being for the people of God.

3. *Highly Trinitarian teams do not follow a specific demographic formula, but seven demographics that were linked to team Trinitarian attribute levels worth noting.* The demographic makeup and context of the twenty-two teams were remarkably diverse, as they varied dramatically. The makeup of these teams, team members, team leaders, and team churches did not reveal a required pattern that was necessary for a team to have a highly Trinitarian nature. However, seven demographics had a degree of

impact. Long-tenured team leaders and long-established teams had direct positive correlations to overall team Trinitarian attributes. Mixed-sex teams, non-staff inclusive teams, and long-tenured leaders were positively correlated to a single Trinitarian attribute dimension. Teams of all staff, teams with a long static membership, and teams within multisite churches were correlated with the *hierarchy* and *clan cultures* in ways that were less favorable for higher Trinitarian patterns in their teams. Awareness of these links and their possible impact could be helpful for those who desire to cultivate a more highly Trinitarian team.

4. *Members of teams with high levels of Trinitarian attributes had a significantly more positive team experience than members of teams with lower levels of Trinitarian attributes.* When team Trinitarian attribute scores and the percentage of positive descriptions and emotions listed by members in reference to their team were analyzed, the two were strongly correlated ($r = .83, p < .0001$). This correlation could possibly explain 69.62 percent of the variance between the two (see Figure 4.53). The team members' descriptions and emotions were aggregated from two questions on the TCS. These two questions asked each survey participant to list three words to describe his or her team and three emotions that emerge when thinking about the team. At first glance, it might seem obvious that as a team is a better reflection of God's triune nature, the members of that team would describe the experience more positively. Triune life provides a member with benefits such as encouragement, support, trust, acceptance, equality, inspiration, and deep relationships. However, the triune life requires much of team members as well. Each member needs to provide all the same benefits to the other members of the team. Being a Trinitarian team member also requires difficult actions

such as sacrifice, submission, and dependence. In light of the benefits and costs of participating in such a team, the significance of an increasingly positive team experience coinciding with the growth of Trinitarian patterned teamwork underscores the practical value and validity of approaching teamwork in this way.

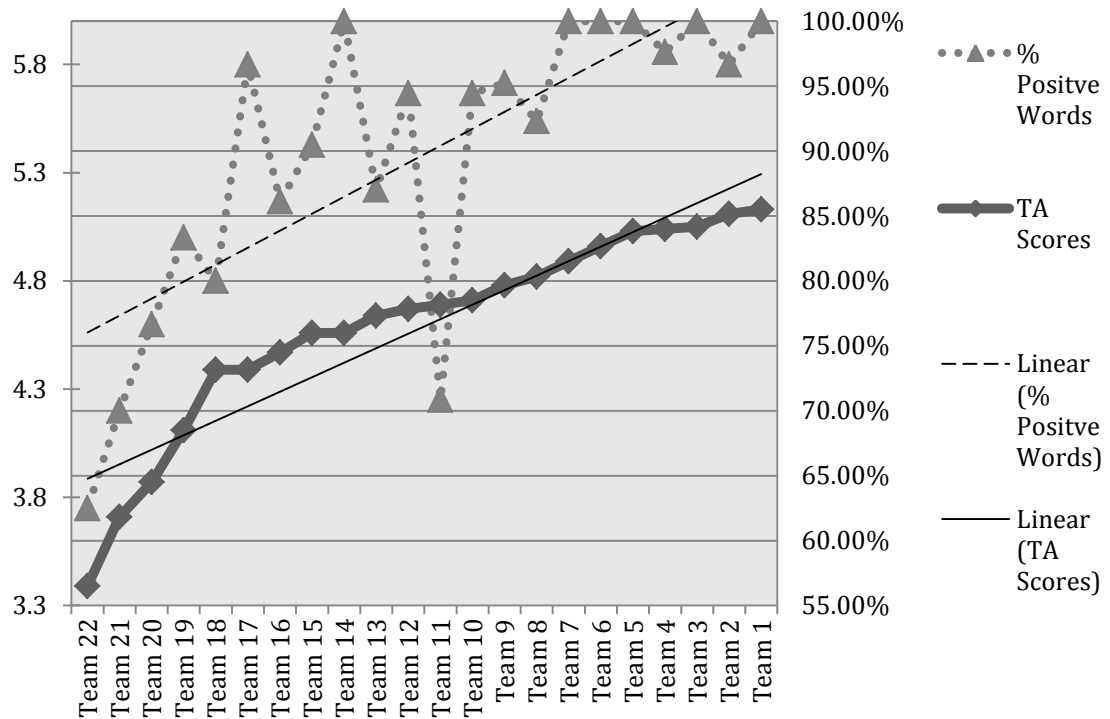


Figure 4.53. Correlation of Trinitarian attribute scores and percentage of positive words for all individual teams.

5. The three teams with the highest levels of Trinitarian attributes shared eight practices and eight values in common. These common values and practices were distilled from the interviews of several members from each of these teams. The team practices were maintaining a clear team framework, following guidelines for conflict, structuring regular time with deep engagement, choosing a long-term perspective,

supporting each other, viewing differences as strengths, promoting active participation by all, and ensuring team practices and values. The team values were humility, trust, submission, openness, respect, mutuality, fun, and love. Each practice and value was detailed at length earlier in this chapter, and together these themes were highly reflective of the Trinitarian attributes, supporting the TTAS-2 validity and reliability in identifying teams with highly triune dynamics. The real-life stories from the interviews filled in qualitative details and shading to the picture of highly Trinitarian teams outlined by the statistical correlations among the different assessment instruments.

6. Teams in the Church rarely look to the Trinity as a prime practical model for teamwork or understand themselves in light of God's Trinitarian nature. Even the teams in this study rarely described themselves as Trinitarian or expressed that they understood themselves to be modeled after or reflective of the Trinity. In 126 survey responses, no one identified the Trinity or the Trinitarian nature in their survey short-answer questions when describing his or her team. In the interviews with members of the teams with the highest Trinitarian attribute scores on the TTAS-2, all but one interview participant was surprised that they were identified as reflective of the Trinity. Even after their team's link to the Trinity was revealed to the interview participants, only one was readily able to connect their team's dynamics with the Trinitarian nature in depth. However, when team members described their respective teams, the interview and survey short-answer responses consistently revealed themes highly reflective of the Trinity's relational and missional attributes. The themes discussed in the previous paragraph are a prime example. All of the teams' lack of conceptualizing themselves as reflecting the triune life of the Father, Son, and Holy Spirit is indicative of the Church's longstanding pattern

of not grasping the powerful practical value of the Trinity while at the same time staunchly defending it as a cornerstone of the faith. This ongoing, historic deficiency presents a tremendous opportunity to experience the power and guidance of ordering life and ministry under the triune image of the nature of God.

7. *A team's organizational culture can be supportive, neutral, or unsupportive for the cultivation and sustenance of Trinitarian attributes in its midst. The Organizational Culture Assessment Instrument (OCAI) proved to be an indispensable tool to identify organizational cultures in this study's church-based leadership teams. Two OCAI cultures had significant correlations to the level of team Trinitarian attributes. The hierarchy culture was negatively correlated ($r = -.61, p = .003$) and thus unsupportive of team Trinitarian attributes. The clan culture was positively correlated to team Trinitarian attributes ($r = .48, p = .025$) and was supportive of them. The OCAI's market and adhocracy cultures showed little to no correlation to the team Trinitarian attributes and were neutral to the cultivation and sustenance of team Trinitarian attributes.*

Team levels of the OCAI's *hierarchy culture* were negatively correlated to team Trinitarian attribute levels, and this organizational culture was close to absent in the most highly Trinitarian teams. The correlation between the levels of team *hierarchy culture* and Trinitarian attributes may account for 36.86 percent of the variance between the two. Figure 4.54 illustrates these correlations in the significant changes among the team composite profiles. Four organizational culture dimensions impacted the hierarchy/Trinitarian connection most directly: *management of employees, organizational glue, strategic emphases, and critical success*. The interviewed members

from the three highest scoring TTAS-2 teams identified team practices and values that differ significantly from a majority of the *hierarchy culture* characteristics as presented in the OCAI, confirming the negative statistical correlations found between the survey assessments. In the same way, members of highly Trinitarian teams used images to describe their respective teams in the short-answer section of the TCS that stood in contrast to this culture.

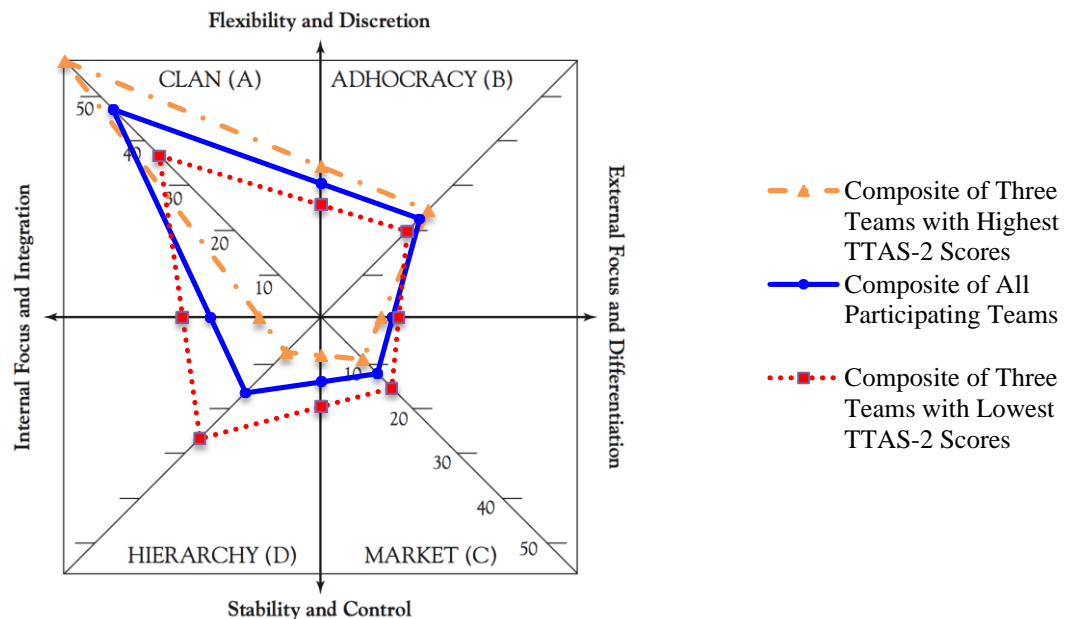


Figure 4.54. Multiple composite OCAI overall organizational culture profiles.

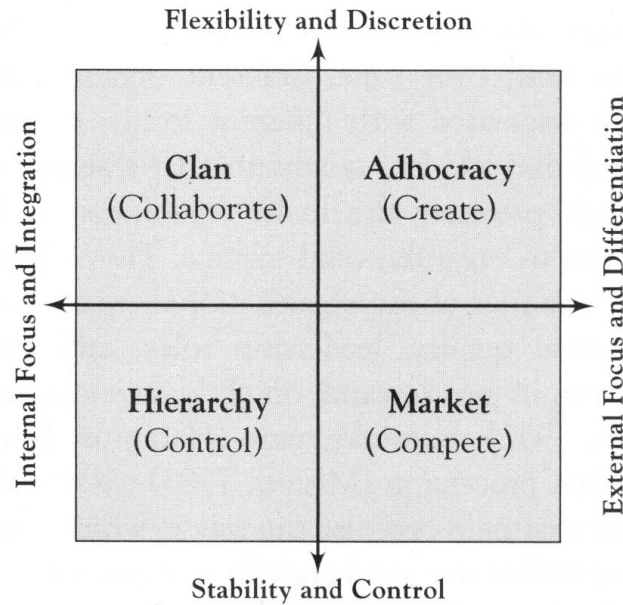
Team levels of the OCAI's *clan culture* had a positive correlation with team Trinitarian attribute levels, and this was clearly the most prevalent organizational culture for highly Trinitarian teams. The correlation between the levels of team *clan culture* and Trinitarian attributes may account for 26.62 percent of the variance between the two (see Figure 4.54 illustrating changes between team composite profiles). Three organizational

culture dimensions impacted the *clan*/Trinitarian attribute connection most directly: *management of employees, organizational glue, and strategic emphases*. The interviewed members of the three highest scoring TTAS-2 teams identified strongly with the profile description of the *clan culture* as defined by Cameron and Quinn, confirming the statistical correlations found between these specific survey measures. In the same way, members of highly Trinitarian teams used images to describe their team in the short-answer section of the TCS that were highly reflective of this culture.

Neither the team levels of the OCAI's *adhocracy culture* nor the *market culture* were correlated to team Trinitarian attribute levels. However, the *market culture* did reveal a negative correlation to the Trinitarian attributes using all individual survey scores together irrespective of teams, possibly explaining 16.00 percent of the variance in individual Trinitarian scores. In addition the *adhocracy dominant characteristics* dimension showed a correlation to team Trinitarian attribute levels at the more important team level of analysis. This correlation may account for 22.14 percent of the variance between the two. These two details are the exception, but generally, the *market* and *adhocracy* cultures' impact on team Trinitarian attributes is limited at best.

The OCAI is a powerful tool to identify a team's organizational cultures in order to identify those cultures that are supportive, neutral, and unsupportive for the cultivation and sustenance of the Trinitarian attributes in its midst. The associated OCAI organizational culture change and development tools outlined in *Diagnosing and Changing Organizational Culture* by Cameron and Quinn can be brought to bear on creating a more conducive team culture environment for team Trinitarian attributes.

8. *Certain patterns of team organizational values are linked to higher levels of team Trinitarian attributes.* Highly Trinitarian teams have an overwhelming preference for the values of *flexibility and discretion* as compared to *stability and control* and a relative balance between the values of *internal focus and integration* and *external focus and differentiation*, as defined in the Competing Values Framework of the OCAI. The preference for *flexibility and discretion* is most pronounced in the teams with the highest Trinitarian attributes scores and much less so in the teams with the lowest scores. This spectrum is represented by the y-axis of the OCAI profile chart (see Figure 4.55). The equality of balance between *internal focus and integration* and *external focus and control* is most pronounced in the teams with the highest Trinitarian attributes scores and more lopsided towards *internal focus and integration* for the teams with the lowest scores. This spectrum is represented by the x-axis of the OCAI profile chart. While both spectrums are expressed within the four different organizational cultures, these values express two trends that overarch all the cultures and can serve as a basic check on how beneficial or harmful team practices and values are for the cultivation of a highly Trinitarian nature.



Source: Cameron and Quinn 39.

Figure 4.55. The OCAI Competing Values Framework and organizational cultures.

9. Team levels of emotional/social intelligence showed little to no bearing on Trinitarian attribute levels. Team Trinitarian attributes were not correlated to the average team level of emotional/social intelligence, *social information processing*, *social skills*, and *social awareness*, as defined by the Tromsø Social Intelligence Scale (TSIS). Even when emotional/social intelligence and *social awareness* showed correlations to the Trinitarian attributes at the individual level of analysis, those correlations were weak, representing no more than 5.29 percent of variance of the individual Trinitarian attribute scores. However, team levels of *social information processing* had a positive correlation with one Trinitarian attribute dimension—*sending and supporting others on mission*, possibly accounting for 19.44 percent of the variance between the two. Even with these exceptions, team levels of emotional/social

intelligence and three component factors, as represented in the TSIS, have very limited impact on a team's Trinitarian nature when considered as a whole. As such, developing team members' emotional/social intelligence is a poor investment of resources if the goal is to cultivate a team with a nature that reflects the Trinity.

10. *The survey responses of this study can be afforded an additional level of confidence based upon the fact that the self-deceptive enhancement factor of the Balanced Inventory of Desirable Responding Short Form (BIDR-16) was not correlated to any assessment measure in the research. Self-deceptive enhancement measures a survey participant's level of "honest but overly positive responding" as a result of "overconfidence, hindsight, or overclaiming" (Hart et al. 1-3). The lack of correlational evidence between all participants' BIDR-16 results and all other measures when statistically analyzed provides additional assurance in the trustworthiness of all survey results.*

The ten major findings on the preceding pages met the purpose of learning about teams that robustly display Trinitarian characteristics by exploring the connections among Trinitarian attributes, organizational cultures, and emotional/social intelligence in the context of church-based leadership teams. Together they provide a general picture of such teams as well as a great deal of detail in particular areas. Hopefully, these findings will help the Church understand the triune relational and missional dynamics within a human context so it is inspired to embody and cultivate them. The Father, Son, and Holy Spirit intended to bless the Church and the world by sharing their triune life, and the gap between that intention and reality presents an opportunity for which Jesus prayed in John 17.

CHAPTER 5

DISCUSSION

Major Findings

God desires the Church to experience and reflect his triune nature, and Jesus' prayer in John 17 reveals that this call to transcendent oneness is for the sake of the world as much as it is for the Church. The problem is that triune oneness is rare, especially in the teams that plan, implement, and manage the ministry of the Church. Even viewing the Trinity as a practical model for ministry is often a foreign concept.

This lack is an opportunity for the Church to claim the Father, Son, and Holy Spirit's triune nature as the preeminent example for life and ministry together and receive the blessings associated with living together in Trinitarian relational and missional patterns. This research was born out of this opportunity, and its purpose was to learn about teams that robustly display Trinitarian characteristics by exploring the connections between Trinitarian attributes, organizational cultures, and emotional/social intelligence in the context of church-based leadership teams.

TTAS-2 Reliability and Validity

The Team Trinitarian Attributes Survey, Second Edition (TTAS-2) proved to be a reliable and helpful instrument in assessing the Trinitarian attributes within a human context and specifically, church-based leadership teams (see Appendixes D and E). Its development was necessitated after searches yielded no evidence of an existing validated tool for these purposes. After multiple revisions guided by experts in theology, psychometrics, statistics, team dynamics, and leadership, the TTAS-1 and the Team Characteristic Survey (TCS) went through a pilot study with six church-based leadership

teams, with twenty-eight participants responding (see Appendixes B and C). The high average score of 4.85 of 6.00 was a concern given that this sample of teams was random, especially when so few teams were recommended as above-average in Trinitarian attributes by experts across the United States for the second phase of field research. The language of all thirty TTAS-2 items was clarified and strengthened, and the survey instructions were revised significantly (see Chapter 3, page 90-102 for details). One factor from the Balanced Inventory of Desirable Responding Short Form (BIDR-16) was added to look for correlations that would indicate “honest but overly positive responding” in the next phase of fieldwork (Hart et al. 1-3, see Appendixes E and I).

The TTAS-2 performed well in the second phase of fieldwork with the participating twenty-two teams. The thirty TTAS-2 items had high reliability as a group, returning a Cronbach’s alpha of 0.86. Three of the six conceptual Trinitarian dimensions identified by statistical factor analysis returned good to excellent reliability scores ($\alpha = 0.78, 0.90, 0.94$), with the other three showing the need for additional survey items in the future. The *t*-test differentiation between the Trinitarian attributes dimension scores and overall range of Trinitarian attribute scores across the teams further supported the soundness of the assessment instrument.

The validity of the instrument was supported by the results of the teams’ self-descriptions in the short-answer section of the TCS and the interviews with members of the highest scoring TTAS-2 teams. The highest scoring teams described themselves in ways that were highly reflective of the Trinitarian nature, and lower scoring teams much less so. As a result, the TTAS-2 could be trusted in its assessment of the range of team Trinitarian attributes exhibited across all the teams, and this range provided solid ground

for comparison and exploration of connections between the level of team Trinitarian attributes and all other assessment constructs, especially organizational cultures and emotional/social intelligence.

The biblical and theological foundations enumerated in the literature review were the basis for the thirty items that comprise the TTAS-2. Although the original three conceptual categories used in development were not identified statistically as factors, this result was unsurprising given that the Trinity is considered an ill-defined concept and the expert in psychometrics and statistics said this pattern was expected for a new instrument under those circumstances. The six factors that were statistically identified were directly related to different aspects of the original categories.

Beyond this particular study, the TTAS-2 can be trusted to assess Trinitarian attribute levels in order to evaluate and/or develop any team. If a team, in the Church or beyond, decides that they want to embody the nature seen in the Trinity, a logical next step would be to assess the general level of Trinitarian attributes in that team, as well as identify team strengths and weaknesses in regard to the Trinitarian attributes. The TTAS-2 can deliver those results.

Existence and Rarity of Highly Trinitarian Teams

The existence of highly Trinitarian teams was certainly evident in this research, but they also proved to be rare. My own experience leading and participating in teams, boards, and committees for twenty-seven years suggested that highly Trinitarian church groups of any type were rare. However, I did not expect that I would get so few recommendations from one hundred well-connected experts in church leadership from all across the United States, especially when the bar for inclusion was limited to being

above average on the thirty items on the TTAS-2. The most common response from these experts was that they did not know of such a team that they could recommend. A common rejoinder to this lack of recommendation was that they were very interested in what I found or they would like to know of a team that fit that description. In fact, three seminary professors with specialties in team and leadership studies and two authors of books on Trinitarian-shaped ministry were unable to recommend a team. One limiting factor for the experts was the lack of exposure to the inner dynamics and values of a team without being a participant in it. However, the other limiting factor mentioned was simply the scarcity of highly Trinitarian teams in the Church. That scarcity was one of the primary motivations for this study.

Despite this scarcity, this research showed that highly Trinitarian teams do exist. Thirty-eight teams were recommended as above-average examples and twenty-two participated in this research to its completion. The participating teams as a group provided a range of Trinitarian attribute levels according to the TTAS-2, and that range included a significant percentage of highly Trinitarian teams. All the thirty attributes of the TTAS-2 are drawn from the biblical and theological framework outlined literature review found in Chapter 2. Both the short-answer question responses of the TCS and the interviews with members of the highest scoring teams corresponded to the relational and missional patterns of the Father, Son, and Holy Spirit represented in the TTAS-2 and its underlying biblical and theological framework.

The similarity of the results among the team member interviews, the TCS short-answer questions, and the teams' Trinitarian attributes survey established two things. First, it established the aforementioned ability for the TTAS-2 to measure the Trinitarian

attributes in a human team context. Second, it supported that Trinitarian teams exist and that the Trinity is incredibly vital to the everyday life and ministry of the church as opposed to an important but distant theological curiosity. The triune God could be a prime example, organizing principle, and controlling image of a preferred and practical way of being for the people of God, especially in church-based leadership teams. Biblically, theologically, and practically this research supports the adoption of that approach.

Highly Trinitarian Teams' Demographic Diversity and Correlations

The teams identified as highly Trinitarian were remarkably diverse, as shown by their different demographic makeups and contexts. The teams ranged from three to fourteen members, had seven different broadly categorized functions, and existed from less than one year to twenty years. Most but not all included members of both sexes; a slight majority of the twenty-two teams were completely staff; and, the age ranges were spread across a bell-shaped curve. The team leaders included both sexes, another bell-shaped range of ages, and a range of time leading their teams from right under two years to twenty-one years. The teams' churches ranged from 120 in weekly worship attendance to 3,928, were from six different denominations, and found their home in thirteen different states. The only demographics that showed little variety were marital status and race.

Other than understanding the makeup of the participating teams and their context, this variety reveals that highly Trinitarian teams can happen in a wide variety of settings and team makeups. The statistical analysis of the team demographics as

compared to team Trinitarian attributes scores did not reveal a pattern that was necessary for a team to follow and reflect the Trinity's example effectively.

From a biblical perspective, it would be problematic if this research found a demographic formula that led to highly Trinitarian teams. That type of finding would undercut the understanding that God created all people in his image and with the capacity to fulfill his desire for humanity to reflect his nature. A required formulaic composition for Trinitarian teams would limit Jesus' John 17 prayer for all his followers to reflect transcendent oneness only to those who could reproduce the right team or group formula. Fortunately, this research's findings do not suggest any such formula.

However, demographics are not inconsequential as they relate to the triune nature in a team setting. Seven demographics that had differing degrees of impact on team Trinitarian attributes. Long-tenured team leaders and long-established teams had direct positive correlations to overall team Trinitarian attributes. Mixed-sex teams, long-tenured team leaders, and teams that included non-staff members were positively correlated to a single Trinitarian attribute dimension. Teams of all staff, teams with a long static membership, and teams within multisite churches were correlated with the *hierarchy* and *clan cultures* in ways that were less favorable for higher Trinitarian patterns in their teams (see Chapter 4's demographic section for more detail).

As mentioned previously, these are not prescriptive demographic requirements for a team to be Trinitarian. Rather, the correlations and their potential area of impact are worth remembering, especially for those who fit the particular demographics described in the preceding paragraph. If a team's goal is to cultivate a greater Trinitarian nature in

their midst, they can consider how to compensate for negative natural tendencies related to their demographic makeup or take advantage of positive ones.

The Positive Experience of Highly Trinitarian Team Members

The strongest correlation of this research was between a team's Trinitarian attribute score and the percentage of positive descriptions and emotions listed by their team members on two short-answer questions on the TCS. These two questions asked each survey participant to list three words to describe his or her team and three emotions that emerge when thinking about the team. The words were grouped by team, evaluated as positive, neutral, or negative, and a percentage of positive words was calculated. When all teams' percentages were statistically analyzed in comparison to their Trinitarian attributes scores, 69.62 percent of the variance between Trinitarian attributes and the percentage of positive words was possibly explained ($r = .83, p < .0001$). Figure 5.1 illustrates these results. The simple truth is that on average the members of teams with higher Trinitarian attribute scores had a more positive team experience than those with lower scores, and those experiences spanned both personal emotions and stated perceptions in respect to their teams.

