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contents

EDITORIAL

- 4 *The Value of Servant Leadership*
PETR CINCALA

BIBLICAL REFLECTION

- 10 *It Seemed Good to The Holy Spirit and to Us: A Biblical Example of the Organizational Decision-Making Process*
CARLO SERRANO

LEADERSHIP INTERVIEW

- 18 *A “Different Kind” of Christian*
INTERVIEW WITH THOM WOLF

FEATURE ARTICLES

- 28 *Leadership in the Creation Narrative*
JACQUES B. DOUKHAN
- 41 *Places of Worship: Leadership Influence on Threat Vulnerability*
JOEL BIGLEY
- 64 *When Servant Leaders Appear Laissez-Faire: The Effect of Social Identity Prototypes on Christian Leaders*
JEFF SINGFIEL

LEADERSHIP LIVED

- 80 *Servant Leadership and Church Health and Growth*
PETR CINCALA AND JERRY CHASE

DIALOGUE

- 92 *Spirituality, Sexuality, and Christian Leadership*
KELVIN ONONGHA

BOOK REVIEWS

- 102 *Oversee God’s People: Shepherding the Flock Through Administration and Delegation*
By Brian Croft & Bruce Butler (2015). Reviewed by ERNEST HERNANDEZ
- 104 *Paul and His Team: What the Early Church Can Teach Us About Leadership and Influence*
By Ryan Lokkesmoe (2017). Reviewed by KELLY KESSINGER
- 105 *Dare to Serve: How to Drive Superior Results by Serving Others*
By Cheryl Bachelder (2015). Reviewed by LLOYD JACOTT
- 107 *The Unstuck Church: Equipping Churches to Experience Sustained Health*
By Tony Morgan (2017). Reviewed by JASON WOLF
- 108 *Cultural Insights for Christian Leaders: New Directions for Organizations Serving God’s Mission*
By Douglas McConnell (2018). Reviewed by DAVID K. PENNO

LEADERSHIP RESOURCES

- 110 *A Review of the John Maxwell Certification Program*
Reviewed by Nishanth Thomas
- 116 Dissertation Notices

EDITORIAL

THE VALUE OF SERVANT LEADERSHIP

What comes to your mind when you hear the term “servant leadership?” Some may think about Jesus and His profound teachings, while for others, Greenleaf and his leadership legacy come to mind. Nonetheless, this concept has been discussed extensively in both the church and secular circles. A good example of this is shown in the massive systematic review of servant leadership articles by Eva, Robin, Sendjaya, van Dierendonck, and Linen (2019). These researchers gathered 285 articles on servant leadership written across the last 20 years alone.

There are a number of definitions of the term “servant leadership,” yet this concept still appears to have loose ends. On the Robert K. Greenleaf Center for Servant Leadership webpage, you will notice this statement: “Servant leadership is a philosophy and set of practices that enriches the lives of individuals, builds better organizations, and ultimately creates a more just and caring world.”

Sendjaya and Sarros (2002) further polished the definition by describing servant leadership as:

. . . a leadership philosophy in which the main goal of the leader is to serve. This is different from traditional leadership where the leader's main focus is the thriving of their company or organizations. A Servant Leader shares power, puts the needs of the employees first and helps people develop and perform as highly as possible. (Sendjaya & Sarros, 2002, p. 57-64)

Yet how do you know if you are servant leader? Is it merely a desire in your heart to be a servant leader? Is there a way to measure servant leadership qualities?

Some colleges and universities offer a servant leadership certificate. You can receive the certificate by passing five online courses in three months. That simple. Each recipient can then proudly say, “I am a servant leader, and now I

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have a certificate to prove it.” One might wonder if a university can truly develop leadership character in three months. What exactly does it mean to be a servant leader? How do you recognize one? Can servant leadership be taught or developed in a certification course?

I recently read the story (Jennings, n.d.) of a member of a hospital board of trustees who oversaw hospitals across the southeastern region of the U.S. One of the hospital’s CEOs was struggling with a surgeon playing hardball. The surgeon was the hospital’s top revenue producer and knew it, which made negotiating with him extremely difficult.

The trustee decided to visit the surgeon at his home. There he quickly discovered that this doctor’s dog was his life. The dog had free rein of the house while they met; pictures of the dog hung on the walls. The trustee spent much of the time talking to the surgeon about his own passion for dogs. The men also discussed the surgeon’s demands and found a way to reach an agreement. At the end of the visit, the surgeon thanked the trustee for taking the time to come to his home.

When asked if the hospital CEO had ever visited his medical practice, the answer was: “Never.” Had the CEO had ever visited his home? “Nope.” The only contact the surgeon had with the hospital CEO was when he went to the CEO’s office for a required meeting.

Later, when the trustee asked the CEO if he had ever visited the surgeon in his medical practice, a different picture emerged: “Regularly.” He also claimed that he had been to the surgeon’s house. “What’s his dog’s name?” Of course, the CEO didn’t know. He didn’t even know the surgeon had a dog. When you see people only as a resource to manage rather than a human being to serve, you sometimes do not even see the obvious things right in front of your eyes (Jennings, n.d.).

Greenleaf’s basic axiom of servant leadership that we are servants who lead, not leaders who serve, still stands tall. In the context of Christian leadership, I find this thought profound. It takes courage to be a servant first. Some church leaders need their office and role to hide their insecurities. It is likely that we all fall into that trap at sometime or another. Leading in the face of uncertainty can be difficult. So we use our leadership role as a shield for our anxiety. As you can imagine, when you lead from a place of insecurity, it affects the church. Your impact as a leader is simply not as great as when you lead as a servant who has a balanced sense of self-confidence rooted in who you truly are. Am I a *doulos Christou* [slave/servant of Christ] as Paul repeatedly introduces himself in his epistles or am I just a certified leader entitled to lead?

While there may be no way to truly determine the state of a person’s heart or measure servant leadership, there are ways to enhance successful servant

leadership in your own life and realm of influence. In reflecting upon servant leadership, Maxwell (2018) concluded that it is vital not to rely on position or title to gain respect; instead, he recommended earning respect by delivering on what was promised and serving others with humility. He also suggested that a way for a leader to measure success is by adding value to others (Maxwell, 2018). When you decide to serve others as a leader, the team's success becomes your success. Few things are more gratifying than helping your team to win together.

As you read this issue of the *Journal of Applied Christian Leadership*, I believe you will come to appreciate the value of servant leadership in the Christian leadership community and at large.

This issue of *JACL* opens with an article by Carlo Serrano which examines the story in Acts 15. This biblical account provides Christian leaders with an example of ethical and strategic decision-making, as well as giving insight into how the Holy Spirit is active in organizational leadership. Through the process modeled by leaders in the early church, Serrano offers an example of how they wrestled with potentially destructive problems and worked towards solutions that brought the church together.

This article is followed by an interview with Thom Wolf, the president of global studies of the University Institute, New Delhi, India. Wolf candidly shares his experiences and observations on the positive impact that being “another kind” of Christian—and leader—can have when working in a different culture to one's own.

The three feature articles look at servant leadership from three different perspectives. Jacques Doukhan, an Old Testament and Hebrew scholar, unveils a pearl of insight. Do you know that “leader” is at the root of the first Hebrew word in the Bible? In English, it takes three words to convey the same thought: “In the beginning.” The implications for servant leadership found in the Creation account is well worth your time to read.

A topic that is coming more and more to the forefront of consciousness for Christian leaders is that of safety. In his article entitled “Places of Worship: Leadership Influence on Threat Vulnerability,” Joel Bigley presents a method of mitigating risk called a “risk register;” this system can be used to minimize vulnerabilities in places of worship and models how to minimize the probability of exploitation.

Jeff Singfiel encourages organizations to train leaders in servant leadership, evaluate for servant leader characteristics, and build the necessary relationships that mediate servanthood.

Authors Petr Cincala and Jerry Chase take an in-depth look at empirical data correlating the health and growth of churches with different types of

leaders—including those who implement servant leadership. The results of their research are sure to surprise you.

Finally, Kelvin Onongha adds a healthy sting as he tackles the issue of spirituality and sexuality in the context of Christian leadership. Onongha stresses the importance of providing structures, programs, and support for our leaders to keep them from falling into the trap of sexual sins.

This issue concludes with a series of book reviews, dissertation abstracts, and a special program review—all of which are meant to keep you up to date and informed with some of the latest research, writing, and programs in the field of leadership.

We hope the articles will provide you with a thought-provoking hour for self-reflection for your next strategic stop.

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BIBLICAL REFLECTION

CARLO SERRANO

IT SEEMED GOOD TO THE HOLY SPIRIT AND TO US: A BIBLICAL EXAMPLE OF THE ORGANIZATIONAL DECISION-MAKING PROCESS

Christian leadership involves merging the fundamentals of organizational behavioral theory with the truths of the Scriptures. This allows Christian leaders to maximize the decision-making process in a manner that positively impacts their organization while bringing glory to God. Although there are a variety of definitions and theories regarding the nature of leadership, one thing seems clear: leadership involves decision-making. But the process of organizational and group decision-making involves more than just those occupying leadership positions. Culture, group dynamics, power, and followership all play a critical role in the decision-making process (Ivancevich & Konopaske, 2010). A good way for Christian leaders to better understand the complexities of organizational decision-making is to start with the Scriptures.

A great example of organizational decision-making is found in Acts 15:1-35. The Jerusalem Council narrative demonstrates how the leaders of the early church systematically handled a problem that could have done damage to the organization's ability to effectively expand. This narrative confirms what contemporary organizational behavioral and leadership theory has long asserted: leadership does not happen in a vacuum (Day, Gronn, & Salas, 2006). The problem addressed in Acts 15:1-35 is a strong example of decision-making that takes place at the intersection of crisis, opportunity, and routine.

Acts 15 represents a turning point in the life of the early church (Horton, 2001). At this point (49 A.D.), the Christian church had begun the process of transitioning from a sect of Judaism into a global community of Christ-followers, which included both Gentiles and Jews (Horton, 2001). However, as with any group, a problem arose which threatened the unity and future of the

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church as an organization. Acts 15:1-5 explains the problem:

But some men came down from Judea and were teaching the brothers, “Unless you are circumcised according to the custom of Moses, you cannot be saved.” And after Paul and Barnabas had no small dissension and debate with them, Paul and Barnabas and some of the others were appointed to go up to Jerusalem to the apostles and the elders about this question. So, being sent on their way by the church, they passed through both Phoenicia and Samaria, describing in detail the conversion of the Gentiles, and brought great joy to all the brothers. When they came to Jerusalem, they were welcomed by the church and the apostles and the elders, and they declared all that God had done with them. But some believers who belonged to the party of the Pharisees rose up and said, “It is necessary to circumcise them and to order them to keep the Law of Moses.” (Acts 15:1-5, ESV)

Since the Gospels and the early Acts accounts demonstrate a consistent opposition to Christianity from those who held to the Law of Moses, one could argue that this problem was nothing more than routine trouble for the early church (Matthew 12:1-8, Luke 11:53, Acts 4:1-22). However, the salvific nature of this problem leads one to believe that this problem was more of a crisis than routine. Simply put, “Judaizers” and Christian Pharisees were arguing that full salvation and subsequent membership into the Christian community called for strict adherence to Mosaic laws, such as circumcision and certain dietary restrictions. According to Horton (2001), perhaps the Acts 15 problem was an extension of Paul’s conflict with Peter regarding justification by faith and Peter’s behavior toward Gentile believers (Galatians 2:1-14). DeSilva (2004) suggests that the primary reason behind Luke making no mention of Peter and Paul’s earlier division on this issue was because Luke wanted to present a picture of unity regarding the apostles’ position regarding Gentile believers. Thus, the Acts 15 problem represented a crisis of urgency, impact, and growth.

The problem was urgent due to its connection to salvation. The problem also had great impact because it affected the apostolic ministry of Paul and Barnabas, as well as Gentile believers outside of the Jerusalem context. Finally, if left unresolved, this problem would directly impact the church’s ability to expand beyond Jerusalem and Judea (Acts 1:8; DeSilva, 2004; Horton, 2001). In fact, the believing Pharisees demonstrated behavioral, cognitive, and emotional resistance to any spiritual practice that would change their perspective on godliness (Horton, 2001; Piderit, 2000). However, the employment of a thoughtful, participative, and in some ways, intuitive decision-making process allowed the apostles and elders to transform this crisis into an opportunity for organizational growth and maturity.

The Process

Acts 15:6-21 outlines the process by which the early church addressed their problem:

The apostles and the elders were gathered together to consider this matter. And after there had been much debate, Peter stood up and said to them, “Brothers, you know that in the early days God made a choice among you, that by my mouth the Gentiles should hear the word of the gospel and believe. And God, who knows the heart, bore witness to them, by giving them the Holy Spirit just as he did to us, and he made no distinction between us and them, having cleansed their hearts by faith. Now, therefore, why are you putting God to the test by placing a yoke on the neck of the disciples that neither our fathers nor we have been able to bear? But we believe that we will be saved through the grace of the Lord Jesus, just as they will.” And all the assembly fell silent, and they listened to Barnabas and Paul as they related what signs and wonders God had done through them among the Gentiles. After they finished speaking, James replied, “Brothers, listen to me. Simeon has related how God first visited the Gentiles, to take from them a people for his name. And with this the words of the prophets agree, just as it is written, ‘After this I will return, and I will rebuild the tent of David that has fallen; I will rebuild its ruins, and I will restore it, that the remnant of mankind may seek the Lord, and all the Gentiles who are called by my name, says the Lord, who makes these things known from of old.’ Therefore my judgment is that we should not trouble those of the Gentiles who turn to God, but should write to them to abstain from the things polluted by idols, and from sexual immorality, and from what has been strangled, and from blood. For from ancient generations Moses has had in every city those who proclaim him, for he is read every Sabbath in the synagogues.” (Acts 15:6-21, ESV)

There are several points to consider when exploring the apostolic decision-making process of Acts 15. As mentioned in the previous section, the apostles and elders identified the problem. Before one can decide, they must first establish that a problem exists (Ivancevich & Konopaske, 2010). In this case, the problem was the “burden” of circumcision, which was placed on Gentile believers by believing Pharisees (Acts 15:1, 5). Next, the apostles and elders engaged in a form of group decision-making. Instead of Peter or James standing up and making an official decree, the Council “gathered together to consider this matter” via debate and discussion (Acts 15:6-7). Since this decision was more of a non-programmed decision, it makes sense that it was made by a group (Ivancevich & Konopaske, 2010). This allowed for the

collective knowledge, experiences, and perspectives of the group to come to bear on the problem, rather than allowing the personal power of one individual to influence the entire decision-making process (Ivancevich & Konopaske, 2010; Orta, 2015). Although group decision-making often involves brainstorming or outside influence, it seems that the apostles and elders chose a form of open discussion in order to reach a consensus rather than seeking the view of Christians outside of the leadership (Horton, 2001; Ivancevich & Konopaske, 2010). It is worth noting that although Peter appeared to have vacillated on his position regarding salvation and the Gentiles, he was the first apostle to go on record regarding the freedom from the law that existed for Gentile believers (Acts 11:17-18, 15:7-11; DeSilva, 2004).

Values often play an important role in decision-making. Values are the filter through which a person passes their choices. The apostles and elders processed their problem by relying on a clear set of Christo-centric biblical values. Peter, Paul, Barnabas, and James all referred to either Old Testament prophecy or the ideals of Jesus as they stated their case before the Council. In this way, personal power became subservient to the positional power that the early church had ascribed to the Sacred Text (Orta, 2015). One could argue that even though the church leaders engaged in a process of discussion, there was virtually no way that their decision would undermine the authority of the Sacred Text and the actions of Jesus.

The Solution

Although the apostles and church elders engaged in a process that resembled the various forms of decision-making, the solution to the problem seemed to flow from the collective “gut” feeling of the apostles. Acts 15:22-31 outlines the solution to the problem:

Then it seemed good to the apostles and the elders, with the whole church, to choose men from among them and send them to Antioch with Paul and Barnabas. They sent Judas called Barsabbas, and Silas, leading men among the brothers, with the following letter: “The brothers, both the apostles and the elders, to the brothers who are of the Gentiles in Antioch and Syria and Cilicia, greetings. Since we have heard that some persons have gone out from us and troubled you with words, unsettling your minds, although we gave them no instructions, it has seemed good to us, having come to one accord, to choose men and send them to you with our beloved Barnabas and Paul, men who have risked their lives for the name of our Lord Jesus Christ. We have therefore sent Judas and Silas, who themselves will tell you the same things by word of mouth. For it has seemed good to the Holy Spirit and to us to lay on you no

greater burden than these requirements: that you abstain from what has been sacrificed to idols, and from blood, and from what has been strangled, and from sexual immorality. If you keep yourselves from these, you will do well. Farewell.” So when they were sent off, they went down to Antioch, and having gathered the congregation together, they delivered the letter. And when they had read it, they rejoiced because of its encouragement. (Acts 15:22-31, ESV)

The church leaders chose to send a letter of encouragement and instruction to clarify the *official* position of the church regarding the Gentile believers. It is important to note the cooperative nature of the letter sent to the Gentiles. Although the request for sexual purity seemed like an appropriate measure to ensure that the Gentile believers were separating themselves from their old way of life and worship, many wonder why the apostles and elders included dietary restrictions in their letter (DeSilva, 2004). Horton (2001) argues that the dietary restrictions were given to promote community and table fellowship among Jew and Gentile believers. This also echoes DeSilva’s (2004) observations regarding the importance of unity in the early church.

Luke mentioned that that “it seemed good” to the apostles to send a letter of instruction to the Gentile believers (Acts 15:22). In the letter, the apostles and elders remarked, “it seemed good to the Holy Spirit and to us. . .” (Acts 15:28). This implies that a sense of intuition played the deciding factor in the apostles’ choice of a solution. This also confirms Ivancevich and Konopaske’s (2010) argument for balance between systematic and intuitive decision-making processes. Even though the apostles debated and discussed, their solution came from what felt like the best course of action for the church. Verses 31-35 of Acts 15 make it clear that a type of follow-up took place once the letter was delivered:

And when they had read it, they rejoiced because of its encouragement. And Judas and Silas, who were themselves prophets, encouraged and strengthened the brothers with many words. And after they had spent some time, they were sent off in peace by the brothers to those who had sent them. But Paul and Barnabas remained in Antioch, teaching and preaching the word of the Lord, with many others also. (Acts 15:31-35, ESV)

It seems that Judas, Silas, Paul, and Barnabas implemented the decision and then evaluated if the apostles’ desired result was achieved (Ivancevich & Konopaske, 2010). The letter to the Gentile believers transformed a crisis into an opportunity to codify the rightful place of all who would believe on Jesus for salvation.

Conclusion

Acts 15:1-35 provides Christian leaders with a biblical example of ethical and strategic decision-making. The story described in this text resonates with some current leadership theories dealing with decision-making. The type of ethical and strategic decision-making demonstrated in this article flows from the fact that the apostles and church elders did not set themselves up as *above* the Gentile believers or the believing Pharisees (Horton, 2001). The unity displayed by the Jerusalem Council not only addressed a serious problem for the early church; it also set a timeless example for how the church should handle any future problems. Although it is difficult, if not impossible, for leaders to find solutions that will please an entire organization, Acts 15:1-35 demonstrates that with the right balance of Spirit-led, systematic, and intuitive decision-making, Christian leaders can help their organizations while glorifying God in the process.

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LEADERSHIP INTERVIEW

INTERVIEW WITH THOM WOLF A “DIFFERENT KIND” OF CHRISTIAN

Dr. Erich Baumgartner teaches leadership and intercultural communication and directs the Ph.D. in Leadership Program at Andrews University. He combines his interest in Intercultural Communication with his passion to develop organizational leaders. This is reflected in the two core courses he teaches on leadership theory and diversity and culture. In the course Issues in Leadership Theory, he introduces experienced leadership professionals to the universe of theory. His seminar on Diversity, Leadership, and Culture brings participants face-to-face with the realities of our global workplace. Most of his recent time, however, has been spent working with doctoral students on their dissertation research and serving as senior editor of the Journal of Applied Christian Leadership.

Thom Wolf is president and professor of global studies of University Institute, New Delhi, India. Additionally, he lectures as an adjunct professor of sociology at Charleston Southern University. He has earned his B.A. in Sociology from Baylor University; M.A. in Cross-cultural Studies from Fuller School of Intercultural Studies; D.Lit. (Hon.), in Humanities from Grand Canyon University; and Ph.D. in Global Leadership from Andrews University.

As a social entrepreneur and leadership educator, Wolf has designed Master of Arts degree programs for four different universities in the United States of America. He has lectured at universities across the world and has published several works, including India Progress-Prone, Buddhism and the Contemporary World, and Savitribai and India’s Conversation on Education. Wolf currently resides in New Delhi, India with his wife, Linda.

Erich Baumgartner, on behalf of the *Journal of Applied Christian Leadership*:

You were a leader in the Los Angeles community for quite a few years. Then, suddenly, you decided to leave America and move to Asia, in a time when we often see migration in the other direction. What prompted you to go, first to Thailand for three years, and then to New Delhi, India for the last twelve years?

Thom Wolf: I was always attracted by the words of Jesus, that the Good News should be preached to the poor. In fact, that concept captured me early in my life. At that time, the opportunity came to serve among the poor in East Los Angeles, which was something that resonated deeply within my spirit. As a result, my wife and I served among the poor for 25 years, both in the community and in a local church.

JACL: When you speak of the time of your call to East Los Angeles, you are referring to a time when the first famous riots were occurring, correct?

TW: Yes. This was in the 1970s, when there were riots in Los Angeles. There were other things that happened in East LA that were very disturbing to our community, as well. At that time, I had just arrived in LA; it was in my first year, and I was 24 years old. During this time, I myself got beaten in the streets and had to receive 14 stitches. However, because I knew that I was where I was supposed to be, this experience only expanded my love, my engagement, and my thrill to be where God wanted me to be.

During our time in LA, my wife and I operated with the mindset that things had shifted in American culture; the place of engagement was not necessarily the worship space, but the workplace. Therefore, the leadership dynamic in our work was not from the *ordained*, but from the *ordinary*. This really clarified that our function was to equip those leaders for their work of engagement, which is a concept directly supported in the New Testament.

As such, my main function as an ordained person was not simply to focus on people under the shadow of the church, or in the presence of my ordained realm. For me as an ordained minister, my job was to equip those people so that they could then become leaders in their circle of influence. My whole function was to equip other leaders so that they could function dynamically.

Linda and I felt that God was ultimately calling us overseas, and during our time in East LA, we always told people we were simply passing through. We weren't expecting to stay there forever, but we were there as long as God wanted us to be. So we made a 20-year commitment, starting at the age of 24. When I started in East LA, I told people at the time that if I came, I'm going to be here for 20 years. They said, "No, we're in a poor area. There are other things in life. You'll advance or go other places." But I said, "No, I'll just be here," and that's what we did.

JACL: What prompted you to shift your attention to Asia?

TW: This was not a shift necessarily, but more a change in trajectory. My wife and I had agreed that when I finished my Master's degree, we would go to a place that we considered a "distant culture."

So, when I finished my degree, we considered our options. Quite frankly, we looked at Africa, we looked at China, and we looked at India. The most unengaged with the voice of Jesus were those in India. Africa is not in that sense a Christian continent, but it is engaged with Christianity to some degree. In China, there is an emerging wave of underground churches.

However, there was still very much a muted voice in India. And thus, we settled in on India.

When we first got to India, people would ask, "Are you missionaries?" I said, "No, I am on a tenured business visa. I'm facilitating learning experiences for US universities and US leadership groups that come from communities, churches, and organizations."

People would also ask me, "Who are you?" I would respond, "I'm a spiritual American. That means that I'm not like an ordinary American. I don't drink, I don't curse, and your wife or your daughters are safe with me."

JACL: Isn't that interesting how you defined "spiritual" by saying what you *don't* do?

TW: Oh yes! On the streets in India, if you are an American, you will be offered brandy, whiskey, liquor, or a beer; however, I didn't partake in any of those. When someone would offer me whiskey, and I would say, "No thank you. I'll take a Coke or a Fanta instead." Or, "I'll take a chai tea or a cup of coffee, but no, I don't drink alcohol."

Once I was with a good friend, a Muslim professor of economics at Jamia Millia Islamia, the largest Muslim university in India. We were at the University of Kashmir, where I was preparing to do a lecture in the school of business, and my friend had come along to make contact with the faculty and the administration.

This area of India is near the Pakistan border and looks like Switzerland with lots of lakes. As such, my friend and I were on a houseboat. One morning, we came out and the vendors were coming out on their boats. The vendors saw us and noticed that I was German-American. One man stood up and called out to me, "Budweiser!" He was a ways away from us—maybe 30 yards away—but he was paddling our way. I said, "No, no, thank you." Then he said, "Heineken!" He had several options with him. Then he came in a little further and said, "Jack Daniels," as if to give me a whiskey option.

All of these I declined. As the vendor got closer, my Indian friend, the Muslim professor of economics, said in Urdu, "No, no, no. He's a different kind of American. He's a Christian. He doesn't drink."

Then the man said, "Fanta. Coca Cola. I have options; this American needs to buy something." We couldn't help but laugh, because this man was willing to do whatever he could to make the sale.

When I asked my friend what he had told the vendor, he said, "I told him you're a different kind of American."

Yes, we are constantly being shaped by our culture, our family, and our

country, but we need to be a “different kind.” That’s what being holy means. That God is the different God. He’s not like the idol gods. He’s the true God.

JACL: So as you reflect on this transition to India, what did you feel your mission was there?