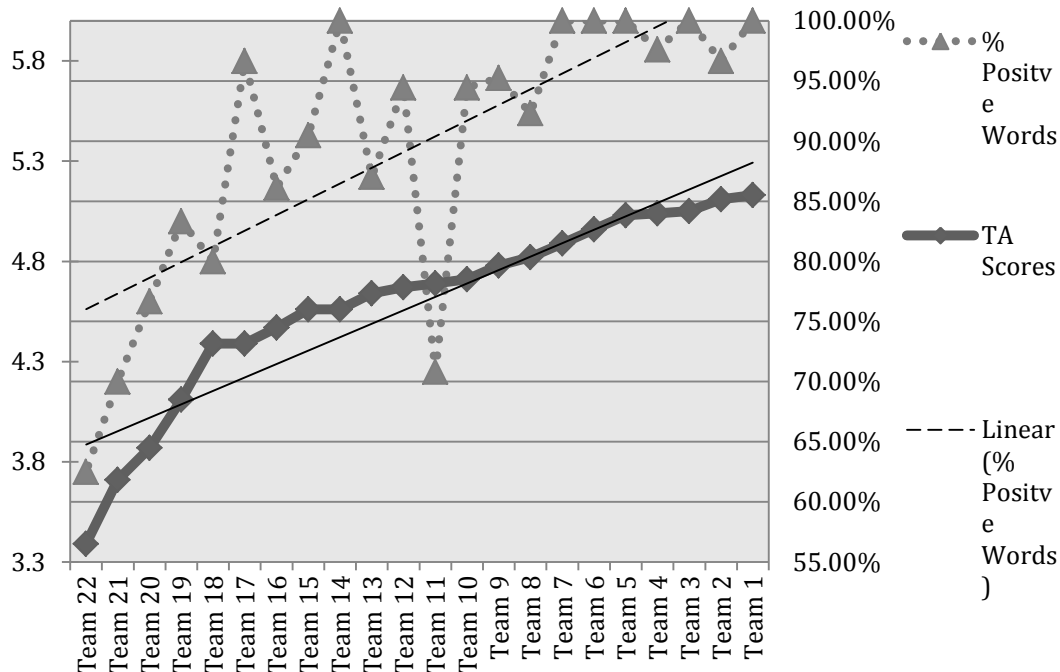


Figure 5.1. Correlation of Trinitarian attribute scores and percentage of positive words for all individual teams.

The correspondence between these positive experiences and team Trinitarian attributes might seem obvious. The Scripture reveals that humanity was made in God's Trinitarian image, and that the triune oneness of *imago Dei* was intended as a blessing to the Church and the world. When these truths are brought to the micro level of the team, the better a team reflects the Trinitarian nature, the more its members experience the associated benefits. Triune life provides a team member with benefits such as encouragement, support, trust, acceptance, equality, inspiration, and deep relationships.

However, the triune life requires a great deal from team members as well. Each member needs to provide all the same benefits to the other members of the team. Being a Trinitarian team member also requires difficult actions such as sacrifice, submission, and dependence. In spite of the challenge of maintaining these requirements, the

members of the highly Trinitarian teams in this study had much better team experiences than the members of teams with lower degrees of the Trinitarian patterns.

Even when accounting for the high costs of participating in highly Trinitarian teams, an increasingly positive team experience coinciding with the growth of team Trinitarian attributes supports the scriptural claims that God intended triune oneness as a blessing to the Church and that humanity has inbuilt capabilities to experience these blessings through the *imago Dei*. This correlation also underscores the practical value and validity of approaching teamwork this way. As a result of these findings, I recommend a greater awareness and study of the Trinity's nature for ministry practice and relational patterns, as well as the active cultivation of ministry teams following the nature of the triune God.

Shared Practices and Values of the Highest Trinitarian Teams

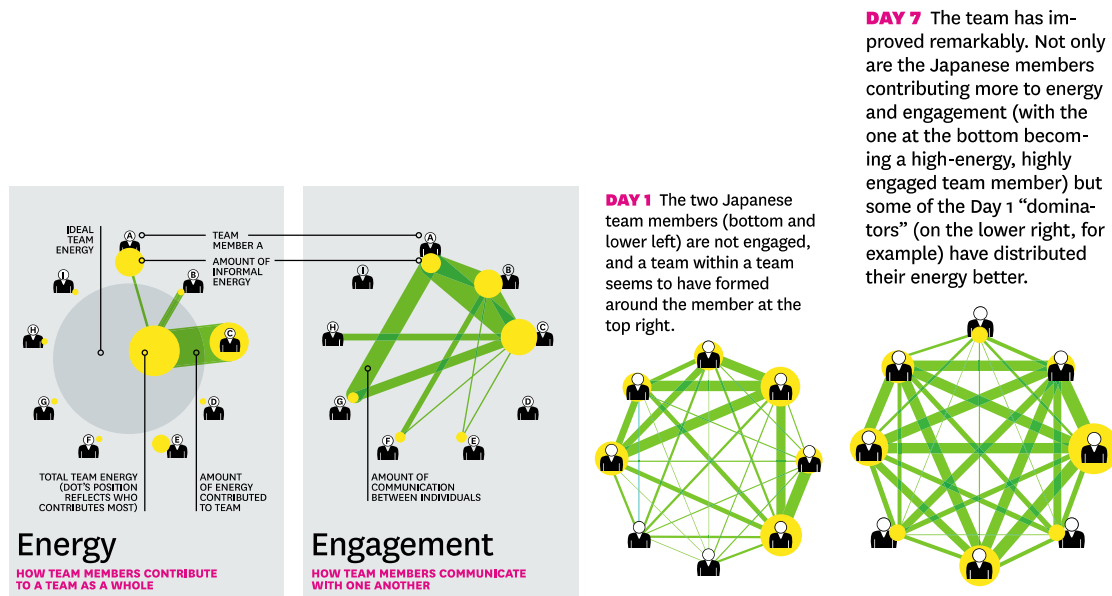
Members of the three teams with the highest Trinitarian attributes scores on the TTAS-2 were interviewed in order to learn about their teams, understand them better, and investigate reasons for the triune patterns of their team. These interviews did not specifically ask about their team practices or values; instead, they were asked to describe their team using stories, images, patterns, the bible, theology, and their organizational culture results (see Appendix J). All interviews were evaluated together to identify common themes that were further distilled into the following team practices and values shared by all three teams. The eight team practices were maintaining a clear team framework, following guidelines for conflict, structuring regular time with deep engagement, choosing a long-term perspective, supporting each other, viewing differences as strengths, promoting active participation by all, and ensuring team

practices and values. The eight team values were humility, trust, submission, openness, respect, mutuality, fun, and love. (see Chapter 4, pp. 246-68 for an in-depth discussion of each value and practice). The development of these themes and subsequent values and practices was independent of the Trinitarian framework; that is, great effort was made to identify themes by describing only what was said by the interview participants, regardless of how well or poorly they corresponded to the Trinitarian attributes. After the values and practices were completed, they were compared to the Trinitarian attributes and the Trinitarian attribute dimensions. The similarities were striking. In addition, these values and practices interlink and overlap each other regularly, much as the Trinitarian attributes do.

Also similar to the Trinitarian attributes, the team practices and values of the three highest TTAS-2 scoring teams had significant analogues in the fields of management, leadership studies, psychology, group communication, organization development, organizational psychology, and organizational behavior. The previous three designs for this research focused primarily on some of these concepts to understand the dynamic team experience that initiated this research. When the Trinity became the primary focus, two concepts were moved to a secondary position—organizational culture and emotional/social intelligence, and many others were unable to be included.

An extended example of one of the other concepts from another field illustrates the parallel aspects of the team Trinitarian attributes, as well as the team practices and values presently being considered. A Massachusetts Institute of Technology study of team dynamics using high-tech badges that recorded over one hundred data points a

minute were employed to identify the biggest predictor of successful teams (Pentland 60-70). The mass of data was analyzed and the most important predictor of team success was verbal communication patterns. That might not seem that similar until considering the following diagrams of the communication patterns (see Figure 5.2).



Source: Pentland 64, 68.

Figure 5.2. Diagrams of communication patterns that determine team success.

As shown in the first two images, data from the badges was mapped (1) the amount of energy team members put into their communication to others and 2) whom members engaged on the team (Pentland 64). The predictor of team success was how balanced the communication energy and engagement was for all members to all other members (Pentland 64-65). The third image in Figure 5.2 is a visual map of a multicultural team’s data that shows two Japanese members as primarily disconnected (67-68). After seeing the visualization map and receiving coaching, the team’s balanced

communication energy and engagement improved as shown in the last image (Pentland 68). As a result, the team's productivity improved as well. That final visualization of the team reminds me of the balanced and mutual reciprocity among the Father, Son, and Holy Spirit represented in the Trinity knot (see Figure 5.3). It also reminds me of the interviewed teams' practice of active participation by all, as well as their values of openness, respect, and mutuality. I suggest that the image of God that resides in every human yearns for patterns of Trinitarian nature, and when those patterns are honored productivity can increase over the long-term. As a result, I am unsurprised that a major bank's call center saw an efficiency increase by 8 percent overall, 20 percent in lower performing teams, and had a 10 percent growth in employee satisfaction simply by attending to these patterns and ensuring more opportunities for social time between employees (62-63).

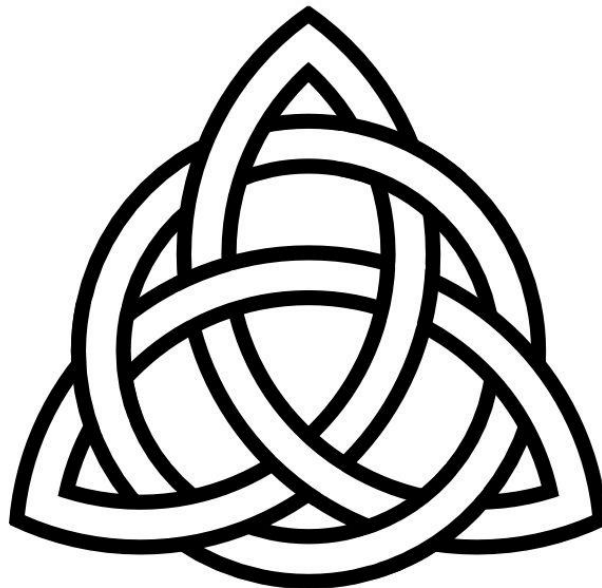


Figure 5.3. The Trinity knot.

I have belabored this one example to show how field and data-based research actually supports and enlightens aspects of the Trinitarian patterns shared by the interviewees and the team Trinitarian attributes. Alex Pentland's research is not unique in that respect. Considerable research and literature from the numerous academic disciplines mentioned earlier parallel aspects of the team Trinitarian attributes, as well as the team practices and values presently being considered. All the following research findings align with aspects of the interview results and/or the Trinitarian attributes. Multiple studies found a tie between a leader's humility and team performance and cohesion (Chiu, Owens, and Tesluk 1705; Owens and Hekman 1088-111). A study of six thousand team members identified openness and supportiveness as two of the four key factors for good team members, that leaders must ensure and maintain a collaborative climate, and feedback and critique should be viewed as a gift (LaFasto and Larson 4, 8-18, 43-46, 108-20). Yet another pair of studies supported that clear agreed-upon structures and norms help teams succeed and provide guardrails for member freedom within teams (Carucci 2-4; Coutu and Beschloss 99-105). Another study of senior leadership teams identified interdependence as a key component for their effectiveness (Nunes, Hackman, Burruss, and Wageman 45-46). These are but a few examples from a vast pool of the expansive research that supports a Trinitarian understanding of teams and/or the themes that the interviewed members of the highly Trinitarian teams shared.

The field of physics has long sought a *theory of everything* that binds up and encompasses all physical aspects of the universe. I suggest that the *theory of everything* for all relational and missional life and practice is bound up in God's triune nature. That

nature was shared with humanity through the image of God common to us all, and reflections of that image can be seen in different degrees through the dynamics and values of church-based teams but also in high functioning teams everywhere. As a result, the Church can readily study and learn from the excellent research from all these fields, as long as the nature of God retains its primary position and what is adopted is critically evaluated in light of God's nature and scriptural bounds.

When limiting discussion to this particular study, the interview results support the TTAS-2 validity and reliability in identifying teams with highly triune dynamics. The extended discussion of each team practices and values in Chapter Four is helpful to understand the three teams highest in Trinitarian attributes according to the TTAS-2 results. Plus, the real-life stories from the interviews filled in qualitative details and shading to the picture of highly Trinitarian teams outlined by the statistical correlations among the different assessment instruments.

Teams Not Describing or Understanding Themselves as Trinitarian

The teams in this study rarely described themselves as Trinitarian or expressed that they understood themselves to be modeled after or reflective of the Trinity. In 126 survey responses, no one identified the Trinity or the Trinitarian nature in their survey short-answer questions when describing his or her team. In the interviews with members of the teams with the highest Trinitarian attributes scores on the TTAS-2, all but one interview participant were surprised that they were identified as reflective of the Trinity. Even after their teams' link to the Trinity was revealed to the interview participants, only one was readily able to connect his team's dynamics with the Trinitarian nature in depth. However, when team members described their teams, both the interview and

survey short-answer responses consistently revealed themes highly reflective of the Trinity's relational and missional attributes. The themes discussed in the previous section are a prime example.

Unfortunately, I expected that most teams would not identify themselves as Trinitarian. The Church has rarely, if ever, recognized the Trinity as a central part of practical ministry. Out of this need, Seamands wrote *Ministry in the Image of God: The Trinitarian Shape of Christian Service* specifically “to demonstrate the significance of the doctrine of the Trinity for the vocation of ministry” (11). In fact, he begins the book by sharing a story of the puzzled and blank looks he was given when posing the question of how a particular Trinitarian formulation was relevant to the everyday ministry of a group of Doctor of Ministry students. Subsequent to that story, Seamands shares the following concern:

[O]ur thoughts about the Trinity are few and far between. In the daily grind of ministry, no Christian doctrine seems more far removed and less practically relevant. The notion that the Trinity might provide a foundation and framework for our vocation rarely enters our mind.
(*Ministry* 10-11)

I saw some of those similarly quizzical looks when interviewing some of the members of the most highly Trinitarian teams in this study. Of course, they were appreciative of being identified with such a high honor, but the gears behind some of the interviewee's eyes seemed to grind to a halt in surprise as they grappled with what it meant for his or her team to be highly Trinitarian.

A reasonable question to ask is how these teams could be so reflective of many aspects of the triune nature without naming the Trinity and most having difficulty with conceptualizing themselves as Trinitarian. It is possible primarily because these teams

have adopted and embodied the teachings of other biblical passages that share the same values and practices. The New Testament's many *one anothers*, the imagery of the body, the community of the people of God in both Testaments, and the deep fellowship of *koinonia* were all mentioned in survey short-answers and interviews. All of these are expressions of God's triune nature in the Church.

So why should the Trinity be understood as the prime image for relational and missional practice when so many other biblical passages directly address much of the same? I contend that the Trinity binds up all the Old Testament and New Testament teachings about the people of God in one prime example, organizing principle, and controlling image of a preferred and practical way of being. The triune God is at the same time inspirational for how life should be lived and evaluative of how it is currently lived. While being a mystery, the Trinity does not obscure nor mystify the Christian faith but rather clarifies, orders, and unifies it, making it simpler.

I am not alone in this contention. *The Catechism of the Catholic Church* definitively states, "The Trinity is the central mystery of the Christian faith and life. It is the source of all other mysteries of Christian Faith, the light that enlightens them" (56). The Trinity's centrality is stressed by many other voices, ancient and modern. Swiss Reformed theologian Karl Barth goes as far as stating that the Trinity "is what basically distinguishes the Christian concept of revelation as Christian" (301), and Baptist theologian Stanley Grenz suggests the same idea, while adding "no teaching lies at the center of Christian theology, if not of the Christian faith itself, as does the doctrine of the Trinity" (53). Oden adds that the triune God can encapsulate and organize the faith: "This triune affirmation seeks to summarize the essential Christian teaching of God. For

almost two millennia the Christian community has been using this language as a means of bringing together in summary form its most irreducible affirmations concerning God” (182). None of these contentions that the Trinity is primacy should come as a surprise since it is the Trinitarian God that in Genesis 1 spoke into the formless void and was the genesis for all creation. It was that same triune God that said, “Let *US* make humankind in *OUR* image, according to *OUR* likeness” (emphasis mine, Genesis 1:26). God has used that triune likeness and image as a bridge to share the triune nature with all humanity. Simply put, God in triune oneness preceded everything, and everything that followed was dependent upon the Trinity. Thus, the primacy of the Trinity is established in all things.

The triune God has such a strange place in Christian history. The Church has long fought to defend the understanding of the Trinity from heresy, established the Trinity as an essential cornerstone of the Christian faith, and honored the Trinity in all its creeds. However at the same time, the Church has maintained a longstanding pattern of not grasping the powerful practical value of the Trinity to shape everyday life and ministry. Subsequently, this study’s highly Trinitarian teams’ lack of conceptualizing themselves as such, or having difficulty doing so, is indicative of that strangely inconsistent pattern. This ongoing, historic deficiency in the Church presents a tremendous opportunity to experience the power and guidance of ordering life and ministry under the triune image of the nature of God.

The OCAI Organizational Culture Correlations to Team Trinitarian Attributes

Two of the organizational cultures identified by the Organizational Culture Assessment Instrument (OCAI) had significant correlations to the level of team

Trinitarian attributes—the hierarchy culture and the clan culture. The other two organizational cultures, the *adhocracy culture* and the *market culture*, did not show a significant correlation to Trinitarian attributes at the team level. Observations about each of the statistically significant cultures are addressed individually, and then a discussion of their collective interplay with ministry practice follows.

First, the *hierarchy culture* was negatively correlated to team Trinitarian attribute levels, and this organizational culture was close to absent in the most highly Trinitarian teams. The negative correlation between the levels of team *hierarchy culture* and Trinitarian attributes, $r = -.61$, $p = .003$, may account for 36.86 percent of the variance between the two. Figure 5.4 illustrates the *hierarchy* levels and changes between the composite team profiles, and Figure 5.5 charts the team *hierarchy* levels and trend from the lowest scoring team in Trinitarian attributes on the left to the highest on the right.

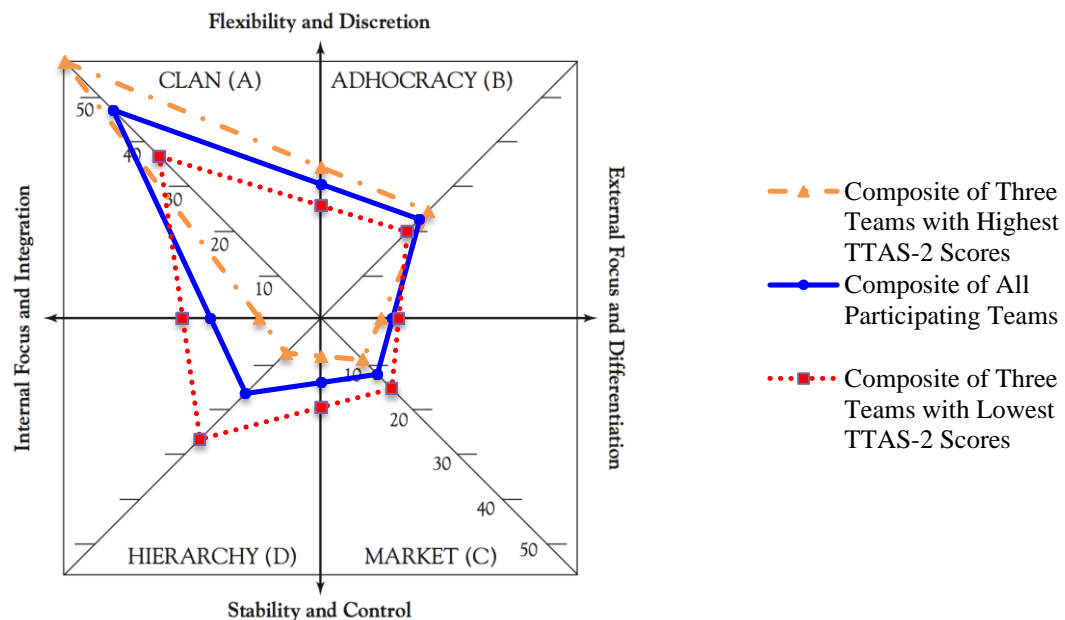


Figure 5.4. Multiple composite OCAI overall organizational culture profiles.

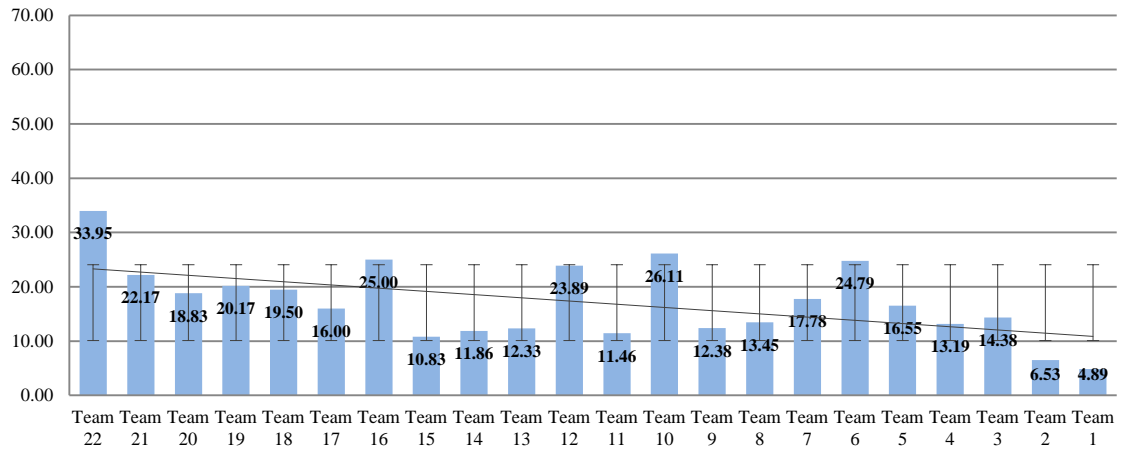


Figure 5.5. OCAI *hierarchy culture* team mean scores.

Four organizational culture dimensions impacted the hierarchy/Trinitarian connection most directly: *management of employees, organizational glue, strategic emphases, and critical success*. The interviewed members from the three highest scoring TTAS-2 teams identified team practices and values that differ significantly from a majority of the *hierarchy culture* characteristics as presented in the OCAI, confirming the negative statistical correlations found among the survey assessments. In the same way, members of highly Trinitarian teams used images to describe their respective teams in the short-answer section of the TCS that stood in contrast to this culture.

The significantly limited presence of the *hierarchy culture* in the highly Trinitarian teams, and its negative correlation to team Trinitarian attributes are likely related to this culture's focus on control, coordination, efficiency, process, uniformity, rules, consistency, and administration. All of these foci can run counter to the relational focus of the Trinitarian attributes, especially if overemphasized. Prioritizing the

hierarchy culture could also stress valuing the uniqueness of team members and mutual power sharing (see Chapter 2, pp. 68-73 for a brief overview of the *hierarchy culture*).

The second correlation found between team Trinitarian attribute levels and an OCAI organizational culture involved the *clan culture*. The correlation between the two was positive, and *clan* was the most prevalent organizational culture for highly Trinitarian teams. The correlation between the levels of team *clan culture* and Trinitarian attributes, $r = .48, p = .025$, may account for 23.04 percent of the variance between the two. Figure 5.4, on the preceding page, illustrates the *clan* levels and changes between the composite team profiles, and Figure 5.7 charts the team *clan* levels and trend from the lowest scoring team in Trinitarian attributes on the left to the highest on the right.

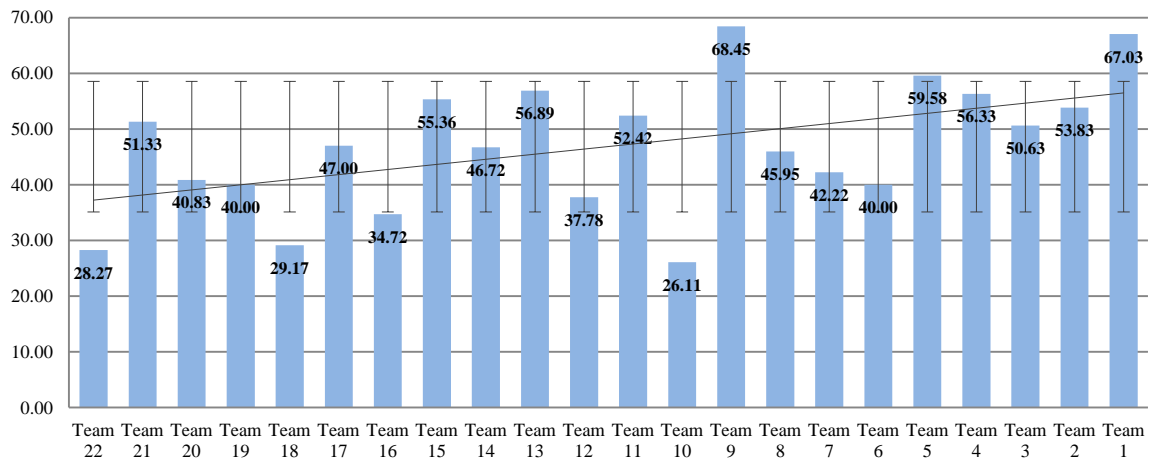


Figure 5.6. OCAI *clan culture* team mean scores.

Three organizational culture dimensions impacted the *clan*/Trinitarian attribute connection most directly: *management of employees*, *organizational glue*, and *strategic*

emphases. The interviewed members of the three highest scoring TTAS-2 teams identified strongly with the profile description of the *clan culture* as defined by Cameron and Quinn, confirming the statistical correlations found among the survey assessments. In the same way, members of highly Trinitarian teams used images to describe their teams in the short-answer section of the TCS that were highly reflective of this culture.

The overwhelming presence of the *clan culture*, and its positive correlation to team Trinitarian attributes is likely related to this culture's focus on collaboration, mentoring, teamwork, empowerment, cohesion, commitment, member development, and open communication. These foci overlap many of the Trinitarian attributes and dimensions (e.g., reciprocity, individuality, mutuality). As such, prioritizing and growing this team culture could be helpful for the development of the Trinitarian attributes (see Chapter 2, pp. 68-73 for a brief overview of the *clan culture*).

Teams who want to seek the path of reducing their *hierarchy culture* levels and/or increasing their *clan culture* levels in aid of cultivating a more Trinitarian nature should consider a significant associated cost. Collaborative teams require a long term perspective to shoulder the reduced efficiency and efficacy in the short term (Katzenbach and Santamaria 113-15). However, these efficiency and efficacy costs are counterbalanced and often outweighed over the long term (113-15). The interviewed members of the top three teams in Trinitarian attributes expressed this pronounced long-term perspective. Likewise, several authors note the biblical and theological basis for making sacrifices in efficiency and effectiveness in order to maintain the loving patterns required by God's nature (Cladis 105; Pickard 128-52). When considering the *hierarchy culture*'s laser focus on controlled, measured effectiveness and efficiency, it is obvious

how *hierarchy culture* could be a barrier to cultivating a team high in Trinitarian attributes. The simple truth is that both efficacy and efficiency will suffer at times for the sake of loving Trinitarian-shaped teamwork. Conversely, it will significantly boost efficiency and efficacy at other times. Regardless, love is the highest value, as opposed to trying to eke out every ounce of productivity from a group. Ignoring the lure of efficiency can be especially difficult in many church cultures. However, that cost must be paid in the short term if the ultimate goal is to reflect the nature of the triune God in a team.

On the basis of the findings outlined in the preceding pages, a team willing to pay the associated costs might choose to make changes to its own culture to be more supportive of triune dynamics. In that case, altering the levels of one of two cultures (*clan* or *hierarchy*) that has clear evidence of a link to Trinitarian qualities would be wise targets. However, a greater opportunity is available since one of these cultures is positively linked to Trinitarian attributes (*clan*) and one is linked negatively (*hierarchy*). A combined transition of team culture away from *hierarchy* and to *clan* is a promising strategy to provide an environment conducive to cultivation of team Trinitarian attributes. Within the OCAI framework, all the cultures are interlinked. Therefore, reducing any organizational culture would require increasing another simultaneously, or vice-versa. As a result, rather than just transitioning away from the *hierarchy culture* in a team or to the *clan culture*, doing so in concert is the best option.

To illustrate the effects of this combined transition from *hierarchy* to *clan*, a statistical model was created to predict the Trinitarian attribute scores for the teams in this study if they hypothetically were able to shift all of their *hierarchy culture* practices

and values to the *clan culture*. (This model used linear regression with team Trinitarian attribute scores as the outcome variable and the *clan* and *hierarchy* scores as covariates, $r = .61$, $p = .013$, adjusted $r^2 = .302$.) Figure 5.8 illustrates the predicted team Trinitarian attribute scores from the model. The predicted impact on the triune dynamics across the teams is compelling, and team 22 showed a 41 percent increase in Trinitarian attributes. Before getting carried away, several caveats are in order: (1) it would be impossible to completely shift all of a culture in this way and (2) the model does not account for other intervening variables. As such, this model is meant to illustrate the general impact possible by a *hierarchy* to *clan* transition.

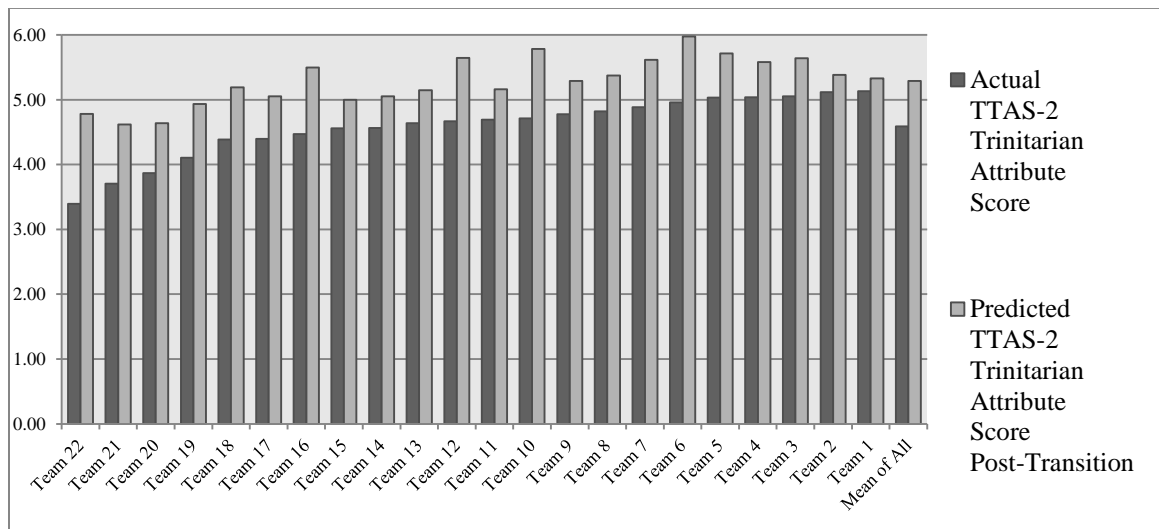


Figure 5.7. Actual team Trinitarian attribute scores compared to predicted scores after transitioning from *hierarchy culture* to *clan culture*.

One question that could easily be asked is why not just focus on making a plan to directly develop the Trinitarian attributes in a team, as opposed to focusing on organizational culture? This choice not an either/or proposition. Studying,

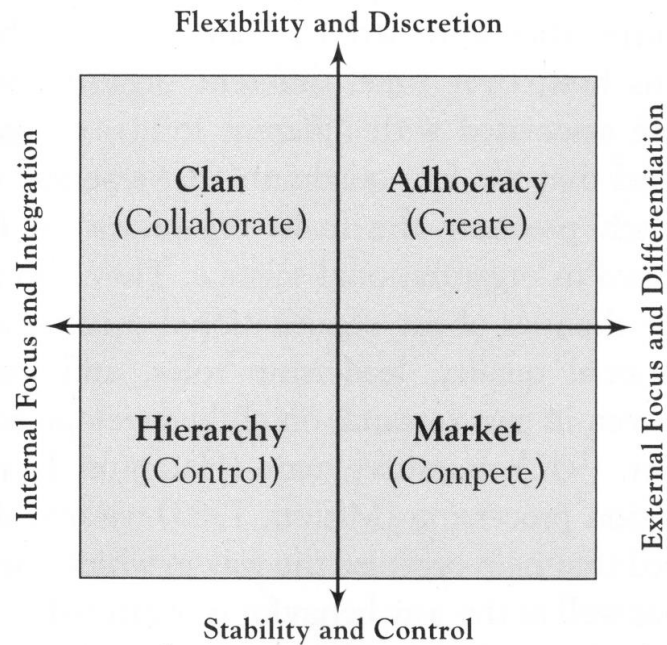
contemplating, and appreciating the Trinity while praying, planning, and practicing to establish the Trinitarian attributes are, in fact, primary. However, the best study, contemplation, appreciation, prayer, planning, and practice is often unsuccessful within a cultural setting at odds with the intended goals. Groups often identify some desirable outcome and create a well-developed plan that curiously fails despite everyone's best intentions and efforts. Often the compromising culprit is the invisible culture that envelops the group, and they are so used to the culture that they are unaware of it. A brilliant management consultant named W. Edwards Deming was one of the prime innovators who established the foundation for the Total Quality Management (TQM) system that led to the rise of Japan's automobile industry. He is often quoted as saying, "A bad system will beat a good person every time" and, "Blame the process, not the people" (qtd. in The W. Edwards Deming Institute Blog). Culture functions very similarly. The best intentions, efforts, and strategic plans are often frustrated by a surrounding cultural system with in-built processes that do not match those intended outcomes. Consequently, while it is wise to study, contemplate, pray, plan and practice the Trinitarian attributes, coupling those primary actions with the adjustment of the surrounding team culture in order to be more supportive of the Trinitarian attributes is wiser still.

The OCAI provides a helpful tool to identify organizational cultures that can contribute to the development of team Trinitarian attributes. Additionally, the companion book *Diagnosing and Changing Organizational Culture* by Cameron and Quinn provides helpful tools for outlining preferred organizational practices for each culture, preferred management competencies for each culture, and a culture change

process, as well as a separate management skills assessment instrument. The OCAI is one of the most widely used organizational culture assessment instruments and has been used over an incredible range of organizations (Snell, Morris, and Bohlander 53-55). By 2010, it had been used by over twelve thousand companies worldwide to diagnose and change organizational culture. This thoroughly vetted instrument and associated tools can readily be brought to bear on creating a more conducive team environment in which to develop the Trinitarian attributes.

Highly Trinitarian Teams' OCAI Competing Value Preferences

The OCAI is built upon a Competing Values Framework; that framework is built upon contrasting pairs of values: flexibility and discretion versus stability and control as well as internal focus and integration versus external focus and differentiation (see Figure 5.9). The ranges were developed from a comprehensive list of thirty-nine measures for organizational effectiveness that were grouped by statistical analysis. The different organizational cultures were developed to represent four primary effective organizational forms within those ranges (Cameron and Quinn 38-40). I mention these details of the OCAI development to highlight that these two spectrums of values, represented by the x-axis and the y-axis of the OCAI profile chart, are important organizational gauges in addition to the organizational cultures (see Figure 5.9).



Source: Cameron and Quinn 39.

Figure 5.8. The OCAI's Competing Values Framework.

Paying special attention to these axes on the OCAI profile chart when mapping the three composite teams (see Figure 5.4 on page 298), reveals more about all the teams in this study. The y-axis reveals that highly Trinitarian teams have an organizational preference for the values of *flexibility and discretion* as compared to *stability and control*, and this preference is most pronounced in the teams with the highest Trinitarian attributes scores and much less so in the teams with the lowest scores. The x-axis on the OCAI chart reveals that highly Trinitarian teams maintain a relative balance between the values of *internal focus and integration* and *external focus and differentiation*. The equality of balance between these values is most pronounced in the teams with the highest Trinitarian attribute scores and more lopsided towards *internal focus and integration* for the teams with the lowest scores.

These value trends from the OCAI's axes can serve as a shorthand check or rule-of-thumb when needing to gauge a team practice or value quickly. If team practices are regularly moving away from *flexibility and discretion* toward *stability and control*, it is worth noting for further evaluation since this trend would likely endanger a highly Trinitarian nature in the team. Likewise, if the team seems to be choosing values that destabilize a general balance between *internal focus and integration* and *external focus and differentiation*, the team should evaluate their priorities for the same reason. The benefit of this evaluative shorthand is that it can be used on the fly during a meeting or an event without the need for deep reflection. While both of these spectrums are expressed within the more deeply detailed and developed organizational cultures, these sets of values that overarch the cultures provide a simple shorthand to check how beneficial or harmful team practices and values are for the cultivation of a highly Trinitarian nature.

Trinitarian Attributes Limited Connections to Emotional/Social Intelligence

Team Trinitarian attribute levels were not correlated to the average team level of emotional/social intelligence, social information processing, social skills, and social awareness, as defined by the Tromsø Social Intelligence Scale (TSIS). Even when emotional/social intelligence and *social awareness* showed correlations to the Trinitarian attributes at the individual level of analysis, those correlations were weak, representing no more than 5.29 percent of the variance of the individual Trinitarian attribute scores. However, team levels of *social information processing* had a positive correlation with one Trinitarian attribute dimension—*sending and supporting others on mission*, possibly accounting for 19.44 percent of the variance between the two. Even

with these exceptions, team levels of emotional/social intelligence and all three sub-factors, as represented in the TSIS, have very limited impact on a team's Trinitarian nature when considered as a whole.

This result, or rather lack of result, was unexpected. Emotional/social intelligence was chosen for inclusion because it is a broad concept that appears to be a natural match for enabling Trinitarian attributes in teams. Emotional/social intelligence was also chosen because it has analogs to other attractive concepts such as multiple intelligences, empathy quotient, and political skills, as well as different lists of helpful team leader and member skills, aptitudes, and abilities.

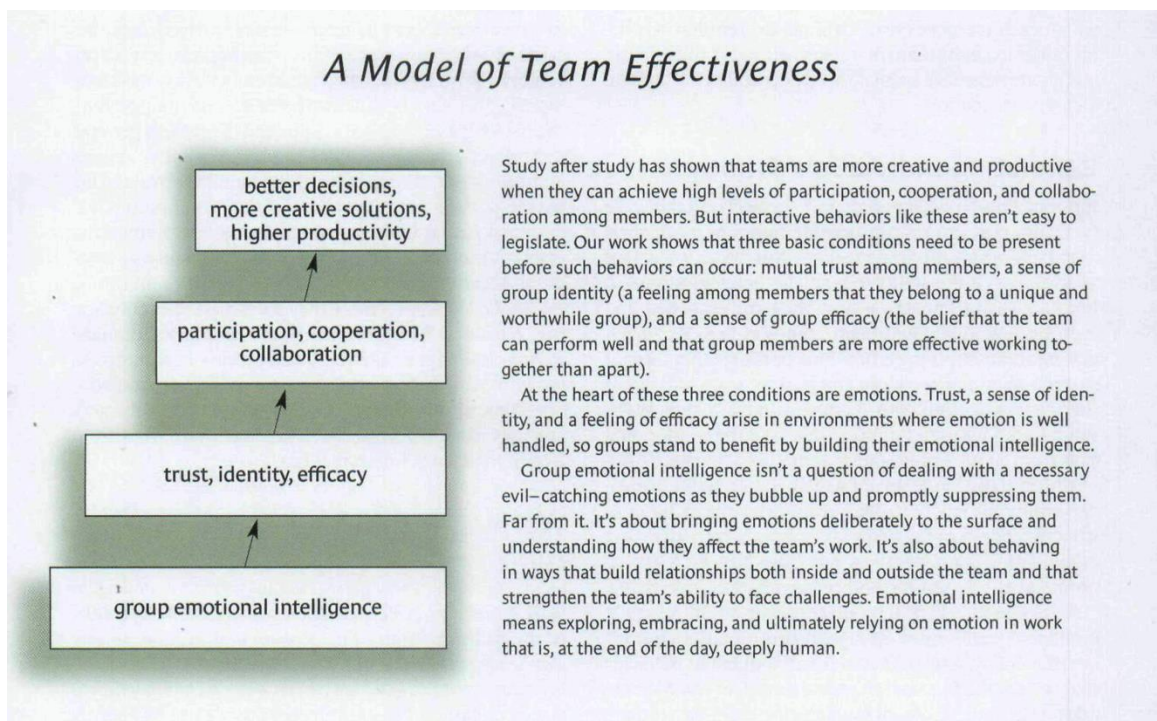
In light of the study's emotional/social intelligence results, my first thought was that the choice of the TSIS as an assessment instrument might explain the lack of correlation since it was one of the briefest and simplest emotional intelligence or social intelligence instruments. However, the original Scandinavian version showed acceptable to good reliability (*social information processing* $\alpha = .79$, *social skills* $\alpha = .85$, *social awareness* $\alpha = .72$) as did the English version, with the exception of *social skills* (*social information processing* $\alpha = .80$, *social skills* $\alpha = .60$, *social awareness* $\alpha = .75$) (Silvera, Martinussen, and Dahl 317; Grieve and Mahar 7). A statistical analysis of the TSIS subscales with this study's data found all to have acceptable to good reliability (*social information processing* $\alpha = .74$, *social skills*, $\alpha = .81$, *social awareness* $\alpha = .74$). As for validity, the TSIS had a multistage development process, including the entire fourteen-member psychology faculty of the University of Tromsø and multiple pilot tests with 492 collective participants (Silvera, Martinussen, and Dahl 313-18). Grieve and Mahar's subsequent testing shows the TSIS's positive correlation to other emotional intelligence,

political skill, and empathy quotient assessment constructs through their own testing with 328 participants (1-12). While I would have preferred to use a more extensive assessment explicitly covering emotional intelligence and social intelligence that also included a 360-degree evaluation like the HayGroup's Emotional Social Competency Inventory (ESCI) (Goleman and Boyatzis 1-5), the TSIS was clearly a capable tool to identify the general levels of social intelligence and emotional intelligence. Additionally, a tool such as the ESCI could not have been used due to this research's timeline constraints, cost limitations, and voluntary team participation impact.

Other research has had mixed results with different emotional intelligence and social intelligence assessments. For brevity, here are two examples. Some studies have shown a considerable emotional intelligence connection to performance while others have shown the opposite (Bharwaney, Bar-On, and MacKinley 1-37; Gardner 111-13). Emotional intelligence was linked to collaborative organizational culture in one study, while another study and this research found no link between the TSIS constructs and the collaborative *clan culture* (Barczak, Lassk, and Mulki 332-42; Gardner 110-12; Cox 435-45). Differences between the degrees of correlation could certainly be linked to the variety of instruments used to identify emotional intelligence and social intelligence, but one would expect that these studies would provide a baseline general consensus.

Another possible explanation for the lack of connection between the team TSIS and Trinitarian attribute results exists. Druskat and Wolff suggest that a group of emotionally intelligent members does not ensure an emotionally intelligent group but that a certain level of emotional intelligence in group members only provides a foundation from which emotionally intelligent group values and practices can be built

(81-90; see Figure 5.10). My study assessed the emotional/social intelligence of the individuals in the team and averaged them together for an overall level across the team. Perhaps the teams with lower Trinitarian attribute scores had requisite individual emotional/social intelligence but had not built the emotionally/socially intelligent values and practices upon that foundation. If so, I have found no assessment tool for team or group emotional/social intelligence, and the values Druskat and Wolff are suggesting seem capably captured in organizational culture and identified by the OCAI. Once again, system culture appears to be a greater force than the individuals within that system.



Source: Druskat and Wolff 83.

Figure 5.9. A model of team effectiveness based on group emotional intelligence.

Despite the efforts above to explain the unexpected results of this research, what can be said definitively is that the results of the TSIS's *social information processing*, *social skills*, and *social awareness* constructs showed no significant correlation to team Trinitarian attributes. This result is unfortunate because considerable tools and resources exist that would have been helpful to grow individual team members' emotional/social intelligence and the teams collective levels. A proven link to Trinitarian attributes would have allowed these resources to be leveraged to enable team members to engender the team's triune dynamics better.

However, this missed opportunity underscores an important lesson of the vital nature of field-based research. Based upon the descriptions of emotional/social intelligence across a wide-range of literature, the skills and competencies it encapsulated would undoubtedly impact team Trinitarian dynamics. However, this research proved exactly the opposite. Other academic disciplines, such as management and organization development/behavior/psychology, have long committed themselves to testing their theories in the field. However, practices in the church often rely on intuition, theory, and anecdotal evidence. Sometimes those methods are right, but they also have a good chance to be wrong. For example, rather than doing this study, I could have taught from church to church about the benefits of working on emotional/social intelligence in order to help their teams and groups grow Trinitarian dynamics based on my intuition, intense study, and theoretical assumptions. If so, I would have been wasting my resources as well as the considerable resources of churches across the body of Christ, at least as it relates to triune teams. My recommendation based upon these results is to encourage the

Church and its institutions to embrace field-based research that then informs their life and practice.

Confidence in Results Based on the Balanced Inventory of Desirable Responding

The self-deceptive enhancement factor of the BIDR-16 was not correlated to any assessment measure in the research. Self-deceptive enhancement measures a survey participant's level of "honest but overly positive responding" as a result of "overconfidence, hindsight, or overclaiming" (Hart et al. 1-3). The lack of correlational evidence between all participants' BIDR-16 results and all other measures when statistically analyzed provides additional assurance in the trustworthiness of all survey results.

The inclusion of the BIDR-16's *self-deceptive enhancement* factor was in response to the overly high TTAS-1 scores in the pilot test. Given the general knowledge of teachings by the Church likely instilled in the participants, certain preferred values in the TTAS-2 would have been clear. This knowledge presented a natural opportunity for team members to unconsciously over report and give into the response bias *halo effect*. In retrospect, I should have included the other BIDR-16 factor, *impression management*, addressing a conscious effort "to create a socially desirable image" (Hart et al. 2). Including *impression management* would have brought the total number of included BIDR items to sixteen, rather than eight. For survey-reliant research, especially in Christian contexts, I recommend the BIDR-16's inclusion to assess how much confidence can be placed upon the results.

Implications of the Findings

The major findings of this research concerning highly Trinitarian teams provide the foundation for the following eight implications. These implications address the significance of the findings in a real world setting, specifically church-based leadership teams and the Church. As a whole, the following eight implications underscore the importance of Trinitarian-shaped teamwork and recommended paths to cultivate it.

1. *Church-based leadership teams that want to assess their level of Trinitarian attributes can reliably evaluate them using the TTAS-2 and use the survey results to further develop and cultivate the Trinity's nature in their midst.* The development of the TTAS-2 was successful in providing a validated and reliable instrument to identify Trinitarian attributes in the context of church-based leadership teams. In addition to overall levels, the TTAS-2 results will identify areas of strength and weakness as well as evaluating Trinitarian attribute dimension levels. After evaluation, teams can use their levels, strengths, weaknesses, and dimensions as a guide to further develop and cultivate the Trinitarian nature in their midst.

2. *Highly Trinitarian teams, although rare, exist, and these teams reflect the Trinity's practical and preferable method of teamwork for the Church.* Through the use of the TTAS-2 and the confirmatory results of the TCS short-answer questions and team member interviews, this research has confirmed that highly Trinitarian teams are a real phenomenon, although rare. The experience of team members of the highest Trinitarian teams identified in this study had an exceedingly positive experience, and as team Trinitarian attributes scores declined, a parallel decline was observed in the positivity of the team experience. The overwhelmingly positive experience of the highest Trinitarian

teams underscores a key pragmatic benefit of such teams. Additionally, and more importantly, God's Trinitarian nature, humanity's *imago Deo*, and Jesus' John 17 prayer establish the theological basis and the impetus for the Church to cultivate and multiply highly Trinitarian teams. All the aforementioned reasons emphasize the need for highly Trinitarian teams and some practical benefits of choosing this pattern of teamwork.

3. *The common team practices and values shared by the three most Trinitarian teams in this study provide a detailed picture of what actual highly Trinitarian teams are like, and these practices and values can serve as helpful guides to develop a team culture that is more reflective of the Trinity.* Interviews with the members of the three most Trinitarian teams in this study, as identified by the TTAS-2, produced a number of similar themes. These themes were distilled into eight team practices and eight values, and these practices and values were reflective of God's triune nature, as well as reflective of many of the research findings about teams in multiple fields of study. These parallels can provide additional resources from other disciplines helpful to Trinitarian team development. The team practices and values revealed in the interviews not only provide a great deal of detail to understand these particular teams, but they also can be helpful guides for teams desiring to cultivate a Trinitarian team culture. Promoting and nurturing these practices and values, along with considering team TTAS-2 results and its attributes list, provide some basic tools for team development reflective of the Trinity.

4. *The Church needs to acknowledge, embrace, study, and contemplate the Trinity as the prime example, organizing principle, and controlling image for a preferred and practical way of being for the people of God in order to align itself better with God's nature and to receive its intended benefits.* In the interview with members of

the three highest Trinitarian teams and the TCS short-answer responses, the same teams shown to have a highly Trinitarian nature had a difficulty connecting their highly Trinitarian team dynamics with God's own triune nature. This disconnect is indicative of the church's ongoing failure to embrace and understand the powerful practical value of the Trinity for everyday life and ministry, especially in a ministry team setting.

However, this disconnect also presents a tremendous opportunity to comprehend the whole of life and ministry, experience the triune nature in-built in humanity through the *imago Dei*, and access the power and blessings intended for the Church through God's Trinitarian nature.

5. Teams that desire to cultivate and sustain a highly Trinitarian culture can benefit from identifying their mix of organizational cultures and values, transitioning to cultures more supportive of the Trinitarian attributes, and using general organizational values as a shorthand evaluative tool. The OCAI identified organizational cultures in the twenty-two participating teams. These results were analyzed in concert with the TTAS-2 results and found that the *clan culture* was positively correlated to team Trinitarian attributes and the *hierarchy culture* had a negative correlation to the Trinitarian attributes. For Trinitarian team development, transitioning practices and values of a team's culture fitting the *hierarchy culture* to ones more reflective of the *clan culture* can produce a more conducive environment to cultivate and sustain a team that better reflects God's triune nature. Cameron and Quinn's companion book *Diagnosing and Changing Organizational Culture* provides additional tools and a process for making this transition. In addition, the competing values of the OCAI reveal that highly Trinitarian teams show a preference for *flexibility and discretion* as

compared to *stability and control* as well as a balanced equality between *internal focus and integration* and *external focus and differentiation*. The patterns of the four competing pairs of values can provide a rule of thumb to check team practices, values, and patterns on the fly for their congruence with Trinitarian patterns.