TW: My training has primarily been in sociology and anthropology. In that sense, I’m a different sociologist, because not many sociologists have had the opportunity to be a pastor in one place for 25 years.

JACL: A sociologist and pastor is an unusual combination, but it seems to emphasize one of the things you were really trying to do: understand the people that you felt God had placed you among. You sought to gain an understanding of how people live, and the dynamics that make society work. In your work, it wasn’t only about the individual, but about community.

TW: I suppose you could say I’ve always had a double major. I’ve had a double major of Bible and sociology, or theology and anthropology. This has always driven me. I have desired to know God and to make Him known, to

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engage people where they are, and for them to see the benefit of knowing Him, as well.

One time, I was in a bar in central India because I had participated in a rally for the sake of a woman who had been treated unjustly. She had been elected to office. She had been an outcast but then was bribed by people of a higher caste. However, she rejected the bribery. Those from the higher caste beat her, stripped her naked, and paraded her naked through her village for three hours. Because of this injustice, I joined with some Indian friends to protest this injustice, as the living God calls us to justice.

That night after the rally, I was at the bar. A Hindu leader asked, “Why did you participate in this rally? You endangered your passport. You might be ejected from the nation because of this.”

I asked him, “Wouldn’t it be an honorable thing for my three sons or for my granddaughter to say that ‘Papa Thom’ was not allowed to go back to India? That I was rejected because I stood up on behalf of a woman—a woman who

had done the right thing by rejecting a bribe, but was then stripped naked, beaten, and paraded in her village for three hours? Wouldn't it be an honorable thing if that were the reason I couldn't go back to India?"

The Hindu leader said to me, "It's good. It's darn good." You know, I think the man was trying to say amen. But he didn't know the living God. He had never been in a Christian church, and I was likely the first Christian leader to whom he has ever spoken.

JACL: What you're saying is that, in a sense, you became a window into the church; you showed him what it means to be a follower of Jesus.

TW: Yes! And so at that bar, where he was drinking liquor, I (the foreigner, the American) was the only one sitting around not drinking an alcoholic drink. It reminded me of someone else who got invited to parties— Jesus.

The Hindi leader asked me, "So why did you do it?"

I told him, "It's a spiritual reason."

He responded, "What is it?"

I said, "It's about Jesus."

And so he said, "Well, tell us."

I explained, "My great-great-great-grandfather lived in the Black Forest of Germany. One day, a man came on the farm and told him about Jesus. On that day, my great-great-great-grandfather turned to Jesus, and it changed my grandfather and my family. Because this has blessed our family, I have come to share the good news with others."

I learned the value of family by listening to people in India. Sometimes, if a person was of a backward caste, they came from a very oppressed background. However, this made me realize that I had a story of my own; I just never told it. I had never connected my great-great-great-grandfather's conversion and the change it made in our family. However, this story served as a witness to others.

JACL: What a beautiful way of testifying! What else did you learn in India that might be of help for leaders around the world?

TW: We engaged with both the top and bottom of society. We interacted both with top leadership in government, in the community, and with educational leadership, and we also engaged with those at the very economic bottom of India.

I had a teacher once that said, "The present belongs to the powerful, but the future belongs to the poor." I believe that's a proper expression for the mindset of the Lord Jesus—that this Good News will be distributed and

received among the poor.

I, myself, was raised poor. My father did not finish American high school and neither did my mother. I was the first person in that generation of my family to graduate from university. On my graduation day, my father cried. He knew my degree would be a great advantage.

My father used to tell me, “Remember son, there are many men who don’t read, but they can read you.” Intelligence is not synonymous with education. Education is a pathway, comprised of experiences that you have had.

I have had some very beautiful experiences during my time in India. They usually happen in the evening, even late at night, when conversations and food converge. That’s one of the things I tell people: if you live cross-culturally, you need to change your tongue, your tummy, and your time.

JACL: What do you mean by changing your tongue, your tummy, and your time?

TW: By “tongue,” I mean that you need to learn the language. “Tummy” refers to choosing three things in the diet that you like to eat. In almost any culture you go to, it’s rare that people eat everything within their own culture. Because of this, there are some social rules that allow you to not eat everything. Just find two to three things you like.

The other thing to change is your “time.” The American schedule is typically to eat the evening meal at 5:00 or 5:30; yet in India, dinner is served at around 8:30 or 9:00 - even 10:00 is not too late. If you like to have supper at 5:30 or 6:00, you’ll find that you’re eating alone. You’ll be eating when other people are having chai (4:30 or 5:00 is chai time for Indians, not dinner time). Yet if you will change your time schedule and adapt to a different schedule, all kinds of opportunities will open to you.

I knew an academic professor with an appointment in Belgium who was a

If you live cross-culturally, you need to change your tongue, your tummy, and your time.

native Indian. Once when he was back in New Delhi for a visit, we tried to work out a time to meet, but we just couldn’t do it. Finally around 10:15 one night, I said, “Well, I could come over now, or you could come over to my place.” He said, “I could come now?” I replied, “Well sure, it’s only 10:15.” His response was, “Oh, but you’re a foreigner. For me as an Indian, this would be fine, but foreigners do not usually think in this way.”

I told him it would be fine, so he came over; he got to my house by 10:45 and we talked till 2:00 a.m. It was a very Indian thing to do, but it wouldn’t have been an American thing to do. We had a wonderful discussion, simply

by adapting to a different timetable.

Another time, I was conducting a late-night meeting with the use of a translator. The men I was meeting with told the translator regarding their interactions with me, "He's not like other Americans. He listens to us, and he respects us." I never went in and said, "I will listen to you." I never explicitly said, "Hello, I respect you." But I took that advice from my father, an uneducated man, and allowed them to "read" me. Through our interactions, they could tell that they were valued and heard.

JACL: Now, there is a tension though, because you also said that you went to work among the poor in India. This brings up the question, Why is it that this great civilization of India is still where it is today? Have you ever had the impression that Christianity could make a difference in the culture as a whole? What would be the benefit for India to see Jesus in a clear way?

TW: This is actually a topic that has become very significant in my thinking. First of all, in thinking about development as a sociologist, I have dealt with this in my lectures, research, and publications; bringing change and development is a common goal. However, when you talk about development, it generally refers to economic development.

However, in India, there is also the issue of culture—specifically within the caste system. You have the high caste, as well as the low caste/backward caste, but you have an extra problem in India: about 20-25% of India do not belong to a caste. As a result, they don't have their humanity affirmed, because they're outcasts. Your caste gives you your position and humanity, but those without a caste are not even positioned as humanity.

This is a very hard concept—especially if you have not lived in India, or been related to India, like I have for 15 years. If you have not talked with leaders and listened on the grassroots, it's very hard to grasp or understand this.

The caste system in India is a system of inequality, causing people to be restrained. However, once Indians are outside of India, they have more of an equality system. This equality is so refreshing and liberating that they have a greater hunger, and they prosper enormously.

JACL: Has there ever been a major attempt by someone respected in Indian society to wrestle with this issue? You are bringing insight, but it's an outsider insight. Has there ever been a voice from within that you would see resonates with what you are saying?

TW: I actually think this issue was clarified for me by reading Indian authors and interacting with Indian leadership. There is a recognition that it does not have to be this way. There are alternative models.

Through these simple methods, we see an example of servant leadership. On one hand, you have sovereign leadership, and on the other hand is servant leadership. Around the world, there are continental difficulties, such as is seen in Africa, South Asia, China, and other countries, where authoritative leaders or sovereign leaders exist. But Jesus' example is truly contrary to that. He was a true servant leader.



FEATURE ARTICLES

JACQUES B. DOUKHAN

LEADERSHIP IN THE CREATION NARRATIVE

Abstract: In the very first verses of the Bible, we see God set an example of leadership through His creation of the world. In this article, the author examines different elements of leadership exemplified in the Genesis account of creation; he maintains that this account demonstrates that to lead is to initiate, relate, serve, communicate, share, and create. While divinely exemplified in the story of creation, each of these traits has application to human leadership—namely the servant leadership style.

Keywords: *leadership, servant leadership, creation narrative, relationship, initiate, relate, serve, communicate, share, create*

Introduction

The first word of the Hebrew Bible, *bērešit*, which is generally translated “in the beginning” (Gen. 1:1, NKJV), encapsulates the essence of leadership; it is derived from the word *rōš*, which literally means “head” and is the technical term normally used to designate one who is leading in a given situation.¹ Thus the creation event is described as an act of leadership. Creation is leadership *par excellence*. The passage on creation covering the first two chapters of Genesis (Gen. 1:1–2:4a and Gen. 2:4b–25)² provides valuable insights regarding a Biblical view of leadership. In order to explore these lessons, the Biblical text will be approached inductively, but without conducting a comprehensive exegesis. The interrogation of the text and even the technical discussions will be engaged only insofar as they serve this purpose: What does this Biblical account of creation have to say about leadership? A careful examination of the text requires thoughtful theological inquiry but will yield rich Biblical insight into

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¹See Numbers 31:26; 32:28; 36:1; 2 Samuel 23:8; 1 Chronicles 9:34,11:10; 23:8.

²For more on the delimitations and structure of the two creation stories, see Jacques B. Doukhan, *The Genesis Creation Story, Its Literary Structure*, Andrews University Seminary Doctoral Dissertation Series 5 (Berrien Springs, MI: Andrews University Press, 1978), 78. For a discussion on Genesis 2:4a as the conclusion to the preceding creation account rather than the introduction to the text that follows, see P. J. Wiseman, *Clues to Creation in Genesis* (London: Marshall, Morgan and Scott, 1977), 34–45; cf. James McKeown, *Genesis* (Grand Rapids, MI: Eerdmans, 2008), 29.

the concept of leadership.

The first premise of the Bible is an affirmation of God's leadership: "In the beginning, God" (Gen. 1:1). It is certainly significant that the first word *bĕrēšît* ("in the beginning"), which connotes leadership, is both syntactically and liturgically attached to God as Creator. This connection is first of all indicated syntactically: not only does mention of the creating God follow immediately after the word *bĕrēšît*, but also the three Hebrew words of the phrase "In the beginning God created" (Gen. 1:1) are intended to be uttered in one single breath. Indeed the phrase seems to be used in the construct form and could be rendered "In the beginning of the creation . . . God said" (my literal translation), a reading that has been attested to in early Jewish tradition and is reflected in John's statement, "In the beginning was the Word" (John 1:1).³ The liturgical chanting of the text which follows the directions of the accents confirms this orientation, since we have a conjunctive accent under the verb "created" (*bārā*), indicating that it has to be read in close connection with the following word, namely, "God" (ʿĕlōhîm). More importantly, the use of the greatest disjunctive accent, the *Athnach* that is attached to the word *ʿĕlōhîm* (God), suggests that the most important lesson in this story of leadership in creation is God. God is the subject of this work, not only the most important One, but indeed the only One. God is the only Leader, not simply because He is the Creator, because of His creating power, but more importantly because He is the One who preceded everything and everyone else. The Bible insists, indeed, that unlike the other ancient Near Eastern myths, there was no competitive power besides God in the genesis of the universe.

The first lesson about leadership that the apprentice leader should hear in this distinct emphasis is a lesson of humility and, at the same time, an implicit warning against assuming the prerogatives of God, against claiming power or prerogative that belongs to the Creator alone. Leadership opens one to the dangerous temptation to abuse power or to assume superiority over others. A desire for leadership should be closely examined, since it may be inspired by an ambition to dominate—to assume God's place. The Bible makes it clear from the very beginning that no one has a right to positional leadership. Only God, the Creator, the only One who came before, has the right and the power to lead.⁴

To Lead is to Relate

The Biblical story of creation is the testimony of a relationship: the God of heaven, the God of the universe, took the initiative to come down and create the

³For a discussion on this syntactical observation, see Jacques Doukhan, "The Genesis Creation Story: Text, Issues, and Truth," *Origins*, 55 (2004): 12–33.

⁴For more on the cosmogonic conflict as a means of creation in ancient myths from the Near East, see, for instance, the Mesopotamian epic of Enuma Elish, in E. A. Speiser, "The Creation Epic," *Ancient Near Eastern Texts Relating to the Old Testament*, ed. J. B. Pritchard, 3rd ed. (Princeton, NJ: Princeton University Press, 1969), 60–70; cf. M. K. Wakeman, *God's Battle with the Monster: A Study in Biblical Imagery* (Leiden: Brill, 1973), 38–39.

human realm. He did so for the particular purpose of having a loving relationship with humans. As humans appear on the scene of creation, this intention is immediately revealed through a number of specific observations, giving a unique character to God's relationship with humans.

The coming to be of humanity is the only creative act introduced by a preliminary statement of intent or divine deliberation. The expression "Let us make" (Gen. 1:26) replaces the seemingly impersonal words of divine fiat that characterize the other creation acts. Unlike the animals who come from the land (Gen. 1:24), humans are created by means of some other physical action besides the speaking of the divine Word. The human being is the only creature who is created in God's image: "Then God said, 'Let Us make man in Our image, according to Our likeness'. . . . So God created man in His own image" (Gen. 1:26–27).

In the light of ancient Near Eastern and particularly Egyptian texts, this expression has been understood as a reference to the unique relationship between God and humans. It was believed that the image (as with the idol-image in other cultures) contained the spirit of the represented deity, thereby ensuring a shared unity between the god and his or her image. To say that humans were created in God's image means that they received the capacity to relate to God. This emphasis on relation has received a theological affirmation in the works of Karl Barth, who interprets the image as a capacity of relationship between God and humans. For Barth, humankind's divine image means that God can enter into personal relationships with humans, speak to them, and make covenants with them, and that humans have the ability to relate with each other.

As noted above, the human being is the only one whose creation implies an actual physical relation: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being" (Gen. 2:7). The divine creation of humans involved the physical touch of God; God formed humans with His own hands, as a potter forms the vase of clay.

An intimate relationship is also clearly implied: God breathed into humankind His own life-spirit. Thus, in His act of creation, God is not indifferent or detached; He is personally, physically, and intimately involved in His act of creation. He gets His hands (and even His mouth) dirty in the process.

The human being is the only one with whom God shares the same holy time:

⁵For the blessing as implying "an intimate relationship," see Joseph Scharbert, "brk," in *Theological Dictionary of the Old Testament*, ed. G. Johannes Botterweck and Helmer Ringgren, trans. David E. Green, vol. 2 (Grand Rapids, MI: William B. Eerdmans, 1975), 285. For the concept of holiness as implying the idea of "a special relationship with Yahweh," see Helmer Ringgren, "qdš," in *Theological Dictionary of the Old Testament*, ed. G. Johannes Botterweck, Helmer Ringgren and Heinz-Josef Fabry, trans. Douglas W. Stott, vol. 12 (Grand Rapids, MI: William B. Eerdmans, 2003), 533. Cf. Niels-Erik A. Andreasen, *The Old Testament Sabbath: A Tradition-Historical Investigation*, Society of Biblical Literature Dissertation Series, no. 7 (Missoula, MT: Society of Biblical Literature, 1972), 208.

“Then God blessed the seventh day and sanctified it, because in it He rested [*šabat*] from all His work which God created and made” (Gen. 2:3). God’s blessing (*brk*) and His sanctification (*qdš*) of the Sabbath mean that God set apart this particular time at the end of the creation week for a manifestation of His special relationship with humanity.⁵ Indeed the Sabbath day will be explained later in the Decalogue as the day of relationship par excellence, vertically between God and humans, horizontally between humans and humans, and again vertically, with humans in an *Imago Dei* application, between themselves and the creation over which they have been given dominion (Exod. 20:8–11). The fact that the Sabbath—a day of relationship—was given as the commandment to help commemorate creation is another evidence of the connection between creation and relationship. Note also that Genesis 2:23–24, in the second creation story, refers to the relationship of the couple in a manner not used in reference to animals, thus confirming the relational dimension of the Sabbath.

The human being is created as a social being in need of other human beings. God Himself recognizes this strong social dependence as He emphatically observes: “It is not good that man should be alone” (Gen. 2:18). It is also significant that this social dimension of the human being is expressed linguistically in the second creation story through the Hebrew word for “man,” *iš*, which has the connotation of “weakness” and “dependence.”⁶ It is also significant that the word *iš* (man), which is specific to the second creation story (in contrast to the word *ādām* in the first creation story), reappears only at the end of the chapter when its bearer fulfills his social vocation in relation to the woman, the *‘iššah*, the other being who will ensure he will no longer be alone (Gen. 1:23–24).

The testimony of the Biblical creation story affirming God’s personal involvement and relationship with humankind and the human need for relationship contains a lesson about the nature of leadership. Instead of staying aloof, above his or her community, a leader should be part of a community, participating in their shared work, being spiritually one with them, devoting his or her prayers to the community, engaging with them, jointly initiating projects with them—in all things working together with them to fulfill their purposes.

To Lead is to Communicate

Because creation was meant to produce relationship, the Biblical creation story presents itself fundamentally as a work of communication. “In the beginning . . . God said” (Gen. 1:1–3). Creation is bestowed through the Word of God:

⁶The root *‘anaš*, from which is probably derived the *‘iš*, is also attested in Akkadian with the meaning of “weak;” see Edmond Jacob, *Theology of the Old Testament*, trans. Arthur W. Heathcote and Philip J. Allcock (New York: Harper, 1958), 156–157. See also the use of the word *‘enôš* for “man,” especially in poetic texts which stress the weak character of the human person (Job 10:4–5; Ps. 8:5; Isa. 13:12).

the phrase “God said” is repeated throughout the Biblical account. This emphasis on God’s Word is not just a message about the mechanism of creative activity. The emphasis itself is an act of communication. The message is designed to be heard. God did not create only with an intention to reveal Himself; He also wanted the story of this particular creation to be communicated.

God’s first communication with humanity (Gen. 1:28–29) described both their similarity to and difference from the Creator. Verse 28 concerns what humans and God have in common, namely the capacity to create, while God’s second address (v. 29) concerns what makes humans essentially different from, and dependent upon, divinity. God is the provider, the One who gives, while humans are those in need, those who must receive their existence from Him.

This structure of communication, based on similarity and difference, is confirmed later in the second creation story as it describes the relationship between the first human persons, Adam and Eve. After God’s observation that “it is not good that man should be alone” (Gen. 2:18), He creates the woman as a helper who is *kēnegdô*, translated variously as “suitable,” “comparable,” “just right,” “fit,” and so on. This expression is composed of two words, *kē*, “like,” which implies similarity and *neged*, “against,” “in front of,” “opposite,” which implies confrontation and difference. It is noteworthy that this root *ngd* refers also to verbal communication; it is associated with the expressions “open the lips” (Ps. 51:15), “in the ears of” (Jer. 36:20), or to the voice (Gen. 44:24). The verb is also used to describe nonverbal communication, when for instance “the heavens declare [*ngd*] the glory of God; . . . without speech or language” (Ps. 19:1, 3, my literal translation).

The fact that this relationship is built upon the reality of difference indicates the nature of this relationship. The recognition of difference and the respect for that difference are fundamental in the process of communication. There is no real communication if in the process the “other” is crushed and silenced. Unlike the ancient Near Eastern myths of a genesis that made humans out of the divine (either from his member, his spit, or his sperm), hence of the same nature,⁷ the Bible dared to conceive the creation of humans out of *what God is not*, that is, essentially different from Him. It is this difference that paradoxically makes humans like God. They are unique like God is unique. The uniqueness of human individuals is another application of the *Imago Dei* principle. As McKeown comments, “Although it is difficult to ascertain the meaning of the ‘image,’ it is closely associated with the uniqueness and distinctiveness of humans.”

This sense of communication that defines the nature of relationship between

⁷See the Mesopotamian myths of *Atrahasis* and *Enuma Elish* where the blood of a god is used to create humanity, in Kenton L. Sparks, *Ancient Texts for the Study of the Hebrew Bible* (Peabody, MA: Hendrickson, 2005), 313, 315; cf. the Egyptian myths of “Atum Creation Stories” and “The Creations of Re” where creation is achieved through masturbation, sneezing, and spitting, in Sparks, *Ancient Texts*, 323, 326.

Adam and Eve, the first human beings, sheds light on the leadership semantics implied in the creation story. Leadership, whether it occurs on the vertical level between God and humans or on the horizontal level between and among humans, should entail relationship and communication with the “other.” The revelation that God not only set the tone and provided an example of communication in the exercise of His own leadership, but also implanted the necessity of communication through the manner in which He created humans reveals an important lesson for the exercise of leadership. Leaders collaborate, listen, and dialogue with mutual respect—a process that is crucial, especially considering the many leadership difficulties that emerge from poor communication.

The leader’s duty to communicate obliges him or her to take into consideration the other person and therefore to lead with respect for the other, in a spirit of service, rather than with a spirit of oppression. Unlike the ancient Near Eastern myths that describe the god who creates for his own benefit,⁸ the Biblical creation story depicts, by putting God not only at the beginning but also at the end of the process, a God who creates uniquely for the happiness of creation and, more importantly, for the happiness of humankind. Unlike the ancient Near East mythology which believed that man was only created by the gods to supply the gods with food, Genesis 1 presents humans as the climax of creation; and instead of humankind providing the gods with food,⁹ God provides the plants as food for humans. The literary structure of the Biblical text of creation accounts for this particular focus and divine interest in those He creates. In Genesis 1, the creation of humans comes at the end of the creation project, because everything has been created as a gift for their benefit: “I have given every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food” (Gen. 1:29). Humankind is here the climax of creation. Only at the end, after humans have been created, God says, “it is very good” (Gen. 1:31). God does not just provide what humans need to survive. His gifts are not just “good;” they are “very good;” they overflow (Ps. 23:5).

It is also significant that at the end of the creation week God shares the holy time of Sabbath with humans (Gen. 2:1–3). This rest is all the more a gift to humankind, as humans were not involved in the work of creation and did not require physical rest that first Sabbath. God’s leadership is thus characterized by grace and generosity. Genesis 2 describes God placing humans in a garden He had prepared beforehand especially for them (Gen. 2:7, 15). God’s first commandment to humans concerns His gift of “every tree of the garden,” that they

⁸See the Mesopotamian myth that teaches that human beings are created “to carry the toil of the gods,” in Sparks, *Ancient Texts*, 313.

⁹See, for instance, the Babylonian stories of *Atrahasis Epic* 1.190–191 and *Enuma Elish* 6:35–37.

“may freely eat” (Gen. 2:16). God precedes humans not for His own benefit, to serve Himself first, as many corrupt leaders would have done, but, on the contrary, for the definite purpose to serve humankind. Creation thus is not an act of dominance but an act of service.

From the divine example of leadership, humans should learn a lesson of service. The Biblical text implies that Adam and Eve both learned and applied this lesson. The verb that describes the first human action, the first human duty in the Garden, as a direct response to God’s blessing is ‘*bd*, “to till” (Gen. 2:5; 3:23), which means literally “to serve.”¹⁰ Service is, then, given as the primary lesson of humankind’s role, indeed their vocation,¹¹ an idea that will be later recognized in Ecclesiastes’ reading of that passage.

To Lead is to Share

The Biblical story of creation contains a paradoxical element: Although God was the only One who created, because He created in order to serve, He went so far as to share His creative power with others. The use of the plural form “Let us make” (Gen. 1:26) to refer to God’s creation of humans in His image is particularly intriguing as it suggests that God shared His creative operation with one or several other beings. Although there is a diversity of opinions on how to read this passage, the majority of interpretations recognize that a real plurality is intended¹² and suggests some kind of cooperation with the divinity. Generally, Jewish tradition held the plural to refer to God addressing His heavenly court,¹³ the angels, as supported by Job: “when I [God] laid the foundations of the earth . . . all the sons of God shouted for joy” (Job 38:4, 7). An important Jewish tradition reported by the great medieval commentator Rashi explains this text as a lesson of humility on the part of God: “The superior must take counsel and ask authorization from his inferior.”¹⁴ The text of the *Midrash Rabbah*, which is the source of Rashi’s remark, is even more explicit; it reports that when Moses

¹⁰This connotation of ‘*bd* appears especially in association with *šamar* (“to keep”); these two verbs occur together to apply to the cultic service (cf. Exod. 12:25; Num. 18:4–6). Umberto Cassuto, *Commentary on Genesis*, vol. 1 (Jerusalem: Magnes Press, 1967), 122; Luis Alonso-Schökel: “These verbs are technical terms used frequently for the service of God and observance of the commandments,” in “Sapiential and Covenant Themes in Gen 2–3,” in James Crenshaw, ed., *Studies in Ancient Israelite Wisdom*, Library of Biblical Studies (New York: Ktav Publishing House, 1976), 474.

¹¹This lesson is also inferred in the book of Ecclesiastes 5:9.

¹²A minority of scholars has rejected the reference to plurality, yet their argumentation has not been convincing. The theory of “plural of majesty” (see S. R. Driver, *The Book of Genesis*, 3rd ed., Westminster Commentary [London: Methuen, 1904], 14) has been rejected on Joüon’s observation (Paul Joüon, *A Grammar of Biblical Hebrew*, trans. and rev. T. Muraoka, vol. 2 [Roma: Editrice Pontificio Istituto Biblico, 1991], 114e) that the “we” as plural of majesty is not used with verbs. The view that this was a plural of self-deliberation, thus implying the singular of the subject (see Joüon, 114e), cannot be retained either since it is based on Genesis 11:7 and Psalm 2:3, where the context supports a plural intention. In Genesis 11, the “Let Us” of God echoes the “Let us” of the men of Babel; in Psalm 2:2, the subject of “let us” is clearly a plural, i.e., the kings of the earth and the rulers who take counsel.

¹³This interpretation has also been supported by recent commentators such as John Skinner, Gerhard von Rad, Walther Zimmerli, and so on. See Gordon J. Wenham, Genesis 1–15, Word Bible Commentary (Waco, TX: Word Books, 1987), 27.

¹⁴*Miqraot Gdolot*, ad loc.

received this phrase by revelation he was disturbed and asked God to explain it. And God answered: “Since man will be the lord of creation, it is appropriate that I ask their agreement to the higher and lower spheres, before I create him. Humans will then learn from Me that the greatest should ask the agreement from the smallest before imposing on him a leader.”¹⁵ From the time of the church fathers, Christian theologians in general saw the plural as a reference to Christ or/and the Trinity.¹⁶

Certainly, the traditional Christian interpretation would not exclude the traditional Jewish interpretation, insofar as the divine council (the heavenly host) is understood in a broad and larger sense, though with some nuances. In the former interpretation, the sharing operation involves beings other than God Himself. In the latter interpretation, it takes place within the Godhead and is here understood as an inherent quality of God Himself. Whatever interpretation one chooses, whether He shares with other heavenly beings or within Himself, the God of creation is presented as a God who shares.

The creation story goes further by suggesting that God also shares His creative initiative with humans. This human status of co-creator is already alluded to through the “image” that is tied to the human power of procreation through “male and female” (Gen. 1:27; cf. 5:1–2), as if human procreation alone contained a divine dimension—which would be absent in animal procreation. To be sure, animals are also capable of procreation, yet only human procreation is retained in the creation story as directly connected to God. It is also significant that the creation story is qualified as a “genealogy” (*tôldôt*) at the conclusion of the creation account (Gen. 2:4a), just as the human genealogies that follow in the Pentateuch and in the whole Bible constitute human history (the word *tôldôt* also means “history”), thus suggesting that the human shaping of history was identified as a creation, just as in Genesis 1:1–2:4a. It seems clear that humans have received from God the capacity to create the humans of tomorrow and thus to create future history.

God, in the leadership expressed by His creative initiative, did not keep only for Himself the power to shape events. He entered into the risk of sharing His creative power of history with humans; hence the covenants that characterize God as walking side by side with Israel, and with every human individual. Further, God’s sharing time with humans on the Sabbath day, the first day of human history, reveals God’s intention to share His control over the course of history with humans.

¹⁵*Genesis Rabbah* VIII, 8.

¹⁶Among more recent interpreters who advocated this view, see Clines, “Image of God in Man,” 68–69; and G. F. Hasel, “The Meaning of ‘Let Us’ in Gen. 1:26,” *Andrews University Seminary Studies* 13 (1975): 65–66.

The same status of co-creator reappears in Genesis 2 when humankind is granted the power to give names to animals, just as God gave names in the process of creation (see 1:5, 8, 10). Here also the human word is immediately followed by its fulfillment: “Whatever Adam called each living creature, that was its name” (Gen. 2:19). This syntax reminds us of the description of the divine creation: “Let there be light”; and there was light” (Gen. 1:3). The human power of co-creation concerns the other living beings of creation, thus suggesting that their existence, even their identity, was then dependent on humans.

The lesson of sharing is immediately applied horizontally on the human level. Since humans are created in God’s image, they are then by implication also created as beings who by nature share. This social, relational, and sharing dimension of the human person, as we have already noted in the creation of “male and female” (Gen. 1:27), is in fact made explicit in Genesis 2 where the creation of the couple plays out. The woman is created out of the same flesh as the man. As a result, they share the same flesh, as Adam himself recognizes: “This is now bones of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man” (Gen. 2:23). This sharing is again emphasized and based on the original formula; further, it is still presented as an ideal to be reached in the future: “Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh” (Gen. 2:24). Because they were created one flesh, they will have to constantly strive to achieve that unity, that becoming one with each other. (It is interesting and perhaps significant that contrary to what some cultures might expect, it is the man who is supposed to “leave” in order to be joined to his wife.)

This movement that replicates God’s movement toward humans contains the same lesson of humility that was discerned on God’s level. The human sharing parallels and imitates the divine sharing and is therefore another expression of the *Imago Dei* principle. Now, in case one would be tempted to infer from this observation the equation that God is to humans as man is to woman—and ironically conclude the superiority of the man over the woman— one should remember that the same movement is attested reversely. Indeed in Genesis 2:18, the woman is identified as the “helper” (*‘ezer*), a qualification that usually refers to God as the Savior, that is, the one who assists and shares the burden (Exod. 18:4; Deut. 33:29; Pss. 20:2[3]; 121:1–2; 124:8). As the helper-savior, the woman replicates God’s function. The downward sharing movement, mirroring God’s sharing movement, exists, then, in both directions, and could be identified in both cases as an act of leadership of the same quality.

Immediately after this recognition of shared experience and nature, the Biblical author concludes: “And they were both naked, the man and his wife, and were not ashamed” (Gen. 2:25). In addition, the two statements are connect-

ed through a chiasmic structure AB B₁A₁ (the corresponding elements are indicated in bold):

A: be joined to **his wife** (*‘ištô*)

B: **and they shall be** (*wēhāyû*) **one** (*‘ehād*)

B₁: **and they were** (*waiyihyû*) **the two of them** (*šēnêhem*) naked

A₁: and the man and **his wife** (*‘ištô*), and were not ashamed (Gen. 2:24–25)

A is related to A₁ through the same word “his wife;” and B is related to B₁ through the same verb “to be” in the imperfect and the reference to a number (“one,” “two”).

If one takes the literary connection between the two statements as a clue to suggest some kind of thought connection between them, one is allowed to infer that their nakedness without shamefulness (v. 25) had something to do with the particular nature of their relationship (v. 24). In other words, the condition described in verse 25—feeling no shame though naked—was due to the state described in verse 24, the sharing of the same flesh. In the Bible “nakedness” (*ārôm*) is in most occurrences associated with poverty and need (v. 26), and is a sign of vulnerability and defenselessness (Job 1:21; 12:22; Ps. 139:8; Isa. 47:2–3; Hos. 2:3). From our post-Fall perspective, the seeming risk they took in exposing themselves and being vulnerable (in a world where they actually knew no risk or vulnerability) was instead a natural, unclouded willingness derived from the complete trust they manifested in their sharing experience. “They were both naked” precisely because they had “become one flesh.” This causal connection between the two attitudes suggests a lesson of leadership that deserves our reflection: to lead is to share, and to lead is to trust.

To Lead is to Create

The creation story not only provides us with lessons about how we should lead as sharing and relational servants, but also about the sense and the direction of this service. Just as God created as a manifestation of leadership, humans are now invited to create: to produce what has not yet existed. Leadership is not about maintaining the status quo. The leader is called to change the world, just as God has changed the world, from the state of nonexistence to a state of existence and potential. The first duty of the leader is to bring things into existence, to produce life. It is significant that Adam’s first human assignment, as soon as he has been created in God’s image, is an act of creation. Humans are urged to be fruitful and multiply (Gen. 1:28). It is also interesting and significant that this commandment of creation is directly associated with the commandment of stewardship: “Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air and over every living thing that moves on the earth” (Gen. 1:28). It is even possible

that the *wāw* in Hebrew that precedes the verbs expressing “subdue” and “have dominions”¹⁷ functions as an exegetical *wāw*, and serves “to clarify or specify the sense of the preceding clause.” In that case, this syntactical construction would suggest that the act of creation should be understood more precisely as an act of leadership. Initiating something and working to construct order are implied.

The same ideas reappear in the parallel text of Genesis 2, the second creation story, where animals are brought to man that he may give them names (Gen. 2:19–20). Indeed both the ideas of creation and dominion are conveyed by this practice of giving names. In Biblical civilization, as well as in ancient Near Eastern culture the giving of the names was a part of the traditional covenant making between suzerain and vassal. By giving a name to his vassal, the suzerain would not only suggest creation, since the giving of a name gave new existence to the vassal, but he would also and consequently mark his dominion and lordship over him. God named the humans of His creation, but He then designated to the humans the responsibility of naming the animal realm. That act implied a sharing of creative activity.

Humans are qualified for leadership insofar as the leadership they exert is intended to build up and create in the service of life. This testifies not only to the unselfish nature of the work of creation, which implies, as we indicated above, the responsibility of service and leadership, but it also clarifies and purifies the meaning of leadership. Instead of connoting the abuses of dominion and the brute power of destruction and death, the leadership that is inscribed in this perspective of creation will mean productivity and life.

Conclusion

An exegetical and theological analysis of the Biblical creation story reveals the importance of servant leadership in the divine operation of creation. God’s work of creation has been identified as the first act of leadership, to be followed as a model for human leadership. Thus this study should provide not only an understanding of the nature and quality of the Biblical view of leadership, but also specific and practical lessons that are relevant in the delicate exercise of leadership.

God the Creator did not initiate His creative work simply because He wanted to create. He created with the definite purpose of relationship. Yet God did not just create for the pleasure of socializing—just to enjoy the company of humankind. Creation was to be approached not only *for* humankind, as a service for humankind but also *with* humankind, as a cooperative act. In order to accomplish this task, God submitted Himself to all the risks of the creative ini-

¹⁷The term translated as “subdue” (*rādah*) in Genesis 1:26, 28 is commonly used to define royal dominion (see, e.g., 1 Kings 4:24; Pss. 8:5–6; 72:8).

tative and all the pains of humiliation. God moved away from His place and created humans, who were different from Himself. He shared with them His physical presence: He created them with a status that would allow them to confront Him, hence with the capacity to go a different way. God came down and communicated with them, using their own language, and respecting their differences and limitations. God went so far as to share His power and His time with humans. Thus the story of God's leadership is seen in the story of His incarnation.

The creation story does not confine itself to divine leadership; it applies the lessons to human leadership. From the perspective of the Biblical story of creation, a human leader who unwittingly assumes the position of God and chooses to lead all by him- or herself, not relating, not serving, not sharing, not communicating, would be completely disqualified. For such leadership would not be like God's; instead, it would be a leadership of control, oppression, and death. Being created in God's image, humans are all called to lead by following God's model—leadership that initiates, relates, serves, communicates, shares, and creates; a leadership that is productive and creates life and a future.

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JOEL BIGLEY

PLACES OF WORSHIP: LEADERSHIP INFLUENCE ON THREAT VULNERABILITY

Abstract: Vulnerability to risk of loss is present in any place where people assemble. The perspective of leadership on existing threats and their response to emerging vulnerabilities directly relates to the probability of exploitation. This article discusses a method that leaders can use to minimize vulnerabilities in their places of worship. Vulnerability governance can reduce risk loss through the use of measurable controls. A predictive posture, through the use of environmental scanning and a mitigation method, helps leaders understand emerging and residual risks in places of worship.

Keywords: *place of worship, risk register, vulnerability governance, threat posture, residual risk, environmental scanning, threat horizon*

Introduction

Places of worship (POW) are no longer immune to the violent trends that occur outside of their property lines. In fact, POWs, as compared to other organizations, have become a target for violence and burglary worldwide. Two prominent researchers on this topic, Dallas Drake, a criminologist at the Center for Homicide Research in Minneapolis, Minnesota, and Carl Chinn, a church-security consultant based in Colorado Springs, Colorado, have compiled data over the last several years that reflect troubling trends. The data suggests that there are certainly risks where people gather; places of worship are regular targets of violence. For example, Dallas Drake counts 137 church shootings from 2006-2016 (Drake, 2018), while Carl Chinn (2018) looks more broadly at all violence at all houses of worship, and has tallied more than 250 incidents each in the U.S. in 2015 and 2016. Chinn indicates that 2017 was the worst year for violent deaths in faith-based organizations in the U.S. According to Chinn, in 2017 there were 118 violent deaths, including homicides, suicides, and those killed in action (Chinn, 2018). This data is drawn from The National Church Shooting Database (1980-2005),

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which is available from ICPSR (Inter-University Consortium on Political and Social Research) in Ann Arbor, Michigan. The public version of the site (which uses the same date range) indicates that there were 139 cases (Bixby, Kiehmeyer, & Drake, 2010), whereas most statistics released from the Center for Homicide Research released directly to media outlets only contained 137 cases (Drake, 2018). Regardless, news outlets seem to reflect the sentiment that church-related violence is on the rise (Branson-Potts, 2018; Diep, 2017; Lewis, 2017; MacLellan, 2017; Schenck, 2017).

Where is the balance between faith and action? With this question in mind, the biblical story of Nehemiah should be considered. In the case of Nehemiah, the balance between faith and action is clear. Both were in play as he protected the people by assessing risks and mitigating them through policy and tools, all while accomplishing the work given to him by God. Similarly, places of worship (POW) have the unique challenge of providing an inviting environment to attract parishioners while not being perceived as a soft target for “bad actors.” According to Merriam-Webster, bad actors are troublemakers who may perform bad acts (2018), which can induce a variety of harmful and damaging effects. There are legal definitions of bad acts depending on the context. In this context, The National Church Shooting Database includes bad acts of violence. These potential troublemakers pose a challenge for leadership and security teams.

Many POWs have ignored the increased threat of risk-related loss. The “threatscape,” or risk horizon (Mejias, 2012), clearly indicates that many POWs are soft targets (Hesterman, 2014). This is because many of the risks that exist are tolerated, ignored, or not known. Consequently, vulnerabilities are not mitigated or managed before they are exploited. Now that POWs are at least as vulnerable to internal and external violence as other organizations, a new leadership perspective needs to be taken so that POWs can improve their vulnerability posture. A growing number of mega-churches (1310 with >2000 attendees in 2005) in the U.S. (Warf & Winsberg, 2010) have been improving their security posture by assembling into communities of practice, such as the Gatekeepers Alliance (Crockett, 2006). Even so, many POWs have an attitude of risk avoidance as indicated by an industry expert, Scott Stewart (2017); Stewart is VP of Tactical Analysis and is responsible for Stratfor's analysis of terrorism and security issues. Says Stewart:

There are no functional equivalents to the SCN (Secure Community Network) or the LDS (The Church of Jesus Christ of Latter-day Saints) security department in the larger Catholic, evangelical Protestant and mainline Protestant communities, though there are some organizations such as the recently established Christian Security Network that have been attempting to fill the void. Following an incident, awareness of the threat seems to rise

for a time, and some houses of worship will put some security measures in place, but for the most part such incidents are seen as events that take place elsewhere, and the security measures are abandoned after a short time. (Stewart, 2017)

Given that the environmental system at a POW may be too complex and interdependent to be analyzed as a whole, it must be disaggregated and assessed in terms of its individual components for better understanding (Boyd & Faulk, 1996; Sawyerr, 1993). In addition, consideration should be given to the possibility that domains that make up environmental scanning (ES) methods may change or drift during a transformation or evolutionary step (Choo, 1999; Daft & Weick, 1984; Hambrick, 1982). Consequently, to accommodate environmental, physical, and evolutionary changes, structured methods, or *frameworks*, for assessment and mitigation should be agile. It is clear that an accurate awareness of a situation through an evaluative framework is critical to task selection and prioritization (Hambrick, 1982), helping leaders navigate obstacles and measure impact (Bossidy & Charan, 2002; De Pree, 2004). Conversely, even though some objective environmental attributes may differ (Bourgeois, 1985; Snow, 1976; Starbuck, 1976), narrow, parochial, or superficial views are not adequate to handle the complexity of scanning (Dess & Beard, 1984; Slaughter, 1999). At the core of vulnerability in POWs is the leadership posture of the organization.

ES is a system-based approach that allows information about an organization's environment to be collected and leveraged for strategic purposes (Albright, 2004; Choo, 1999; McEwen, 2008; Yasai-Ardekani & Nystrom, 1996). Effective tools must apply to the existing environment, as well as an evolving or anticipated environment. Future scanning (FS) uses early warnings that help leaders develop a planning horizon around threats that may occur or occur more frequently in the future (Aguilar, 1967). Dependencies between environments are often not understood (Slaughter, 1999), resulting in a lack of real progress along a strategic roadmap (Brackertz & Kenley, 2002). The roadmap can future-proof the activity of vulnerability mitigation and strengthen organizational continuity. On the other hand, perceived but ineffectual progress driven by the illusion of risk mitigating action may result in a zero net gain.

Houses of worship are rarely the focus of federal security or crime prevention efforts (Crockett, 2006). The open environment in POWs can be inviting to street criminals, hate groups, terrorists, white-collar criminals, common criminals, and others. A report published by the Christian Security Network indicates that there are 23,000 church crimes per year, of which 1600 are violent crimes based on FBI data (Chadwick, 2018). More current data is difficult to find, as the sources of many loss-oriented incidents and domestic violence are not reported (Baird, 2018; Shellnutt, 2017). However, a safe assumption is that the amount of crime

and loss has increased since the study. Proactive preparedness will help faith leaders “protect the flock” while preserving the resources they use to gather together.

Even Nehemiah, while building the wall in Jerusalem, took significant precautions against known and unknown threats (Neh. 4). Basic behavioral or event detection techniques may help identify a potential violent episode before it happens, or provide an opportunity to prevent threat escalation. Unfortunately, violence often takes worshippers by surprise (Romain, 2017). Even if armed guards are present, do they know what is happening, where it happened, and when it happened? Even low-frequency events, such as lone wolf attacks, can cause significant losses to occur. A reliance on heroics by those nearby is not the best strategy. Even though high loss events are infrequent, these threats should be known and captured on a risk register (Patterson & Neailey, 2002; Baker, Anderson, Bishop, MacLeod, Parkinson, & Tuffen, 2014). A risk register should identify which threats have been mitigated/minimized, list which threats remain, and be periodically updated. The risk register contents should be known by leadership; they agree to live with the vulnerability that will exist absent any mitigating action. They will also enact mitigations based on priorities and resources.

The amount of time between scanning activities tends to increase with environmental uncertainty; however, scanning frequency decreases when uncertainty is overwhelming, when absorptive capacity is exceeded (Choudhury & Sampler, 1997; Cohen & Levinthal, 1990), or when useful information is not accessible (Hough & White, 2004; Mejias, 2012). Why? Because otherwise, these scanning activities do not produce meaningful results. Concurrently, a perception of diminishing returns from scanning efforts in a stable environment may lull an organization into catatonic complacency (Hough & White, 2004) or entropy (D’Aveni, Dagnino, & Smith, 2010; De Pree, 2004), all while risk threats accumulate unnoticed.

Informal, or ad hoc, scanning by leadership teams is typically short term, infrequent, fragmented, and may be initiated by a crisis (Aguilar, 1967; Hambrick, 1979; Hambrick, 1981; Kefalas & Schoderbek, 1973). Even though leaders typically conduct scanning more frequently (Hambrick, 1981), strategy making may be linked to subjective interpretations in difficult to comprehend and rapidly changing environments (Elenkov, 1997; Jogarantnam & Wong, 2009; Hambrick, 1981). A proactive stance may be further inhibited when POW leaders assume that security team leaders are performing scanning when in fact they are not (Hambrick, 1981).

Scanning accuracy is dependent on the threat domains selected and the approach taken (Hrebiniak & Joyce, 1985). For example, a kitchen worker might abide by clear-cut behaviors, while youth leaders without clear role definitions or

explicit bounds might have a more ambiguous linkage to threat domains (Hambrick, 1981). Perception accuracy is a basis for managerial action (Tsai, MacMillan, & Low, 1991), and scanning is the first step in the development of perceptions (Carpenter & Frederickson, 2001; Davis & Meyer, 1998). Consequently, vulnerability assessment voids are particularly risky (Hambrick, 1981), jeopardizing needed control implementation. It is clear that continuous scanning must include structured data collection, using optimized frameworks that clarify perceptions, tasks, and reveal actual results from actions taken (Bourgeois, 1985).

Two general measures of scanning strategy are frequency and scope (Beal, 2000; Yasai-Ardekani & Nystrom, 1996). The range of characteristics of an expected environment helps leaders make decisions today that align them with a desired future, at a suitable pace. In high-risk organizations, scanning frequency, scanning intensity, and scanning type (Jennings & Lumpkin, 1992) matches, or exceeds, the environmental change rate (Choudhury & Sampler, 1997) so that desired future states can be realized in time (Hough & White, 2004; Sawyerr, 1993). A lack of predictability, environmental fluidity, and complexity drive scanning strategies (Czarniawska, 2007; Duncan, 1972; Dutton & Jackson, 1987; Ebrahimi, 2000; Thompson, 1967).

Leaders in complex and risk-laden environments are especially challenged to comprehend threats (Anderson & Tushman, 2001; Fahey & Narayanan, 1986; Goll & Rasheed, 1997; Snyder, 1981). Organizations perceive their environments differently. This perception depends, at least partially, on their strategic approach, and if data is involved (Zahra, 1987). Organizational intelligence influences strategic decision-making. Data completeness and analyzability influences sense-making (Sutcliffe, 1994). Proactively, data structures must assist with processing needed to develop, pursue, and monitor a strategy (Choo, 2001; Jogaratnam & Wong, 2009; Lau, Liao, Wong, & Chiu, 2012). Otherwise, POW leaders may decide that an environment is unanalyzable, avoiding ES at their own peril (Aguilar, 1967; Ferrier, Smith, & Grimm, 1999). Ultimately, making sense of ES activities occurs when leaders construct an assessment strategy by framing experiences and by creating new capabilities (Milliken, 1987). Strategic enactment occurs when activity, often simultaneous, is introduced to accomplish tasks, create new capabilities, and create sense within them. It is clear then that leaders with limited capacity for information processing have to be efficient in their approach (Daft & Parks, 1988) to get a predictive picture of what is to come, hence a need for scanning accuracy.

While this article is focused on POWs, this information can be applied to other locations. Even though many POWs are unique, the tools presented are transferable and, with minor modifications, could be practically used in many locations. While some leaders in POWs are taking significant measures to protect

their flocks, many others believe that the risks they could incur are tolerable. Some of this risk comes from threat sources, while other sources are the risks associated with a lack of compliance with policy. To understand this better, leaders must understand what the threats are, how well they are being mitigated, and have an interest to mitigate the residual risk that exists. The residual risk is the type and magnitude of the threat that has not yet been addressed. This risk continues to be carried by the leadership of the POW and should be known to them.

This article is broken into five sections. The next section discusses the risk register as a method for vulnerability assessment. Next, there is a brief discussion about threatscape management, followed by the idea that many leaders have an illusion of security. In the next section, the author discusses a predictive leadership approach to risk governance. An engaged leader must have mechanisms that enable the discovery of threats before vulnerabilities are exploited. The insight gleaned from the tools presented in this article can be used to create transparency in the environment on an ongoing basis. In the last practical section, a tool is discussed that ultimately will enable the visualization of the threatscape in its current form and then with the augmented controls enacted.

Risk Register: The Vulnerability Assessment

The document that enables dialogue about and lists the vulnerabilities and threats in an organization is called a “risk register” (Patterson & Neailey, 2002; Baker et al., 2014). Action can be taken from the transparency created by the tool. The quantification of risk across the organization allows leadership to apply their appetite for risk in a more accurate and informed way. Minimally, the risk team and leadership should be made aware of its contents periodically. At risk are organizational continuity, loss of property, loss of life, loss of attendance, loss of ongoing revenue, and brand damage. Each section of the risk register for this case will be discussed in detail in this section.

The risk register is essential for threat management, as it records identified risks, their severity, and the actions steps to be taken to reduce threats (Patterson & Neailey, 2002; Baker et al., 2014). It can be a simple document, spreadsheet, or a database system, but the most effective format is a table. A table presents a significant amount of information in a small area. Security leaders should use the risk register as a risk management tool (Patterson & Neailey, 2002; Baker et al., 2014). It should be reviewed and updated continuously so that it can identify, assess, and manage risks to acceptable levels. For leaders to decide what mitigation is acceptable, they need to know the risks that are present and have a clear understanding of their risk appetite. Not all risks are known, and some emerge over time. However, existing threats can be determined based on insight from security team members, past events, and from news accounts both local and

national. Even with this information in hand, allowances should be made for surprises. The register provides a framework in which known elements that threaten the activities at POWs are captured.

Setting up the risk register is important for clarity and understanding of the threatscape (Patterson & Neailey, 2002; Baker et al., 2014). Leaders comprehend scanning results when they understand the interaction between identified threats and their influence on the local risk taxonomy (Aguilar, 1967; Hambrick, 1979; Kefalas & Schoderbek, 1973; Venkatraman, 1989). Attributes of variables in ES could include: environmental complexity, rate of change, organization size, impact and frequency of risk events, as well as information source reliability (Jennings & Lumpkin, 1992; Lindsay & Rue, 1980; Robinson, 1982; Valencia, 2010). The need for these variables, their variety, an acceptable variation range within each one, and their weighting validate the need to customize a scanning framework to a specific location.

The literature categorizes variables as controllable (ex. location, parishioner base, task assignment, organizational structure, and capacity) and uncontrollable (ex. parishioner behavior, collaboration between functional areas, technology changes, economic conditions, attendance drivers, and regulatory restrictions) (Mitroff & Emshoff, 1979). Controllable variables can be influenced while uncontrollable variables typically require forced adaptation (Mitroff & Emshoff, 1979). An example of forced adaptation could be the establishment and enforcement of a policy. A vulnerability measuring system needs to accommodate these attributes and accurately represent the threats and associated variables chosen. Of course, data collection planning and analysis methods assure that the data collected is complete, relevant, and timely (Choudhury & Sampler, 1997).

The risk register must be current and transparent to leadership, so they can see which risks or vulnerabilities they are tolerating, and which ones are being addressed (Patterson & Neailey, 2002; Baker et al., 2014). Leaders may flag risks that haven't been registered so that they are included in the vulnerability measurement and so that leadership can provide options for risk mitigation. There are several key sections to the register. An overview of the figure on the next page, an actual place of worship risk register, is discussed.