6. *The unexpected results showing little to no correlation between emotional/social intelligence and team Trinitarian attribute scores reveals that emotional/social intelligence is a poor investment for developing highly Trinitarian teams and underscores the need for organizational practices informed by field-based research.* Emotional/social intelligence, *social information processing, social skills, and social awareness* were included in this study as a likely link to team Trinitarian attributes that would provide additional resources for future cultivation of highly Trinitarian teams. Surprisingly, no correlation was found between team levels of the TSIS emotional/social intelligence constructs and Trinitarian attributes. This unexpected result reinforces the need for field-based research and organizational practices informed by such research, as opposed to practices chosen only on the basis of theoretical, philosophical, or intuitive assumptions. Additionally, the lack of correlations between emotional/social intelligence and Trinitarian attributes reveal that emotional/social intelligence development is not a good investment of resources for teams primarily seeking to develop a Trinitarian team culture.

7. *While no one prescriptive demographic formula for highly Trinitarian teams exists, seven demographics were correlated to team Trinitarian attributes, and teams seeking to cultivate and sustain a highly Trinitarian culture need to be aware and for which they need to account.* The demographics from the TCS and TDS, and e-mailing

with the teams provided a basis of comparison for all the measures across the research instruments. While the teams in this study varied greatly and no one prescriptive team composition for Trinitarian attributes existed, there were seven demographics with connections to the attributes. Long-tenured team leaders and long-established teams had direct positive correlations to overall team Trinitarian attributes. Mixed-sex teams, long-tenured team leaders, and teams that included non-staff members were positively correlated to a single Trinitarian attribute dimension. Teams of all staff, teams with a long static membership, and teams within multisite churches were correlated with the *hierarchy* and *clan cultures* in ways that were less favorable for higher Trinitarian patterns in their teams. Teams with one or more of these demographics that seek a Trinitarian nature should be aware of the natural tendencies associated with them and account for those tendencies.

8. *The survey responses of this study can be afforded an additional level of confidence based upon the fact that the self-deceptive enhancement factor of the BIDR-16 was not correlated to any assessment measure in the research.* As such, it provided additional assurance for the trustworthiness of all the survey results. Both the *self-deceptive enhancement* factor of the BIDR and the other factor, *impression management*, are helpful tools to include in heavily survey-reliant research as an added input to evaluate the level of confidence that can be placed upon the results. The limited number of survey items in the BIDR-16 allows inclusion without a major impact on survey length.

Limitations of the Study

Some of the generalizability of the findings from this study may be limited by the following four primary considerations.

Church-Based Leadership Teams in the United States

This study was conducted within the specific context of church-based leadership teams in the United States, particularly in Protestant churches, thus not representing all streams of the Christian faith. All the teams had three to fourteen members and a leadership and/or ministry function. Beyond these boundaries, how well correlational results would apply is unknown. Likewise, some of the theological team concepts as written in the TTAS-2 would not make the instrument readily usable to teams beyond a faith-based community without revision. There also may be cultural differences beyond the bounds of the United States that affect the correlations between the OCAI cultures and competing values and the Trinitarian attributes and their dimensions. The limited racial diversity within the twenty-two participating teams presents the same question, but to a much lesser degree, within a multicultural or nonwhite majority church. However, the TTAS-2 is readily applicable for use in Christian church-based teams anywhere in the world, once it is properly translated into the appropriate language using context-based cultural considerations. This wide applicability is due to the biblically based content of the TTAS-2 that is commonly shared by all churches. Similarly, this study's methodological pattern provides a sound general path for future study of different samples of church-based leadership teams or organizational groups beyond the micro-level of the team.

Sample of Above-Average Teams

The sample of participating teams was diverse, with the exception of race and marital status. This diversity was a result of nonprobability, snowball sampling. This sampling method asked each expert church leader to recommend other experts to provide recommendations for the research. When these new leaders were contacted, they were also asked to recommend teams and additional experts. This process produced a generative pattern far beyond the initial group of experts from my own network. Despite the benefits of this sampling method, the sample is far from a random sample of all church-based leadership teams throughout the US. The caveat that has been shared previously is also important to remember; these teams were recommended specifically on the basis that they were an above-average representation of the thirty Trinitarian attributes on the TTAS-2. These teams were not a random sample of the general population of church-based teams but rather a random sample of teams that would be recommended on the same basis. One would expect the range of team scores from a random sample of teams to have a lower bottom range and lower scores in general. However, the range of team scores, spanning three standard deviations, does provide a level of confidence that these findings can extend beyond teams with high levels of Trinitarian attributes.

Limited Qualitative Observations

This study was heavily quantitative and included only a limited number of qualitative measures. The short-answer questions on the TCS and the interviews with several members of the three highest scoring TTAS-2 teams were the only qualitative inputs. Both provided a great deal of supplementary detail to the quantitative findings,

and this detail was overwhelmingly confirmatory. However, the limited number of qualitative survey questions and interviewed team members only mitigates some of the natural weaknesses of a fully quantitative study. Additional qualitative inputs are recommended in the future should this study's methodology be used for subsequent research.

Self-Report Limitations

This study relied entirely upon self-reported information and heavily on self-reported survey assessment instruments. Although all instruments were validated and showed consistent reliability, the best self-report measures have innate limitations based upon the ability of the participant to correctly evaluate himself or herself, the people around them, and, specifically in this case, his or her team. Self-report measures are also susceptible to unconscious and conscious response bias, such as self-deception or impression management. The inclusion of the BIDR-16's *self-deceptive enhancement* factor was an attempt to identify if this was an issue with this research, and it did not reveal any signs of *self-deceptive enhancement* and provided added confidence to the research results. The overwhelming weakness of this research design is that no direct observation of any of the teams took place. Even the interviews with the members of the highest scoring TTAS-2 teams were with one person at a time on a private video or phone call. The high degree of agreement among the interview subjects of a given team served to confirm the reports given by each interview participant. In the case of these interviews, they were highly reflective of each other within members of the same team. The confirmatory interview and BIDR-16 results provide confidence that the attempts to mitigate some of the weaknesses of the self-report measures were successful. However,

there is no way to control for those weaknesses completely given the timeframe and resource limitations of this study.

Unexpected Observations

I came away from this research with many interesting and unexpected observations, but I will limit my remarks to the eight most notable ones. First, I was stunned that there was no correlation between team Trinitarian attributes and team levels of emotional/social intelligence, *social information processing*, *social skills*, or *social awareness*. This fact has already been detailed at length, but suffice it to say, if I had to wager on which direction the results would have gone, I would have lost a great deal. Second, the scarcity of teams recommended with above-average levels of the thirty Trinitarian attributes on the TTAS-2 was unexpected. My experience suggested that highly Trinitarian teams would be rare, but I did not expect to contact anywhere near one hundred well-connected church leaders across the United States to get enough teams for this research. Third, I was surprised that no team from the Deep South participated since that is where I grew up and now live, and a disproportionate number of the contacted experts resided. Mississippi, Alabama, Georgia, Tennessee, South Carolina, and Tennessee all together had two recommended teams, and the same expert recommended those two. I do not have an explanation or theory for the phenomenon. Fourth, I expected for the BIDR-16 to return some level of correlation to some, if not all the instruments, based upon the TTAS-1 pilot study experience. The lack of any correlations that reinforced the findings of all the survey data was a positive surprise. Fifth, I expected and wanted more racial/ethnic diversity in this study, and I intentionally sought additional experts of different backgrounds beyond those I knew

personally in the second phase of fieldwork. I contacted eleven churches that were either multicultural or whose congregation was of a race other than my own in the pilot study. None of the churches contacted for the pilot study and only three of seventeen experts of color responded. One was a doctoral classmate and another was one of the doctoral professors who helped spur this research. This is another phenomenon that I did not expect and cannot explain. Sixth, I did not expect the interviewed members of the highest Trinitarian teams to have such difficulty conceptualizing and describing themselves as Trinitarian. Seventh, I had no expectation that the team Trinitarian attributes scores would track so well with the positive experience of the team members as shown by the word analysis of the short-answer section of the TCS. While I would have guessed a rough connection between the two, I did not expect it to be the strongest correlation shown in the research. Finally, when asking the interviewees to describe or explain why their team was so reflective of the Trinity's nature and dynamics, I expected most of the replies to have a limited depth but not the quizzical or blank looks on the video calls or gaps of silence on the phone calls. Once again, the void of teaching, preaching, and contemplation upon the Trinity, especially the applicability for practical life and ministry, is sorely needed.

Recommendations

As a result of this research, I have two categories of recommendations. The first category is changes in practice, and the second category is future areas of research. Each category will be listed separately.

Changes in Practice

The following eight changes in practice are recommended as a result of this research:

- The Church should embrace the Father, Son, and Holy Spirit's triune relational and missional patterns as a prime example, organizing principle, and controlling image for a preferred and practical way of being for the people of God, especially in church-based teams.
- The Church should actively seek to cultivate church-based leadership teams that reflect the nature of the Trinity because of God's intention for the church to reflect his nature, Jesus' John 17 prayer for his followers to exhibit triune oneness, the natural fit such teams provide, the current rarity of such teams, and the benefits inherent in highly Trinitarian teams.
- A team desiring to develop their Trinitarian nature further should use the TTAS-2 to evaluate its current Trinitarian attribute levels, strengths, weaknesses, and dimensions, as well as use the thirty attributes of the Trinity as a guide.
- A team seeking to develop its Trinitarian nature further should use the eight practices and eight values that were distilled from the interviewed members of the teams with the highest Trinitarian attributes scores as helpful guides. Promoting and nurturing these practices and values are helpful steps for team development reflective of the Trinity.
- A team seeking to develop its Trinitarian nature further should seek to increase the aspects of *clan culture* and decrease the aspects of *hierarchy culture* in their team, as defined by the OCAI. To do so, teams should use the OCAI to assess their

organizational culture levels and identify practices and values of both of these cultures in their team. After assessment, teams should take steps to transition away from *hierarchy* to *clan* using the change process detailed in *Diagnosing and Changing Organizational Culture* by Cameron and Quinn. Making these adjustments will reduce aspects of team culture shown to be adverse to team Trinitarian attributes while at the same time increasing those that are conducive to cultivating a team more reflective of the Trinity.

- A team seeking to develop its Trinitarian nature further should use the patterns revealed in the highest Trinitarian attribute scoring teams as helpful shorthand evaluative tools. Two such patterns are between the competing values of the OCAI framework. The highest Trinitarian teams show a preference for *flexibility and discretion* as compared to *stability and control*; they also maintain an equal balance between *internal focus and integration* and *external focus and differentiation*. These patterns can provide a rule of thumb to check team practices, values, and patterns on the fly for their congruence with Trinitarian patterns.

- A team seeking to develop their Trinitarian nature further should be aware of the impact certain demographics can have on that goal. Seven demographics had differing degrees of impact on team Trinitarian attributes. Long-tenured team leaders and long-established teams had direct positive correlations to overall team Trinitarian attributes. Mixed-sex teams, long-tenured team leaders, and teams that included non-staff members were positively correlated to a single Trinitarian attribute dimension. Teams of all staff, teams with a long static membership, and teams within multisite churches were correlated with the *hierarchy* and *clan cultures* in ways that were less

favorable for higher Trinitarian patterns in their teams. These demographics are not necessarily prescriptive recommendations for team makeup. Rather, if a team fits within one of these demographics, it should recognize the natural tendencies associated with those demographics and account for those tendencies in service to further cultivating team Trinitarian attributes.

- The Church should critically utilize the rich resources of research findings from other disciplines that parallel team Trinitarian attributes, as well as prioritize field-based research of its own that shapes ministry practice.

Future Areas of Research

The following three areas of future research are recommended as a result of this study:

- I recommend the further development of TTAS-2 to include the input of additional Trinitarian theologians, the expansion of the three Trinitarian attribute dimensions needing additional items for greater reliability, and the exploration of additional attributes and dimensions that may have been omitted in this version of the instrument.
- I recommend a study be done with a random sample of church-based leadership teams in order to understand the general population of teams and for the basis of comparing the recommended teams found in this research. Should this study take place, I recommend interviewing more than a few members of each team. Interviewing members from three teams was extraordinarily valuable, but the number was arbitrarily low. Expanding that number would be valuable, as would a focus group approach.

- I recommend the further study and subsequent field-based research of Trinitarian-shaped church and nonchurch organizational structures beyond the micro-level of the team.

Postscript

The powerful team experience I had in California in 2011 began the search to understand and explain it, as well as seek this type of team's cultivation in the Church. I started with deep reading in the fields of management and team and leadership studies, while viewing them through the supporting theological lens of the Trinity. I then widened the research areas to include psychology, group communication dynamics, organization development, organizational psychology, and organizational behavior. Each discipline has field-researched concepts that were directly applicable. Three of my previous designs for this research were based on some of those concepts as the primary focus.

The deep scriptural and theological study of the Trinity necessary to write that component for my dissertation wreaked havoc on those plans. The more I studied, the more it became evident that only the nature of the triune God captured, explained, and surpassed the whole of my team experience. The other fields potently explained parts of that team's dynamism, but what gathered and united the work from all those fields was the Trinity. At that point, I realized a significant mistake. My previous research designs had made what was primary, secondary, and what was secondary, primary.

Moving the Trinity to the primary research focus was costly but one I could not avoid in good conscience. This shift led to the painful process of extracting around eighty completed pages from my dissertation literature review, moving close to two

hundred references from the works cited list to the works consulted list, and creating yet another whole new research design. This design also required me to develop, test, and repeatedly revise an instrument to assess teams on their level of Trinitarian attributes until it was shown to be valid and reliable. I had no experience and little knowledge to complete that effort, and that task was only possible through the continued guidance from experts in theology, team studies, leadership, psychometrics, and statistics. No doubt those experts are glad that my research is complete so they do not have to hear from me on such a regular basis. I learned so much about theology, research design, statistics, and assessment development that I have a greater appreciation for research than I did before.

Taking this long, wandering path on the journey was necessary to reach this final destination with these research results, of which I am proud. However, the first research design I tabled years earlier could have met the requirements for my degree while sacrificing a majority of what I have learned and the quality of my research findings. To choose the long path had a bevy of associated costs: time, money, frustration, and stress, just to name a few. I would not recommend this path to others without them carefully considering all the implications of those burdens. However, I view the end result of this journey with deep satisfaction, and I believe all that participated in this research have added something of significant value to the Church: a deeper understanding of teams shaped in the image of the triune God.

Contemplating the Trinity has been a source of renewal and reevaluation of my faith. Similar to my research experience of studying teams from the viewpoint of all these different disciplines and realizing the Trinity as the prime example, organizing

principle, and controlling image that binds them together, the same can be said for my faith. The teachings of the Old and New Testaments on salvation, the people of God, community, sanctification, and mission have new and deeper meanings because they are drawn together, unified, and explained as a whole by the triune nature of the Father, Son, and Holy Spirit. It should come as no surprise since each and every one of those biblical understandings originates from the Trinity's relational and missional nature, and each one finds its apex as it reflects that nature. From early in its history, the Church has fought for the orthodox understanding of the Trinity and that understanding's centrality for all doctrine even down to the most basic distillations of the faith shown in the creeds. It is now time for the Church to realize the centrality of the Trinity for every Christian's life and their corporate life together in relationship and on mission. That was the triune God's intention when creating humanity in their unified corporate image, and Jesus' John 17 prayer reminds the Church of his desire and expectation for us to reflect the Trinity's transcendent oneness in a special way. God's intention was to share the triune nature as a source of blessing for us and to the world beyond. I am incredibly thankful to have felt that blessing firsthand.

APPENDIX A

EXPERT REVIEW OF DEVELOPMENTAL TCS/TTAS

(The Trinitarian Questionnaire was later renamed the Team Characteristics Survey (TCS)/Team Trinitarian Attribute Survey (TTAS))

Expert Review of Trinitarian Questionnaire

First, thank you for reviewing this questionnaire and offering your recommendations and feedback. My research depends on this instrument effectively assessing the Trinitarian attributes that are present in church-based leadership teams. This is partially dependent on the team member's awareness and honesty as they fill it out, but it also dependent on the instrument being the best it can be. Please sharpen, correct, add, and/or subtract anything that would detract from that purpose. Your assistance is welcomed and is appreciated greatly!

The purpose of my research is to explore connections between Trinitarian attributes, organizational cultures (OC), and emotional/social intelligence (ESI) when embodied in church-based leadership teams. OC and ESI will be assessed using two widely used and validated tools (Organizational Cultures Assessment Inventory and the Tromso Social Intelligence Scale). You do not need to be familiar with either of these tools or the concepts of OC and ESI. I need your expertise to evaluate and improve this Trinitarian questionnaire alone.

As noted in my previous e-mail, the genesis of the 21-statements at the heart of this questionnaire is from Trinitarian theology alone. There are many analogs in team, leadership and management literature, but adding concepts from other disciplines into these items could jeopardize the clarity of assessing exclusively Trinitarian attributes.

Also, the Trinity is not identified in any part of the actual questionnaire. I have chosen to keep the participants blind to the source of the questions for two reasons: 1) it could motivate them to rate their team higher because that is what they should be like 2) it could motivate others to rate their team lower because they recognize their team has these attributes to some degree but no where the level of God. I plan to reveal the Trinity as the source for these after the participants complete their assessments.

Here is what I have provided for you:

- The 21 Trinitarian items (p. 2). These items will be used in the questionnaire and need review.
- A list of the 21 Trinitarian items reworded as applied to the Trinity (p. 3). Research participants will not see these items, but it may prove useful in assessing the theological roots of each item.
- A sample mock up of the tool (p. 5-7). It also includes a few short answer questions and demographic questions. Please add your recommendations for them as well.

Evaluation instructions are italicized throughout. Once again, thank you for your help. I look forward to receiving your recommendations so this instrument can be improved.

Grace and peace,
Jeff French

In an e-mail please include any questions, comments, or recommendations using the number for each item. Comments on clarity and recommendations on rewording an item are especially helpful.

BALANCE: UNITY AND INDIVIDUALITY

1. Our team values and employs each member's unique personality and gifts.
2. Team members prioritize and value our team highly.
3. Our team draws out the best from each member.
4. Team members preserve group unity during difficulties.
5. Our team is open to each member's input, views, and feelings.
6. Team members avoid forms of self-reliance that separate them from the rest of the team.
7. Our team avoids treating members as impersonal means to achieve mission goals and objectives.

CONNECTION: LOVING RECIPROACITY

8. Our team maintains the equality of all members.
9. Team members regularly give to and receive from each other.
10. Our team nurtures deep personal connections between its members.
11. Team members regularly share the team's leadership and readily submit to each other.
12. Our team trusts each other as well as our group decisions and actions.
13. Team members regularly support and rely on each other.
14. Our team's primary characteristic is love for each other.

MISSION: OUTWARD MOVEMENT

15. Our team maintains a mission priority to ensure the cultivation of groups where the same interconnected love we share is experienced.
16. Team members inspire each other to understand and participate in our mission beyond the team.
17. Our team's mission and priorities are mutually discerned and agreed upon.
18. Team members are deeply invested in fulfilling our mission.
19. Our team empowers and resources any person we send to fulfill mission goals and objectives.
20. Team members participate directly in our mission's work in addition to sending others and empowering others to do so.
21. Our team maintains balance between our external team mission and internal team health.

Please include any recommendations on items to omit, items to add, or items with duplication/overlap.

This page takes each questionnaire item and rewords it to better show its Trinitarian theological roots. Please share any questions, comments or recommendations with regards to the Trinitarian theology represented in each item.

BALANCE: PERSONS AND UNITY

1. The Trinity values and employs each member's unique personality and gifts.
2. The Father, Son, and Holy Spirit prioritize and value each other highly.
3. The Trinity draws out the best from each member.
4. The Father, Son, and Holy Spirit preserve their unity during difficulties.
5. The Trinity is open to each member's input, views, and feelings.
6. The Father, Son, and Holy Spirit avoid forms of self-reliance that separates them from each other.
7. The Trinity avoids treating members as impersonal means to achieve mission goals and objectives.

PERICHORESIS: LOVING RECIPROCITY

8. The Trinity maintains the equality of all members.
9. The Father, Son, and Holy Spirit regularly give to and receive from each other.
10. The Trinity nurtures deep personal connections between each other.
11. The Father, Son, and Holy Spirit regularly share leadership and readily submit to each other.
12. The Trinity trusts each other as well as their corporate decisions and actions.
13. The Father, Son, and Holy Spirit regularly support and rely on each other.
14. The Trinity's primary characteristic is love for each other.

MISSION: OUTWARD MOVEMENT

15. The Trinity maintains a mission priority to ensure the cultivation of groups where the same interconnected love they share is experienced.
16. The Father, Son, and Holy Spirit inspire each other to understand and participate in their mission beyond themselves.
17. The Trinity's mission and priorities are mutually discerned and agreed upon.
18. The Father, Son, and Holy Spirit are deeply invested in fulfilling their mission.
19. The Trinity empowers and resources any person we send to fulfill mission goals and objectives.
20. The Father, Son, and Holy Spirit participate directly in their mission's work in addition to sending others and empowering others to do so.
21. The Trinity maintains balance between our external team mission and internal team health.

In regards to Trinitarian theology, please include any recommendations on items to omit, items to add, or items with duplication/overlap.

It is probable that this questionnaire will be administered online using SurveyMonkey.com. However, the following page includes a mock up of the full instrument with instructions and a small group of short answer questions and a few demographic questions.

The short answer questions are meant to get a very concise gut reaction from the team in order to check the general picture the team paints of itself through the Trinitarian portion of the questionnaire. The number of short answer questions is also limited because each team will be filling out two more instruments. High performing teams in many settings already face a time crunch and they may not participate if the time commitment is too high.

With the exception of where the pages break, please share any recommendations about any aspect of the format, short answer questions, or demographic data requests. If you have a simpler way to identify each participant or explain it, please share.

TEAM CHARACTERISTICS

The purpose of this questionnaire is to help you present an accurate picture of your team in several key areas. Please take extra effort to present your team *as it is* rather than what *it should be* or what you would prefer it to be.

Short answer:

If you needed to describe your team to another person, what one or two images or analogies would you use?

List three words that describe your team:

List three feelings emerge when you think about the other members of your team:

What is the first priority of your team in one sentence or phrase?

Listed below are a series of statements describing a team and its members. Use the scale from 1 to 6 to indicate how accurately or inaccurately this describes your team on average. The right answer is which describes your team best. Please mark only one numerical response per statement.

	Completely Disagree	Strongly Disagree	Disagree	Agree	Strongly Agree	Completely Agree
BALANCE: UNITY AND INDIVIDUALITY	1	2	3	4	5	6
1. Our team values and employs each member's unique personality and gifts.	1	2	3	4	5	6
2. Team members prioritize and value our team highly.	1	2	3	4	5	6
3. Our team draws out the best from each member.	1	2	3	4	5	6
4. Team members preserve group unity during difficulties.	1	2	3	4	5	6
5. Our team is open to each member's input, views, and feelings.	1	2	3	4	5	6

6. Team members avoid forms of self-reliance that separate them from the rest of the team.	1	2	3	4	5	6
7. Our team avoids treating members as impersonal means to achieve mission goals and objectives.	1	2	3	4	5	6

Completely Disagree Strongly Disagree Disagree Agree Strongly Agree Completely Agree

CONNECTION: LOVING RECIPROCITY

1. Our team maintains the equality of all members.	1	2	3	4	5	6
2. Team members regularly give to and receive from each other.	1	2	3	4	5	6
3. Our team nurtures deep personal connections between its members.	1	2	3	4	5	6
4. Team members regularly share the team's leadership and readily submit to each other.	1	2	3	4	5	6
5. Our team trusts each other as well as our group decisions and actions.	1	2	3	4	5	6
6. Team members regularly support and rely on each other.	1	2	3	4	5	6
7. Our team's primary characteristic is love for each other.	1	2	3	4	5	6

Completely Disagree Strongly Disagree Disagree Agree Strongly Agree Completely Agree

MISSION: OUTWARD MOVEMENT

1. Our team maintains a mission priority to ensure the cultivation of groups where the same interconnected love we share is experienced.	1	2	3	4	5	6
------------------------------------------------------------------------------------------------------------------------------------------	---	---	---	---	---	---

2. Team members inspire each other to understand and participate in our mission beyond the team.	1	2	3	4	5	6
3. Our team's mission and priorities are mutually discerned and agreed upon.	1	2	3	4	5	6
4. Team members are deeply invested in fulfilling our mission.	1	2	3	4	5	6
5. Our team empowers and resources any person we send to fulfill mission goals and objectives.	1	2	3	4	5	6
6. Team members participate directly in our mission's work in addition to sending others and empowering others to do so.	1	2	3	4	5	6
7. Our team maintains balance between our external team mission and internal team health.	1	2	3	4	5	6

About you:

Age:

- 20-29 30-39 40-49 50-59 60-69 70+

Gender:

- Male Female

Number of years at this church: _____

Number of years on this team: _____

APPENDIX B

TEAM TRINITARIAN ATTRIBUTE SURVEY, FIRST EDITION (TTAS-1)

Assessment Version: Items 7, 8, 10, 15, 27, 28 are false of the Trinity.
Their scores need to be reversed during tabulation

BALANCE: UNITY AND INDIVIDUALITY

1. Our team wants team members to be themselves because we value each member's unique personality.
6. Team members avoid forms of self-reliance that separate them from the rest of the team.
11. Our team employs each member's individual strengths.
8. *Team members are pressured to suppress their views or feelings.*
17. Our team draws out the best from each member.
20. Team members love being a part of our team.
27. *Our team's unity is dependent on its members conforming to each other.*
14. Team members preserve group unity during difficulties.
29. Our team avoids treating its members as impersonal means to achieve mission goals and objectives.
24. Team members place a high priority on our team.