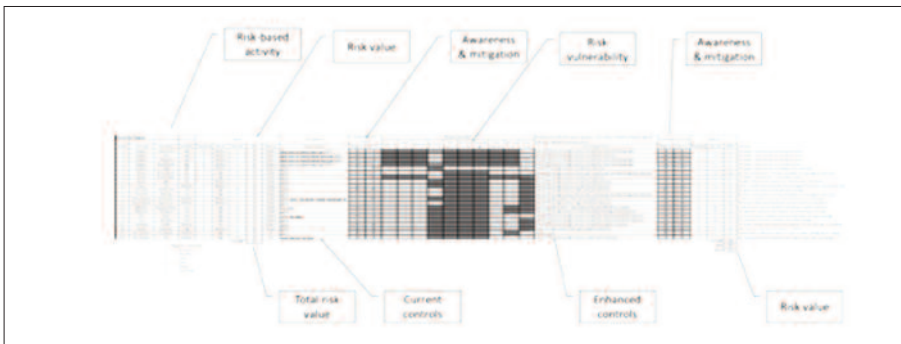


Figure 1. Example risk register sections (Note: the content is intentionally unreadable to focus attention on the sections.)

The risk register’s owner is listed at the top on the left, next to the risk register’s POW. This person should be on the security team and is responsible for adding threats as they emerge or are discovered. The landscape is constantly changing, and the risk register needs to be kept up to date so that leadership is aware of the vulnerabilities and actions taken to mitigate them.

Each threat should be assessed on several levels. First, once registered, the threat can be given an item number for reference. The first digit can be related to the type of threat (ex. “1” for burglary) with the decimal number being the action from the threat source (ex. “1.1” for stealing instruments). This allows for a breakdown of a threat into risk loss categories and is illustrated in the figure below.

RISK REGISTER		
Number	Event type	Description
1.1	Burglary	Instruments
1.2	Burglary	Cash
1.3	Burglary	Computers
1.4	Burglary	Sound Boards
1.5	Burglary	Copper
2.1	Assault	Active shooter
2.2	Assault	Armed robber
2.3	Assault	Fight
3.1	Injury	Fall
4.1	Terrorism	Vehicle ram
4.2	Terrorism	Shooting
5.1	Sexual assault	Bathrooms
5.2	Sexual assault	Sport Court
6.1	Abduction	Nursery pickup
6.2	Abduction	Parking lot
7.1	Fire	Arson
7.2	Fire	Homeless
8.1	Vandalism	Graffiti
9.1	Animal	Animal bite
10.1	Natural Disaster	Earthquake
10.2	Natural Disaster	Fire

Figure 2. Example risk register

Each threat action can be described in terms of the probability and severity of the occurrence. The probability and severity are simply defined as high, medium, or low. No one knows this better than the security team, as they know the history and impact of losses. The probability and severity numbers are an 8 for high, a 5 for medium and a 3 for low. These two numbers (probability and severity) multiplied by each other produce the risk priority number (RPN). The spreadsheet can be sorted on this

column from highest to lowest to produce a prioritized list of threats. This may help with consensus regarding which risk to work on first. By reducing the highest priority threats first, the RPN is reduced faster. The average probability and severity will be reduced with increased mitigation influence on the risk. In the meantime, these three numbers can be used as a baseline for the current threatscape along with the existing mitigating controls. Typically, when the risk-loss type is human, the severity number will be higher. These elements are shown in the figure below.

RISK REGISTER			RISK ANALYSIS					
Number	Event type	Description	Probability	Probability#	Severity	Severity#	RPN	Risk Loss
1.1	Burglary	Instruments	High	8	Medium	5	40	Property
1.2	Burglary	Cash	High	8	Medium	5	40	Property
1.3	Burglary	Computers	High	8	Medium	5	40	Property
1.4	Burglary	Sound Boards	High	8	Medium	5	40	Property
1.5	Burglary	Copper	High	8	Medium	5	40	Property
2.1	Assault	Active shooter	Low	3	High	8	24	People
2.2	Assault	Armed robber	Low	3	High	8	24	People
2.3	Assault	Fight	Low	3	Medium	5	15	People
3.1	Injury	Fall	Medium	5	Medium	5	25	People
4.1	Terrorism	Vehicle ram	Low	3	High	8	24	People
4.2	Terrorism	Shooting	Low	3	High	8	24	People
5.1	Sexual assault	Bathrooms	Medium	5	Medium	5	25	People
5.2	Sexual assault	Sport Court	Medium	5	Medium	5	25	People
6.1	Abduction	Nursery pickup	Low	3	High	8	24	People
6.2	Abduction	Parking lot	Low	3	High	8	24	People
7.1	Fire	Arson	Low	3	High	8	24	Property
7.2	Fire	Homeless	Low	3	High	8	24	Property
8.1	Vandalism	Graffiti	Medium	5	Low	3	15	Property
9.1	Animal	Animal bite	High	8	Medium	5	40	People
10.1	Natural Disaster	Earthquake	Medium	5	High	8	40	All
10.2	Natural Disaster	Fire	Medium	5	High	8	40	All
			Average	5.00	Average	6.33	617	Total RPN

Figure 3. Example risk analysis

In a column to the right of the risk loss type, the existing controls can be listed as shown below. It is good to know how strong the controls are for mitigating the risk. Where the controls are not strong, they should be enhanced to reduce the RPN. Nehemiah didn't just post a guard. He also had the wall builders keep their arms nearby when they ate and when they worked. He took extra measures to make sure that the work was not threatened or compromised. The actions Nehemiah took were seen by bad actors and became a deterrent. If Nehemiah had not predicted the risk threats, then his actions would not have been eventually taken.

There are four types of leaders as described in this article:

- Predictive—anticipates that threats will emerge.

- Proactive—mitigates threats that are known before loss occurs.
- Reactive—focuses on recovery after a loss has occurred.
- Non-reactive—do not recover from an exploited vulnerability.

In the table below the existing controls are listed against the threat sources. The power of the controls is represented by two values based on a Likert scale below.

Mitigation or Awareness	
0	No control
2	Very little
4	Little
6	Some
8	Strong
10	Very strong

Figure 4. Likert scale for mitigation and awareness values

The first, mitigation, is the extent to which the control mitigates the threat. The other, awareness, is the extent to which the control makes those who can take action to mitigate loss aware of the threat so that they can take action. Again, the average values of the mitigation and awareness variables can be seen as a baseline to be improved.

The current threatscape is now documented. The known threats are registered along with their potential impact. The existing mitigating controls and their influence is documented with measures. With this information, the solutions part of the risk register can be exploited to reduce baseline values. Leadership will

RISK REGISTER				RISK MITIGATION	
Number	Event type	Description	Current Control	Mitigation	Awareness
1.1	Burglary	Instruments	Alarm/locks on external doors and CCTV	2	1
1.2	Burglary	Cash	Alarm/locks on external/internal doors and CCTV	2	1
1.3	Burglary	Computers	Alarm/locks on external/internal doors and CCTV	2	1
1.4	Burglary	Sound Boards	Alarm/locks on external doors and CCTV	2	1
1.5	Burglary	Copper	CCTV	1	0
2.1	Assault	Active shooter	CCTV	1	1
2.2	Assault	Armed robber	CCTV	1	0
2.3	Assault	Fight	CCTV	1	1
3.1	Injury	Fall	CCTV	0	1
4.1	Terrorism	Vehicle ram	CCTV	0	0
4.2	Terrorism	Shooting	CCTV	1	1
5.1	Sexual assault	Bathrooms	CCTV, policy, hall monitor, training, background chk.	1	0
5.2	Sexual assault	Sport Court	CCTV	1	1
6.1	Abduction	Nursery pickup	Tag system	2	1
6.2	Abduction	Parking lot	CCTV	1	1
7.1	Fire	Arson	CCTV, fire alarm	4	3
7.2	Fire	Homeless	CCTV	1	1
8.1	Vandalism	Graffiti	CCTV	0	0
9.1	Animal	Animal bite	CCTV	0	0
10.1	Natural Disaster	Earthquake	CCTV	0	0
10.2	Natural Disaster	Fire	Smoke detectors and alarm	4	4
Average				1.29	0.90

Figure 5. Example existing controls and their impact

need to decide if physical or procedural controls will be used. If procedural controls are used, a discussion about enforcing the procedures will be relevant. Additionally, the reaction time to threats must be minimized and methods for the enforcement of policies will need to be considered. The choices made have an effect on the existing vulnerabilities and reduce the risk threat values.

The mitigations taken are unique to each site and so are not listed; however, their impact is listed in the table below. This table indicates that each control was augmented to a varying degree based on a like-for-like assessment in relation to the based control. The net impact is a 73% reduction in the RPN. This reduction is reflected by the difference between the current and the future RPN, or the projected risk priority number (PRPN), and is labeled as the percent reduction between these two numbers. The control augmentations and enhancements (not listed) will need to be assessed for their influence on the threats, resulting in an improvement in awareness of threats, an improvement in mitigation power, a reduction in the probability of occurrence, and a reduction in severity if the vulnerability is exploited. While the percent reduction in risk is not exact, it represents a method that was applied to a case to measure risk threats. Also, it shows considerable impact from the actions that were taken. If the percent reduction

Number	RISK REGISTER		Future Power of Control			Projected	
	Event type	Description	Mitigation	Awareness	Probability#	Severity#	PRPN
1.1	Burglary	Instruments	4	5	1	5	5
1.2	Burglary	Cash	4	5	1	5	5
1.3	Burglary	Computers	4	5	1	5	5
1.4	Burglary	Sound Boards	4	5	1	5	5
1.5	Burglary	Copper	4	5	1	5	5
2.1	Assault	Active shooter	2	5	2	8	16
2.2	Assault	Armed robber	4	5	1	8	8
2.3	Assault	Fight	3	4	2	3	6
3.1	Injury	Fall	3	4	5	3	15
4.1	Terrorism	Vehicle ram	0	5	3	7	21
4.2	Terrorism	Shooting	2	5	2	4	8
5.1	Sexual assault	Bathrooms	4	5	0	5	0
5.2	Sexual assault	Sport Court	3	4	2	5	10
6.1	Abduction	Nursery pickup	5	5	0	8	0
6.2	Abduction	Parking lot	2	3	2	8	16
7.1	Fire	Arson	3	4	3	3	9
7.2	Fire	Homeless	5	5	0	8	0
8.1	Vandalism	Graffiti	4	5	1	3	3
9.1	Animal	Animal bite	3	3	2	5	10
10.1	Natural Disaster	Earthquake	0	4	5	3	15
10.2	Natural Disaster	Fire	3	5	2	3	6
			3.14	4.57	1.76	5.19	168
			-59%	405%	-65%	-18%	449
							73%

Figure 6. Example threatscape with augmented controls

were ten percent, then leadership would need to require more analysis so that stronger solutions are brought forward.

Threatscape Management

The contents of the register will indicate if the facility is a hard or soft target (Patterson & Neailey, 2002; Baker et al., 2014). This posture will be clear to lone wolves and burglars alike, leading to either an invitation or deterrence. As stated in the previous section, the register includes the value assigned to the risk, crime type, description of the crime, probability of occurrence of the action happening, severity if it did happen (high, medium, low), type of risk (people, property, reputation, etc.), mitigation decided upon, and if the mitigation control is effective or not.

A domain is weighted relative to the influence of other domains in the framework. A dominant outcome driver, or dominant domain, should not be ignored or treated as an equal. Domain weights can be assigned using a Likert scale, or be linked to variable significance. Domain-specific tasks and their weights inform the overall strategic plan. An understanding of the dynamic nature of internal and external metrics (Bandy, 2002), a prospect of future expectations (Chruscziel, 2011), and an awareness of the weighted performance drivers on the critical path are essential to the strategic plan.

The security team and leadership representation on the security team must decide what mitigation to deploy should be based on a cost-benefit analysis. They must also assure that the augmented control is in place. Additionally, they must have the means to know if the control has fallen out of place such that it is not mitigating the threat anymore. While the threat risk may be reduced, it may not disappear. When it is still present, it should stay on the register. It may be described differently, if needed. The frequency of occurrence of a loss should be reduced with the mitigation deployed.

Illusion of Security

Many leaders embrace an illusion of security. For example, a place of worship may have 140 surveillance cameras on its campus. These cameras may be offline, broken, dirty, not focused, with insufficient resolution, have a poor field of view, or be pointed in the wrong direction. However, when the leader is asked if they have adequate security management, their response is that there are 140 cameras covering the campus. While providing some deterrent value, having a large number of cameras does not provide the mitigating control to reduce threats since obfuscation techniques are well known. While insurance companies value camera systems, they typically do not check to see if they are working or even capable of forensic analysis. The intention of having these cameras is that they be

used as a forensic tool to find out what happened after a crime is committed, assuming the needed footage is available. In the event that criminals do not remove the video storage device, other issues with the system may keep forensic footage from being available to law enforcement. Cameras may not handle light well, not have an appropriate field of view, go black in the dark, be out of service, flare when pointed towards sunlight, be obstructed, or be blinded by a nearby light source. The perception of security is not the same as good security.

Understanding threats is the start of a mitigating design. Having a system that is able to de-escalate a threat scenario will reduce recovery losses as they may mitigate a bad act before it happens. Consequently, a threat-based approach is not only more effective, it is also cheaper. For example, purchasing surveillance equipment to cover areas where the threat is low or non-existent is a waste of resources, considering these resources should be collecting data where the risk is higher.

It is worth noting that often the assumption is that a building alarm system will take care of the security needs of the facility. Many thieves (specifically those who are repeat offenders) have adopted shared “best practices,” which have made them successful. With this knowledge, for example, a thief might know that it is possible to cut power in the power panel (or even at the meter), as well as cut the telephone or internet lines to the building, eliminating communication. It is also possible to disable alarm boxes. Even if communication is not cut, thieves typically know the response times to get in and out before the police arrive (“smash and dash”). While bad actors may only take items that will return \$1000, they may cause \$5000 worth of damage to achieve this. Damage to doors can be done to gain entry; however, “bumpkeys” can be used to gain access to almost any lock without damage. Burglars may also take DVR/NVR video storage with them, removing forensic evidence from the scene. When these scenarios are logged in the risk register, leaders become aware of vulnerabilities. Otherwise, they may believe that their existing security controls are keeping them secure, when in fact it is not the case.

Predictive Approach

This paper is not about the risk register, but rather the use of it to improve the security posture of a POW. An analysis produces no value until it is acted upon. Consequently, the scope of the discussion needs to include leadership’s status quo posture, and a posture that reduces the opportunity for risk-based losses and liabilities. The evolving discussion then includes the author’s position, that there are four types of leaders with regard to risk management.

The most vulnerable leader is the “head in the sand” leader. This leader does not think that anything could happen and if it does, then it was supposed to be that way. When an issue occurs, this POW will likely close down. The congre-

gation will disburse, and the leaders will find new places to lead or become members of the flock. The damage is done, and the leader did not serve the interests of the parishioners. A defense that “it was supposed to be that way” may be an excuse for abdicating responsibility.

The second kind of leader is the reactive leader. The emphasis here is on recovery after a loss. A collection will be taken from the congregation to pay for the damage. An insurance claim is filed, and the rest of the cost—including the deductible—is taken from the reserve fund, if it exists. This money will be used to restore the property to the extent possible over a period of time.

The third type of leader is a proactive leader; this leader will take action to prevent risk loss from happening. Generally, this posture works except when a threat emerges that was not considered in the risk mitigation plan. In all of these cases, human loss is tragic. The proactive leader will try to minimize losses through preparedness and enhanced controls.

Finally, the predictive leader approaches the threatscape anticipating that changes in the threatscape will occur. As threats emerge or transpire elsewhere, this leader thinks about mitigations immediately. This leader thinks about threat possibilities and logs them. The predictive leader doesn’t need to recover because mitigations are anticipated and in place prior to the threat visiting the place of worship. The predictive leader will keep property, brand, and human loss from happening.

It is better to be predictive than reactive. This position is based on Nehemiah 4. While building the wall, Nehemiah understood the threats and took the right action in relation to predicted threats. He “posted a guard.” He implemented other controls to make sure the builders were ready for any threat. While all threats cannot be mitigated, stewardship demands an approach that prevents losses. Bad actors may have decided not to take malicious action because of Nehemiah’s preparations. Threats should be known and mitigated before they have the opportunity to cause damage.

Organizations should anticipate the discovery of threats and be able to assume a posture quickly to thwart the threat or discourage it. In some cases, controls may also help keep risk threats from escalating, as mitigating action can be executed before the severity of the threat increases. When leaders are ready to deter malicious acts, bad actors stand down.

Loss Likelihood and Impact

The ability to minimize loss by prioritizing preventive actions can be further understood through a risk threat matrix, as shown below. In this case, leadership can decide on the actions to take first by looking at the likelihood of a loss and the impact of it. When the existing controls are augmented and

RISK REGISTER				INITIAL VALUES	
Number	Event type	Description	Impact	Likelihood	Speed of Onset
1.1	Burglary	Instruments	4	9	7
1.2	Burglary	Cash	4	9	7
1.3	Burglary	Computers	4	9	8
1.4	Burglary	Sound Boards	4	8	7
1.5	Burglary	Copper	6	8	8
2.1	Assault	Active shooter	10	1	10
2.2	Assault	Armed robber	10	9	10
2.3	Assault	Fight	4	3	7
3.1	Injury	Fall	4	6	10
4.1	Terrorism	Vehicle ram	10	1	10
4.2	Terrorism	Shooting	10	3	10
5.1	Sexual assault	Bathrooms	9	7	6
5.2	Sexual assault	Sport Court	9	5	5
6.1	Abduction	Nursery pickup	10	6	8
6.2	Abduction	Parking lot	10	7	9
7.1	Fire	Arson	6	7	5
7.2	Fire	Homeless	6	7	5
8.1	Vandalism	Graffiti	4	7	4
9.1	Animal	Animal bite	6	9	4
10.1	Natural Disaster	Earthquake	9	4	10
10.2	Natural Disaster	Fire	7	5	4
			7.0	6.2	7.3

Figure 7. Example values for the risk threat matrix

deployed, the RPN is reduced.

The risk threat matrix can be illustrated by taking each item from the risk register and giving it a location and relative area on a heat map. A heat map is a visual representation of data, using colors with associated values. The threatscape is essentially a heat map that shows which threats are critical and which ones are relatively insignificant. A severe impact along with an almost certain likelihood is the largest risk-loss threat. In this case, it is armed robbery. Robberies are common, and when armed, bad actors can injure or kill people who are in the church during the robbery. Other events are also severe, such as a terroristic shooting; however, this is not as common an occurrence as an armed robbery. The relative values of the threat type can be validated through a quantitative survey or through local crime statistics.

The area that represents each threat index relates to the speed of onset. The speed at which the threat is enacted is critical from a reaction time perspective. With a rapid speed of onset, the ability to mitigate the loss and de-escalate the event after the act has been initiated is very low. Consequently, the losses will be higher when this threat is enacted as illustrated in the figure below. The values reflected by the risk loss matrix are set by the local security team and agreed upon by leadership.

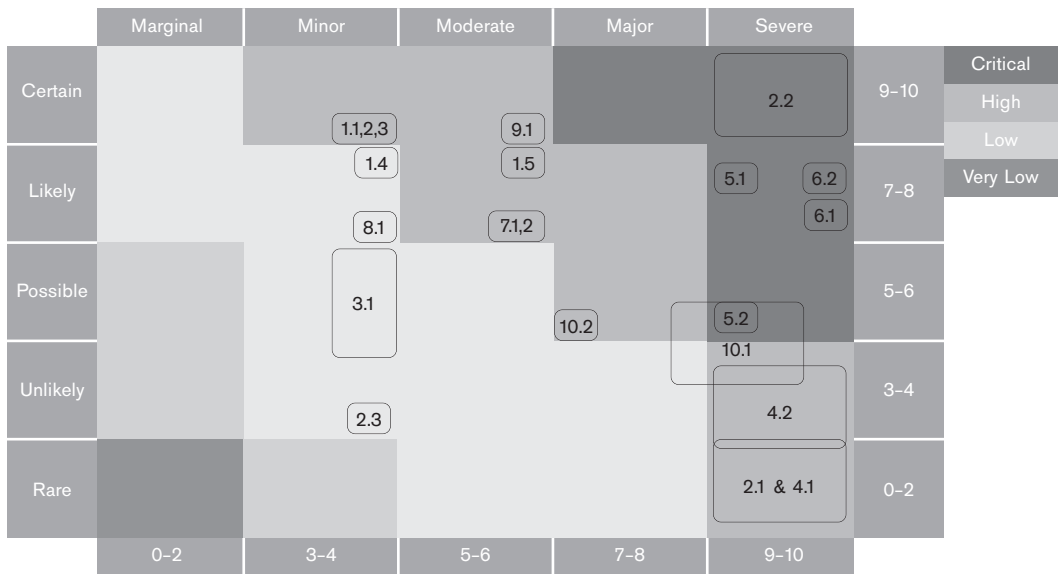


Figure 8. Example risk loss matrix

The risk loss matrix above is the current state prior to augmented controls. The impact of more powerful controls will reduce the speed of onset (the box size around the number), while shifting the location of the box in the heat map from critical to very low. In other words, the box around the number will shrink as the enhanced control increases the time of onset. The number and its shrinking box will move towards the left as the augmented control reduces the impact of an exploited vulnerability. Also, the number with its box will move downwards as the likelihood of the exploited vulnerability occurring is reduced. A reduction in the RPN ultimately indicates the management of the threatscape and a reduction in vulnerability at the POW. In sum, the movement of risk threats from the top right to the bottom left (the red zone to the green zone) makes them less likely, less impactful, and thus results in longer onset time. To accomplish this, leadership needs to be focused on the effective deployment of robust risk mitigations.

Having the right leadership for change activities is critical (Bossidy & Charan, 2002; Heifetz, 1994; Smith, Ferrier, & Grimm, 2001; Wilkinson, 2006). An effective leader needs to be an articulate and enthusiastic conceptualizer who is good at grasping strategies and explaining them (Bossidy & Charan, 2002). Leadership includes prioritization, deployment, and measurement against established goals. If outcome measurements indicate that effort has fallen short of a target, a leader may initiate a limited improvement cycle as remediation. Additionally, a framework review may be prudent due to project duration and environmental turbulence. A framework conceived during a time of stability may not be applicable during or following a time of volatility (D’Aveni, Dagnino, & Smith, 2010). Once the framework design has been fine-tuned and verified as being appropriate by

the POW security team, an accountable leader should initiate a repeat scan to refresh the gap analysis data. Continuous improvement is an aggressive leadership activity, allowing an organization that embraces learning to keep pace with a rapidly evolving environment (Ferrier, 2001; Mintzberg, Ahlstrand, & Lampel, 1998).

Conclusion

Clarity around strategic planning is needed for better organizational outcomes. Through collective sharing, predictive learning, and reflection, leaders can enhance their ES techniques by using meaningful tools. Quick wisdom generation is needed in a fast-paced environment; however, sometimes these efforts to collect information are hampered by constraints imposed by internal and external sources. For example, the availability of critical information may be a challenge for a decision-maker due to a lack of an organizational intelligence gathering capability or from an incomplete awareness of legal constraints. By increasing the “speed to wisdom,” strategic enactment, the potential is heightened and a more secure posture is achieved. Practically, an information collection capability coupled with an adaptive culture can be helpful in turning wisdom into action, as long as data is collected and recorded accurately, and can be extracted in a meaningful format (Choudhury & Sampler, 1997; Davis, 1985).

Strategic agility enables an organization to achieve desired outcomes (Sull, 2010) while sustaining organizational success (D’Aveni, Dagnino, & Smith, 2010). Potentially strategic agility can be expressed in an algorithm as follows:

Strategic Agility = ES Accuracy x Agility x Adaptability

To elaborate, scanning accuracy is simply the capability to obtain and exploit knowledge of an organization’s situation in its environment, both current and future. Agility is the ability to minimize the negative influence of obstacles on momentum needed for adaptation. Adaptability is an organization’s ability to transform itself to stay ahead of threats, thereby preserving or increasing the organization’s viability and efficacy (Davis & Meyer, 1998).

In some cases, strategic planning is ad hoc with a dependency on serendipity that may or may not be forthcoming (Aguilar, 1967; Hambrick, 1979; Hambrick, 1981; Kefalas & Schoderbek, 1973). Alternatively, some organizations see value in planning and execution (Bossidy & Charan, 2002; Charan, Bossidy, & Burck, 2012). Organizations that plan may underestimate the complexity that exists between the environment and the aspect of the organization. Even a mature organization may not appropriately understand or leverage the links between domains that can improve outcome potential. For example, a control to mitigate vulnerability in one area may have a positive or negative impact in another. To understand this better, a confident organization, inviting of criticism, may allow

their concerned parishioners, department leaders, and members of the security team to influence their framework design, its weighting, and the metrics that are being applied to have a better understanding of the complex and dynamic environment (De Pree, 2004).

Task selection within a threat domain directly impacts domain specific goal achievement (Bourgeois, 1980). These tasks are aligned with goals imposed on a situation. Ambiguity, uncertainty, and an understanding of residual risk in a system are critical aspects of environments in transition (Daft & Weick, 1984; Wilkinson, 2006). Specifically, perceived environmental uncertainty (PEU) is the difference between information needed to make a decision about a task and information available (Galbraith, 1973). PEU tends to mask composite measures sought after during scanning activities that drive task creation (Boyd & Faulk, 1996). Concurrently, leaders tend to act on a perceived environment (Boyd, Dess, & Rasheed, 1993) with a goal of achieving a desired adaptation to a more secure posture (Davis & Meyer, 1998; Hambrick, 1981). Task leaders must also know that environmental variation relates to changes that may occur independently of a leader's ability to notice, comprehend, or interpret environment-related data (Doty, Bhattacharya, Wheatley, & Sutcliffe, 2006). Consequently, organizations tuned into their environment, while allowing for discovery, are more likely to succeed because they are able to respond predictively through meaningful action and contingencies to a wide range of signals (Slaughter, 1999). Leaders must understand that the security locus of control includes those who attend the POW and those who live or work nearby.