CONNECTION: LOVING RECIPROCITY

2. Team members regularly give to each other.
9. Our team's primary characteristic is love for each other.
4. Team members allow themselves to receive from each other.
15. *Our team avoids deep personal connections between its members.*
12. Team members regularly rely on the others in the group.
21. Our team trusts each other as well as our group decisions and actions.
18. Team members readily submit to the other team members' leadership.
23. Our team maintains the equality of all members.
28. *Team members avoid supporting each other.*
25. Our team's leadership is shared between team members.

MISSION: REACHING OUT

3. Our team maintains balance between our external team mission and internal team health.
10. *Team members' investment in our mission requires no significant personal sacrifices.*
5. Our team is an active hub for sending others out to reach our mission's goals.
16. Team members not only plan and oversee our mission but they also participate directly in the mission's work with others.
7. *Our team **does not** resource each person that we send to fulfill parts of our mission.*
22. Team members inspire each other's participation in the mission beyond the team.
13. Our team's primary motivation for reaching out in mission is love.
30. Team members discern our mission together through group consensus rather than by simple majority or other means.
19. Our team's mission includes a priority to ensure the cultivation of other groups where deep interconnected love is experienced.
26. Team members keep our team's mission focused on people rather than reducing it to impersonal objectives.

APPENDIX C

PILOT STUDY OF TCS/TTAS-1, SURVEYMONKEY VERSION

Team Characteristic Survey Pilot

Informed Consent

You are invited to be part of a pilot study of a survey to be used in a doctoral research study conducted by **Rev. Jeff French** from Asbury Theological Seminary. Your invitation is based upon a church leader recommending your team because it is effective, works well together and meets regularly to plan, implement, and manage ministry within a church.

If you agree to participate, you will be asked to complete one survey about your team and a short evaluation page about the survey. Completion should take less than 15 minutes. Together the survey and evaluation page have thirty-four multiple-choice, nine short-answer, and two fill in the blank questions. You are requested to complete all questions in one sitting. Upon completion of the surveys, your study participation will be complete.

Other than people that you inform, only your team's members and the person who recommended your team will know that you have been invited to participate. If any information about you, your team, or your church is cited in this research, it will be coded to conceal the respondent's identity using numerals (for example, Team 1 or Participant 3). Likewise, none of your individual responses will be shared in a way that identifies you specifically.

If something makes you feel bad or if you have questions about anything in the study, please email Jeff French at [REDACTED]. If you decide at any time you do not want to finish the study, you may stop whenever you want.

Clicking "I agree" below means that you have read the previous information or had it read to you, and that you chose to participate. If you do not want to participate, click "I do not agree" on the screen. Participation is up to you; no one can require you to participate. Click "I agree" if you have been adequately informed about your participation and choose to proceed to the team survey and survey evaluation.

* Do you agree?

I agree

I do not agree

Team Characteristic Survey Pilot**Confirmation to Leave Survey**

You chose "I do not agree" on the previous "Informed Consent" page. You must agree to the consent page to proceed to the survey. However, you are under no obligation to agree or complete this survey. Please confirm your choice below

Would you like to leave the survey?

- Yes
- No, I would like to return to the "Informed Consent" page.

Team Characteristic Survey Pilot

Instructions & Short Answer

The purpose of this questionnaire is to help you present an accurate picture of your entire team in several key areas. Please take extra effort to **present your team as *it is*, rather than what you would prefer it to be or believe it should be**. Your answers should take into account each member of the team and the team as a whole. I appreciate your focused efforts to describe your team accurately. Accurate descriptions will improve the quality of this study's results and its usefulness.

Short answer questions:

1. If you needed to describe your team to another person, what one or two images or analogies would you use?

2. List three words that describe your team:

3. List three feelings that emerge when you think about the other members of your team:

4. What is the first priority of your team in one sentence or phrase?

Team Characteristic Survey Pilot

Demographics:

What is your age?

- 21-29
- 30-39
- 40-49
- 50-59
- 60-69
- 70+

What is your sex?

- Male
- Female

What is your marital status?

- Now married
- Widowed
- Divorced
- Separated
- Never married

Team Characteristic Survey Pilot**Evaluation of Survey**

Please evaluate the survey you just completed using the following questions.

1. Approximately how long did it take you to complete the survey?

2. Were any of the questions or concepts on the survey unclear?

Yes

No

If you answer "yes", please list the question number(s) and what was unclear below. You can page back through the survey if needed. Use the "Prev" button at the bottom of each page to see previous pages, but do not use your browsers back button.

3. Were there any questions on the survey that made you uncomfortable?

Yes

No

If you answered "yes", please list the question number(s) below and any details you feel comfortable providing. You can page back through the survey if needed. Use the "Prev" button at the bottom of each page to see previous pages, but do not use your browsers back button.

4. Were you able to move through the survey easily?

Yes

No

If you answered "no", please briefly share the complication(s) you experienced below.

5. Was the website easy to use?

Yes

No

If you answered "no", please briefly share the complication(s) you experienced below.

APPENDIX D

TEAM TRINITARIAN ATTRIBUTE SURVEY, SECOND EDITION (TTAS-2)

Initial Conceptual Categories

Items in *red italics* have been negated from a truth about the Trinity. There are two negated items per category. The scores will be reversed during tabulation for items 3, 5, 9, 17, 23, and 27.

Loving Balance: Unity and Individuality (survey numbers: 1, 6, 9, 11, 14, 20, 24, 25, 27, & 29)

1. Our team encourages all team members to be themselves completely because we value each member's unique personality.
6. All team members avoid forms of self-reliance that separate them from the rest of the team.
9. *Our team's culture exerts pressure on team members when their views or feelings diverge from the majority.*
11. Our team employs every member's individual strengths.
14. All team members preserve group unity during adversity.
20. All team members love being a part of our team.
24. All team members place our team as one of their highest priorities.
25. Our team draws out the best from every member.
27. *Our team's unity is dependent on its members conforming to each other.*
29. Our team avoids treating any of its members as an impersonal means to achieve goals and objectives.

Loving Connection: Reciprocity (survey numbers: 2, 4, 8, 12, 17, 18, 21, 23, 28, & 30)

2. All team members regularly give to everyone else on the team.
4. All team members allow themselves to receive from every other team member.
8. All team members trust every other member as we make decisions together.
12. All team members regularly rely on every other group member.
17. *Our team's leadership is not shared between every team member.*
18. All team members readily submit to the leadership of each of the other team members.
21. Our team's love for each other surpasses all of our other team characteristics.
23. *Our team does not maintain the equality of every member.*
28. All team members actively support every other team member.
30. All team members create deep personal connections with everyone else on the team.

Mission of Love: Reaching Out (survey numbers: 3, 5, 7, 10, 13, 15, 16, 19, 22, & 26)

3. *Our team fails to maintain a favorable balance between our external team mission and internal team health.*
5. *Our team does not actively send others out to reach our mission's goals.*
7. Our team provides resources to each person that we send to fulfill parts of our mission.
10. All team members' investment in our mission requires significant personal sacrifices.
13. Our team's driving force for reaching out in mission at every step is love.
15. Our team's mission ensures the cultivation of other groups that display deep interconnected love.
16. All team members work side-by-side with those who carry out our mission, as opposed to merely planning and overseeing it.
19. Our team discerns our mission together through group consensus rather than by other means (for example, votes by majority rule or compliance to a leader's every directive).
22. All team members inspire each other's participation in our mission.
26. All team members keep our mission focused on people rather than reducing it to impersonal objectives.

APPENDIX E

COMPREHENSIVE ASSESSMENTS, SURVEYMONKEY VERSION

Includes: TCS/TTAS-2, OCAI, TSIS, and SDE of BIDR-16

Comprehensive Assessments for Teams

Informed Consent

You are invited to participate in a doctoral research study being conducted by Rev. Jeff French from Asbury Theological Seminary. ***An expert in church leadership recommended your team*** for this research, and ***you are joining a select group of recommended teams from fourteen states across the US.***

If you agree to participate in the study, you will be asked to complete several surveys on the following pages. ***The surveys should take 25-35 minutes to complete.*** There are 59 multiple choice questions, 24 fill in the blank questions, and 4 short answer questions. ***You are requested to complete all questions in one sitting.***

Your responses are strictly confidential. Any responses or data from you, your team, or your church that is cited in this research will be coded using numerals to conceal the respondent's identity (for example, Team 1 or Participant 3). Likewise, none of your individual responses will be shared in a way that identifies you specifically.

If something makes you feel bad or if you have questions about anything in the study, please email Jeff French at [REDACTED]. If you decide at any time you do not want to finish the study, you may stop whenever you want.

Clicking "I agree" below means that you have read the previous information or had it read to you, and that you chose to participate. That choice serves as ***your digital signature*** of this consent form. If you do not want to participate, click "I do not agree" on the screen. Participation is up to you; no one can require you to participate in this research. Click "I agree" if you have been adequately informed about your participation and choose to proceed to the team surveys.

* Do you agree?

I agree

I do not agree

Comprehensive Assessments for Teams**Confirmation to Leave Survey**

You chose "I do not agree" on the previous "Informed Consent" page. You must agree to the consent page to proceed to the survey. However, you are under no obligation to agree or complete this survey. Please confirm your choice below

Would you like to leave the survey?

- Yes
- No, I would like to return to the "Informed Consent" page.
-

Comprehensive Assessments for Teams

Team Characteristics Survey (TCS): Instructions & Short Answer

The purpose of this survey is to help you present an accurate picture of your entire team in several key areas. Please take extra effort to **present your team as *it is*, rather than what you would *prefer it to be* or *believe it should be*.**

Your answers should take into account ***each member of the team*** and ***the team as a whole***. I appreciate your focused efforts to describe your team accurately. ***Accurate descriptions will improve the quality of this study's results and its usefulness to the church.***

Short answer questions:

1. If you needed to describe your team to another person, what one or two images or analogies would you use?

2. List three words that describe your team:

3. List three feelings that emerge when you think about the other members of your team:

4. What is the first priority of your team in one sentence or phrase?

Comprehensive Assessments for Teams

TTAS-2, p. 1

Listed below are a series of statements describing a team and all its members. Use the scale from 1 to 6 to **indicate how accurately or inaccurately the statement describes your team and only your team**. The right answer is the one that describes your team best. Please choose only one numerical response per statement.

Two reminders as you continue:

- 1) **Only describe the team invited to participate in this research**, not your church in general.
- 2) When you see the phrase "team members," remember to **apply the statement to all team members**, as opposed to some or most team members.

Teamwork can be challenging, and **no team will have all, or even most, of the following characteristics at the highest levels**. As such, feel free to describe your team accurately. **Accurate descriptions will improve the quality of this study's results and its usefulness to the church.**

Comprehensive Assessments for Teams

TCS: Demographics

What is your age?

- 21-29
- 30-39
- 40-49
- 50-59
- 60-69
- 70+

What is your sex?

- Male
- Female

What is your marital status?

- Now married
- Widowed
- Divorced
- Separated
- Never married

What is your race/ethnicity?

- African American
- Asian American/Pacific Islander
- Hispanic/Latin
- Caucasian/nonHispanic
- Native American/American Eskimo
- Other (please specify)

How many years have you been at this church? (Please answer with only numbers.

Decimals can be used if needed.)

How many years have you been on this team? (Please answer with only numbers.

Decimals can be used if needed.)

Comprehensive Assessments for Teams

OCAI (© Kim Cameron), p. 1: Dominant Characteristics

The purpose of the OCAI is to assess six key dimensions of organizational culture. In completing the instrument, you will be **providing a picture of how your team operates and the values that characterize it.**

No right or wrong answers exist for these questions just as there is not a right or wrong culture. Every organization will most likely produce a different set of responses. For the purpose of this research, you are asked to **rate your team and only your team** in these questions, not the culture of your church in general. Therefore, be as accurate as you can in responding to the questions so that your team's cultural diagnosis will be precise as possible.

The OCAI consists of six questions. Each question has four alternatives. **Divide 100 points among these four alternatives. Give more points to the alternatives that are most similar to your team. Give fewer points to the alternatives that are least similar to your team.**

Consider the example for question one below. The team member thinks alternative A is very similar to her team, alternative B and C are somewhat similar, and alternative D is hardly similar at all. As a result, she decides to give 55 points to A, 20 points to B and C, and five points to D. As shown in the example, the points given to the four alternatives must add up to 100 total points.

1. Dominant Characteristics

A	The organization is a very personal place. It is like an extended family. People seem to share a lot of themselves.	55
B	The organization is a very dynamic and entrepreneurial place. People are willing to stick their necks out and take risks.	20
C	The organization is very results-oriented. A major concern is with getting the job done. People are very competitive and achievement-oriented.	20
D	The organization is a very controlled and structured place. Formal procedures generally govern what people do.	5
Total		100

Instructions adapted from pages 28-29 of Diagnosing and Changing Organizational Culture by Kim Cameron and Robert Quinn (2011). Alterations to the instructions and the instrument items are to personalize the OCAI to the specific context and purposes of this research.

1. Dominant Characteristics

A. Our team is a very personal place. It is like an extended family. People seem to share a lot of themselves.

B. Our team is a very dynamic entrepreneurial place. People are willing to stick their necks out and take risks.

C. Our team is very results oriented. A major concern is with getting the job done. People are very competitive and achievement oriented.

D. Our team is a very controlled and structured place. Formal procedures generally govern what people do.

Comprehensive Assessments for Teams

OCAI (© Kim Cameron), p. 2: Organizational Leadership

Each question from the OCAI has four alternatives. **Divide 100 points among these four alternatives** depending on the extent to which each alternative is similar to your team. Give a **higher number of points to the alternative that is most similar** to your team. **Rate your team and only your team** in these questions, not the general culture of your church.

Instructions adapted from pages 28-29 of Diagnosing and Changing Organizational Culture by Kim Cameron and Robert Quinn (2011). Alterations to the instructions and the instrument items are to personalize the OCAI to the specific context and purposes of this research.

2. Organizational Leadership

A. The leadership in our team is generally considered to exemplify mentoring, facilitating, or nurturing.

B. The leadership in our team is generally considered to exemplify entrepreneurship, innovating, or risk taking.

C. The leadership in our team is generally considered to exemplify a no-nonsense, aggressive, results-oriented focus.

D. The leadership in our team is generally considered to exemplify coordinating, organizing, or smooth-running efficiency.

Comprehensive Assessments for Teams

OCAI (© Kim Cameron), p. 3: Management of Employees

Each question from the OCAI has four alternatives. **Divide 100 points among these four alternatives** depending on the extent to which each alternative is similar to your team. Give a **higher number of points to the alternative that is most similar** to your team. **Rate your team and only your team** in these questions, not the general culture of your church.

Instructions adapted from pages 28-29 of Diagnosing and Changing Organizational Culture by Kim Cameron and Robert Quinn (2011). Alterations to the instructions and the instrument items are to personalize the OCAI to the specific context and purposes of this research.

3. Management of Employees

A. The management style in our team is characterized by teamwork, consensus, and participation.

B. The management style in our team is characterized by individual risk-taking, innovation, freedom, and uniqueness.

C. The management style in our team is characterized by hard-driving competitiveness, high demands, and achievement.

D. The management style in our team is characterized by security of employment, conformity, predictability, and stability in relationships.

Comprehensive Assessments for Teams

OCAI (© Kim Cameron), p. 4: Organization Glue

Each question from the OCAI has four alternatives. **Divide 100 points among these four alternatives** depending on the extent to which each alternative is similar to your team. Give a **higher number of points to the alternative that is most similar** to your team. Consider the example below. **Rate your team and only your team** in these questions, not the general culture of your church.

Instructions adapted from pages 28-29 of Diagnosing and Changing Organizational Culture by Kim Cameron and Robert Quinn (2011). Alterations to the instructions and the instrument items are to personalize the OCAI to the specific context and purposes of this research.

4. Organization Glue

A. The glue that holds our team together is loyalty and mutual trust. Commitment to this organization runs high.

B. The glue that holds our team together is commitment to innovation and development. There is an emphasis on being on the cutting edge.

C. The glue that holds our team together is the emphasis on achievement and goal accomplishment. Aggressiveness and winning are common themes.

D. The glue that holds our team together is formal rules and policies. Maintaining a smooth-running organization is important.

Comprehensive Assessments for Teams

OCAI (© Kim Cameron), p. 5: Strategic Emphases

Each question from the OCAI has four alternatives. **Divide 100 points among these four alternatives** depending on the extent to which each alternative is similar to your team. Give a **higher number of points to the alternative that is most similar** to your team. **Rate your team and only your team** in these questions, not the general culture of your church.

Instructions adapted from pages 28-29 of Diagnosing and Changing Organizational Culture by Kim Cameron and Robert Quinn (2011). Alterations to the instructions and the instrument items are to personalize the OCAI to the specific context and purposes of this research.

5. Strategic Emphases

A. Our team emphasizes human development. High trust, openness, and participation persist.

B. Our team emphasizes acquiring new resources and creating new challenges. Trying new things and prospecting for opportunities are valued.

C. Our team emphasizes competitive actions and achievement. Hitting stretch targets and winning in the marketplace are dominant.

D. Our team emphasizes permanence and stability. Efficiency, control and smooth operations are important.

Comprehensive Assessments for Teams

OCAI (© Kim Cameron), p. 6: Criteria of Success

Each question from the OCAI has four alternatives. **Divide 100 points among these four alternatives** depending on the extent to which each alternative is similar to your team. Give a **higher number of points to the alternative that is most similar** to your team. **Rate your team and only your team** in these questions, not the general culture of your church.

Instructions adapted from pages 28-29 of Diagnosing and Changing Organizational Culture by Kim Cameron and Robert Quinn (2011). Alterations to the instructions and the instrument items are to personalize the OCAI to the specific context and purposes of this research.

6. Criteria of Success

A. Our team defines success on the basis of the development of human resources, teamwork, employee commitment, and concern for people.

B. Our team defines success on the basis of having the most unique or newest products. It is a product leader and innovator.

C. Our team defines success on the basis of winning in the marketplace and outpacing the competition. Competitive market leadership is key.

D. Our team defines success on the basis of efficiency. Dependable delivery, smooth scheduling and low-cost production are critical.

Comprehensive Assessments for Teams

BIDR-16, p. 2: Items 5-8

Using the following scale below as a guide, ***select the number that is most true of you*** for each statement.

Items 5-8

	Not True 1	2	3	Somewhat True 4	5	6	Very True 7
5. I sometimes lose out on things because I can't make up my mind soon enough.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
6. I am a completely rational person.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
7. I am very confident of my judgments.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
8. It's hard for me to shut off a disturbing thought.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>



APPENDIX F

THE ORGANIZATIONAL CULTURE ASSESSMENT INSTRUMENT (OCAI)

**The Organizational Culture
Assessment Instrument**

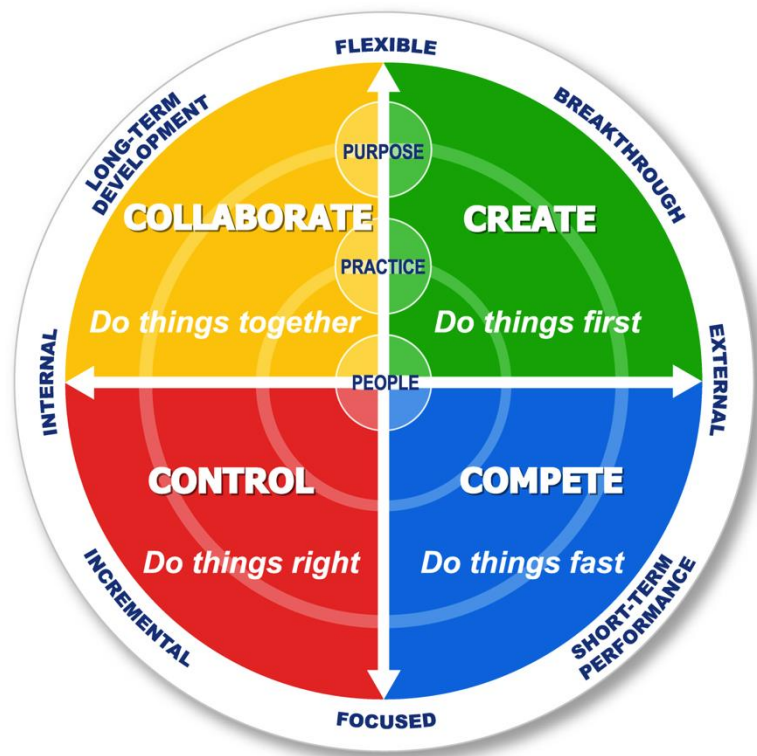
A Tool from the Competing Values Product Line

Kim S. Cameron

An Introduction to the Competing Values Framework

The Competing Values Framework (CVF) has been recognized as one of the forty most important business models in the history of business. It originally emerged from empirical research on what factors make organizations effective (Quinn and Rohrbaugh, 1983) and was used to research culture beginning in the mid-1980s (Cameron, 1983, 1984, 1986). The framework has since been applied to a variety of topics related to individual and organizational behavior. It has been the focus of empirical studies for more than 25 years, and it has been employed to help thousands of organizations and tens of thousands of managers improve their performance.

THE COMPETING VALUES FRAMEWORK



The Four Quadrants

The Competing Values Framework (CVF) consists of two dimensions—one drawn vertically and the other drawn horizontally—resulting in four quadrants. When studying the effectiveness of organizations more than two decades ago, it was discovered that some organizations were effective if they demonstrated *flexibility and adaptability*, but other organizations were effective if they demonstrated *stability and control*. Similarly, some organizations were effective if they maintained *efficient internal processes* whereas others were effective if they maintained *competitive external positioning* relative to customers and clients (Quinn & Rohrbaugh, 1981; Quinn & Cameron, 1983; Cameron, 1986). These differences represent the different ends of two dimensions, and these dimensions constitute the rudiments of the Competing Values Framework. Each quadrant in the framework represents a way of being, seeing, managing, and organizing

The Collaborate Quadrant

The Collaborate quadrant represents the kinds of people, purposes, and processes that give rise to cooperation and collaboration. People in the Collaborate quadrant tend to be committed to their community, focusing on shared values and communication. Their culture is oriented towards involvement and building commitment over time. Collaborate companies often seek to be the employer of choice. Driving purposes include cohesion and commitment. Leaders build the organization by encouraging trusting relationships and by nurturing community. Unified behavior produces a strong organizational image in the marketplace. Customers may be considered partners in an extended community. The Collaborate profile taken to an extreme becomes negative and turns into a permissive, lax environment where outcomes and results are under-emphasized.

The Create Quadrant

The Create quadrant represents the kinds of people, purposes, and practices that are associated with creativity, innovation, and vision. Individuals with this perspective tend to be change oriented. The culture that supports their work is characterized by experimentation, flexibility, and looking forward toward the future. The focus is on generating ideas. These people tend to enjoy entrepreneurial activities. Create companies tend to seek to create something new. Driving purposes include innovation or growth. They strive to orient their products, services, and ideas to the future. Managers build the organization by developing a compelling vision and emphasizing new ideas and technologies, flexibility, and adaptability. Create companies capitalize on turbulent environments. The Create quadrant taken to an extreme becomes negative by being constantly chaotic, trying out one more new idea, and under-emphasizing the achievement of predictable outcomes.

The Compete Quadrant

The Compete quadrant represents the kinds of people, purposes, and practices that are associated with aggressive competition and achievement. A focus on achieving results leads people to be defined as either winners or losers. Individuals with this perspective tend to be focused on performance and goals. Compete companies tend to emphasize speed and getting results. Driving purposes include profits, obtaining market share, revenues, and brand equity, or speed of response. Managers build the organization by clarifying objectives and improving the firm's competitive position through hard work and productivity. These companies seek to deliver results to stakeholders as quickly as possible. Beating the competition is central. The Compete profile taken to an extreme becomes negative by giving rise to self-interests and conflict and by neglecting the more humane people issues.

The Control Quadrant

The Control quadrant represents the kinds of people, purposes, and practices that give rise to predictable, dependable performance. People in the Control profile tend to be systematic, careful, and practical. Their culture focuses on planning, efficient systems and processes, and enforcing compliance. Control companies tend to keep things running smoothly and efficiently. Driving purposes include obtaining high quality or optimization, sometimes expressed as predictability or productivity. Managers build the organization by optimizing processes, cutting costs, and establishing policies and procedures. Clear role definitions are important. These companies tend to elaborate or extend existing products with minor variations. The Control quadrant taken to an extreme becomes negative by leading to languishing bureaucracy and organizational stagnation.