When direct (parishioners) and indirect (neighbors of the POW) stakeholders know that a strategic plan is thorough, and when they are given opportunities to influence the plan (Chrusciel, 2011), they are more inclined to be cooperative and in alignment with the objectives. Engaged stakeholders are also more likely to follow a meaningful path laid out for the organization, even if sacrifice is involved (De Pree, 2004). Even so, it is better to achieve a goal through strategy than through sacrifice. Although complexity is intensified with the diversity that exists within the stakeholder population, the methods discussed in this article aid in efficient and timely ongoing accomplishment of organizational postural transitions necessary in turbulent and evolving risk environments (Aguilar, 1967; Choo, 1999; El Sawy, 1985; Kefalas & Schoderbek, 1973; McEwen, 2008).

This article has attempted to provide theoretical models for the listing and assessment of threats, along with the power of the mitigating controls currently in place. The model also allows for improvement on the threatscape through quantitative control augmentation. While each situation is different, this article demonstrates that the opportunity to exploit vulnerabilities can be reduced significantly using the tools presented. Clearly, more research is needed to enable

POWs and other similar organizations to rapidly evolve their threat governance capabilities so that risk-based loss is averted. As threats continue to evolve, rigidity of approach by leaders in places of worship puts lives and property at risk. Conversely, predictive leaders, through the use of suitable ES tools can reduce risk loss through posture adaptations.

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JEFF SINGFIEL
**WHEN SERVANT LEADERS APPEAR
LAISSEZ-FAIRE: THE EFFECT OF
SOCIAL IDENTITY PROTOTYPES ON
CHRISTIAN LEADERS**

Abstract: Servant leadership is the most recognizable approach to leadership in Christian organizations. Understanding that their organization endorses servant leadership, or believing Christian leaders should be servants, some Christian leaders choose to believe that they lead in this tradition, regardless of the perspective of their followers. These Christian leaders may earnestly believe themselves to be servant leaders but appear laissez-faire to their followers. In this study, the author reviews servant and laissez-faire leadership theories. He then proposes that social identity theory explains how leaders can be hijacked by social identity, which unconsciously influences them to self-identify as servants without manifesting the characteristics of true servant leadership. Groups create prototypicality gradients where the most prototypical member is given at least the sense of influence. Christian leaders, unconsciously understanding the gradient and the prototype, may unconsciously assume they are servant leaders without manifesting the behaviors. The result is frustration for followers. Christian organizations must train leaders in servant leadership, evaluate for these characteristics, and build the necessary relationships that mediate servanthood. This article concludes with practical considerations on developing good relationships that exhibit real service, as perceived by the follower.

Keywords: *servant leadership, laissez-faire leaders, Christian leadership*

Introduction

Over the last forty years, servant leadership has become one of the most recognizable approaches to leadership in the Western world, especially among Christian organizations (Ammons, 2016; Coggins & Bocarnea, 2015; Niewold, 2007; Wells, 2004). The vision statement of the Southern Baptist Convention is “to give ourselves to servant leadership that will assist and enable local churches in their ministry” (Mission & Vision, 2010). The position of the president of the Evangelical Free Church “exists to glorify God through providing servant leadership for the EFCA movement” (Office of the President, n.d.). The

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missionary manual of The Christian & Missionary Alliance boldly asserts, “we are servant leaders” (Christian & Missionary Alliance, 2016, p. v). The popularity of servant leadership in Christian organizations is beyond contestation; its true application is much harder to assess (Fung, 2017). This is especially true when the leader and follower are separated by long distances, distant time zones, and challenging environments, as is the case in many modern denominational, non-profit, or missionary organizations.

The thesis of this article is that all too often, well-intentioned and self-identified servant leaders are perceived to be hands off or laissez-faire leaders by their followers because they confuse the aspirational prototype of a *servant*, a function of group identity, with the difficult task of leadership in which followers feel served. Elmer (2006) pointed to this problem:

I am inclined to think that there’s a little switch in our head somewhere. When we call ourselves a servant, the switch is triggered, and we automatically believe that everything we do from there on will epitomize servanthood. In other words, calling ourselves a servant means we are a servant. If others cannot see it, that is their problem. (Elmer, 2006, p. 17)

Similarly, Page (2009) stated that Christian organizations presumed their leaders were servants, but there was not always evidence to support this (as cited in Fung, 2017). The dynamic of high regard for servant leadership but low expression of servant leadership behaviors may occur due to social identity and self-categorization processes inherent in any group. Barentsen (2011) described a social-identity model of leadership whereby group members mentally and unconsciously create group prototypes. The most prototypical person in the group is usually invested with the appearance of influence (Hogg, 2001). In this article, I propose that servant leadership in Christian organizations can be hijacked by group identity and self-categorization processes, whereby the leader assumes he conforms to the group prototype without developing the requisite behaviors, skills, and attributes to *be* a true servant leader.

For this reason, well-intentioned ministry leaders who believe in some conception of servant leadership, assume the mantle of servant leadership through self-categorization and expect that everyone else will see it as well. In this paper I will explore not what Christian leaders *believe* servant leadership to be, but how social science has described it. This also includes a critique and a call for a critical approach to Christian servant leadership. Next I will describe hands-off or laissez-faire leadership as the term has developed over the last forty years. Finally, I will explore the self-categorization process inherent in social identity theory that may cause Christian leaders to earnestly *believe* that they are servant leaders without demonstrating the behaviors and attributes of servant leadership. Following a summary, I will present practical considera-

³Emphasis added.

tions that leaders should keep in mind as they try to live out servant leadership ideals.

Servant Leadership Literature

Contemporary servant leadership language and philosophy emerged in the 1970s primarily through the work of Robert Greenleaf. Greenleaf worked for 40 years at AT&T and founded the Center for Applied Ethics in 1964 before beginning to write several seminal essays (1970, 1972), and finally his 1977 book (Northouse, 2012). Emerging as it did in an era of Watergate scandal, post-Vietnam angst, and reform in society and government, his book found a welcome audience. Yet the idea of servant leadership is as old as the Gospel tradition (Scuderi, 2010). Pope Gregory the Great referred to himself as *servus servorum Dei*, the servant of the servants of God (Willimon, 2016). In this broad sense, servant leadership is as old as the church (Scuderi, 2010). Along with the rest of society, the church readily adopted this contemporary servant leadership as a way of understanding the leadership patterns of Jesus. In fact, Greenleaf hoped that national seminaries would more readily adopt servant leadership (Greenleaf, 1998). Later, Wells (2004) and Niewold (2007) both provided robust critiques to servant leadership and warnings about over-identifying it with a Christocentric approach to leadership.

Nonetheless, Christian organizations have adopted servant leadership ideas but have done so uncritically and unsystematically. When Greenleaf first began to write, he did so prescriptively. He was advocating a particular philosophy, a set of behaviors or attributes that should be true of servant leaders (Spears, 2002). Social scientists have spent the last twenty years writing about servant leadership descriptively. Since Laub's (1999) *Servant Organizational Leadership Assessment*, the academy has focused on understanding the empirical basis for the effects of servant leadership. Thus, over the last twenty years, leadership scholars have come to a better understanding of what servant leadership is, and what it is not.

An Overview of Servant Leadership

Greenleaf's first essay responded to a cultural desire for a non-coercive form of leadership. He saw coercive power in blatant and overt, as well as hidden forms (Greenleaf, 1970, p. 23). Given the political skepticism of the era, university protests, racial unrest, and the Watergate conspiracy, an appeal to leadership based on persuasion and example was compelling. Greenleaf's inspiration for the idea of servant leadership came from Herman Hesse's novel, *A Journey in the East*. In the novel, a group of people travels on a mythical journey sponsored by the mysterious Order. The journey goes wonderfully while Leo, the

cook, cleaner, and bottle washer, serves the expedition. The group is organized, works together well, and experiences harmony. One day, however, Leo vanishes, the group immediately begins to crumble, and they soon abandon the journey. Only later is the narrator, who traveled as one of the party, invited to join the Order. As he does so, he realizes that Leo, who served the group so well, was actually the Order's leader (Greenleaf, 1970).

Servant leadership developed as a prescriptive philosophy or concept for its first thirty years (Laub, 1999; Spears, 2002). Greenleaf (1970) said, "The servant-leader is a servant first—as Leo was portrayed. It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead" (p. 6). It is this desire to lead that puts the follower first, before the considerations of the organization (Yukl, 2013). After more than twenty years of conceptual development, Spears (2002) articulated ten characteristics of servant leadership from Greenleaf's writings: listening, empathy, healing, awareness, perception, conceptualization, stewardship, foresight, individual development, and community building (Spears, 2002, p. 5-8). Many saw the value in this leadership approach, and major US corporations like The Toro Company, Herman Miller, ServiceMaster, Men's Wearhouse, and Southwest Airlines began to adopt it (Northouse, 2012, p. 233). TDIndustries, then a consistent top ten winner of *Forbes 100 Best Companies to Work for in America*, was also an early adopter of the servant leadership approach (Spears, 2002, p. 9). The philosophy was working in the marketplace.

Servant leadership focuses primarily on the leader's point-of-view, actions, behaviors, and outlooks (Northouse, 2012, p. 219). The benefits of servant leadership are well attested to in the literature. It has been linked to authenticity, empowerment, and direction (van Dierendonck & Patterson, 2015), organizational commitment (Leontaris, 2015; van Dierendonck, Stam, Boersma, de Windt, & Alkema, 2014), meaningfulness at work (Ostrem, 2006), job satisfaction and team effectiveness (Irving, 2005), and group and individual performance (Linden, Wayne, Meuser, Hu, & Liao, 2015). The literature consistently demonstrates that there is something *real* behind servant leadership. This collection of beliefs, behaviors, and contextually-contingent approaches does generate positive outcomes in the workplace. This, no doubt, explains its longevity in the leadership academy and marketplace. Naturally it has strengths, but also some weaknesses, especially for the Christian leader.

Strengths of the Servant Leadership Approach

The servant leadership approach has several strengths for people working in ecclesial or Christian organizations. First, it is intuitively attractive. Christians naturally see servanthood in the person of Jesus Christ, whether by His exam-

ple in the Upper Room (John 13) or in His more didactic statements about leaders and followers (Matt. 20:25-27). Every believer intuitively understands that “a slave is not greater than his master” (John 13:16) and that, therefore, if Jesus served humbly, so should we. Likewise, the lessons of the kenosis hymn of Philippians seem to accord well with servant leadership. Jesus took the form of a servant and did not hold on to His position (Phil. 2:7). As Jesus emptied himself of status and served, Christ-followers should imitate the master, the so-called *mimetic* approach.

Second, servant leadership has had a considerable impact on both the for- and non-profit world. For forty years, for-profit organizations like SouthWest Airlines and ServiceMaster have benefited from servant leadership. In 2008, ServiceMaster CEO J. Patrick Spainhour said, “One of the ways that our 35,000 associates demonstrate our servant leadership and live up to our objectives is through our commitment to the communities in which we live and work” (ServiceMaster, 2008). If the for-profit marketplace has found that servant leadership *works*, how much more should it work in ecclesial and Christian non-profit settings?

Third, servant leadership has considerable empirical evidence for the validity of the theory. From the first quantitative measurement design (Laub, 1999), then through various variations (Patterson, 2003; Barbuto & Wheeler, 2006, Linden et al., 2015), servant leadership has become well established in the literature, even cross-culturally (Carroll, 2013; Dimitrova, 2008, Leontaris, 2015; Mittal & Dorfman, 2012).

Criticisms of the Servant Leadership Approach

Servant leadership also has several weaknesses. First, Greenleaf’s original expression of servant leadership made the follower the focus of leadership influence processes; they are “the number one priority” (Spears, 2002, p. 4). The *telos*, or ultimate end of servant leadership, is the well-being of the follower. Leaders in Christian organizations should think this through critically and theologically. Jesus said that the first and greatest command was “to love the Lord your God with all your heart, and with all your soul, and with all your mind. . . the second is like it, you shall love your neighbor as yourself” (Matt. 22:37, 39, ESV). The *telos* of Jesus was not to serve His disciples but to love and glorify the Father (Mark 10:45; Heb. 12:2).

Second, related to the first weakness, servant leadership can lead to a heterodox Christology (Niewold, 2007). Christ as the King of Kings (Rev. 19:16), shepherd (John 10:11, 14), and Messiah (John 4:25-26), is sometimes overshadowed by servant leadership’s extreme humility of the kenotic, suffering servant. H. Richard Niebuhr foresaw just such a development saying:

It would not be surprising if a new school of interpreters arose in the wake of [the] existentialists with an attempt to understand [Jesus] as the man of radical humility. But the humility of Jesus is humility before God, and can only be understood as the humility of the Son. He neither exhibited nor commended and communicated the humility of inferiority-feeling before other men. Before Pharisees, high priests, Pilate, and “that fox” Herod he showed a confidence that had no trace of self-abnegation. (Niebuhr, 1951, p. 26)

The third weakness is particularly germane to this article. Effective servant leadership requires the “conscious effort” in getting to know all one’s followers to provide support and guidance for each individual (Liden, Wayne, Zhao, & Henderson, 2008, p. 174). The pressure to conform to Christian social identity which is described below, may sometimes hijack Christian leaders. The group prototype includes a high value on service, and the Christian leader may unconsciously agree with this vision but be without the capacity to live it out with real followers. The leader assumes he is a servant leader without building servant-oriented relationships with his followers.

Summary of the Servant Leadership Approach

While Christians have recognized the connection between servanthood and leadership from the earliest days of the church, the contemporary conversation about servant leadership began with Robert Greenleaf in the 1970s and was adopted by many corporations over the following thirty years (Spears, 2002). Since then, it has moved from a philosophy to an empirically validated theoretical construct, and to a commonly recognized approach to leadership (Northouse, 2012; Yukl, 2013). Like every approach to leadership, it has its strengths and weaknesses. However, the research supporting the relationship between servant leadership and follower performance and growth, organizational performance, and societal impact is very strong. The weaknesses of servant leadership in Christian organizations rests not with the theory itself, but with its weak Christology and with the pressure it creates to conform to the group prototype of service. The weakness lies in the tendency of Christian leaders to categorize themselves as servant leaders, a function of group identity pressure, without the prerequisite behaviors. As Elmer said ironically, when Christian leaders call themselves servants, it is as though a switch is flipped in their heads: they now epitomize leadership, at least in their own minds (Elmer, 2006). In fact, the opposite of servant leadership, *laissez-faire* leadership, may be the unintentional result. Herein lies the danger. Believing oneself to be a servant leader does *not* make one a servant leader. Before exploring the self-categorization theory that drives this self-deception, I will explore the idea and

organizational consequences of laissez-faire leadership.

Laissez-faire Leadership

Laissez-faire leadership is a hands-off approach to leadership characterized by passive indifference (Yukl, 2013). The laissez-faire leader abdicates responsibility, fails to implement decisions promptly, and is reluctant to either provide feedback to followers or support them in meaningful ways (Northouse, 2012, p. 196). Research in the late 1930s explored laissez-faire leadership empirically where the leader simply provided the resources necessary for a task, without directing, supporting, or stimulating subordinates regarding their task; the outcomes were poor (Bass, 1990, p. 545; Papanek, 1973). In the 1980s and 1990s, laissez-faire leadership was included on the far end of the continuum with transformational leadership (Bass, 1985; Bass & Avolio, 1990, 1994) and is sometimes referred to as “non-leadership” (Northouse, 2012, p. 196). Scholars conceptualized laissez-faire leadership as part of a group of transactional leadership processes which also included management by exception (active and passive) and contingent reward (Northouse, 2012; Yukl, 2013). Closely related to laissez-faire leadership, leaders who operate by management-by-exception (passive) do not engage in problems until they are forced to do so by circumstances (Kelloway, Sivanathan, Francis, & Barling, 2004).

To followers, laissez-faire leaders fail to show up. Followers are provided with the resources necessary to do a task, but not provided with the direction, feedback, or support necessary to perform well. Skogstad, Einarsen, Torsheim, Aasland, and Hetland (2007) argued that laissez-faire leadership is not simply a lack or absence of leadership, but is destructive leadership. Laissez-faire leadership generates more conflict among followers as well as increased bullying and workplace stress (Skogstad et al., 2007).

Wong (2003) proposed a typology of leadership based on “opponent process” of serving others and self-seeking. Interestingly, both laissez-faire and servant leadership were categorized as low self-seeking approaches, whereas servant leadership was high in serving others and laissez-faire was low in serving others (Wong, 2003, p. 7). This dynamic may serve as a conceptual bridge to partially explain why self-styled servant leaders sometimes appear to be laissez-faire leaders to their subordinates. Both the laissez-faire leader and the servant leader are less concerned with power and pride (Wong, 2003, p. 6). In the case of servant leadership, this may be due to ingroup prototypes in Christian organizations.

Laissez-faire leadership has been broadly lampooned as both ineffective (Bass, 1990) and even destructive (Skogstad et al., 2007). It is associated with workplace stress, low performance, group conflict, role ambiguity, and low job

satisfaction. No leader of any stripe, let alone a Christian leader, would want these outcomes for his or her organization. And yet this can occur. Why then, do well-intentioned Christian leaders sometimes appear to be laissez-faire leaders to their subordinates? Why do leaders who have every intention of leading like Christ led, end up with followers who experience increased stress, increased conflict, and low job satisfaction? The answer may lie in with the unconscious process that governs behaviors in groups: the social identity model of leadership.

Social Identity Model of Leadership

Social identity developed in the second half of the twentieth century through the work of Henri Tajfel, a Jewish Holocaust survivor turned British social scientist (Barentsen, 2011). Most of the research into leadership focused on the individual leader. Even after Stogdill's (1948) landmark study that pointed research away from a fixation on leader traits, leadership studies continued to be leader-centric. Skills, behavior, situations, and contingencies fueled the search for what the leader did, but it still came back to the individual leader (Northouse, 2012, Yukl, 2013). In the words of Haslam, Platow, and Reicher (2011), leadership was an "I thing" (p. xxi). Beginning with Tajfel's work, social identity examined the ways that both self-identity and social identity (one's placement of one's self in relation to others) work in groups (Billig & Tajfel, 1973). While self-identity is the relatively stable core of person's self-assessment, social identity is based on a group's collective understanding of itself (Barentsen, 2011). Leadership in a group is a function of group-level processes whereby members both categorize themselves in relation to other group members and also create an unconscious "prototypicality gradient" (Hogg, 2001 p. 184). Part of the process of creating an awareness of the ingroup is identifying common features that describe the group; this is called an "ingroup prototype" (Barentsen, 2011, p. 40). Members unconsciously place themselves and other members on this graduated scale of prototypicality. Group members depersonalize this prototype but invest the most prototypical members of the group with at least the appearance of leadership and influence (Hogg, 2011, p. 189).

Christian groups, including Christian organizations, function the same way. Anyone who has been to a Christian conference intuitively understands how this works. Clothing styles demonstrate this comparative group identity as suits and ties give way to an awkward style mash-ups of people maintaining their own identities while giving the nod to changing group prototypicality. Twenty years ago, the prototype ecclesial leader dressed in a three-piece suit and power tie, perhaps with pocket square and cufflinks. Today, that prototype may be manifest by hipster glasses, a V-neck sweater, and a sports coat over

blue jeans.

The key to understanding how servant leadership, laissez-faire leadership, and social identity come together is through understanding self-categorization theory. When a person sees himself in a group, he creates a self-stereotype that is a function of the shared commonalities and values of the other group members. Through this process, people no longer necessarily see themselves as unique individuals, but as unconscious representations of their group (Haslam et al., 2011, p. 52). As a result, various cognitive processes, including self-esteem and self-efficacy, influence one's perception of their standing in the group (Haslam et al., 2011). These processes act to lessen feelings of uncertainty and increase certainty and security by moving one to become more like the group prototype (Hogg, 2001). In this way, leaders who already represent a significant degree of group prototypicality may be pressured by these cognitive processes to assume a greater degree of prototypicality than is actually warranted. They may desire to exhibit more servanthood, holiness, wisdom, or other characteristics than are justified by impartial observation. The leader unconsciously self-categorizes himself as a servant or holy or wise and expects this will be obvious to the group. Once that self-categorization occurs, "the switch is flipped" and the leader believes himself to be a servant, even if his behavior is laissez-faire.

This is a challenge for Christian leaders in Christian organizations because the mental group prototype of servanthood may have little in common with the empirically derived conceptions of servant leadership identified by the social-science literature. The group prototypes of servanthood are created by images and metaphors from the Scripture like Jesus taking the towel in the Upper Room, or His statements that the first will be last, and the last, first. To use Barentsen's (2011) three-part model, the biblical images and metaphors help the leader shape the group *vision* for service and servant leadership, occasionally give her the force to act as *impresarios* for servant activities, but may do little to *engineer* the development of a servant vision into the reality of the group identity. These dynamics are even more complicated if the members of the organization operate at physical distances from each other, as in the case of many non-profit or mission organizations. In these cases, the distances impede the exchange relationships, resulting in followers who are unaware of their leader's service. In Christian leadership circles, servant leadership is usually not informed by research that demonstrates that servant leadership *means something* and *looks like something* to the follower. Rather, servant leadership is sometimes the leader's aspirational projection of group prototypicality rather than something experienced by the followers.

Summary of Servant, Laissez-Faire, and Social Identity

Approaches

Thus far, we have reviewed the history and empirical findings from two extremes of the leadership spectrum: servant leadership theory and laissez-faire leadership theory. The former has consistently demonstrated a quantifiable, positive impact on follower satisfaction, empowerment, and performance. The latter has similarly demonstrated a negative effect on follower outcomes. It seems strange, then, that leaders in Christian organizations who aspire to lead like Jesus, are capable of such poor leadership (Wong, 2003).

Here I propose that the social identity model provides insight into why this might occur. The quality of servanthood is conceptualized as part of the Christian group prototype, and individuals may identify with the prototype whether or not their behavior comports with servanthood in the eyes of group members. Elmer (2006) said that people *are not served* if they *do not feel served*. Therefore, the degree to which servant leadership happens is not a function of the leader's self-categorization and self-assessment on the group prototypicality gradient. Rather, it is a function of the degree to which the followers feel served.

This is an important distinction for Christian leaders to understand. Powerful group forces are at work in Christian organizations to conform to group prototypes that are inexorably bound up with the perfect example of Jesus Christ. The inherent mimetic message of the Scriptures is that we conform to Christ's image. Since, as Haslam et al. (2011) indicated, self-esteem is bound up in group-standing, one is prone to assess oneself more closely to the servant prototype than may be true.

Practical Considerations

Several practical considerations emerge from this study. A failure to understand these dynamics may result in followers experiencing laissez-faire, not servant, leadership. First, leadership theory has long pointed to the impact of *exchange relationships* as mediators for leader-follower relations (Northouse, 2012). It is the strength of the relationship between the leader and the follower that creates the feeling of being served. Followers attribute the quality of *service* to the leader's action based on their relationship. Without a relationship, there is no perception of service. While the leader may work tirelessly to *serve* in a thousand ways behind the scenes by preparing budgets or engaging in bureaucratic skirmishes, it is immaterial to the follower without a relationship. While there may be servant leadership from the standpoint of the leader, there is none from the standpoint of the follower. Leaders must proactively engage in relationships with their followers for the organization to experience the benefits of true servant leadership.

Second, there is a difference between service as a group prototype, service as a vision of a value to pursue, and service as actually donning the towel, washing the windows, or helping the follower take a sick child to the doctor. Leaders must be mindful that valuing service, and even an intention to serve, does not necessarily equal actual service. Service is what the follower experiences, not what the leader intends.

Third, the literature on servant leadership demonstrates numerous skills, traits, and behaviors that are true of servant leadership. It is by living out these ideas in the context of meaningful relationships that people experience the benefits of servant leadership. To value these things without implementing them is to appear as a hands-off, laissez-faire leader.

Conclusion

In this paper, I propose an explanation for why servant leaders sometimes appear to be laissez-faire leaders in Christian organizations. In Christian organizations, the group prototype of servanthood is so strong and something so obviously true of a Christ-like leader that the hard work of learning how to serve so that people feel served is often overlooked. Christian organizations must be careful to provide training on what it means to be a servant leader rather than simply endorsing the idea. Relatedly, Christian organizations should determine what they mean by servant leadership and evaluate leaders on that basis. Performance feedback, whether weekly one-on-ones or quarterly/annual appraisals, should include content relative to servanthood. Finally, Christian organizations must be mindful that service is mediated through relationship. In the same way that Christian leaders sometimes assume servanthood because it is part of the Christian group prototype, fellowship is also often assumed before it is intentionally created. Thus, the leader may assume a trusting relationship exists with a follower but that thinking, too, can be hijacked by what the group prototype *says* should exist rather than honestly assessing what *does* exist. The Christian servant leader is responsible for a creative act of building the community he or she envisions, which is a much more difficult task than giving assent to the values of its prototype.

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LEADERSHIP LIVED

PETR CINCALA AND JERRY CHASE SERVANT LEADERSHIP AND CHURCH HEALTH AND GROWTH

Introduction

Much has been written about Robert K. Greenleaf (1904-1990) and his theory known as “servant leadership.” In 1964, Greenleaf took early retirement from his role as Director of Management Development with AT&T and began a second career as a writer, consultant, and teacher (Frick, 2016). His 1970 essay, *The Servant as Leader*, followed by his 1977 book, *Servant Leadership*, were to propel Greenleaf’s ideas on leadership into the forefront of leadership theory.

Servant leadership lacks a broadly accepted definition, but an oft-quoted passage by Greenleaf reads in part, “The servant-leader is servant first. . . . It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead” (Greenleaf, 1977). Greenleaf and many others have tried their hand at extending or refining the definition. A summary of the three central elements of servant leadership from the recent work of Eva, Robin, Sendjaya, van Dierendonck, and Liden serves as an example of how researchers are grappling with defining the theory.

Servant leadership is an (1) other-oriented approach to leadership (2) manifested through one-on-one prioritizing of follower individual needs and interests, (3) and outward reorienting of their concern for self towards concern for others within the organization and the larger community. (Eva et al., 2019)

Green, Rodriguez, Wheeler, and Baggerly-Hinojosa point out that “interest in servant leadership has multiplied since the year 2000” (Green, Rodriguez, Wheeler, & Baggerly-Hinojosa, 2015). In the thirty years before 2000, there

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were a total of eighty dissertations and peer-reviewed articles on the topic. From 2000 to 2014, there were 294 dissertations and 136 peer-reviewed articles for a combined total of 530 publications on this topic. Book publications on servant leadership also saw steady growth as well, beginning with fifteen books in the 1970s, thirty-four in the 1980s, swelling to 100 in the 1990s. The 2000s saw 265 books on servant leadership published.

Yet, despite the widespread interest in servant leadership in scholarly circles, there is still “no widely agreed upon model of servant leadership” (Green et al., 2015), and one might wonder what impact this concept has on practitioners. This article looks at practical implications of “serving” as a leadership style, as well as the impact the servant leadership concept has in the health and growth of churches in North America, by exploring the data from the Natural Church Development (NCD) Congregational Survey.

Challenge Behind the Definition

Before we look at the data, we need to set the stage by looking at the meaning of servant leadership. One of the challenges—even among academicians—is defining what constitutes “servant leadership.” As stated above, at first Greenleaf’s definition was vague. Because of this, he and others worked to develop the ideas behind servant leadership; this resulted in various definitions of servant leadership surfacing over time. Consequently, servant leadership suffers from a lack of widely agreed upon definition and model.

Although Greenleaf has expressed his ideas on servant leadership in different ways, this excerpt from the description of servant leadership on the website of Greenleaf’s Center for Servant Leadership is helpful in situating his ideas within the broader framework of leadership.

A servant-leader focuses primarily on the growth and well-being of people and the communities to which they belong. While traditional leadership generally involves the accumulation and exercise of power by one at the “top of the pyramid,” servant leadership is different. The servant-leader shares power, puts the needs of others first and helps people develop and perform as highly as possible. (Robert K. Greenleaf Center for Servant Leadership, 2016)

We could devote this article to identifying definitions of servant leadership by Greenleaf or other authors only; however, we want to reflect on the practical aspects of the claim that there is essentially “no consensus on the definition of servant leadership” (Parris & Peachey, 2013). Although it is not always

clear for leaders what exactly it means to be a servant leader, this concept is perceived as an ideal.

Pastors and other Christian leaders may think of the story found in Matthew 20:26, 27 where the mother of James and John approached Jesus, attempting to secure her sons a place of honor in Jesus' coming kingdom. Yet the other disciples were indignant. They were also close followers of Jesus! It's no wonder they wanted a place of honor in His kingdom, too.

Jesus used the opportunity to teach one of the most important lessons a disciple can learn; He taught them how to be good leaders, not only humanly speaking, but also from God's perspective. I imagine Jesus gently saying, "So you want to be the center of attention? Do you want to get all of the honor for yourself? Do you want to rule above others? If you indeed strive for honor, here is the secret: true honor comes through shame—the shame of being the last one, the shame of the cross."

Thus, Jesus set the foundation for "servant leadership," at least for Christians. Greenleaf confirmed that "he was informed by the Judeo-Christian ethic" (Frick, 2016), although his ideas about servant leadership were "not directly connected to a solid understanding of Christianity or the Bible as a source" (Anderson, 2008). Nevertheless, servant leadership has a clear biblical application for pastors and Christian leaders. Although Greenleaf did not have a robust servant-leader theology, others have gladly filled in the gap. A notable example of biblical theology of leadership is a 21-chapter book edited by Skip Bell involving twenty authors (2014).*

The fact that the concept of servant leadership has received a lot of attention in both the secular world and the Christian world only adds weight to the notion that to be a good (successful) leader, I should be a servant leader. But one must pause at this juncture and ask some pointed questions. Jesus is frequently held up as the ultimate example of servant-leader. Although "servanthood" certainly figures into Christ's persona, does it sufficiently define Jesus' leadership, or is it only one component of who He was as a leader? Even if "servanthood" is central to who Christ was on the earth, how does this translate to us today? We examine this more closely in view of the findings presented in the next section.

NCD Study on "Serving" as a Component of Leadership Style

Natural Church Development (NCD) focuses on eight factors (quality characteristics of growing churches). Although NCD is not primarily focused on

*Editor's note: One chapter from this book is republished in this issue, entitled "Leadership in the Creation Narrative."

the leadership of the church, researchers interested in the leadership component of church life have begun to take notice of this church assessment tool as a resource for their research. “A chief characteristic of the NCD paradigm is that all resources are developed on the background of extensive international research that is conducted according to strict standards in terms of objectivity, validity, and reliability” (Schwarz & Schalk, 1998, p. 229-234). NCD International reports having collected data from more than 70,000 churches in 84 countries (NCD International, 2016).

Early on, NCD has had its critics: John Ellas, Flavil Yeakeley, and W. M. Carroll, to name a few (Stetzer, 2008, p. 14). Later criticisms seem to relate more to the theology than the methodology (Ramunddal, 2014). Schalk identified several weaknesses in the tests themselves (Schwarz & Schalk, 1998).

Since that time the Natural Church Development has gone through five stages of development and has drafted the new questionnaire which is used today. According to Schwarz (2006), Schalk’s new questionnaire had rigorous standards for “objectivity, reliability, and validity, and used approved methods from social science for the analysis of the data.” (Rumley, 2011, p. 88)

Today NCD is considered to be a robust tool and is used widely by congregations worldwide to measure their health and vitality.

Our findings come from the data to which the NCDAmerica.org office has access; this data was collected across a 10-year period, from 2007 to 2017. This dataset comprised 258,099 surveys, representing 9,529 congregations. The instrument was designed to help congregations assess the health of their local church body. The surveys are scored in such a way that the national average score is 50 with 65 being high and 35 being low (i.e. 15 is a standard deviation). NCD leadership styles were then compared to the eight congregational factors. The correlation between the self-identified leadership styles of the pastor was compared to the resulting scores for the eight congregational factors was computed.

We tested the relationship between the leadership style of the pastor and annual growth rates, growth trajectories, as well as measures of congregational health. Here we focus primarily on the measures of congregational health with a summary of some other findings.

Each congregational survey includes what is called a “Pastor’s Form,” to be filled out by the senior pastor or, in the absence of a pastor, by the facilitator

of the survey such as a member of the church leadership. The information on this form isn't part of the NCD score of the eight factors but pertains more to contact and demographic information. Of particular interest to us were the nine self-reported leadership styles of the senior pastor that include: authoritarian, goal-oriented, partnership, serving, democratic, relationship-oriented, task-oriented, team-oriented, and people-oriented. We took these leadership styles as a way to examine the impact of serving as part of leadership style.

Each respondent to the pastor's form is asked to select one or more styles from the list that they felt represented their leadership style. Of those nine leadership styles, we found that four styles correlated more with health and vitality as well as the growth of the congregations than others. Those four styles are: goal-oriented, team-oriented, people-oriented, and relational. Since respondents have been able to select multiple leadership styles, the data was tabulated in several ways.

These four leadership styles were compared to one another and to serving. It is important to note that none of the styles on the survey were defined. Thus, the correlation measured leadership style without reference to a theoretical definition of each leadership style. The respondents were asked to select styles that they believed applied to themselves, ostensibly, based on their own subjective view of what those styles mean. Therefore, the tabulation of the serving style of leadership doesn't purport to be equivalent to the whole construct of servant leadership. However, what is indicated in this tabulation is the relationship between leaders who see themselves as having serving as one or more of their leadership styles.

“Serving” and NCD Eight Factors of Church Health

The first table presents a tabulation of the top four leadership styles alone without serving.

The first table demonstrates the positive cumulative effect of the top four leadership styles. The scores for the eight factors increased for congregations led by pastors who select two or more of the top four leadership styles.

The second table contrasts congregations led by pastors who chose serving without the top four, versus congregations led by pastors who chose all top four leadership styles without serving.

The contrast in the two scores is striking. First, we note the spread in the average score of all eight NCD congregational factors. The serving leadership style is 11.2 points lower than the top four leadership styles without serving. Furthermore, the serving leadership style also had a greater spread between

Congregation Pastor Leadership Style	Minimum Factor Score	Maximum Factor Score	Average of All Eight Factors	Sample Size
One of the Top Four Leadership Styles without Serving Leadership Style	51.2 (Loving Relationships)	53.0 (Passionate Spirituality)	52.1	1,324
Two of the Top Four Leadership Styles without Serving Leadership Style	51.3 (Loving Relationships)	53.2 (Gift-based Ministry)	52.3	1,456
Three of the Top Four Leadership Styles without Serving Leadership Style	53.1 (Need-oriented Evangelism)	55.7 (Gift-based Ministry)	54.5	1,127
Four of the Top Four Leadership Styles without Serving Leadership Style	55.9 (Loving Relationships)	57.9 (Gift-based Ministry)	57.0	372

Table 1. Top four leadership styles alone without serving

Congregation Pastor Leadership Style	Minimum Factor Score	Maximum Factor Score	Average of All Eight Factors	Sample Size
Serving Leadership Style without the Four Top Leadership Styles	44.2 (Holistic Small Groups)	48.4 (Passionate Spirituality)	45.8	198

Table 2. Serving alone compared to the top four leadership styles without serving

the minimum factor score and its maximum factor score indicating more variability between the health and vitality of the eight factors.

In comparing Tables 1 and 2, we note that serving leadership alone, shown in the first table, is 6.3 points lower than one of the top four leadership styles without serving leadership style in the second table. The next table will make explicit what together these two tables are suggesting.

Table 3 combines the scores of congregations with pastors who selected the serving leadership style with one, two, three, and finally, all four top leadership styles.

What was suggested in Table 2 is confirmed in Table 3. The identification of the pastor as having the serving leadership style in combination with one or more of the top four leadership styles had a deleterious effect on the congregation factor scores. The congregation’s average of all eight factors was lowered in each case. What was true for the average was also true for all eight factors

Congregation Pastor Leadership Style	Minimum Factor Score	Maximum Factor Score	Average of All Eight Factors	Sample Size
Serving Leadership Style with One of the Top Four Leadership Styles	47.0 (Effective Structures)	49.6 (Passionate Spirituality)	47.9	650
Serving Leadership Style with Two of the Top Four Leadership Styles	49.1 (Effective Structures)	51.7 (Passionate Spirituality)	50.3	1,114
Serving Leadership Style with Three of the Top Four Leadership Styles	51.4 (Effective Structures)	53.3 (Passionate Spirituality)	52.2	1,215
Serving Leadership Style with all Top Four Leadership Styles	53.8 (Holistic Small Groups)	57.2 (Gift-based Ministry)	55.4	1,086

Table 3. Serving with top four leadership styles

individually: the scores for all the factors were lower when the pastor selected serving in combination with one or more of the four top leadership styles.

Each tabulation includes the score for some of the most significant survey questions. In examining the accompanying tabulations connected to Table 3, there is one interesting reversal in scores. For the question 28, “Our pastor(s) have too much work to do,” serving with one of the top four leadership styles had the top score, although it was still below a score of 50 (the average score). With each addition of a top four leadership style, the score drops. So, in the case of serving with all top four leadership styles, the score plunges to 46, over 15 points below its average.

One reason why a pastor with fewer predominant leadership styles might be less likely to be perceived as having “too much work to do” is because they might be active in fewer leadership arenas. The significance of this particular item, however, isn’t that serving in combination with one or more of the top four leadership styles brought the score up, but that the addition of serving brought all combinations down. In the accompanying tabulation that goes with Table 1 (top four leadership styles alone without serving) all categories dip at this question, but they are all higher than they are in the third tabulation with serving.

Summary of Other Findings

The space of this paper doesn't allow for a more detailed exploration of all the other areas included on the NCD survey, but a summary is in order. The Five-year Average Annual Growth Rate (AAGR) for congregations led by pastors reporting all other leadership styles other than serving was 1.6 percent, whereas for pastors reporting serving as their leadership style it was 0.7 percent.

Congregation Pastor Leadership Style	5-year Average AGR	Sample Size	Average Number of Adults Attending	Sample Size
Serving Leadership Style	0.7%	3,388	161	4,215
Other Leadership Styles	1.6%	3,724	217	4,567
Serving Leadership Style without the Four Top Leadership Styles	-2.0%	159	119	196
Serving Leadership Style with the Four Top Leadership Styles	2.4%	843	180	1070

Table 4. Serving and other leadership styles

The average number of adults attending in congregations led by pastors reporting other styles was 217 and 161 for serving. Consistent with this finding, the percentage of small, medium, and large congregations associated with each category favored other versus serving leadership style.

Finally, lest it be thought that serving “poisons every pot,” we conclude with one more finding that brings us back to the categories considered in the three tables examined in the previous section. Although congregations led by pastors with the four top leadership styles without serving had a higher average NCD score, congregations led by pastors with the four top leadership styles with serving had a higher Five-year Average Annual Growth Rate of 2.4 percent, versus 1.9 percent of the top four without serving. It is also worth noting that the combination of serving with the top four leadership styles represents the largest population. So, for at least some of the pastors, the idea of serving may capture a beneficial component of leadership.

The congregations that were led by pastors who perceived themselves as having a serving leadership style without the four top leadership characteristics fared much worse in all categories than the other two. They exhibited a

Five-year AAGR of -2%, an average lower NCD score by 10 points, and the pastors led considerably smaller congregations.

These findings beg for future research on what leaders perceive to be the nature of serving in their leadership style. The data seems to indicate that those leaders who subjectively claim serving as a leadership style by itself have a less developed concept of leadership. Could it be that their formulation of serving is more akin to pleasing without regard to the consequences?

Although the analysis reviewed here doesn't cast direct light on this question, some important characteristics of leadership do come out in examining the results from individual questions. Almost without exception, the survey questions where there was the sharpest contrast between serving and the top four leadership styles highlight the lack of the following characteristics: lack of training, lack of teamwork, lack of trust, and lack of support for ministry.

Conclusion

Despite the overwhelming popularity of servant leadership in both the academic and professional community, it is clear that there still remains practical challenges. The NCD study confirmed the critics' concerns over what leadership practitioners subjectively make of the notion of servant leadership and how they put it into practice.

Bradley's concluding observations on servant leadership seem as apropos today as when they were first published.

The concept of serving others is a fine attitude for all humans to adopt, in whatever role that they might be cast. If that is all we mean by the term 'servant-leadership' then it is a useful reminder to leaders, as it is to followers. But when the benefit of the concept is considered for leadership theory and practice, it offers at best not much more than the warm inner glow of a good bed-time story. At worst, it may confuse and deflect us from the development of more useful models. (Bradley, 1999)

The evidence examined in this paper would suggest caution at the very least, if not outright doubt on the applicability and desirability of the servant leadership model for pastors of local parishes. A stark takeaway from this study is the great responsibility that leaders of leaders—those who educate, mentor, and supervise others—have to pass on healthy and holistic views of leadership. Acceptance and propagation of popular ideas and jargon without proper evidence and context risks bringing negative outcomes to the organizations and the people we seek to serve.

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DIALOGUE

KELVIN ONONGHA
**SPIRITUALITY, SEXUALITY, AND
CHRISTIAN LEADERSHIP**

Introduction

Pivotal to the success of any organization is its leadership, and more so is this the case with Christian organizations. Little wonder that it has often been said, “Everything rises and falls on leadership.” For persons appointed to administer denominational institutions, perhaps the most critical elements that shall determine their legacy are dependent upon their spirituality and sexuality. Because their mandate is not political and their paradigm is not worldly, for Christian leaders, therefore, the currency of their leadership ought to be spiritual. That which gives credence and substance to their leadership is not the position they have, the power they wield, or the charisma they possess; the foundation of their leadership base should be dependent on their relationship with Christ, the closeness of their resemblance to their Master.

Another quality intricately connected to the leader’s relationship with Christ and which affects the success of every leader is their sexuality. The most powerful leader Israel ever knew—Samson; the most glorious king the nation ever had—David; and the wisest ruler ever born—Solomon; all graphically demonstrate the significance of a leader’s sexuality. Spirituality and sexuality seem to be intricately related throughout religious history, for in ancient times and among many cultic religions, one of the pathways to the divine was through sex. In Tantric Buddhism and the worship of the Near Eastern god, Baal, sex played a vital role in worship. The presence of temple prostitutes in Bible times was supposedly to aid worshippers in experiencing a deeper union with the sacred.

Human sexual desire is regarded as a subliminal quest for intimacy with God. This is reflected in the quote attributed to G. C. K. Chesterton: “Every man who knocks on the door of a brothel is seeking for God.” Or, as Bruce

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Marshall (1945) expressed it, “The young man who rings the bell at the brothel is unconsciously looking for God.”

Sexuality and the Quest for God

Among the many great contributions of the Reformation is the notion that sex is not inherently evil, but that human sexual desires have their origin in God and are therefore good, and even holy. Throughout Scripture, the language of sexuality is apparent and unabashed from Genesis to Revelation. Theologian John Piper (2005) explains, “The language and imagery of sexuality are the most graphic and most powerful that the Bible uses to describe the relationship between God and His people—both positively (when we are faithful) and negatively (when we are not).” The deeply intimate union couples experience in sex, the delight and fulfillment it provides, have been employed by the Creator in describing the level of bonding He seeks with His creation. As David Jensen (2013) writes, “God creates us as subjects of [His] holy desire who desire communion with others and with [Him]. Human sexuality is one reflection of God’s intent to create beings for desire. The holiness of sexual desire, then, is best glimpsed within the larger narrative of God’s desire for us.” The problem, therefore, is not human desire or sexuality but rather, that this be seen as a divine design placed within people to lead them to aspire to a higher, deeper, intimacy with the One who is the Source of their existence and enjoyment. It is only when desire runs amok—wild and uncontrolled—that it dishonors God. Hence the statement, “As goes the leader’s sex life, so goes the church,” has credence in the ecclesiastical settings.

Biblical Sexuality and Knowing God

The first account of sex in the Bible is presented in a clinical, matter-of-fact manner: “Adam knew his wife and she conceived” (Gen. 4:1). This passage reveals a few noteworthy points that shall be the focus of this study. First, sex is a natural act ordained by God, not something to cause shame. Second, sex represents a deeper level of human relationships; an intimacy expressed as “knowing” (Heb., *yada*). Third, the fruition of this intimate knowing experience was pregnancy, resulting in the birth of a child.

In the days of the prophets, whenever God commissioned the prophets to take the Israelites to task for violating their covenant and becoming unfaithful to Him, often the language and metaphors employed denoted a marital relationship in which a partner (Israel) had been sexually unfaithful (see Jer., Ezek., and Hos.). Perhaps some of the most sexually explicit of such passages

are in the book of Ezekiel (see chapters 16 and 23). Prophet Hosea is instructed to marry an unrepentant prostitute (Ezek. 16:15 NIV), whose interactions with the man of God are correspondent with Israel's unfaithfulness with their covenant God.

The Song of Solomon is another biblical book with very explicit sexual imagery. It has been referred to as "pornography in the Bible." Bible scholars from patriarchal times have drawn allusions from the intimate relationship between the protagonists in the book and Christ and His church. The love stronger than death (Song of Sol. 8:6) alluded to in this book is illustrative of the love which motivated Christ to lay down His life on the cross.

Paul, in his epistle to the Ephesians, acknowledges this sacred, mysterious, spiritual connection of the physical dimension of human sexuality and its demonstration of a vital, intimate connection with God (Eph. 5:31-32). In the one-flesh union denoted by the sexual act, the mystery of the deep, covenant relationship God seeks with humans is portrayed.

Paul also draws a spiritual connection to the sexual union, alluding that union to a similarity in the believers' relationship with the Spirit (1 Cor. 6:16-18). In other words, there is a deeper spiritual dimension to sex that God intended to use as a pedagogical device for humans.

However, human sexuality can so easily run amok. Divorced from God, it suffers from abuse. Sexuality unhinged from scriptural guidelines and divine parameters becomes a tool employed for selfish ecstasies, indulged upon in wild orgies in the hope that this shall result in fulfillment and satisfaction. Unfortunately, this goal is hardly ever realized. Social commentators have observed that contemporary society has discussed and debated issues regarding sex to the extent that it has become a science. The expectation is that the more that is known about sex, the more fulfilled partners will become. However, the hedonistic sexual revolution initiated by the emergence of magazines such as *Playboy*, as well as the Internet pornography industry, demonstrate that knowledge and exposure to sex never fulfill. Instead, they only lead to addictions, slavery, uncontrollable sexual appetites, and passions.

What, then, is the solution to these desires which, unbridled, can result in bondage and debasement? The answer can be found in the controversy that God has with the nation of Israel. Through His prophet Hosea, He suggests that because Israel does not know the Lord, the nation is overtaken by the spirit of harlotry, or whoredom (Hos. 5:3-4). Piper (2005, p. 30) wisely opines, "Sexuality is designed by God as a way to know Christ more fully. And, on the

other hand, knowing Christ more fully is designed as a way of guarding and guiding our sexuality.”

Consequently, in an age steeped with sexual innuendoes and imagery, even in the full glare of public view, leaders need to learn and teach that the panacea for slavery to the deluge of immorality brought about by the sexual revolution is knowing God. As Piper adds,

God made us powerfully sexual so that He would be more deeply knowable. We were given the power to know each other sexually so that we might have some hint of what it will be like to know Christ supremely. Therefore, all misuses of our sexuality (adultery, fornication, illicit fantasies, masturbation, pornography, homosexual behavior, rape, sexual child abuse, bestiality, exhibitionism, and so on) distort the true knowledge of God. God means for human sexual life to be a pointer and foretaste of our relationship with him. (2005, p. 30)

A deeper walk with God, a more intimate experience of the Most High, is the craving and opportunity for Christian leaders and believers. This natural quest to fill the God-shaped void in the human heart was aptly described in the oft-quoted statement by Augustine, “Thou hast made us for Thyself, O Lord, and our heart is restless until it finds its rest in Thee.”

Clergy Sexual Abuse

The wave of sexual revolution in the 1960s and 1970s did not leave church leadership unscathed. Among its ranks, various levels of brokenness are evident, from clergy sexual abuse to pornography and diverse forms of sexual addictions. *Christianity Today's* LEADERSHIP survey (1988), conducted among clergy in North America, revealed results that are instructive and even shocking. Approximately 12% of pastors surveyed admitted to having had sexual intercourse with someone other than their wife while employed in ministry. This survey also reported that 23% of ministers admitted to engaging in what they considered inappropriate sexual behavior with someone other than their spouse. There was also an average of seven women victims per congregation of clergy sexual misconduct.

Although studies like this may not have been conducted in the Adventist Church, there are enough indications that Adventist ministers are not immune to these situations. These shocking statistics are clearly indicative of the reality that, more often than some are willing to admit, ministers are merely creatures of their culture and environment than they are products of theological

conditioning. In other words, one may have sound theological moorings and still may experience deep struggles with their sexuality—and this goes for men and women.

There are multiple factors that contribute to clergy sexual misconduct. These include factors in upbringing, such as early exposure to sex, abuse, situational or environmental stresses, and educational gaps; these did not prepare the minister for handling personal feelings or behavior towards the other sex. While this discourse falls outside the scope of this paper, it suffices to state that the result of clergy misconduct leaves devastating effects in its trail, and innocent victims suffer as a result of this moral lapse. Because the effects of the moral lapse of pastors have such devastating tolls on their parishes, families, ministries, and communities, it is incumbent on leadership that such should be prevented.

Marriage and Holiness

One of the greatest and most dangerous accomplishments of the sexual revolution was the divorce of sex from marriage. Prior to this period, persons who sought to engage in sex first felt the need to get married. The contributions of the psychoanalyst Sigmund Freud, and *Playboy* magazine founder, Hugh Hefner, were quite significant in precipitating the age of unrestricted sex. A common expression used in contemporary times is “casual sex.” However, as Lauren Winner (2006, p. 87) aptly noted, there’s nothing casual about sex. It is an intense, premeditated, holistic, and spiritual activity that creates a bond between couples more complicated and mysterious than secular persons would want to admit. The irony of the times is that just as presently sex is sought outside of the marriage relationship, spirituality is also sought by some outside of God. In both scenarios, the experience can only be unfulfilling.

Marriage and marital fidelity are essential qualities in the quest for holiness, or deeper spirituality. Holiness in biblical times entailed total devotion. Marriage, therefore, which implied total devotion and commitment to a specific partner could be considered a pathway to higher spiritual experience with God. Eugene Peterson (1992, p. 40) notes that, “Sex and spirituality are indeed interconnected because they deal with similar issues such as intimacy and ecstasy.” The implication of this is that leaders need to make intentional, consistent, memorable investments in their marriages. As Loron Wade (2006, p. 86) comments, “Such investments shall produce intimacy with God, and their spouses, and provide a safety net for marriage and ministry.”