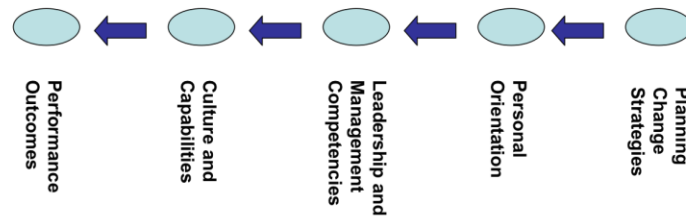
Advantages of the Framework

The Competing Values Framework has two important advantages. First, it can be used at multiple levels in an organization—individual, team, subunit, or organization—in order to systematically guide organizations through a change and improvement process. The following table shows the five key assessment instruments and the key question they are designed to address. The following figure illustrates how these instruments can be used to effort to guide individuals and organizations through transformation and improvement.

Guiding Question	Competing Values Assessments
What are we trying to accomplish, and how are we performing?	Performance Outcomes
What organization culture and capabilities do we need to create the outcomes we want?	Culture and Capabilities
What competencies do our managers need to create the outcomes we want?	Leadership and Management Competencies
How can we ensure that we have the right mix of people to generate the outcomes we want?	Personal Orientation
How can we effectively implement the change process?	Planning Change Strategies

Organizations that are aligned on these various dimensions of the CVF have been found to be much more effective than those without alignment (Cameron, Quinn, DeGraff, & Thakor, 2006). The CVF makes it possible to integrate all the people in an organization and to move them towards a commonly desired future.

A Process for Improving Organizational Performance Using Competing Values Assessments



The second advantage of the CVF is that it is based on a well-developed theoretical and empirical foundation. A great deal of research has been produced to validate the CVF and its applications. It is consistent, for example, with the psychology of Jung, the sociology of Parsons, the philosophy of Wilber, and the brain physiology of Lawrence. Individuals taking the assessments, therefore, as well as organizations receiving data on their own attributes, can link their results to other well-developed approaches to improvement.

Most importantly, the empirical research conducted by scholars in hundreds of organizations, coupled with the hundreds of interventions in real organizations that have utilized the Competing Values Framework, provide a rich array of guidelines and prescriptions for how to improve individual and organizational performance. These are not merely conveniently created instruments. They are, rather, an integrated array of assessment devices aimed to help enable and enhance consistent and comprehensive improvement.

THE ORGANIZATIONAL CULTURE ASSESSMENT INSTRUMENT

Why should I use the Competing Values Culture Assessment?

The purpose of this assessment is to diagnose your organization's current and desired culture. Unfortunately, most of us are not even aware of our organization's culture inasmuch as culture represents "just the way things are around here." Culture is the sum of the collective assumptions, expectations, and values that reflect explicit and implicit rules in the organization. Until challenged or violated, most people are not even aware that these assumptions and rules exist (such as speaking English or being polite). As a result, it is very difficult to intelligently discuss culture, not to mention try to change it. We learn about the culture of our organization through socialization processes, interactions under uncertain conditions—when we mostly rely on core habits and the most well-learned responses—and by contagion (or unconscious mimicking). Much of that learning, however, is not systematic or conscious.

Understanding organizational culture is important because it is the single largest factor that inhibits organizational improvement and change. Research is clear that healthy cultures enhance success whereas unhealthy cultures inhibit success (Cameron & Quinn, 2006), but in order to take advantage of the power of organizational culture, it must be adequately measured. Research by Cameron and Mora (2002) found that 96 percent of the time successful mergers and acquisitions could be accurately predicted based solely on cultural match. Organizational change and improvement, in other words, is markedly affected by culture.

A change in organizational culture can occur simply by means of life cycle development—i.e., evolutionary changes—or as a result of a major threat or crisis when dramatic transformations occur. The most productive way to facilitate culture change, however, is through competent leadership and systematic change initiatives. This instrument helps identify the cultural profile of your organization which is a prerequisite for fostering organizational change and improvement. Because the instrument is based on the Competing Values Framework, it can help create a common language among employees within your organization and give them an easy way to discuss how to effectively achieve desired results.

The Organizational Culture Assessment Instrument

These six questions ask you to identify the way you experience your organization right now, and, separately, the way you think it should be in the future if it is to achieve its highest aspirations. In the survey, "the organization" refers to the organization managed by your boss (or the organization *in which* you manage).

Please rate each of the statements by dividing 100 points between alternatives A, B, C, and D depending on how similar the description is to your firm. (100 would indicate very similar and 0 would indicate not at all similar). **The total points for each question must equal 100.** The assessment uses this method to represent the fact that all organizations make trade-offs in their everyday activities. Individuals and organizations can seldom get everything they want all of the time. The instrument, therefore, requires you to make trade-offs in what your organization emphasizes, values, and pursues.

First rate how you perceive the organization to be at the present time in the NOW column. **Second**, rate the organization again in the FUTURE column depending on how you think your organization must be if it is to accomplish its highest objectives and achieve spectacular success.

You may divide the 100 points in any way among the four alternatives in each question. Some alternatives may get zero points, for example. Remember that the total must equal 100.

1. DOMINANT CHARACTERISTICS	NOW	FUTURE
A. The organization is a very personal place. It is like an extended family. People seem to share a lot of themselves.	A _____	A _____
B. The organization is a very dynamic and entrepreneurial place. People are willing to stick their necks out and take risks.	B _____	B _____
C. The organization is very results oriented. A major concern is with getting the job done. People are very competitive and achievement oriented.	C _____	C _____
D. The organization is a very controlled and structured place. Formal procedures generally govern what people do.	D _____	D _____
	Total	
	100	100

2.	ORGANIZATIONAL LEADERSHIP	NOW	FUTURE
A.	The leadership in the organization is generally considered to exemplify mentoring, facilitating, or nurturing.	A _____	A _____
B.	The leadership in the organization is generally considered to exemplify entrepreneurship, innovating, or risk taking.	B _____	B _____
C.	The leadership in the organization is generally considered to exemplify an aggressive, results-oriented, no-nonsense focus.	C _____	C _____
D.	The leadership in the organization is generally considered to exemplify coordinating, organizing, or smooth-running efficiency.	D _____	D _____
	Total	100	100

3.	MANAGEMENT OF EMPLOYEES		
A.	The management style in the organization is characterized by teamwork, consensus, and participation.	A _____	A _____
B.	The management style in the organization is characterized by individual risk-taking, innovation, freedom, and uniqueness.	B _____	B _____
C.	The management style in the organization is characterized by hard-driving competitiveness, high demands, and achievement.	C _____	C _____
D.	The management style in the organization is characterized by security of employment, conformity, predictability, and stability in relationships.	D _____	D _____
	Total	100	100

4.	ORGANIZATIONAL GLUE	NOW	FUTURE
A.	The glue that holds the organization together is loyalty and mutual trust. Commitment to this organization runs high.	A _____	A _____
B.	The glue that holds the organization together is commitment to innovation and development. There is an emphasis on being on the cutting edge.	B _____	B _____
C.	The glue that holds the organization together is the emphasis on achievement and goal accomplishment. Aggressiveness and winning are common themes.	C _____	C _____
D.	The glue that holds the organization together is formal rules and policies. Maintaining a smooth-running organization is important.	D _____	D _____
		Total	
		100	100

5.	STRATEGIC EMPHASES		
A.	The organization emphasizes human development. High trust, openness, and participation persists.	A _____	A _____
B.	The organization emphasizes acquiring new resources and creating new challenges. Trying new things and prospecting for opportunities are valued.	B _____	B _____
C.	The organization emphasizes competitive actions and achievement. Hitting stretch targets and winning in the marketplace are dominant.	C _____	C _____
D.	The organization emphasizes permanence and stability. Efficiency, control and smooth operations are important.	D _____	D _____
		Total	
		100	100

6. CRITERIA OF SUCCESS	NOW	FUTURE
A. The organization defines success on the basis of the development of human resources, teamwork, employee commitment, and concern for people.	A _____	A _____
B. The organization defines success on the basis of having the most unique or the newest products. It is a product leader and innovator.	B _____	B _____
C. The organization defines success on the basis of winning in the marketplace and outpacing the competition. Competitive market leadership is key.	C _____	C _____
D. The organization defines success on the basis of efficiency. Dependable delivery, smooth scheduling, and low cost production are critical.	D _____	D _____
	Total	
	100	100

Computing the Results:

Transfer all of your answers from the above questions onto the results key below. Follow the results key until you have the averages for A through D in both the "NOW and "Future" columns of the Assessment.

NOW

FUTURE

1A. ____ 1B. ____ 1C. ____ 1D. ____

1A. ____ 1B. ____ 1C. ____ 1D. ____

2A. ____ 2B. ____ 2C. ____ 2D. ____

2A. ____ 2B. ____ 2C. ____ 2D. ____

3A. ____ 3B. ____ 3C. ____ 3D. ____

3A. ____ 3B. ____ 3C. ____ 3D. ____

4A. ____ 4B. ____ 4C. ____ 4D. ____

4A. ____ 4B. ____ 4C. ____ 4D. ____

5A. ____ 5B. ____ 5C. ____ 5D. ____

5A. ____ 5B. ____ 5C. ____ 5D. ____

6A. ____ 6B. ____ 6C. ____ 6D. ____

6A. ____ 6B. ____ 6C. ____ 6D. ____

Add 1A through 6A to get your **total (T)** for the A column. Do the same with all the columns:

A. ____ B. ____ C. ____ D. ____

A. ____ B. ____ C. ____ D. ____

Divide Totals by 6 to get your **Averages (A)**:

A. ____ B. ____ C. ____ D. ____

A. ____ B. ____ C. ____ D. ____

A - represents the **Collaborate** Quadrant (Upper Left Corner)

B - represents the **Create** Quadrant (Upper Right Corner)

C - represents the **Compete** Quadrant (Lower Right Corner)

D - represents the **Control** Quadrant (Lower Left Corner)

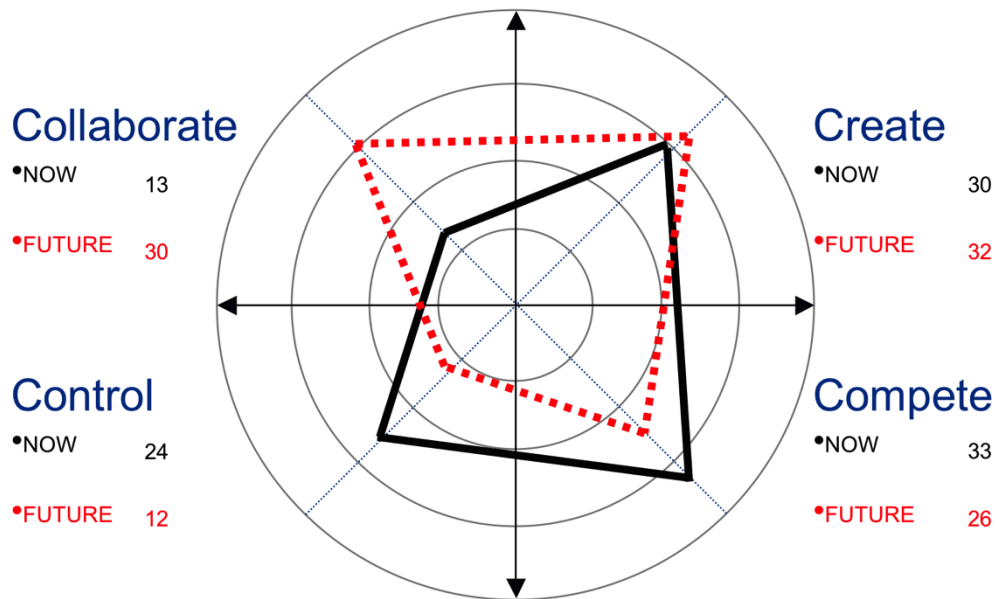
Creating the Visual Results:

Creating a visual picture allows you to think through your culture assessment results more effectively. A picture also helps you make more comparisons and capture more trends than analyzing numbers alone.

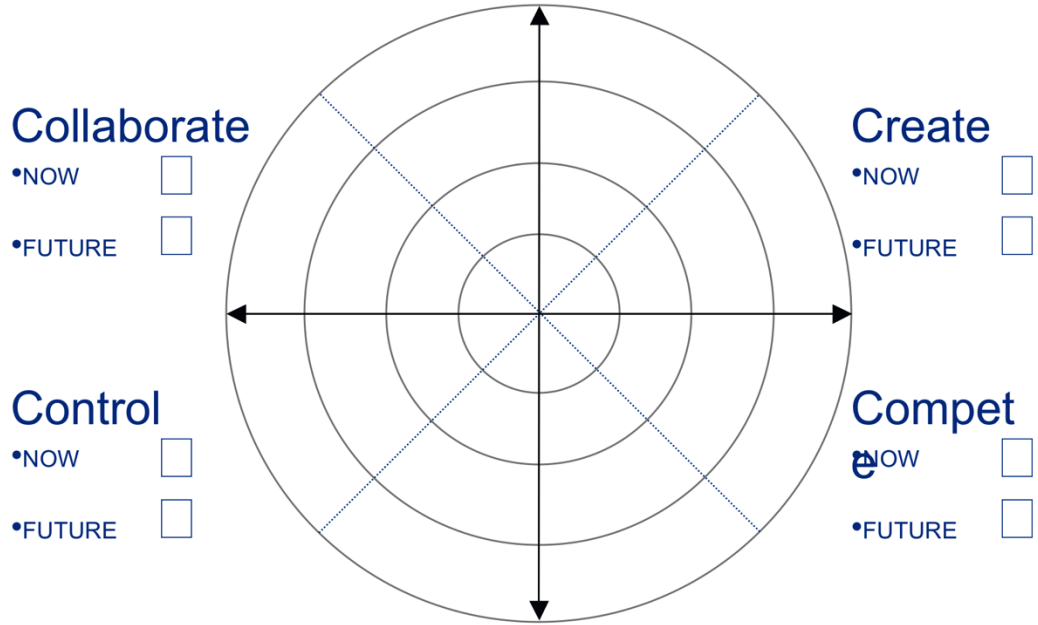
To create your visual results start by taking your average number in column A of the NOW section and by plotting that point in the Collaborate quadrant. Continue to plot each column in NOW section until all the quadrants are complete. Then, connect the all of the plotted points until four solid lines have been created to form a kite-like shape.

Follow the same steps with the averages from FUTURE section, but instead of using four solid lines use four dotted lines (or solid lines of a different color) to connect the plotted numbers in each quadrant.

EXAMPLE
Now and Preferred Future Culture



YOUR ORGANIZATION'S CULTURE PROFILE Now and Preferred Future



Discrepancies & Similarities

1. On which items are the discrepancies and similarities greatest between your own ratings of the culture and those of all others?
2. On which items are there discrepancies and similarities among the different business units in the organization? How do these discrepancies and similarities help or prevent in changing its culture?
3. On which items in the culture survey is there discrepancies and similarities with the competency survey?

Planning for Action

After reviewing your NOW and PREFERRED culture and analyzing the results to find similarities, discrepancies, and overall meaning, you can follow these steps to create action within your organization.

1. **Identify required culture CHANGE.** Based on the discrepancies in the culture plots, what needs to change in the organization? You will want to increase your emphasis on what, and decrease your emphasis on what?
2. **Identify MEANING.** In light of your decision to make some changes to achieve the PREFERRED culture, answer these two questions about each quadrant:
 - a. **What DOES IT MEAN to change in this quadrant?**
 - b. **What DOESN'T IT MEAN to change in this quadrant?**
3. **Tell Stories.** Identify one or two memorable stories or incidents that illustrate the underlying culture that characterizes your PREFERRED culture. What anecdote symbolizes what you want to become?
4. **Identify STRATEGIES.** Develop two or three specific, actionable strategies that are imperative for changing the culture. (To assist you in this area, see Appendix C in: Cameron & Quinn, *Diagnosing and Changing Organizational Culture*. San Francisco: Jossey-Bass.)
 - a. **What should we do MORE of?**
 - b. **What should we STOP doing?**
 - c. **What should we BEGIN anew?**
5. **Identify immediate SMALL WINS.** Develop a list of a few key action steps that you can implement right away. These will likely be incremental improvements that can create immediate momentum for change.
6. **Identify METRICS, MEASURES, and MILESTONES.** Identify the indicators of success, how they will be assessed, and the time frame in which observable progress will occur.
7. **Articulate the LEADERSHIP implications.** Determine the learning and development activities that will be needed to develop the leaders you will need to guide the future culture.

REFERENCES

- Kim Cameron & Robert Quinn (2006) *Diagnosing and Changing Organizational Culture*. San Francisco: Jossey Bass.
Kim Cameron, Robert Quinn, Jeff DeGraff, & Anjan Thakor (2006) *Competing Values Leadership*. Northampton, MA: Edward Elgar.

APPENDIX G

TROMSØ SOCIAL INTELLIGENCE SCALE (TSIS)

Below you will find a series of statements that describe people to varying degrees. Please use the scale below to indicate how well or poorly each statement describes you as you usually are. For example, if you think a statement describes you very well, write a 7 in front of that statement. There are no right or wrong answers. The right answer is what you think describes you best. Indicate your answers for each statement, and remember to only give one numerical response for each statement.

- | Describes me
extremely poorly | 1 | 2 | 3 | 4 | 5 | 6 | 7 | Describes me
extremely well |
|----------------------------------|---|---|---|---|---|---|---|--------------------------------|
| 1. | | | | | | | | |
| 2. | | | | | | | | |
| 3. | | | | | | | | |
| 4. | | | | | | | | |
| 5. | | | | | | | | |
| 6. | | | | | | | | |
| 7. | | | | | | | | |
| 8. | | | | | | | | |
| 9. | | | | | | | | |
| 10. | | | | | | | | |
| 11. | | | | | | | | |
| 12. | | | | | | | | |
| 13. | | | | | | | | |
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| 15. | | | | | | | | |
| 16. | | | | | | | | |
| 17. | | | | | | | | |
| 18. | | | | | | | | |
| 19. | | | | | | | | |
| 20. | | | | | | | | |
| 21. | | | | | | | | |

Scoring:

Step 1: Reverse score items 2, 4, 5, 8, 11, 12, 13, 15, 16, 20 and 21. After performing this step, all items are coded such that higher scores indicate higher social intelligence.

Step 2: Sum or average the items that compose each factor as follows:

(1) Social Information Processing (SP): Items 1, 3, 6, 9, 14, 17, 19

(2) Social Skills (SS): Items 4, 7, 10, 12, 15, 18, 20

(3) Social Awareness (SA): Items 2, 5, 8, 11, 13, 16, 21

APPENDIX H

TEAM DEMOGRAPHIC SURVEY (TDS), SURVEYMONKEY VERSION

Team Demographic Survey (TDS)

Informed Consent

You are invited to complete a short demographic survey on behalf of your team. This survey is part of a doctoral research study being conducted by Rev. Jeff French from Asbury Theological Seminary. ***An expert in church leadership recommended your team for this research, and you are joining a select group of recommended teams from fourteen states across the US.***

If you agree to participate in this short survey, it should take ***less than five minutes***.

There are 5 multiple choice questions, 6 fill in the blank questions, and one short answer question. ***You are requested to complete all questions in one sitting.***

Your responses are strictly confidential. Any responses or data from you, your team, or your church that is cited in this research will be coded using numerals to conceal the respondent's identity (for example, Team 1 or Participant 3). Likewise, none of your individual responses will be shared in a way that identifies you specifically.

If something makes you feel bad or if you have questions about anything in the study, please email Jeff French at [REDACTED]. If you decide at any time you do not want to finish the study, you may stop whenever you want.

Clicking "I agree" below means that you have read the previous information or had it read to you, and that you chose to participate. That choice serves as ***your digital signature*** of this consent form. If you do not want to participate, click "I do not agree" on the screen. Participation is up to you; no one can require you to participate. Click "I agree" if you have been adequately informed about your participation and choose to proceed to the team demographic survey.

* Do you agree?

I agree

I do not agree

Team Demographic Survey (TDS)**Confirmation to Leave Survey**

You chose "I do not agree" on the previous "Informed Consent" page. You must agree to the consent page to proceed to the survey. However, you are under no obligation to agree or complete this survey. Please confirm your choice below

Would you like to leave the survey?

- Yes
- No, I would like to return to the "Informed Consent" page.

Team Demographic Survey (TDS)

Instructions & Team Demographics

Please answer all the following questions about your church, team, and team leader. If any demographic information is cited in the research, it will not be linked your church name or any individual person. Your confidentiality will be respected.

Team:

1. What is your team's name?

2. How many years has your team existed?

3. How many years has your team existed with its current membership?

4. What is the primary function of this team in few sentences?

Team Demographic Survey (TDS)**Team Leader Demographics**

Please answer all the following questions about your church, team, and team leader. If any demographic information is cited in the research, it will not be linked your church name or any individual person. Your confidentiality will be respected.

Team Leader:

1. Does your team have a primary or designated leader?

Yes

No

2. If there is a primary or designated leader, how many years has he or she been at your church?

3. If there is a primary or designated leader, how many years has he or she led your team?

4. If there is a primary or designated leader of your team, what is his or her age?

20-29

30-39

40-49

50-59

60-69

70+

5. If there is a primary or designated leader of your team, what is his or her sex?

Male

Female

Team Demographic Survey (TDS)**Church Demographics**

Please answer all the following questions about your church, team, and team leader. If any demographic information is cited in the research, it will not be linked your church name or any individual person. Your confidentiality will be respected.

Church:

1. Does your church have a denominational or church network affiliation?

Yes

No

If you answered "yes" above, please share the affiliation below.

2. What is the average weekly worship attendance of your church in all services and at all sites combined?

3. Which of the following describes your church's weekly worship attendance compared to last year?

Decreased significantly

Decreased marginally

Essentially stayed the same

Increased marginally

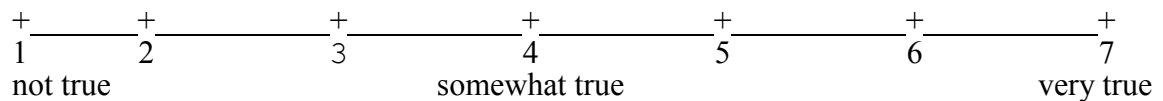
Increased significantly

APPENDIX I

BALANCED INVENTORY OF DESIRABLE RESPONDING SHORT FORM

(BIDR-16) SELF-DECEPTIVE ENHANCEMENT SUBSCALE

Using the scale below as a guide, write a number beside each statement to indicate how true it is.



- ___ 4. I have not always been honest with myself.
- ___ 5. I always know why I like things.
- ___ 10. It's hard for me to shut off a disturbing thought.
- ___ 11. I never regret my decisions.
- ___ 12. I sometimes lose out on things because I can't make up my mind soon enough.
- ___ 15. I am a completely rational person.
- ___ 17. I am very confident of my judgments.
- ___ 18. I have sometimes doubted my ability as a lover.

Reverse scored items: 4, 10, 12, 18

APPENDIX J

PHONE/VIDEO INTERVIEW PROTOCOL (PVIP)

Date:
 Time:
 Method of interview:
 Interviewee:
 Sex:

[Start audio or video recording]

Hi, my name is Jeff French and I am a doctoral student at Asbury Theological Seminary. Tell me your name and your role at the church here...Ok, it's nice to meet you. Thanks for taking the time to talk with me and for your willingness to help with my research.

Before we get started, I want you to be aware that this interview is currently being recorded and I need to ask your permission to continue recording this interview to help me review the details of our conversation. Should you decline, I will stop the recording and delete what has already been recorded. I want to assure you that your interview is confidential and will only be shared with the people helping me preparing the research. Do I have your permission to keep what has already been recorded and continue recording the rest of this interview? If so, please say, "I [state your name] give you permission to record this interview" ... Thank you.

Next I need to read you this consent form...[read form]. Do you consent to participate in this interview according to what I just read? If so, please say, "I [state your name] consent to participate." Great.

Finally, I need to confirm that you are in a private room with the door closed to ensure confidentiality. "If so, please say, "I [state your name] confirm that I am in a confidential location."...Ok.

Before the questions begin, I let me share a couple of things. First, this interview should last no more than 30 minutes. (For video calls) Second, I'll be taking notes during the interview so if I'm looking down, that's why. Finally, let me share the purpose of this interview. It is very simple. I need for you to help me understand your team better. You are the expert here and your answers can teach me a lot that I don't know. So are you ready for the questions? Wonderful...

- 1) Can you share a short story or incident that reveals the heart of your team?

Probes: What does that story mean to you? or How has that experience shaped your team?

- 2) What scriptural or theological images come to mind when you describe your team?

Probes: Why that particular image? or What does that image mean to you?

- 3) The second survey your team filled out had a section with a number of statements that started with “Our team” or “Team members.” You might recall it. All those statements were based on how the Father, Son, and Holy Spirit relate to each other in the Trinity and on mission. Out of the [# of participating teams] teams who participated in this study, your team rated as one of the highest at living out the attributes of the Trinity in their team. How would you explain the high levels of triune patterns in your team’s life?

Probes: Can you point to anything that played a key role in this happening? or How do you think your team is able to keep those patterns going/maintain those patterns?

- 4) Describe how your team does conflict?

Probes: Can you give me an example? Give me a picture of conflict in your group? What is the usual pattern when there is conflict in the group?

- 5) [A question personalized to each team based on their data from the assessment instruments -OCAI, TSIS, TQ] A possible example – Your team’s organizational culture scores showed high levels of collaboration and creativity but much lower levels of competition. How might those elements effect the presence of Trinitarian patterns in your team?