Counsels to Leadership

In light of the consequential role sexuality has for a leader's spirituality and success in ministry, it is vital that much care and thought be devoted to responding to the challenges it poses. Among the proactive measures that need to be taken to avert the hazard accompanying a leaders' moral fall include: acknowledging the allure and power of human sexuality; awareness of personal situation/condition; acceptance of the need for help; make adjustments by providing structures and safety nets to prevent disasters in life and ministry.

Acknowledge the Power

One of the strongest drives known to humans is sex. This natural, powerful urge for procreation and pleasure is often unacknowledged among believers, and especially among Christian leaders. Commenting on this powerful drive, veteran pastor Robert Carlson (1987), observed, "I have learned how compelling the sex drive is. It exceeds rationality. As someone has said, 'When will and fantasy compete, fantasy always wins.' Erotic and romantic longings almost always win precedence over rational thought" (Carlson, 1987).

Unfortunately, not everyone acknowledges the force or allure of sex, and thus sets him or herself up for the slippery slope of moral lapse. If victory and fidelity must be attained in this dimension of human existence, then much more talking and education needs to be done. As quoted in *Christianity Today's* article (1988), a pastor pled, "We need to be talking about sex. The school does, and people on the street do, and TV does, but Christians don't. Address the issue! Just don't tell me to act like I don't feel these things."

While human sexuality is powerful, and even sometimes seemingly uncontrollable, the grace of God to overcome is even more powerful. Perhaps never more than now, living in a sex-obsessed age, do Christians need to turn to Paul's great epistle to the Romans, which resonates with relevance and meaning to people struggling with inner passions and desires (Rom. 7:14-19). Therein is found a promise that needs to be claimed by contemporary Christians: "Where sin abounded, grace abounded much more" (Rom. 5:20 NKJV). Victory can only come when the power of sin is first acknowledged; then Christian leaders can reach out for the greater power from God to prevail. Rather than indulging in hedonistic and narcissistic desires, Christian leaders can redirect and rechannel their energies in seeking intimacy with God and their spouses.

Awareness of Personal Condition

Although several studies have shown the reality of the humanness and brokenness in Christian leadership, an often ignored fact is that a greater number of Christian leaders have remained steadfast and have not given in to sexual temptations. This is encouraging, despite the fact that every single moral indiscretion casts a slur on all Christian leaders, whether guilty or innocent. Christian leaders need to be aware of their strengths and weaknesses, their boundaries and limitations. Knowledge of one's sexuality and need for emotional acceptance is vital to stability in ministry. Sharing such awareness with one's spouse is a helpful stance in dealing with temptations. Personal awareness is the first step to self-preservation.

Acceptance of the Need for Help

The greatest news in the struggle against fleshly lusts and our sexuality is that help is available. The data from the LEADERSHIP survey revealed that close to one-third of clergy who admitted to sexual indiscretions admitted that they were attracted to their consorts, while about two out of five stated that they did not feel they received sufficient love from their spouses. Other contributory factors cited included early exposure to sex, abuse, or pornography. Although each of these factors come with substantial baggage and are not easily wished away or effortlessly overcome, nevertheless, victory is attainable. Unfortunately, sexual issues and the admittance of personal struggles with temptation are, in ecclesiastical circles, often regarded as weakness, and a lack of spirituality. Because such matters are shrouded with secrecy and tainted with shame, sufferers generally do not feel inclined to want to admit their struggles or seek external help. This scenario results in a situation of double jeopardy and often terminates in disaster. Consequently, the voice of the church needs to be heard loudest directing people to where help can be found and given clear guidelines as to what can be done. Although family enrichment programs are common and regular, couples need to be encouraged to celebrate rather than condemn their libidos and regard them as a deeper yearning for love, and for God.

Adjust Structures and Safety Nets

In order to help leaders grow spiritually as they manage their sexuality, a number of structures are needed, personally and corporately. Personal boundaries need to be established based upon the emotional, psychological, and

spiritual nature of the leader. Personality tests and other diagnostic tests used in determining the constitution of the leader will be helpful in order to determine such boundaries and personal space. While some leaders are huggers, others may not have the capacity to handle hugs from the other sex without emotional signals getting mixed up. Some may need to establish that not hugging a crying lady does not count as aloofness, but a personal boundary they have set for their own protection and safety. Depending upon their training and constitution, some leaders should not embark upon marital counseling issues without establishing personal safety nets. One of the factors that contributes to the vulnerability of some leaders is a “superman complex.” This is a conviction that they can never fall. This is not faith, but presumption.

Organizations also have a part in creating environments that preclude moral indiscretions, although much is dependent upon the leader’s disposition. In the Adventist Church, policies on acceptable periods for spouse separation, and provision for the accompanying spouse on extended travels are commendable, but still need to be reexamined in the light of the times and context. Rather than expect that those who have risen to leadership have now become immune, religious organizations especially ought to know the perils of power. According to Archibald Hart (2002), leadership can be hazardous, and among the perils leaders are exposed to are the four A’s: arrogance, aloneness, adventure, and adultery. Consequently, religious organizations need to recognize the vulnerability of their leaders and should design regular programs and policies to help provide support to families to forestall sexual indiscretions.

Also, mentoring and other support networks need to be encouraged and established to provide platforms for strengthening the experiences of spiritual leaders. These structures will provide safety nets for leaders alongside the support of their spouses in coping with their sexuality and spiritual needs.

Conclusion

As Christian leaders strive to advance the kingdom of God while encountering oppositions from within and without, help is needed to keep them from falling. As the *Christianity Today* (1988) article states, Gary Collins, professor of counseling, warns we must realize that we are living in a Corinthian age and stop preparing leaders for the Victorian age. Programs and structures are needed to enhance the spiritual growth of organizational leaders. Such programs should include components that address the sexuality of the leader and recognize this as God-given and not shame-inducing. Holistic, spiritual programs of this nature are needed much more today than ever before in a society with growing levels of depravity.

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BOOK REVIEWS

BOOK REVIEWS

OVERSEE GOD'S PEOPLE: SHEPHERDING THE FLOCK THROUGH ADMINISTRATION AND DELEGATION

*Brian Croft & Bruce Butler
Grand Rapids, MI: Zondervan (2015)
Kindle edition, 120 pages*

Reviewed by ERNEST HERNANDEZ

Oversee God's People is a brief overview of how churches are supposed to be educated and nurtured regarding the day-to-day administrative chores and their delegation to lay leaders. This book was chosen because its authors are seasoned pastoral veterans (Butler was pastor of one of the top 50 churches in America) who get to the point, much like a ready "how-to" reference manual for the pastor and aspiring church leader.

The authors explain to us that by delegating administrative "chores" to lay members, the essence of true shepherding can then be realized (loc. 247). As Croft explains, the biblical model for this shepherding concept can be traced to a number of

events in the Bible. The most recent New Testament model of leadership occurs when the apostles decide to delegate administrative duties to deacons in Acts chapter six. Doing so provided the opportunity for the apostles to more effectively nurture and care for the needs of the congregation (loc. 303). A pastor who does not follow this shepherding model runs the risk of administrative overload, spiritual burnout and, ultimately, the frustrations of a spiritually untrained and immature church.

It is interesting that the term "shepherd" is used by the authors in the book's title. The image of a person leading a flock of dependent sheep comes to mind. While this might not be the image that we normally associate with a well-trained organization (like a SWAT team or an orchestra), the analogy is appropriate for the author's theme. God's people require a leader who knows how to walk side by side with them in daily interaction and care, all while teaching them self-sufficiency. As the church becomes more self-sufficient, the pastor gains greater freedom to function as a true shepherd. This appears to be the ultimate goal of Croft and Butler.

To achieve their goals, the authors spend the first seven chapters explaining why many pastors fail to understand the need to delegate responsibilities to others. Just as important, the pastor needs to know exactly what and when to actually delegate. Discipling and member care must become inseparable. A central calling is to protect the sheep from wolves (loc. 386), and this includes the wise stewardship of resources, both material and human (loc. 462).

From chapters seven to thirteen, the actual "how-to" part of what makes this book unique is brought to focus. Several very good tools born

out of the authors' experience are shared with the reader. The baseline of financial management (loc. 927) and the structure which he abbreviates "RACI" (loc. 1157), for example, offer the lay leader and seasoned pastor the tools needed to accomplish effective administrative management. In addition, the authors offer good advice on how to allow "God room" (loc. 738) in budget planning and attitudes about worship (loc. 797), as well as navigating the day-to-day responsibilities of providing security and recordkeeping (loc. 1019)—all of which are the nuts and bolts of daily shepherding.

In their final chapter, Butler makes a critically persuasive argument for his thesis and explains why this "shepherding" model is of vital importance. Modern clergy need to follow this model because the resources available today (internet resources, ready-made PowerPoints, sermons, seminars, bookstores, etc.) make it so tempting for him/her to function as a "one man operation." This, then, is where the authors make their final case: "There is a final reason (and maybe the most important one) a pastor should engage in this task. A pastor exercises oversight for the benefit of his own soul" (loc. 1261). The wise pastor/leader must provide the type of discipling that can translate into leadership sustainability. This way the leader preserves his strength and soul.

The authors spend little time addressing the pros and cons of their thesis. The theological aspects and the concept of "shepherding" are also not well developed, nor are they meant to be. The authors' goal is to look at all the different and essential areas where a church could work better by the use of sound administrative procedures and willingness to delegate to others. The reader is left

to wonder why administration and delegation necessarily translate to a more spiritually vibrant church. We have very few, if any, of the kind of success stories that usually accompany a book on church growth techniques. It would take more chapters to do that. . . and perhaps that would defeat the purpose of a "hands on" quick reference guide.

Due to its abbreviated and manual-like quality, one might think that this book has value for lay leaders more so than for the practiced professional (who might conclude that the authors are overstating the obvious). After all, they do not make a strong attempt to be theological or persuasive, something that professional clergy might have looked for in a book on shepherding. But sometimes it's not just the clergy who need to understand proper church leadership principles. The pastor, elders, deacons, and department heads should possess a basic resource, a how-to manual of good practices. For this reason, I recommend this easy to read book—especially to the overworked pastor and his lay leaders who aspire to understand shepherding through wise administration and delegation.

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PAUL AND HIS TEAM: WHAT THE EARLY CHURCH CAN TEACH US ABOUT LEADERSHIP AND INFLUENCE

*By Ryan Lokkesmoe
Chicago, IL: Moody Publishers (2017)
Kindle edition, 209 pages*

Reviewed by KELLY KESSINGER

Ryan Lokkesmoe brings a fresh voice to the well-covered topic of Christian leadership. Packed with Biblical references, this work helps the reader to understand leadership principles from the New Testament that may often seem “obscured by the historical gap between their world and ours” (loc. 18). With a Ph.D. in the New Testament but writing from the perspective of a pastor and church planter, Lokkesmoe investigates the apostle Paul’s influence in the first-century Christian church and makes applications to today’s leaders and influencers, those in official ministry positions as well as lay leaders. In addition to examining Paul’s influence, Lokkesmoe takes a look at the lesser-known influencers of the early church, the behind the scenes members of Paul’s ministry team such as Erastus, Priscilla, Aquila, Phoebe, Apphia, Archippus, and others.

Paul and his ministry team faced challenges similar to those faced by Christian influencers today. It is *how* Paul addressed those challenges that are the focus of this book. Lokkesmoe examines such issues as leading when the message does not seem to be received, empowering behind the scenes leaders, conflict management and reconciliation, speaking truth to power in addressing social injustice, relationality, and mentoring. One of

the basic tenets of Paul’s ministry and what made him so successful was his ability to seek and find common ground as he traveled and spoke with people from various backgrounds and cultures. His pastoral heart was effective not only in evangelism but also in his ability to influence converts who would soon become his team of Christian workers. It is the emphasis on this radical grace that gives impact to Lokkesmoe’s work. It is grace that, though modeled by Christ, seems to be hard for church leaders to grasp today, a barrier the author seeks to break in this volume.

Another key concept addressed in this book is striving for and restoring peace in a ministerial context. In the New Testament epistles, Paul writes extensively to the churches about relationships within the church, the threat of schisms, and the importance of Christian unity. Paul even goes so far as to attempt reconciliation between an escaped slave and his owner, ultimately suggesting to the slave owner (Philemon) that he should no longer view Onesimus as a slave, but as his brother in Christ (loc. 126). In America today, there is no shortage of social rifts for the Christian influencer to address. Lokkesmoe suggests that Christian leaders “collectively apply our influence to the arduous task of smashing cultural barriers and building bridges of reconciliation” (loc. 130). Though it can often be uncomfortable, removing cultural barriers and upsetting the status quo were hallmarks of Jesus’ ministry on earth, and are features of Christian influence that should not be ignored.

A characteristic of Paul’s ministry, arguably as important as his ability to find common ground, was his skill in “relational stewardship” (loc. 133). Lokkesmoe points out that we easily skim over the parts in Paul’s letters in

which he mentions his partners in ministry because to us they are just names that carry very little meaning in the twenty-first century. He draws the reader's attention to instances in which members of Paul's ministry team are mentioned by name along with the positions they filled in the early church. We see from the sheer volume of Paul's "bragging" on his team and his appreciation for their ministry that he had a gift in making people feel "visible and valued" (loc. 133). The ability to maintain and nurture relationships is vital in leadership. Lokkesmoe asserts that this can be done through simply letting your team know that they are special by publically recognizing their accomplishments, telling their ministry success stories in "church services, on blogs, on social media, and in newsletters" (loc. 145).

In each chapter, the author presents the Biblical background of the leadership principle being addressed, follows that with a section entitled, "What this means for us today," and wraps up with questions for discussion and reflection. The format of this book works well for group study, as team members can come together regularly to discuss insights relevant to their particular leadership setting. I would recommend this book for leadership teams as well as individuals. Lokkesmoe does the background work of uncovering the context and significance of Paul and his ministry team's Christian influence, makes applications to our modern context, and presents the reader with questions for further contemplation. This book provides valuable insights into the influence of the apostle Paul and his team, and shows today's Christian influencer what "humility, self-sacrifice and radical grace" can do (loc. 19).

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DARE TO SERVE: HOW TO DRIVE SUPERIOR RESULTS BY SERVING OTHERS

*By Cheryl Bachelder
Oakland, CA: Berret-Koehler
Publisher, (2015)
Paperback, 216 pages*

Reviewed by LLOYD JACOTT

Cheryl Bachelder introduces the message of this book with a simple, yet unconventional line: "If you move yourself out of the spotlight and dare to serve others, you will deliver superior performance results." The two parts of this work chronicle the gripping narrative of an unprecedented turnaround engineered by Cheryl Bachelder, who attests to the astounding results that come with a bold ambition to serve. She joined Popeyes Louisiana Kitchen as CEO in 2007 at a time when the organization was experiencing multiple symptoms of decline in the midst of the fried-chicken restaurant chain's business nosedive. Relations between corporate leaders and franchise owners were strained; the brand was stagnant, sales were declining, and the company stock value had plummeted from 34 in 2002 to 13.

After careful assessment of their struggling enterprise, Bachelder and her executive team unanimously embraced servant leadership in an unconventional effort to restore profitability. They made an intentional decision to lead differently, which meant prioritizing service to franchisees, focusing on game-changing problems, investing their resources, and measuring progress. They placed a high premium on valuing the people they served, both internally as well as customers of the organization. Consequently, by 2015, profits

were up 40%, market share was booming, and the stock price had reached an unprecedented high.

The author has profoundly intimated that superior results and stunning success were not coincidentally achieved, but by frontline management redirecting the spotlight to their followers (frontline associates). Obviously, this was a risk-taking paradigm shift—many perceive servant leadership as holding hands and singing “kumbaya.” They risked a confused and suspicious cadre of frontline associates. This is well encapsulated on page 99: “Daring and serving go together.” However, in consort with the very title of this work, *Dare to Serve*, it calls for a daring approach, tough mindedness, and involves some measure of risk taking to pursue daring destinies with humility.

I am certainly enamored by the notion. Leaders must decidedly think positively about the people entrusted to their care and chose to serve others over self-interest. As one author postulated, we can like those we do not lead, but we cannot lead those we do not like. Bachelder’s statement, “I must know you, to grow you,” is very timely and profound.

Popeyes had to embark on what Colleen Barret, President of South-West Airlines, calls pro-active customer service; this means spending a higher percentage of time developing those who serve the customers. In fact, the whole body of this work could be summarized by the purpose of Popeyes: “We inspire servant leaders to produce superior results.” It is true that there are many organizations with a “plaque problem”—a written statement on a wall catching dust without the requisite resonance with the people. In fact, there is often a Grand Canyon between the plaque concept and the people. No wonder

why earning their daily bread, for many, finds little meaning. The author is instructing leaders to aid their people in finding their own purpose within the organization, and then align it with the overall purpose of the organization. I firmly believe that such a shift would dramatically produce superior performance results.

This book is captivating and enlightening, hence I read it in record time. This work is replete with tremendous quotes that are intentionally and strategically placed, serving as preludes to the concepts being dealt with. One timely quote is by Helen Keller, “Alone we could do so little; together we can do so much.” Reflections such as, “How will you use the opportunity for influence you have been given? Will you dare to serve?” encourage the reader to give thought to the core concepts presented.

The principles and concepts mentioned in this instructive and easy to read work are universally applicable and stunningly effective. I highly recommend *Dare to Serve* to leaders in life roles, as well as in their organizational role contexts, regardless of whether they are small business owners, HR managers, CEOs, church pastors, or church denominational directors. Once applied, superior performance results would be engendered. If the spotlight is turned onto those under the leader’s care, if they are treated with respect and dignity, and if they are helped to discover their purpose while being served and serving one another, they will produce great results.

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THE UNSTUCK CHURCH: EQUIPPING CHURCHES TO EXPERIENCE SUSTAINED HEALTH

By Tony Morgan
Nashville, TN: Thomas Nelson (2017)
Hardcover, 225 pages

Reviewed by JASON WOLF

Tony Morgan has laid out his strategies for relating to a church that is “stuck” in maintenance or decline. His valuable experience in coaching churches through transition shows in the rich and practical stories that pepper the entire book. Morgan’s premise that all churches are at some stage of a life cycle and that, although there is a tendency to move towards maintenance and decline, any church can move toward and return to growth. *The Unstuck Church* takes this premise and develops it through the Launch, Momentum Growth, Strategic Growth, Sustained Health, Maintenance, Preservation, and Life Support stages of a church’s life cycle. Each chapter follows a predictable pattern of describing the context of one of the stages of a church’s life cycle, describing characteristics of churches in that stage, and outlining strategies to leverage the benefits of that stage or to coordinate a concerted effort back towards sustained health and strategic growth.

Morgan proves his skill at strategy while underscoring the need to have a team-based transformation approach. While one leader might be a great strategist, that doesn’t mean they’re a good visionary leader. A broad skill set comes from a team, not an individual. It’s frank and self-effacing advice like this that sets *The Unstuck Church* apart from other

church growth volumes. The real value of this book is as a manual for conversations with your leadership team. It’s the kind of book that you can take to an elder’s meeting, read a section of, and then talk it through. The way the chapters are laid out with such consistency and predictability in content will help a team take bite-size portions of the book and find valuable launching points for conversations and action steps.

Morgan takes a strong stand on the side of vision, strategy, and systems while recognizing the need for reliance on God’s power and leadership. His way of thinking about this is nicely summed up in the conclusion of the book:

When you reach the banks of the Jordan River, take a few steps into the river and stop there. (Josh. 3:7–8) We know the rest of the story. Though the river was overflowing, the priests took that first step into the water and God moved. The raging waters stopped flowing and the riverbed became dry. The Israelites crossed on dry land. God’s plan was for Joshua and the Israelites to take the first step into the river. Once they put their faith in action and took that next step, God moved (p. 195-196).

His foundation is clearly reliance on God’s leading, but he gets intensely practical as he talks about vision, strategy, and systems. To Morgan, vision is not a brief mission statement, but rather a clear description of what the future should look like. Strategy is the mechanism whereby we will reach that hoped-for future. Systems, on the other hand, are the day-to-day, organizational steps that make the strategy possible.

While Morgan flirts with promot-

ing his business as a church growth consultant with the Unstuck Group, it is tasteful and appropriately connected to stories of the various churches and leadership teams he has helped. I didn't get the feeling that Morgan was self-promoting, but rather that he uses his experience and skill to help you develop self-evaluative mechanisms for moving forward or back to health and growth. The book is written from the context of the Congregationalist Church and requires that the reader apply the principles to whatever system of governance their church employs.

I wholeheartedly recommend *The Unstuck Church* to any pastor or church leadership team who wants to understand their current stage in the life cycle of a church and wants to move their church towards growth.

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CULTURAL INSIGHTS FOR CHRISTIAN LEADERS: NEW DIRECTIONS FOR ORGANIZATIONS SERVING GOD'S MISSION

By Douglas McConnell
Grand Rapids, MI: Baker Academic
(2018)
Paperback, 200 pages

Reviewed by DAVID K. PENNO

“What are we learning about culture that will help shape, catalyze, and propel our organizations missionally” (p. xiv)? This is the focus of Douglas McConnell in his book *Cultural Insights for Christian Leaders*. Taking ideas from leadership and organizational studies, psychology,

anthropology, and the Bible, the author states that Christian leaders in the globalized church must learn about and be able to address the “effects of culture on organizations and leadership, particularly on the organizational mission in relation to God’s mission” (p. xiv).

Douglas McConnell is a professor of Leadership and Intercultural Studies at Fuller Theological Seminary, where he has also served in the past as the Dean of the School of Intercultural Studies and the Provost.

The first seven chapters each describe a primary concept that “relate[s] to the role of leaders of organizations serving God’s mission” (p. xviii), while the last chapters provide a useful summary. These seven chapters each provide a case study that effectively illustrates the concept being discussed.

A brief description of each of these primary concepts is given below. Organizations must think missionally, relating their mission to the *Missio Dei* “To think missiologically about organizations is to consider their significant contribution, in all that they are and do, in relation to the mission of God” (p. 22). But our understanding of the mission, and the best ways to pursue that mission, are affected by culture. Leaders must understand the cultures that are impacting the organization. Therefore, “a careful review of the cultural context should be an integral part of every decision” (p. 186).

Leaders must also understand the interdependence of human nature and culture, and that culture is constantly evolving. McConnell describes how culture is learned, how it interacts with human nature, and how organizations can use this knowledge to bring people of various backgrounds into a common organization-

al culture that facilitates its mission.

Leaders must see everyone, members of the organization and others from various cultures, as people all created in God's image. This can happen as we listen to their stories and develop genuine relationships of love with them. This enables us to have sincere empathy for them, which enhances the fulfillment of the mission.

To do this, leaders must learn about other cultures, not superficially, but through imitation, by experiencing the culture through its rituals, language, and customs. Also, observing how respected leaders in the culture behave, how they treat others, and even how they dress for various occasions will help one learn how to lead in the culture in a fundamental way.

As a leader, authority must be exercised appropriately, always keeping in tension the use of silence and decisive action. Authority should never be exercised without reference to accountability and responsibility. And trust must always be carefully stewarded and cultivated in the organization.

Leaders in the church today must recognize four major "worlds" that members of the organization live in: religious, societal, organizational, and subcultural. This requires "maintaining a learner posture" (p. 192) studying these four areas of human life as they relate to those we serve.

Finally, leaders in the church must understand humans as an intersection of systems, "a 'system within systems.'" "We must take this interdependence of systems into account when exegeting humans and their contexts" (p. 156). Leaders must comprehend the spiritual, cultural, technological, physical, personal, and social systems that make up the experience of people.

Taken together, the seven primary concepts that McConnell discusses in

this work can equip Christian leaders to serve in the diverse church of today. His insights from culture that can guide leaders as they move the organization missionally speak against the great man theory of leadership, requiring participative and shared leadership approaches. For example, in the discussion of authority in chapter 5, it is clear that the leader must share authority with others.

In chapter 7 the author discusses the GLOBE project. The nine dimensions of culture that the study identified (p. 165) are valuable for understanding cultural diversity in the church. Additionally, the six global leadership dimensions (p. 168) from the GLOBE findings are useful for assessing one's own leadership style and that of others in the organization.

The case study presented in chapter 6 describes "The Five Faces of Islam" (p. 135), which include missionary, militant, ideological, mystical, and progressive. This discussion is extremely helpful in preventing the stereotyping of all Muslims as radical or terrorists. Much of the book is helpful for seeing people from various cultures in the complexity of the worlds that we live in. This can help prevent a leader from categorizing groups of people while learning to see the individual in the context of the group.

Another powerful idea from McConnell concerns genuine diversity in the leadership team of the organization. "Efforts to promote diversity in organizations are. . . impacted by the degree to which members are capable of and show empathy toward minorities or marginalized individuals" (p. 69). This speaks strongly to the ideas of relational and transformational leadership in the church.

The author also asserts that we must be life-long learners of culture in order to lead effectively in a glob-

alized context. Indeed, mission and cultural intelligence are inseparable.

Cultural Insights for Christian Leaders is a valuable resource for any leader who is working in a multicultural or cross-cultural context. It is written in a style that is easy to read, well organized, and very focused. The author's line of thought and reason are clear. I strongly recommend this book for Christian leaders in the globalized church.

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LEADERSHIP RESOURCES

A REVIEW OF THE JOHN MAXWELL CERTIFICATION PROGRAM

By Nishanth Thomas

Abstract: There are numerous leadership and coaching certifications currently available on the market. This review focuses on the John Maxwell Certification Program and describes the advantages and disadvantages of the program, concluding with recommendations for those considering the program.