Probes: How do you see those connected? Why do you think that is?

- 6) Is there anything you would like to add to help me understand your team better?

Prompts for any question:

You mentioned _____, can you tell me more...

Can you give me an example...

Why do you think...

What did you mean when you said...

Then what happened...

I will be interviewing members from your team in the coming weeks. Please keep the information about the Trinitarian roots of the research and your high scores confidential until your team receives its final report about its scores. The report will explain it but I would like for it be a surprise at that time.

- 7) Is there anything you would like to ask me before I go?

Thank you again for talking with me! Have a great day!

[Stop and save audio or video recording]

APPENDIX K

EXPERT CHURCH LEADERS

- | | | |
|---------------------------------|--------------------------------------|-----------------------------------|
| 1. Dr. Iosmar Alvarez | 35. Dr. Trey Harris | 68. Pastor Craig Rees |
| 2. Dr. Tory Baucum | 36. Dr. Winford Hendrix | 69. Mr. Craig Robertson |
| 3. Rev. Tom Berlin | 37. Rev. Jim Herrington | 70. Dr. Matt Scholl |
| 4. Pastor Julie Broderon | 38. Rev. Marji Bishir Hill | 71. Dr. David Roadcup |
| 5. Rev. Bryan Bucher | 39. Deb Hirsch | 72. Bishop David Roller |
| 6. Bishop Ken Carder | 40. Dr. Les Hollon | 73. Dr. Owen Ross |
| 7. Dr. Barry Carpenter | 41. Dr. Hatoko Inoue | 74. Dr. Matt Russell |
| 8. Dr. John Carrick | 42. Dr. Al Jackson | 75. Dr. Matt Scholl |
| 9. Rev. Gerald Casson | 43. Dr. Randy Jessen | 76. Dr. Steve Seamands |
| 10. Bishop Ken Carter | 44. Rev. Jack Kale | 77. Dr. Bryan Simms |
| 11. Pastor Tricia Chapman | 45. Rev. Bill Kierce | 78. Dr. Daryl Smith |
| 12. Dr. George Cladis | 46. Rev. Daniel Kim | 79. Dr. Lester Spencer |
| 13. Rev. Alicia Coltzer | 47. Rev. Nathan
Kirkpatrick | 80. Dr. Todd Still |
| 14. Dr. Jeff Conklin-
Miller | 48. Dr. Jason Leininger | 81. Mr. Greg Survant |
| 15. Dr. Rob Couch | 49. Dr. Milton Lowe | 82. Rev. David Thomas |
| 16. Pastor Jennifer Cowart | 50. Dr. Tom Mabry | 83. Mrs. Karen Thomas |
| 17. Rev. Jim Cowart | 51. Dr. Ellen Marmon | 84. Dr. Maxine Thomas |
| 18. Dr. Steve Dodson | 52. Dr. Robert B.
McKenna | 85. Dr. Troy Thomas |
| 19. Dr. Nolan Donald | 53. Rev. Greg McKinnon | 86. Dr. Bill Thompson |
| 20. Dr. David Drury | 54. Dr. Brian Miller | 87. Dr. Tom Tumblin |
| 21. Dr. Steve Dunmire | 55. Dr. Stacy Minger | 88. Rev. Mark Van Valin |
| 22. Rev. Brian Erickson | 56. Dr. Ken Nash | 89. Pastor Emily Vermilya |
| 23. Rev. Beth Estock | 57. Rev. Rob Neel | 90. Rev. Richelle Wagner
Sampl |
| 24. Dr. Gloria Fowler | 58. Dr. Paul Nixon | 91. Dr. JD Walt |
| 25. Dr. Joel Garrett | 59. Dr. Dave Odom | 92. Dr. Greg Waybright,
Sr. |
| 26. Rev. David Goolsby | 60. Pastor Brian Owen | 93. Dr. Lacye Warner |
| 27. Bishop Larry
Goodpaster | 61. Dr. Jim Ozier | 94. Rev. Adam Weber |
| 28. Rector Mark Gornik | 62. Rev. John Parker | 95. Dr. Lovett Weems |
| 29. Dr. Mark Gorveatte | 63. Rev. Dan Pezet | 96. Dr. Steve Wells |
| 30. Dr. Jeff Greenway | 64. Rev. Doug Pennington | 97. Dr. Russell West |
| 31. Dr. Gordon Griffin | 65. Pastor Walt Pitman | 98. Rev. Don Woolley |
| 32. Dr. David Gyertson | 66. Dr. Christine Pohl | 99. Dr. Aaron Wymer |
| 33. Pastor Jamie Haith | 67. Dr. Kimberly Pope-
Seiberling | 100. Dr. Dwight Zscheile |
| 34. Rev. Adam Hamilton | | |

APPENDIX L

CHURCHES WITH TEAMS IN PRIMARY RESEARCH

Teams voluntarily chose to list their church and team.

Church	Location
American Reformed Church	Luverne, MN
Centenary United Methodist Church	Lexington, KY
Centenary United Methodist Church	Lexington, KY
Central Wesleyan Church	Holland, MI
The Community Church	Ada, MI
Cornerstone United Methodist Church	Caledonia, MI
Crosspoint United Methodist Church	Niceville, FL*
Durango First United Methodist Church	Durango, CO
Faith Community Church	Hopkinton, MA
Faithbridge	Spring, TX
Floris United Methodist Church	Herndon, VA
Grace Church	Bay City, MI
Grace Church	Cape Coral, FL*
Holy Trinity Church	McLean, VA
The Ransom Church	Sioux Falls, SD
Reynoldsburg United Methodist Church	Reynoldsburg, OH
Schweitzer United Methodist Church	Springfield, MO
South Main Baptist Church	Houston, TX
St. Andrews Anglican Church	Versailles, KY
Summit Church	Orlando, FL*
Trinity Community Church	Brown Deer, WI
Wesleyan Church of Hamburg	Hamburg, NY*

* - *These churches have campuses in more than one city. The main campus location is listed. Churches with multiple sites in same city are not designated.*

APPENDIX M

PILOT STUDY TEAM RECOMMENDATION REQUEST E-MAIL TEMPLATE

Greetings [name of local minister],

I hope this finds you well! My name is Jeff French, and I am a doctoral student at Asbury Theological Seminary (<http://asburyseminary.edu/>) completing my dissertation research while living in Newnan, GA. My research focuses on understanding teamwork in the church, and I am looking for church teams willing to volunteer 10-15 minutes to fill out an online survey about their team.

I am seeking your help to identify any teams in your church that fit the following description:

- Made up of three to twelve members
- Meet regularly (at least monthly, preferably more often)
- Plan, implement, and manage ministry for the whole church or a significant ministry area of the church
- Work well together
- Are effective in their mission

Is there a team or teams in your church that fits that description that you would be willing to recommend for participation in this short survey? If so, please e-mail me at [REDACTED] or call me at [REDACTED]. I simply need the name of a contact person for any recommended team and an e-mail address or phone number that I can use to contact that person. Finally, if you would send that team contact person a brief e-mail informing them of your recommendation and my upcoming contact, it would be a helpful preparatory introduction for me.

At that point, your involvement with this research would be complete and beyond the 10-15 minute survey, no further contact or time will be needed from any team that volunteers. I have included a copy of the survey for your consideration. Thank you for any help you can provide to further my research and to improve the understanding of teamwork in the church.

Grace and peace,
Rev. Jeff French

APPENDIX N

PILOT STUDY TEAM INVITATION

AND INFORMATION E-MAIL TEMPLATE

Greetings [contact person from minister recommended team],

I hope this finds you well! [Name of minister that recommended the team] recommended your team as a good example of a team that works well together and is effective as it meets regularly to plan, implement, and manage ministry within your church

This type of team is especially important to me because I am a doctoral student at Asbury Theological Seminary (<http://asburyseminary.edu/>) completing my dissertation research on teamwork in the church while living in Newnan, GA. I am seeking teams recommended by their pastor or minister that will volunteer to participate in a short online survey and evaluation page about their team. It should take 10-15 minutes for each team member to complete and will be completely confidential. Beyond the survey and evaluation, no further contact or time will be needed from any participant.

If your team chooses to participate, you will be helping improve the understanding of teamwork in the church. Please follow the following steps if your team decides to volunteer.

1. E-mail me [REDACTED] or call me [REDACTED] and let me know of your team's intention to participate in the survey and how many members your team has. Also, feel free to contact me if you have questions or need further help.
2. Forward this e-mail to all of your team members and include a brief note explaining what it is and requesting each member to complete the online short survey and evaluation page in the next week.
3. Paste the following Internet-link to the online survey in your message and point your team members to it: [Personalized link for each team recommended by a minister]. This link is personalized for only members of your team. Please ensure that people beyond your team do not use it.
4. Complete your survey and send one e-mail reminder for your team members to complete the survey three or four days after forwarding this message.

Thank you for your time and consideration, as well as your team's. Blessings on your team and its ministry as you seek to build the Kingdom!

Grace and peace,
Rev. Jeff French

APPENDIX O

EXPERT CHURCH LEADER E-MAIL TEMPLATE

Greetings [name of expert church leader],

I hope this finds you well!

[A. If this is someone I know personally]

[Add personal information about this particular church leader] You may know that I am completing my doctoral dissertation at Asbury Theological Seminary (<http://asburyseminary.edu/>). I am contacting you because of your *breadth of knowledge and extensive connections* in the [denomination and/or church networks], and I need to draw upon that expertise for my research.

[B. If this is someone another expert church leader recommended]

My name is Jeff French (<https://goo.gl/MqvTsK>), and I am a doctoral student at Asbury Theological Seminary (<http://asburyseminary.edu/>) currently completing my dissertation research. [Name of referring church leader] recommended I seek your help for my research based upon your *breadth of knowledge and extensive connections* in the [denomination and/or church networks].

This research focuses on *church-based teams that display a high degree of Trinitarian attributes* in their teamwork. These teams will be studied to explore connections between Trinitarian attributes, organizational cultures, and emotional/social intelligence. The purpose is to expand the church's understanding of these unique teams. However, the challenge is to identify church-based teams that exhibit all the following characteristics:

- Made up of three to twelve members
- Meet regularly (at least monthly, preferably more often)
- Plan, implement, and manage ministry for the whole church or a significant ministry area of the church
- Work very well together
- Are highly effective in their mission
- ***Display an above-average level of Trinitarian attributes in their teamwork***

That *last bullet point is most important* and needs clarification. I have included thirty team attributes modeled by the Trinity at the end of this e-mail as a guide to evaluate possible teams. The rarity of teams with an *above-average level of these Trinitarian characteristics* requires that I seek out people, like you, with the breadth of knowledge and connections to assist me in identifying these unique teams. The exceptional nature of these attributes means that *no team will possess them all and it is unlikely that a team will rate highly on a majority of them*. So the standard for a team recommendation is simply an elevated level of Trinitarian attributes in the team as compared to others in your experience.

Currently there are church teams from *nine different states and a range of denominations participating*, but more are needed. Would you *recommend several US church teams* that you know personally and that exhibit the team characteristics in the bulleted points above? If

so, please e-mail me [REDACTED] or call me [REDACTED]. I simply need the church name, team name, and a contact person for each recommended team, as well as an e-mail address or phone number for that contact person.

If you recommend a team or teams, please send the team's contact person a brief e-mail to inform them of your recommendation. This serves as a helpful introduction when I contact them. ***However, please do not mention the Trinitarian foundations of this study since participants need to be blind to this concept during the research.*** Rest assured, each team will be informed of the Trinity's centrality to this research at the conclusion of the study.

What will be asked of teams that ***participate is relatively limited***. Each team member will be asked to complete three short online surveys. Together these surveys should take ***25-35 minutes to complete***. The first survey is a recently piloted and validated Team Characteristic Survey that includes the assessment of Trinitarian attributes (listed at the end of this e-mail). The second survey is the most widely used organizational culture assessment from the business world (OCAI). The final survey is a validated emotional/social intelligence assessment (TSIS). At the conclusion of the study, ***each team will receive a personalized team report based on their team's aggregate assessment scores***, tools that can be helpful in applying these results, and the overall research findings for comparison.

One last request, I am also looking for ***other church leaders that can identify teams that could be good research candidates***. Church leaders, like you, with a breadth of knowledge and extensive connections in their denominations and/or church networks are especially helpful. If this description describes someone you can recommend, I would appreciate you sharing their name with me.

I realize I am asking a lot, but my motivation is to help the church more fully understand what Jesus meant when he prayed to the Father in John 17:11, 20-23. His prayer was that his followers would ***"be one, as we are one. I in them and you in me, that they may be completely one, so that the world may know that you have sent me and have loved them even as you have loved me."*** Finding teams that embody a high degree of that oneness is a requisite first step that requires the assistance of leaders like you. ***Thank you for any help you can provide*** to further this research and to improve the understanding of Trinitarian teamwork in the church.

Grace and peace,
Rev. Jeff French

[Insert current version of TTAS where all items are positively stated]

APPENDIX P

TEAM TRINITARIAN ATTRIBUTES SURVEY,

FIRST EDITION—POSITIVE (TTAS-1+)

Items all stated as true of the Trinity for expert church leader panelists.
This is **not** the assessment version.

BALANCE: UNITY AND INDIVIDUALITY

1. Our team wants team members to be themselves because we value each member's unique personality.
2. Team members avoid forms of self-reliance that separate them from the rest of the team.
3. Our team employs each member's individual strengths.
4. Team members *are not* pressured to suppress their views or feelings.
5. Our team draws out the best from each member.
6. Team members love being a part of our team.
7. Our team's unity *is not* dependent on its members conforming to each other.
8. Team members preserve group unity during difficulties.
9. Our team avoids treating its members as impersonal means to achieve mission goals and objectives.
10. Team members place a high priority on our team.

CONNECTION: LOVING RECIPROCITY

11. Team members regularly give to each other.
12. Our team's primary characteristic is love for each other.
13. Team members allow themselves to receive from each other.
14. Our team nurtures deep personal connections between its members.
15. Team members regularly rely on the others in the group.
16. Our team trusts each other as well as our group decisions and actions.
17. Team members readily submit to the other team members' leadership.
18. Our team maintains the equality of all members.
19. Team members regularly give support to each other.
20. Our team's leadership is shared between team members.

MISSION: REACHING OUT

21. Our team maintains balance between our external team mission and internal team health.
22. Team members' deep investment in our mission requires significant personal sacrifices.
23. Our team is an active hub for sending others out to reach our mission's goals.
24. Team members not only plan and oversee our mission but they also participate directly in the mission's work with others.
25. Our team resources each person that we send to fulfill parts of our mission.
26. Team members inspire each other's participation in the mission beyond the team.
27. Our team's primary motivation for reaching out in mission is love.
28. Team members discern our mission together through group consensus rather than by simple majority.
29. Our team's mission includes a priority to ensure the cultivation of other groups where deep interconnected love is experienced.
30. Team members keep our team's mission focused on people rather than reducing it to impersonal objectives.

APPENDIX Q

TEAM TRINITARIAN ATTRIBUTES SURVEY,

SECOND EDITION, POSITIVE (TTAS-2+)

*Items all stated as true of the Trinity for expert church leader panelists.
This is **not** the assessment version.*

LOVING BALANCE: UNITY AND INDIVIDUALITY (# 3 & 9 stated negatively in instrument)

1. Our team encourages all team members to be themselves completely because we value each member's unique personality.
2. All team members avoid forms of self-reliance that separate them from the rest of the team.
3. Our team's culture does **not** exert pressure on team members when their views or feelings diverge from the majority.
4. Our team employs every member's individual strengths.
5. All team members preserve group unity during adversity.
6. All team members love being a part of our team.
7. All team members place our team as one of their highest priorities.
8. Our team draws out the best from every member.
9. Our team's unity is **not** dependent on its members conforming to each other.
10. Our team avoids treating any of its members as an impersonal means to achieve goals and objectives.

LOVING CONNECTION: RECIPROCITY (# 5 & 8 stated negatively in instrument)

1. All team members regularly give to everyone else on the team.
2. All team members allow themselves to receive from every other team member.
3. All team members trust every other member as we make decisions together.
4. All team members regularly rely on every other group member.
5. Our team's leadership is shared between every team member.
6. All team members readily submit to the leadership of each of the other team members.
7. Our team's love for each other surpasses all of our other team characteristics.
8. Our team maintains the equality of every member.
9. All team members actively support every other team member.
10. All team members create deep personal connections with everyone else on the team.

MISSION OF LOVE: REACHING OUT (# 1 & 2 stated negatively in instrument)

1. Our team maintains a favorable balance between our external team mission and internal team health.
2. Our team actively sends others out to reach our mission's goals.
3. Our team provides resources to each person that we send to fulfill parts of our mission.
4. All team members' investment in our mission requires significant personal sacrifices.
5. Our team's driving force for reaching out in mission at every step is love.
6. Our team's mission ensures the cultivation of other groups that display deep interconnected love.
7. All team members work side-by-side with those who carry out our mission, as opposed to merely planning and overseeing it.
8. Our team discerns our mission together through group consensus rather than by other means (for example, votes by majority rule or compliance to a leader's every directive).
9. All team members inspire each other's participation in our mission.
10. All team members keep our mission focused on people rather than reducing it to impersonal objectives.

APPENDIX R

EXPERT RECOMMENDED TEAM INVITATION E-MAIL TEMPLATE

Greetings [contact person from expert church leader recommended team],

I hope this finds you well! [**Name of expert church leader that recommended the team**] recommended your team as an exemplary church team based on how well you work together, your high level of effectiveness, and the characteristics of your teamwork. This type of team is especially important to me because I am a doctoral student at Asbury Theological Seminary (<http://asburyseminary.edu/>) completing my dissertation *research on teamwork in the church*.

Teams like yours participating in this research can make a significant difference in our corporate understanding of healthy church teamwork. If you choose to participate, each member of your team will be asked to complete three short online surveys about your team. The three surveys together should take *25-35 minutes to complete*. One member of your team's choosing will be asked to complete a twelve-question survey covering a few basic demographics of your team and church. It should take less than five minutes to complete.

In addition to your contribution to this research, *your team will receive a personalized report based on your team's aggregate assessment scores on organizational cultures, emotional/social intelligence, and key biblical team attributes at the conclusion of the entire study.* The report will explain the meanings of these items, suggest helpful tools to apply these results, and share the overall findings from all participating teams for comparison.

At this point, *teams from [XX] different states and a [XX] denominations are participating*, and I would love for join them. *If your team chooses to participate*, please email me at [REDACTED] or call me at [REDACTED] and *let me know and how many members your team has*. Also, feel free to contact me if you have questions or need further help.

Thank you for your time and consideration, as well as your team's. *Blessings on your team and its ministry as you seek to build the Kingdom!*

Grace and peace,
Rev. Jeff French

APPENDIX S

PARTICIPATING TEAM INFORMATION AND INSTRUCTIONS

E-MAIL TEMPLATE

Greetings [XXXXXX],

Thank you again for volunteering to participate in this research!

Please copy my message to your team and paste it in a new email. That message can be found after the text that reads, “Below this line is the message to send your team.” At the top of the new email, please add a brief personal note explaining what you are sending, and ask the team members to *complete the assessments via the included web-link by XX/XX/XX*.

After sending your team the email today, *please send a reminder on XX/XX/XX* for team members to complete their survey if they have not already.

In addition, I ask that **only you complete the demographic survey via the following weblink**. It is very short and should take less than 5 minutes.

[weblink]

Thanks again for your interest and time investment!

Grace and peace,
Jeff French



- - - - Below this line is the message to send to your team - - - -

Greetings [XXXXXX],

Thank you for participating in this research to increase our understanding of healthy teams in the church! An expert in church leadership recommended your team for this research, and *you are joining a select group of recommended teams from [XX] states across the US*.

The following web-link leads to the assessments that *you need to complete by XX/XX/XX*. Together all the assessments should take *25-35 minutes* to complete. This link is *personalized for only members of your team* so please ensure that no one beyond your team uses it.

[weblink]

Should you have problems at any time, please contact me at [REDACTED] or [REDACTED]. Thank you for your time investment, and blessings on your team and its ministry as you seek to build the Kingdom!

Grace and peace,
Jeff French

[REDACTED]

If members were not blind to the Trinitarian foundations of this study, the following email was sent to them prior to the e-mail above.

[XXXXXX],

Thanks again for [XXXXXX] team participating in this research. The ***following web-link that is just for the two of you***, since you are not blind to the Trinitarian foundations of the study.

[weblink]

Please complete the assessments by XX/XX/XX. It should take 25-35 minutes. Your results will be included in your team's individualized report after the research. However, your responses will be withheld from the dissertation data and analysis. I'll send a separate e-mail momentarily that has the information and weblink for the rest of the team. Should you have problems at any time, please contact me at this address or [REDACTED]. Thank you for your time investment and interest, as well as your team's!

Grace and peace,
Jeff French

[REDACTED]

APPENDIX T

INTERVIEW REQUEST E-MAIL TEMPLATE

Greetings [XXXXX],

Thanks again for investing your team's time in my research on healthy teamwork in the church!

I hope you and your team are doing well! I want you to know how special your team is so first let me share how you were invited to participate in this research. I contacted 101 expert church leaders across the United States and asked them to identify effective and healthy church ministry teams. Each expert was given a list of 30 rare and challenging team characteristics to guide his or her recommendations. Many experts were unable to recommend a single team that fit the demanding parameters. In all, a total of 46 teams were recommended, and 22 of those teams agreed to participate and met the requirements to be included in the study.

Your team joined 21 other teams from [XX] states and [XX] denominations. The churches in which these teams do ministry ranged from [XXX] to [XXXXXX] in weekly worship attendance, with the study average being [XXXXX]. Ten of the teams oversee multiple church campuses. Executive teams overseeing the entire ministry of their church were the most common type, but there were also teams responsible for missions, worship, preaching, and long range planning.

Out of all these different highly recommended teams, your team's score on one survey is one of the three highest overall! Because of this, I would like to ***interview two or three people from your team.*** Only the top three teams are having members interviewed. The interview will be a one-on-one phone interview with me, and it should last no longer than 30 minutes. The purpose of these interviews is for members of your team to help me understand the unique nature of your team better. I would love for you to be one of the people if you are able, but I certainly understand if that is not the case.

If you could copy and paste the message following my signature and send it on to your team, that would be incredibly helpful! (It's very similar to this one but personalized to the team.) Plus, if you could offer some encouragement, I would appreciate that as well. If someone wants to volunteer for an interview, they simply need to let me know by emailing me at [REDACTED] or texting/calling me at [REDACTED]. Then I will coordinate a day and time with that team member for the interview.

After these interviews, the only future communication you should receive from me is your team's customized report based on its aggregate assessment scores and the final research results from all participating teams. Thank you once again, your team has played and continues to play an integral role in the success of this research to benefit the church!

Grace and peace,
Jeff

[REDACTED]

APPENDIX U

INTERVIEW SETUP AND INFORMATION E-MAIL TEMPLATE

[XXXXXX],

Thank you so much for volunteering! When would be a good day and time for you? And would you prefer doing the interview over the phone or a video call (e.g., Skype, Facetime, Hangouts)? Just let me know the method and phone number/email address to contact you on that medium. If anything goes wrong you can always contact me at [REDACTED].

1. The following things will also prevent us from wasting interview time.

I have attached a consent form and there are two options 1) I read it to you during the interview and get your recorded consent or 2) you read it and email me back before the interview and type/paste the following:

“I, [participant’s name], give my written consent to participate in this interview.”

I will confirm this consent during the interview as well.

2. With your permission, I will record this interview to help me review the details of your answers. None of the responses from your interview will be cited in your team’s customized report since there will be so few people participating in these interviews. If you agree to having the interview recorded type or paste the following in the same email:

“I, [participant’s name], give my written consent to have my interview with Jeff French recorded.”

I will confirm this consent during the interview as well.

3. This interview does need to take place in private room with a door that can be closed to protect your confidentiality. This is a research confidentiality requirement of the Institutional Review Board.

Thanks again for investing your time and enjoy your vacation!

Grace and peace,
Jeff

[REDACTED]

APPENDIX V

PERMISSION FOR THE TSIS USE

3/15/2017

Asbury Seminary Mail - TSIS



Jeffrey French [redacted]

TSIS

Jeff French [redacted]
To: monica.martinussen@uit.no

Tue, Feb 28, 2017 at 7:45 AM

Dr. Martinussen,

I realized after sending my previous message on ResearchGate that you were one of the developers of the TSIS. It an impressive tool, concise and simple while retaining a high degree of explanatory power. Achieving all three of those in one tool is rare. Thank you for your work on creating it!

I am including the text of my last message on ResearchGate below in hope that you will see it sooner.

"Thank you again for sharing the TSIS article. Our library has been very slow to get it on library loan. I am a doctoral student at Asbury Theological Seminary in the US, and I am preparing for my dissertation hearing to approve my field research design. I plan to use the TSIS along with two other instruments on executive level teams in large ministries.

I have the TSIS questions in multiple languages and have read that the items are measured on a 7-point Likert scale with 1 being "Describes me extremely poorly" and 7 being "Describes me extremely well." However, I have been unable to find a copy of the TSIS in its final formatted form. Could you share a copy of the TSIS instrument if you have one? English is preferred but a different language should work as well.

Thank you for your time and any additional help you can provide!

Grace and peace,
Jeff French"

Finally, I have seen other researchers use the TSIS with no documentation of permission in his or her dissertations. I would like to get documented permission for my dissertations field work. Would you be the person to send a formal request for permission? If not, could you give me an e-mail for the appropriate person?

Thank you for your time and your assistance!

Grace and peace,
Jeff French

APPENDIX W

PERMISSION GRANTED FOR THE TSIS USE

3/15/2017

Asbury Seminary Mail - TSIS



Jeffrey French [REDACTED]

TSIS

Monica Martinussen <monica.martinussen@uit.no>
To: Jeff French [REDACTED]

Thu, Mar 2, 2017 at 2:04 AM

Dear Jeff,

You have our permission to use the scale for research and other non-commercial purposes. The items are included at the end of the article and below you will find more information.

Good luck with your research and all the best from Monica

Dr. Monica Martinussen, Professor

Regional Centre for Child and Youth Mental Health and Child Welfare

Faculty of Health Sciences
UiT The Arctic University
N-9037 Tromsø

Norway
Mobil +47 90133164
Tif. +4777645881
Email: monica.martinussen@uit.no



rkbunord.uit.no

facebook.com/rkbunord - [http://twitter.com/#!/rkbunord](https://twitter.com/#!/rkbunord)

The instructions to be used at the top of the scale are not specified in the article, but should be something like this:

3/15/2017

Asbury Seminary Mail - TSIS

Below you will find a series of statements that describe people to varying degrees. Please use the scale below to indicate how well or badly each statement describes you as you usually are. For example, if you think a statement describes you very well, write a 7 on the blank line in front of that statement. There are no right or wrong answers. The right answer is what you think describes you best. Indicate you answers for each statement, and remember to only give one numerical response for each statement.

Describes me								Describes me
Extremely poorly								extremely well
	1	2	3	4	5	6	7	

(Hopefully my tabs lined that up right, basically the scale should be centered on the page between the instructions and the first item).


Put the items from Appendix A of the article in order based on the numbers (the Appendix has them sorted by subscale, but when administering the TSIS they should be in numerical order). Do not include the lines identifying the factors (e.g., "Factor 1: Social information processing (SP)") and do not include the footnote. The original items looked like this (the line in front of the item is where the response was written):

_____ I can predict other peoples' behavior.

I doubt the scale is sensitive to the exact format, so any similar 7-point scale should be fine. Scoring is pretty simple. Follow the instructions in the attached Word file called TSIS English scoring.

From: Jeff French [mailto:████████████████████]
Sent: 28. februar 2017 13:45
To: Monica Martinussen <monica.martinussen@uit.no>
Subject: TSIS

[Quoted text hidden]

 **TSIS English scoring.doc**
24K

APPENDIX X

PERMISSION REQUEST FOR THE OCAI USE

2/28/2017

Asbury Seminary Mail - Permission for OCAI's Use in Dissertation



Jeffrey French [REDACTED]

Permission for OCAI's Use in Dissertation

Jeff French [REDACTED]
To: kim_cameron@umich.edu

Sat, Feb 25, 2017 at 9:17 PM

Greetings Dr. Cameron,

I am a D.Min. student at Asbury Theological Seminary in Wilmore, KY. My dissertation mentor and UM graduate, Dr. Tom Tumblin (<https://goo.gl/CnuuUr>), introduced me to the Organizational Culture Assessment Inventory (OCAI). I was taken by both its explanatory power while maintaining simplicity and its ability to provide solid guidance in organizational culture change.

I am writing to formally request permission to use OCAI in my dissertation research. The research focuses on executive teams in churches and ministries. First, these teams will use a questionnaire to self-assess the level that their team practices reflect the characteristics exemplified by the persons of God in their relation to one another in the Trinity and in their unified mission together. Second, I would like to use OCAI to assess which organizational cultures are present in each team. Finally, each team member's Emotional/Social Intelligence will be assessed using the Tromso Social Intelligence Scale (TSIS). The purpose of these assessments is to explore connections between the teams' Trinitarian patterns, organizational culture(s), and the emotional/social intelligence of its members.

OCAI has a great deal to offer this research so I hope you, as the copyright holder, will grant its use. Thank you for your consideration and your work in the fields of management and OD/OB.

Grace and peace,
Jeff French

APPENDIX Y

PERMISSION GRANTED FOR THE OCAI USE

2/28/2017

Asbury Seminary Mail - Permission to the OCAI



Jeffrey French [REDACTED]

Permission to the OCAI

Meredith Smith <meredithbusiness@gmail.com>
To: [REDACTED]

Mon, Feb 27, 2017 at 10:09 AM

Jeff,

I have made the correction in my email. There is no need to include a date with the copyright. You can use it as is.

Thanks

Meredith Smith

From: **Meredith Smith** <meredithbusiness@gmail.com>
Date: Mon, Feb 27, 2017 at 9:03 AM
Subject: Permission to the OCAI
To: [REDACTED]

Dear Jeff,

Thank you for your inquiry regarding the Organizational Culture Assessment Instrument (OCAI). Kim Cameron copyrighted the OCAI in the 1980s, but because it is published in the Diagnosing and Changing Organizational Culture book, it is also copyrighted by Jossey Bass.

The instrument may be used free of charge for research or student purposes, but a licensing fee is charged when the instrument is used by a company or by consulting firms to generate revenues. As a graduate student, you may use it free of charge. Please be sure all surveys include the appropriate copyright information (© Kim Cameron). Professor Cameron would appreciate it if you would share your results with him when you finish your study.

We do have a local company (BDS, Behavioral Data Services, 734-663-2990, Sherry.Slade@b-d-s.com) which can distribute the instrument on-line, tabulate scores, and produce feedback reports for a fee. These reports include comparison data from approximately 10,000 organizations--representing many industries and sectors, five continents, and approximately 100,000 individuals.

I hope this explanation is helpful. Congratulations on your program, and I wish you well on your project.

Best wishes,

Meredith Smith

Assistant to Kim Cameron

APPENDIX Z

EXPERT REVIEW PARTICIPATION REQUEST E-MAIL EXAMPLE

8/20/2017

Asbury Seminary Mail - Dissertation instrument review request



Jeffrey French [REDACTED]

Dissertation instrument review request

Jeff French [REDACTED]
 To: David Gyertson <david.gyertson@asburyseminary.edu>

Wed, Mar 1, 2017 at 10:16 AM

Greetings Dr. Gyertson,

Dr. Tom Tumblin, my dissertation mentor, has directed me to you concerning the review of one my dissertation instruments.

A quick overview should be helpful. I am a D.Min. student at Asbury Theological Seminary preparing the first three chapters of my dissertation. The purpose of my research is to explore connections between Trinitarian attributes, organizational cultures (OC), and emotional/social intelligence (ESI) when embodied in executive church-based leadership teams. OC and ESI will be assessed using two widely used and validated tools (Organizational Cultures Assessment Inventory and the Tromso Social Intelligence Scale). I have developed a 20-item questionnaire based on attributes of the Trinity that are readily transferrable to human relationships and have expressed them in a team setting. Each item is built exclusively from major points of Trinitarian theology as opposed to team or management literature, although those fields present many analogs.

Dr. Tumblin has asked that I have you and two other experts review the questionnaire and give feedback. Would you lend your expert eye to evaluate my work? If so, it will be ready to be e-mailed by tomorrow evening. I am waiting on Dr. Tumblin's approval on the final version since he is currently in transit back to the US from India. We meet tomorrow to go over it together. I would greatly appreciate your expertise in improving my work. Thank you for your consideration.

Grace and peace,
 Jeff French

APPENDIX AA

INFORMED CONSENT FOR INTERVIEW

Team Characteristics, Culture, and Emotional/Social Intelligence

You are invited to participate in an interview for the doctoral research study being conducted by **Rev. Jeff French** from Asbury Theological Seminary. Your invitation is based on your teams' earlier participation and its high scores on one section of the surveys.

If you agree to participate in this interview, it should take less than 30 minutes. Other than people that you inform, no one will know of your participation. If any information about you, your team, or your church is cited in this research, it will be coded to conceal the respondent's identity using numerals (for example, Team 1 or Participant 3). Likewise, none of your individual responses will be shared in a way that identifies you specifically and no reference to the specifics of your interview will be included in the personalized report I provide your team at the conclusion of my research.

If something makes you feel bad or if you have questions about anything in the study, please inform the interviewer or email Jeff French at [REDACTED]. You can stop the interview at any time if that is your wish.

Giving your consent means you have read the previous information or had it read to you and that you chose to participate. Your recorded verbal agreement serves as your signature. If you do not want to participate, just let the interviewer know. Participation is up to you; no one can require you to participate. If you have been adequately informed about your participation and want to be interviewed, please verbally tell the interviewer that you give your consent when asked.

APPENDIX BB

**T-TEST OCAI SCORE COMPARISON OF TOP AND BOTTOM THREE
COMPOSITE TEAMS BY TEAM TRINITARIAN ATTRIBUTE SCORES**

		<i>N</i>	<i>M</i>	<i>SD</i>	<i>t (df)</i>
Trinitarian Attributes	Top Three	15	5.10	0.45	6.51 (34)***
	Bottom Three	21	3.58	0.82	
OCAI Clan	Top Three	15	58.26	13.71	3.96 (34)***
	Bottom Three	21	36.75	17.51	
OCAI Adhocracy	Top Three	15	24.32	6.02	1.74 (34)
	Bottom Three	21	19.64	9.05	
OCAI Market	Top Three	15	9.46	7.29	-2.07 (34)*
	Bottom Three	21	16.06	10.67	
OCAI Hierarchy	Top Three	15	7.97	6.97	-4.22 (34)***
	Bottom Three	21	27.55	16.90	
Dominant Characteristics: Clan	Top Three	15	46.00	15.38	1.67 (34)
	Bottom Three	21	35.86	19.62	
Dominant Characteristics: Adhocracy	Top Three	15	30.00	8.86	2.79 (34)**
	Bottom Three	21	20.67	10.55	
Dominant Characteristics: Market	Top Three	15	17.20	10.09	-1.59 (34)
	Bottom Three	21	24.14	14.61	
Dominant Characteristics: Hierarchy	Top Three	15	6.80	6.60	-2.23 (34)*
	Bottom Three	21	19.33	21.00	
Organizational Leadership: Clan	Top Three	15	49.00	15.49	3.31 (34)**
	Bottom Three	21	27.14	21.88	
Organizational Leadership: Adhocracy	Top Three	15	25.00	9.02	0.67 (34)
	Bottom Three	21	22.14	14.71	
Organizational Leadership: Market	Top Three	15	9.20	10.04	-1.90 (34)
	Bottom Three	21	17.38	14.37	
Organizational Leadership: Hierarchy	Top Three	15	16.80	17.77	-3.03 (34)**
	Bottom Three	21	33.33	14.86	
Management of Employees: Clan	Top Three	15	64.33	18.89	4.21 (34)***
	Bottom Three	21	37.62	18.68	

		<i>N</i>	<i>M</i>	<i>SD</i>	<i>t (df)</i>
Management of Employees: Adhocracy	Top Three	15	25.33	15.64	1.16 (34)
	Bottom Three	21	20.00	12.04	
Management of Employees: Market	Top Three	15	5.67	6.51	-2.05 (34)*
	Bottom Three	21	13.10	12.89	
Management of Employees: Hierarchy	Top Three	15	4.67	8.12	-4.45 (34)***
	Bottom Three	21	29.29	20.20	
Organizational Glue: Clan	Top Three	15	66.33	17.88	3.18 (34)**
	Bottom Three	21	44.81	21.35	
Organizational Glue: Adhocracy	Top Three	15	22.00	12.51	0.74 (34)
	Bottom Three	21	19.14	10.58	
Organizational Glue: Market	Top Three	15	7.13	10.70	-1.57 (34)
	Bottom Three	21	13.43	12.62	
Organizational Glue: Hierarchy	Top Three	15	4.53	6.10	-3.43 (34)**
	Bottom Three	21	22.62	19.66	
Strategic Emphases: Clan	Top Three	15	60.20	17.46	4.64 (34)***
	Bottom Three	21	31.76	18.57	
Strategic Emphases: Adhocracy	Top Three	15	27.13	10.23	0.67 (34)
	Bottom Three	21	23.86	16.91	
Strategic Emphases: Market	Top Three	15	5.67	7.76	-2.64 (34)*
	Bottom Three	21	14.86	11.72	
Strategic Emphases: Hierarchy	Top Three	15	7.00	10.32	-3.75 (34)***
	Bottom Three	21	29.52	21.50	
Criteria of Success: Clan	Top Three	15	63.67	22.95	2.51 (34)*
	Bottom Three	21	43.33	24.66	
Criteria of Success: Adhocracy	Top Three	15	16.47	9.97	1.27 (34)
	Bottom Three	21	12.05	10.51	
Criteria of Success: Market	Top Three	15	11.87	13.37	-0.31 (34)
	Bottom Three	21	13.43	15.68	
Criteria of Success: Hierarchy	Top Three	15	8.00	9.41	-3.57 (34)***
	Bottom Three	21	31.19	23.76	

* $p \leq .05$, ** $p \leq .01$, *** $p \leq .001$

APPENDIX CC

LOADINGS FOR THREE ROTATED FACTORS ON TTAS-1

Item Number	Item (Original Category)	Factor Loading			Communality
		1	2	3	
17	Our team draws out the best from each member. (Balance)	.85			1.0
24	Team members place a high priority on our team. (Balance)	.80			1.0
12	Team members regularly rely on the others in the group. (Connection)	.80			1.0
28	<i>Team members avoid supporting each other. (Connection)</i>	-.79			1.0
15	<i>Our team avoids deep personal connections between its members. (Connection)</i>	-.78			1.0
9	Our team's primary characteristic is love for each other. (Connection)	.73			1.0
4	Team members allow themselves to receive from each other. (Connection)	.71	.44		1.0
2	Team members regularly give to each other. (Connection)	.64			1.0
20	Team members love being a part of our team. (Balance)	.61			1.0
14	Team members preserve group unity during difficulties. (Balance)	.56	.41	.42	1.0
11	Our team employs each member's individual strengths. (Balance)	.54			1.0
16	Team members not only plan and oversee our mission but they also participate directly in the mission's work with others. (Mission)	.51		.48	1.0
27	<i>Our team's unity is dependent on its members conforming to each other. (Balance)</i>				1.0
25	Our team's leadership is shared between team members. (Connection)		.86		1.0
23	Our team maintains the equality of all members. (Connection)		.83		1.0
30	Team members discern our mission together through group consensus rather than by simple majority or other means. (Mission)		.81		1.0

Item Number	Item (Original Category)	Factor Loading 1	Communality 2	Item Number 3	Item (Original Category)
7	<i>Our team does not resource each person that we send to fulfill parts of our mission. (Mission)</i>		-.74		1.0
3	Our team maintains balance between our external team mission and internal team health. (Mission)	.44	.56		1.0
5	Our team is an active hub for sending others out to reach our mission's goals. (Mission)			.81	1.0
21	Our team trusts each other as well as our group decisions and actions. (Connection)			.73	1.0
18	Team members readily submit to the other team members' leadership. (Connection)			.70	1.0
10	<i>Team members' investment in our mission requires no significant personal sacrifices. (Mission)</i>			-.58	1.0
13	Our team's primary motivation for reaching out in mission is love. (Mission)			.58	1.0
26	Team members keep our team's mission focused on people rather than reducing it to impersonal objectives. (Mission)		.40	.52	1.0
6	Team members avoid forms of self-reliance that separate them from the rest of the team. (Balance)	.45		.49	1.0
22	Team members inspire each other's participation in the mission beyond the team. (Mission)	.45		.47	1.0
19	Our team's mission includes a priority to ensure the cultivation of other groups where deep interconnected love is experienced. (Mission)			.37	1.0
1	Our team wants team members to be themselves because we value each member's unique personality. (Balance)			.35	1.0
29	Our team avoids treating its members as impersonal means to achieve mission goals and objectives. (Balance)				1.0

Note. Loadings < .40 are omitted. Items in italics are reversed scored.

APPENDIX DD

LOADINGS FOR EIGHT ROTATED FACTORS ON TTAS-1

Item Number	Item (Original Category)	Factor Loading								Communality
		1	2	3	4	5	6	7	8	
12	Team members regularly rely on the others in the group. (Connection)	.93								1.0
28	<i>Team members avoid supporting each other.</i> (Connection)	-.83								1.0
15	<i>Our team avoids deep personal connections between its members.</i> (Connection)	-.81								1.0
17	Our team draws out the best from each member. (Balance)	.77								1.0
20	Team members love being a part of our team. (Balance)	.71								1.0
11	Our team employs each member's individual strengths. (Balance)	.56								1.0
24	Team members place a high priority on our team. (Balance)	.54				.41				1.0
14	Team members preserve group unity during difficulties. (Balance)	.51								1.0
8	<i>Team members are pressured to suppress their views or feelings.</i> (Balance)		-.88							1.0
25	Our team's leadership is shared between team members. (Connection)		.86							1.0

Item Number	Item (Original Category)	Factor Loading								Communality
		1	2	3	4	5	6	7	8	
30	Team members discern our mission together through group consensus rather than by simple majority or other means. (Mission)		.85							1.0
7	<i>Our team does not resource each person that we send to fulfill parts of our mission. (Mission)</i>		-.70							1.0
23	Our team maintains the equality of all members. (Connection)		.68				.57			1.0
21	Our team trusts each other as well as our group decisions and actions. (Connection)			.88						1.0
5	Our team is an active hub for sending others out to reach our mission's goals. (Mission)			.64						1.0
18	Team members readily submit to the other team members' leadership. (Connection)	.40		.62						1.0
22	Team members inspire each other's participation in the mission beyond the team. (Mission)			.61						1.0
26	Team members keep our team's mission focused on people rather than reducing it to impersonal objectives. (Mission)			.51						1.0

Item Number	Item (Original Category)	Factor Loading								Communality
		1	2	3	4	5	6	7	8	
19	Our team's mission includes a priority to ensure the cultivation of other groups where deep interconnected love is experienced. (Mission)				.73					1.0
16	Team members not only plan and oversee our mission but they also participate directly in the mission's work with others. (Mission)				.71					1.0
9	Our team's primary characteristic is love for each other. (Connection)	.48			.68					1.0
2	Team members regularly give to each other. (Connection)					.78				1.0
4	Team members allow themselves to receive from each other. (Connection)	.53		.42						1.0
13	Our team's primary motivation for reaching out in mission is love. (Mission)			.41		-.44				1.0
29	Our team avoids treating its members as impersonal means to achieve mission goals and objectives. (Balance)							-.76		1.0
1	Our team wants team members to be themselves because we value each member's unique personality. (Balance)				.46			.68		1.0

Item Number	Item (Original Category)	Factor Loading								Communality
		1	2	3	4	5	6	7	8	
3	Our team maintains balance between our external team mission and internal team health. (Mission)	.40				.46	.55			1.0
10	<i>Team members' investment in our mission requires no significant personal sacrifices. (Mission)</i>								-89	1.0
27	<i>Our team's unity is dependent on its members conforming to each other. (Balance)</i>								-87	1.0
6	Team members avoid forms of self-reliance that separate them from the rest of the team. (Balance)			.42		.45			.49	1.0

Note. Loadings < .40 are omitted. Items in italics are reversed scored.

APPENDIX EE

LOADINGS FOR THREE ROTATED FACTORS ON THE TTAS-2

Item Number	Item (Original Category)	Factor Loading			Communality
		1	2	3	
28	All team members actively support every other team member. (Connection)	.82			1.0
25	Our team draws out the best from every member. (Balance)	.75	.44		1.0
24	All team members place our team as one of their highest priorities. (Balance)	.74			1.0
22	All team members inspire each other's participation in our mission. (Mission)	.73	.44		1.0
11	Our team employs every member's individual strengths. (Balance)	.69			1.0
20	All team members love being a part of our team. (Balance)	.69			1.0
18	All team members readily submit to the leadership of each of the other team members. (Connection)	.67			1.0
14	All team members preserve group unity during adversity. (Balance)	.66	.44		1.0
4	All team members allow themselves to receive from every other team member. (Connection)	.63			1.0
12	All team members regularly rely on every other group member. (Connection)	.61	.40		1.0
2	All team members regularly give to everyone else on the team. (Connection)	.59	.48		1.0
21	Our team's love for each other surpasses all of our other team characteristics. (Connection)	.58	.48		1.0
29	Our team avoids treating any of its members as an impersonal means to achieve goals and objectives. (Balance)	.57			1.0
30	All team members create deep personal connections with everyone else on the team. (Mission)	.54	.49		1.0

Item Number	Item (Original Category)	Factor Loading			Communality
		1	2	3	
6	All team members avoid forms of self-reliance that separate them from the rest of the team. (Balance)	.43			1.0
5	<i>Our team does not actively send others out to reach our mission's goals. (Mission)</i>	-.42			1.0
17	<i>Our team's leadership is not shared between every team member. (Connection)</i>	-.41			1.0
13	Our team's driving force for reaching out in mission at every step is love. (Mission)		.80		1.0
15	Our team's mission ensures the cultivation of other groups that display deep interconnected love. (Mission)		.78		1.0
19	Our team discerns our mission together through group consensus rather than by other means (for example, votes by majority rule or compliance to a leader's every directive). (Mission)		.65		1.0
8	All team members trust every other member as we make decisions together. (Balance)	.49	.58		1.0
7	Our team provides resources to each person that we send to fulfill parts of our mission. (Mission)	.44	.54		1.0
1	Our team encourages all team members to be themselves completely because we value each member's unique personality. (Balance)		.54		1.0
26	Team members keep our team's mission focused on people rather than reducing it to impersonal objectives. (Mission)	.46	.52		1.0
23	<i>Our team does not maintain the equality of every member. (Connection)</i>	-.41	-.45		1.0
27	<i>Our team's unity is dependent on its members conforming to each other. (Balance)</i>			.66	1.0

Item Number	Item (Original Category)	Factor Loading			Communality
		1	2	3	
9	<i>Our team's culture exerts pressure on team members when their views or feelings diverge from the majority. (Balance)</i>		-.46	.62	1.0
10	All team members' investment in our mission requires significant personal sacrifices. (Mission)			.54	1.0

Note. Loadings < .40 are omitted. Items in italics are reversed scored.

APPENDIX FF

FACTOR LOADINGS FOR SIX ROTATED FACTORS

(TRINITARIAN ATTRIBUTE DIMENSIONS) ON THE TTAS-2

Item Number	Item (Original Category)	Factor Loading						Communality
		1	2	3	4	5	6	
1	Our team encourages all team members to be themselves completely because we value each member's unique personality. (Balance)	.78						1.0
4	All team members allow themselves to receive from every other team member. (Connection)	.68						1.0
8	All team members trust every other member as we make decisions together. (Connection)	.68						1.0
14	All team members preserve group unity during adversity. (Balance)	.68						1.0
2	All team members regularly give to everyone else on the team. (Connection)	.66						1.0
12	All team members regularly rely on every other group member. (Connection)	.66						1.0
11	Our team employs every member's individual strengths. (Balance)	.64						1.0
7	Our team provides resources to each person that we send to fulfill parts of our mission. (Mission)	.54					.49	1.0
30	All team members create deep personal connections with everyone else on the team. (Connection)	.53						1.0
24	All team members place our team as one of their highest priorities. (Balance)		.67					1.0
20	All team members love being a part of our team. (Balance)		.64					1.0

Item Number	Item (Original Category)	Factor Loading						Communality
		1	2	3	4	5	6	
29	Our team avoids treating any of its members as an impersonal means to achieve goals and objectives. (Balance)		.64					1.0
22	All team members inspire each other's participation in our mission. (Mission)	.47	.60					1.0
28	All team members actively support every other team member. (Connection)	.57	.59					1.0
26	All team members keep our mission focused on people rather than reducing it to impersonal objectives. (Mission)		.56	.52				1.0
25	Our team draws out the best from every member. (Balance)	.51	.54					1.0
21	Our team's love for each other surpasses all of our other team characteristics. (Connection)		.52					1.0
6	All team members avoid forms of self-reliance that separate them from the rest of the team. (Balance)		.52					1.0
3	<i>Our team fails to maintain a favorable balance between our external team mission and internal team health.</i> (Mission)		-.48					1.0
16	All team members work side-by-side with those who carry out our mission, as opposed to merely planning and overseeing it. (Mission)							1.0
13	Our team's driving force for reaching out in mission at every step is love. (Mission)			.74				1.0
15	Our team's mission ensures the cultivation of other groups that display deep interconnected love. (Mission)	.42		.70				1.0

Item Number	Item (Original Category)	Factor Loading						Communality
		1	2	3	4	5	6	
19	Our team discerns our mission together through group consensus rather than by other means (for example, votes by majority rule or compliance to a leader's every directive). (Mission)			.67				1.0
10	All team members' investment in our mission requires significant personal sacrifices. (Mission)				.73			1.0
17	<i>Our team's leadership is not shared between every team member. (Connection)</i>				-.60			1.0
18	All team members readily submit to the leadership of each of the other team members. (Connection)				.48			1.0
27	<i>Our team's unity is dependent on its members conforming to each other. (Balance)</i>					.73		1.0
9	<i>Our team's culture exerts pressure on team members when their views or feelings diverge from the majority. (Balance)</i>					.68		1.0
23	<i>Our team does not maintain the equality of every member. (Connection)</i>				-.40	.46		1.0
5	<i>Our team does not actively send others out to reach our mission's goals. (Mission)</i>						-.80	1.0

Note. Loadings < .40 are omitted. Items in italics are reversed scored.

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