Introduction

We live in a world where leadership, speaking, training, and coaching are becoming critical parts of the life skills required for almost every personal and professional role. This is especially true for ministry-related roles. Consequently, professionals, professors, pastors, ministry leaders, students, and future leaders greatly benefit from receiving leadership, speaking, and coaching training.

Several leadership programs are available today, but for the purposes of this review, only the John Maxwell Certification Program (JMCP) is discussed, as it is one of the few prominent leadership and coaching programs that integrates Christian leadership principles for the development of self, team, and the organization (John Maxwell Certification Program, 2018). Individuals who complete the program become part of The John Maxwell Team (JMT).

John C. Maxwell is a professing Christian who served as a pastor during his early ministry years. He is the leader and founder of the JMCP and is an internationally recognized leadership expert, speaker, coach, and author who has sold more than 19 million books and trained over 6 million leaders worldwide (John Maxwell Certification Program, 2018). He has also spoken multiple times at the Global Leadership Summit and is a *New York Times*, *Wall Street Journal*, and *Business Week* best-selling author (Potempa, 2015). Maxwell is the leadership coach for several Fortune 500 companies, including Microsoft Corporation and Chick-fil-A (John Maxwell Certification Program, 2018). Additionally, certified John Maxwell Team Members have trained leaders at several prominent companies (Businesses or Organizations, 2018). In 2014, Maxwell was voted the world's number one most-influential leadership expert by *Inc.* magazine and was voted the "#1 Leader in Business" by the American Management Association (American Management Association, 2015; Haden, 2014).

Program Highlights

The benefits of enrolling in the JMCP include becoming a better leader, increasing influence, and adding value to whichever setting an individ-

ual is currently called to, including family, church, ministry, or work (John Maxwell Certification Program, 2018). John Maxwell himself participates and shares from his more than forty-five years of experience in live certification events and online training videos. Additionally, for those interested in deriving an income from this venture, the certification and license permits individuals to “(c)oach, teach, and speak to any individual, to any company, and to any organization, anywhere in the world, using the proven Maxwell Method including John C. Maxwell’s curriculum, products, and books.” Additionally, the program includes access Maxwell’s coaching manuals, speaking scripts, workbooks, PowerPoint presentations, and facilitator’s guides. Finally, “the income-based opportunity permits individuals to keep 100% of their income from business opportunities” (John Maxwell l certification Program, 2018).

All basic members have access to the following leadership tracks, in addition to many of Maxwell’s book-related trainings and other resources:

- Coach training involves thirteen hours of video coach training, which includes skill development for both “one-on-one and group coaching skills, review of coaching manuals, setting up coaching fees, and a training workbook guide” (John Maxwell Certification Program, 2018).
- Speaker training involves six sets of speaking scripts, keynotes, and presentations. Additionally, there is a six-hour speaker training workshop on “presentation and technique training, guidance on setting up speaking fees, recommendations on speaking event coordination, and training workbook guide” (John Maxwell Certification Program, 2018).
- Sales training involves the completion of five hours of video sales training, which addresses “telephone and email introduction skills, cold calling and networking skills, referral strategies, sales scripts, client discovery questionnaire, and closing skills” (John Maxwell Certification Program, 2018).
- Marketing and social media training involve full access to MarketSmart, “a comprehensive, multi-module marketing system developed exclusively for members of The John Maxwell Team.” Other resources include video presentations on “how to market self to build a profitable speaking and coaching business, training on pricing, social media techniques, and strategies for developing audience” (John Maxwell Certification Program, 2018).
- International Maxwell Event (IMC) is a three-day, live certification event conducted twice annually in Florida includes interaction with John Maxwell, “practical skills training, breakout sessions, the ability to network with other team members, and best practices education for coaching, training and speaking” (John Maxwell Certification Program, 2018).
- Members can also sign up for Mentorship (a higher membership tier, requiring an annual payment in addition to the initial investment to be a certified John Maxwell Team Member). This provides the opportunity for members to receive daily live calls, archived calls, mentorship, and access to numerous other resources.

Program Advantages

Enrolling in the JMCP includes several advantages in addition to those

listed previously, including:

Cost

- Numerous promotions throughout the year that offer an affordable enrollment cost.
- Option to pay a one-time membership fee using numerous payment plans (payment is required within one year of initial enrollment).
- Substantial discounts provided to family members seeking certification.

Customer Service

- Outstanding live support offered in resolving member issues. This is repeatedly witnessed through responsiveness to customers in different online forums.

Reviews

- Multiple success stories of individuals who have used the training to speak nationally and internationally, based on online research and the opinions of those interviewed as part of the compiling this review.
- Many positive reviews on Trustpilot, including reviews from numerous verified purchases: 88% excellent rating based on 250 reviews as of September 5, 2018 (John Maxwell Team Review, 2018).

Team

- A strong community, and access to a closed Facebook group that serves to encourage members.
- The development of confidence and credibility through co-branding with John Maxwell.
- The opportunity to network and be part of a growing diverse group of twenty thousand members worldwide.

Training

- Access to a community of thousands of top leaders in every field.
- Positively rated access to key leaders through the online platform and live calls.
- An archive of prior calls to help members.
- Comprehensive training and resources in speaking, coaching, and marketing, with worksheets, games, and speaker scripts.
- An outstanding three-day IMC live certification event.
- The option to receive advanced training, support, and mentoring through the additional-cost mentorship program.
- Training from the best faculty leaders in the market, including John Maxwell himself, many of who are committed Christians.

Program Disadvantages

The biggest concern would be what happens to the certified team members and the organization if John Maxwell leaves the certification program. How will the organization continue marketing and/or rebranding itself? A major part of the value and marketability of this organization could potentially decline.

Other concerns include:

Company ratings

- Some online reviews have expressed concern about the potentiality of this program using a multi-level marketing model. The researcher does not believe this is the case. However, current members at the mentorship level do get a referral bonus of \$1,000 for every new member they bring to the JMCP.
- On Glassdoor, some individuals have expressed concerns (low pay, subpar values, commission-driven mindset, and overwhelming workload) about working for the John

Maxwell Company (not to be confused with JMCP, though they have the same founder) (The John Maxwell Company Glassdoor Rating, 2018).

- In the last three years, five complaints have been filed against JMT with the Better Business Bureau (BBB), a prominent company that rates other businesses; however, all have been resolved favorably as of August 23, 2018. Additionally, JMT does not have a BBB rating (The John Maxwell Team BBB Rating, 2018).

Content and website access

- Accessing material on smart devices is a challenge as the website has not yet been designed for this purpose.
- Navigating the resource list can occasionally be a bit challenging because it seems disorganized, and new members can potentially feel overwhelmed by the sheer number of resources.
- Some JMT members living overseas have expressed concerns with mentorship because they cannot participate in the live calls due to time zone differences.
- Some online reviewers have claimed that certain resources mentioned in video trainings are not available for download or are not accurately placed.
- The JMT website (<http://john-maxwellteam.com/>) does not use HTTPS protocol (a standard for secure websites).
- The website and resource access page seem outdated and are not user-friendly.

Cost

- Basic membership and certification costs \$4,000 to \$6,000, excluding travel-related expenses to the live IMC Event. Please note

that program costs vary by thousands of dollars depending on the time of sign-up and promotional offers available.

- Individuals considering this program as a business venture (to set up their own coaching, consulting, or speaking business) should ideally have a background in sales, building and managing clientele, and delivery of products. Additionally, they would need to invest a substantial amount of time in growing the business (three years or more), have a business plan, be willing to invest additional capital, and be willing to risk business failure. These are the necessary entrepreneurial risks required to succeed:
- The full benefit of the certification (this especially applies to those planning on considering this as a business venture) can only be reached through enrolling in Mentorship (for an additional investment followed by annual payments).
- A refund policy is offered to those who wish to discontinue the program; however, numerous stipulations must be met, including attending the live IMC Event in person, which automatically deters individuals from requesting a refund because they lose a substantial amount of money in the process of traveling.
- For those who have enrolled in the extended payment plan (payment is still due within a year), resources can only be accessed based on the level of payment completed, which can prove to be frustrating.

Team

- Some online reviewers have expressed concerns about what could be perceived as more atten-

tion being provided to new members and minimal attention being provided to longer-term members.

- The recent rapid expansion of the company has the potential to lower the value of the certification in the long run because the market is flooded with JMT certified members.

Theology

- A major concern revolves around theological issues in John Maxwell's leadership principles drawn from Scripture passages. Dr. Richard Howe, Professor Emeritus of Philosophy and Apologetics at Southern Evangelical Seminary in Charlotte, North Carolina, has published a twenty-page review addressing these concerns. Dr. Howe concludes his review by stating that John Maxwell is "a sincere Christian who cares deeply about the church. But his misuse of Scripture, his tacit endorsements of New Age writers and doctrines, and his questionable doctrines of psychology and theology should give any Christian concern in the use of his material in otherwise legitimate local church initiatives" (Howe, 2012). This researcher fully agrees with the concern of proof-texting being a repeated issue in multiple devotionals published by John Maxwell, although this rarely occurs in the professional training program.

Conclusion

Readers should bear in mind that the reviewer could not address several other aspects due to space limitations. This review, therefore, aims to provide a balance of both pros and cons by focusing on categories that are not extraneous but central from a customer-centered perspective, especially as it pertains to long-term

investment for personal and professional growth.

The John Maxwell Certification Program is intuitive, and has several support resources, prominent faculty who are usually committed Christians, over twenty thousand members worldwide, and comprehensive digital resources. It is a great investment for those entering the field of leadership and for those who want to invest in using the resources provided by Maxwell, to build their business, or have a supplemental source of income through being a John Maxwell certified trainer, speaker, or coach. It is relatively affordable as compared to other programs, has many positive ratings, and appears to be on an upward trajectory. In the researcher's opinion, the basic program is best suited for budding leaders who wish to utilize Maxwell's teaching and material to learn and grow in being a leader or coach and gain credibility by being part of the JMT.

As is true with any leadership training, unless there is a substantial investment of time in learning, a consistent practical application by necessity, and an annual financial commitment (by joining the Mentorship and then the Club level [Executive Director], both of which require an annual fee in addition to the initial investment for JMCP and are highly recommended, if not essential, for those planning to build a business using this program), the benefits of the program are questionable.

Additionally, individuals may benefit more from enrolling in a college or university degree-granting program, which may offer a better return on the investment.

For those who still have questions or concerns about JMCP, it may be most practical to test and witness for themselves by first subscribing to the

free John Maxwell devotionals, reading a couple of Maxwell's books, talking to JMT members who have completed the certification program, and then possibly talking to a JMCP customer service representative about the advantages of the program (Subscribe to Minute with Maxwell, 2018).

Disclaimer: All claims made in this review are true for cases that the researcher has observed or other reviewers observed. All sources cited in this review have been vetted to the best of the researcher's ability and in good faith that the sources of this information are sharing with full accuracy and transparency. The John Maxwell Team was provided the opportunity to review this article and suggest corrections for any factual errors. The feedback provided by JMT was only incorporated into the review after substantial verification of the validity of the feedback.

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DISSERTATION NOTICES

Jones, Y. (2017). *Toxic leadership: A curriculum to identify and prevent toxic leaders in church ministry in Southwest Dallas, Texas*. Ph.D., Regent University, ProQuest Dissertations Publishing. 10272677.

The purpose of this dissertation, "Toxic Leadership: A Curriculum to Identify and Prevent Toxic Leaders in Church Ministry in Southwest Dallas, Texas," was to research, review, and design a curriculum to help prevent toxic leadership, which the author is concerned about among Christian leaders. It appears that toxic leadership has become more prevalent in society and more tolerable in Christian churches. This project was being researched because toxic leadership destroys and divides biological and church families, individual lives, and a relationship with God. Also, this type of leadership does not build up the kingdom of God. As this research suggested, in Christian leadership positions biblical education must exist to help prevent toxic churches and to assist Christian leaders in avoiding toxic issues within their leadership. The second reason for the project was because God-centered leadership wins souls for the kingdom of God, and every man and woman of God should be concerned about winning souls for Christ.

The first section of the curriculum tool teaches proper Christian leadership, which develops proper Christian authority. Second, before the seminar, a workbook was given to ten panelists with questions for their input, as well as expert opinions regarding the effectiveness of the curriculum to prevent toxic leadership. Third, leaders must understand which elements produce toxic leaders—namely, immaturity, lack of integrity, self-centeredness,

intimidation, and a tendency toward manipulation. The seminar consisted of a lecture and expert panel on preventing toxic leadership. This panel was comprised of two bishops, along with pastors, elders, ministers, and leaders from within the southwest Dallas, Texas area. All information was gathered from each expert concerning their expertise as a Christian leader, which made it possible to complete this dissertation in full.

Garza, O. (2018). *The relationship between leadership style and conflict management style of Christian pastors*. Ed.D., Grand Canyon University, ProQuest Dissertations Publishing. 10793453.

The focus of this quantitative, correlational study was to determine if, and to what extent a relationship exists between the leadership and conflict management styles of Christian pastors. This study was conducted using a targeted population of 300 Christian pastors of denominational and non-denominational churches affiliated with the Fellowship of Christian Athletes, El Paso Youth Ministry Network, and Youth for Christ organizations in El Paso, Texas. The sample used in the study was 84 participants. The theoretical foundations were based on the leadership grid theory and the Thomas-Kilmann conflict management theory. Data for the study was gathered through the Leadership Grid Questionnaire and the Thomas-Kilmann Conflict Mode Instrument to identify leadership style and conflict management style. Four research questions guided the study, and data was analyzed through Pearson's correlation for questions one and three, and simple linear regression for questions two and four. The results of the

study indicated that there is no relationship between the independent variable of people-oriented leadership styles and the dependent variables of competing ($r = -.096$), collaborating ($r = .189$), compromising ($r = -.072$), avoiding ($r = -.047$), and accommodating ($r = .043$) conflict management styles. The study also showed that no relationship exists between the independent variable of production-oriented leadership style and any of the five conflict management styles. Simple linear regression analysis indicated that the independent variables (leadership style) did not predict the dependent variables (conflict management styles) in the study.

Sawyer, W. (2018). *Ontological principles of leadership in Acts 2 and 6:1-7 and their anthropological implications for the constructs of Christian leadership and spirituality in the workplace.* Ph.D., Regent University, ProQuest Dissertations Publishing. 10810283.

This study examined spiritual leadership from a Christian perspective and the relationship of Christian leadership to spirituality in the workplace based on leadership principles gleaned from Acts 2 and 6:1-7. The study drew on sacred and secular spiritual leadership and spirituality in the workplace theories to provide the framework for understanding the concepts. The methodology employed the texture analyses of socio-rhetorical critical methods (Robbins, 1996b) and hermeneutical and exegetical interpretation to reveal eight themes and 11 leadership principles that are ontological in the nature of leadership and anthropological in the context of the workplace as found in the pericope. The research revealed that spiritual leadership that is Christian is distinc-

tive because of the ontological transformation of the leader producing purity and power through the work of the Holy Spirit. Luke's paradigm of Christian leadership includes an element of self-discipline in maintaining and cultivating the inner spiritual health of the leader through protracted personal prayer and careful study of the scriptures. In addition, the study indicated that spiritual leaders are motivated and empowered by wholehearted devotion to Christ and self-sacrificing compassion for others, particularly those who are suffering, in need, and neglected. The results demonstrated that Christian leadership is egalitarian and pluri-form, with no distinction in its applicability in religious and secular contexts. Further, Christian leadership principles lived out in the workplace are effective, but the results may not be measured by Western concepts of immediacy.

Hernandez, C. N. A. H. (2018). *Spirituality and authentic leadership development in neo-charismatic Christians of Latin America working in nonreligious organizations: A phenomenological study.* Alternate title: *Espiritualidad y desarrollo de liderazgo auténtico en Cristianos neocarismáticos que trabajan en organizaciones no religiosas en Latinoamérica: Un estudio fenomenológico.* Ph.D., Regent University, ProQuest Dissertations Publishing. 10975636.

Authentic leadership (AL) theory is a field of great interest due to its positive influence in an important number of leader, individual, group, and organizational outcomes. Spirituality can be an important element of AL development in order to facilitate a har-

monic relationship between the individual's identities (Klenke, 2007). This study explored the relationship between the leader's religious beliefs and practices and the development of AL with an emphasis in theological reflection (TR). The researcher interviewed and analyzed the leadership experiences of five members of the Neo-Charismatic Christian (NCC) tradition who work in nonreligious organizations based in Latin America. The researcher employed phenomenological inquiry to elucidate how leaders incorporate their religious-based spirituality into their leadership development processes. To triangulate the information, the researcher used theory on AL and interviewed two subordinates per leader, except for one case where only one subordinate was interviewed. Findings indicated that the five components more frequently described in AL theory and all the positive-oriented behaviors (POBs) were observed in participants' experiences, which support the presence and cultural affinity of AL in the Latin American context. Findings also showed that inputs related to spirituality were present among the clusters corresponding to four of the five AL components and within four of the six POBs, highlighting the importance of religious-based spirituality in the enactment of AL. Analysis of the emerging themes, indicated the possible existence of a different subidentity, self-tradition merge, operating within the spiritual identity system. Overall, when the leader has developed a spiritual identity, self-awareness and the other AL components will necessarily be developed partly in connection to elements of the spiritual beliefs and practices. These relationships were explicated in a model of TR for AL development based on Christian values and beliefs.

Ramseur, A. G. (2018). *The relationship between servant leadership, effective leadership, and ethical leadership: A non-profit organization correlational study*. Ed.D., Grand Canyon University, ProQuest Dissertations Publishing. 10974715.

The purpose of this quantitative correlational study was to determine to what extent a relationship exists between servant leadership and effective leadership; and servant leadership and ethical leadership in a non-profit organization, as perceived by employees. The foundational theories for this research were derived from Greenleaf's premise of servant leadership. A sample of 181 employees in a non-profit organization in Frisco, Texas participated in completing a survey to address the questions to what extent a relationship exists between servant leadership and effective leadership; and servant leadership and ethical leadership. The researcher collected data using a survey comprised of three instruments: Servant Leadership Scale; Leadership Practices Inventory; and the Perceived Leader Integrity Scale. Spearman's rho analysis indicated no significant correlation between servant leadership and effective leadership $r(180) = .033$, $p = .63$, nor servant leadership and ethical leadership $r(180) = -.002$, $p = .974$. Therefore, the researcher accepted the null hypothesis and concluded that no statistically significant relationships exist between servant leadership and effective leadership; nor servant leadership and ethical leadership, in a non-profit organization, as perceived by employees. These findings are not conclusive and cannot be generalized since the study was conducted using one non-profit organization in Texas. Further research should be conducted using multiple non-profit organiza-

tions to determine if servant leadership is related to effective leadership and ethical leadership.

Jagela, W. M. (2018). *Student perceptions of the influence of servant leadership at two private Christian denomination campuses*. Ed.D., Grand Canyon University, ProQuest Dissertations Publishing. 10928764.

The purpose of this qualitative descriptive single-case study was to explore student perceptions of servant leadership, how servant leadership influences involvement within their campus community, and their definition of servant leadership based on students attending two private denominational Christian universities in a mid-Atlantic Appalachian state. The theoretical foundation of this study was Greenleaf's theory of servant leadership, which was used to frame this study. This study used purposive sampling. This study was com-

prised of 20 participants pursuing an undergraduate degree, and the three sources of data included semi-structured interviews, questionnaires, and a researcher's journal. This study relied on the six steps of thematic analysis for data analysis. Three research questions that guided this study included: How does servant leadership influence the perceptions of students at two private Christian denominational campuses; How does servant leadership lead students to be involved in their campus community; and, How does servant leadership influence a student? The research in this study showed evidence that students were aware of servant leadership on their campuses and that they were influenced by and responsive to servant leadership. Data analysis resulted in the development of four themes including, Opportunities to Serve, Servant Leadership as a Driving Force, Domino Effect of Benevolent Actions, and Servant Leadership Running in the Background.

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THE JOURNAL OF APPLIED CHRISTIAN LEADERSHIP MISSION

"To provide a peer-reviewed published dialogue of applied research in Christian servant leadership across denominational, cultural, and disciplinary environments."

This mission involves several elements that provide a greater sense for what the Journal seeks to accomplish. Explaining key words serves as a window into the "culture" of those operating the *Journal of Applied Christian Leadership*.

Peer-reviewed: This element describes the editorial nature of the Journal. The Journal encourages articles for publication that will be reviewed by peers in the field of leadership for evaluation both in content and style. This process will include ways of improving and/or other resources that might be considered as part of the dialogue. This will also allow for an expansion of the field to occur so that at the time of publication the article can have a wider audience.

Published: Our initial goal is that the Journal be a semi-annual publication with an eye of shifting toward a quarterly and then possibly monthly at some future point.

Dialogue: Descriptive of the nature of the inquiry, the Journal seeks to encourage a respectful dialogue between scholars, students and practitioners of leadership. Writers will present their findings in ways that while prescriptive also encourage dissent and a shared conversation.

Applied: The content of what is presented derives from strategies, principles, philosophies, and dynamic elements of leadership put into practice in a host of varied environments. What is presented is not an untried theory but a "theory-in-use" applicable to a place and time. Therefore, editors ask writers to use non-technical language accessible to practitioners.

Research: There are many leadership journals that provide an "anecdotal" approach to understanding leadership. While this approach is vital to growth in understanding, the rigor of research-based studies is vital as well to give a more rounded view-point toward leadership. Therefore, the vast majority of approved articles will consist of a research base to understanding. This is a core component of the Journal.

Christian: A second core component of the Journal is the focus of Christian principles as they intersect with leadership in action. While there will no doubt be "Christian" principles located in non-Christian environments, the tenor of the Journal will be based upon Scriptural elements of leadership.

Servant: A third core component of the Journal is the centrality of Servant Leadership. While this nomenclature is widespread today (even outside Christian circles), we recognize that "servant" leadership arises largely out of the life and leadership of Jesus Christ, and as expressed powerfully by the Apostle Paul in Philippians 2. It is our dynamic understanding of His life and this passage that serves as a platform for our understanding of this core component.

Leadership: Every endeavor in human history has involved a leader of one type or another. The Journal is about leadership. It is about the way people motivate, inspire, and lead others to accomplish as a group what could never be accomplished by themselves, all the while providing a dynamic transformation for all involved.

Across: Leadership is exemplified across religious, racial, and national boundaries. Fundamental to a dynamic understanding and application of leadership is a soul belief that no one group has sole propriety of leadership wisdom. In fact, when the discourse concerning leadership transcends all time and space our comprehension expands and our practice of leadership moves with greater effectiveness.

Denominational: This first of three environments demonstrates the Journal's fundamental worldview that learning can take place regardless of creed and denominational divides. In fact, the more one studies various leadership issues throughout the denominational world, the clearer becomes the commonality of our leadership challenges. Since the Journal centers upon Christian leadership, it is imperative that our research expand beyond denominational borders.

Cultural: One of the greatest challenges facing any organization in the 21st century is the growing expanse of globalization. Whether that globalization is reflected in micro-globalization through immigration or macro-globalization through increased universal communication and transportation, fundamental to any leader of the 21st century is the ability to lead across national, sub-cultural, and multi-cultural boundaries.

Disciplinary: A final arena where boundaries can be removed for the benefit of leadership comprehension is this vital area of academic disciplines. More often than not, various schools have made leadership the focus of study. Each school has provided incredible insight into the theory, philosophy, and practice of leadership. However, if our leadership comprehension is to expand, it will require the synergy of cross-disciplinary dialogue to occur. Increasingly in the leadership world, contribution is coming from such schools as history, sociology, theology, and even philosophy. To deny the interdisciplinary dynamic of leadership comprehension would substantially minimize and/or prevent leadership learning.

Environments: Finally, the Journal recognizes that the culture of leadership is influenced by the various environments where leadership is practiced and the skills honed. From the military arena (in either a peace-time environment or war-time environment) to the entertainment arena, leadership spans the limitations of environmental factors. Leadership is played out in the symphony hall as well as the science lab as well as the sports arena. If leaders are to grow so that followers and organizations and our world can become a better place, it is imperative that our understanding of leadership cross the expanse of time and space.

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The *Journal of Applied Christian Leadership* seeks submissions from a multiplicity of disciplines by those researching various areas of Christian leadership throughout the world. We are looking for manuscripts engaging readers in areas like Christian ethics and leadership, diversity, organizational culture, change, mentoring, coaching, self-leadership, team building and a host of other leadership issues. We are most interested in those who are conducting research in any of these areas from a distinctly Christian perspective, including those investigating various leadership theories and how they influence or are influenced by Christian principles and practices. Abstracts should be between 400-800 words and emailed in MS Word. All submissions can be emailed to jacl@andrews.edu. Conformity with APA style is preferred. See instructions online: www.andrews.edu/services/jacl

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Christian Leadership Center

The Christian Leadership Center is an interdisciplinary organization of Andrews University providing inspiration, on-going leadership development, coaching, consultation, and research for a network of church and community leaders throughout the world. It also sponsors the *Journal of Applied Christian Leadership*.

VISION

Our vision is people transformed and empowered by Christian principles who provide outstanding leadership for the local church, and church and educational organizations throughout the world.

MISSION

Our mission is to accompany and develop people in their journey as servant leaders in the church and as Christian market-place ambassadors in a changing world.

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Our goals are:

1. Dynamic understanding: A shared and dynamic understanding of a Biblical model of servant leadership that informs the global practice of church and community leaders
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3. Leadership network: A Christian leadership network comprised of a pool of leadership specialists capable of providing global leadership training and development

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