

ASSEMBLIES OF GOD THEOLOGICAL SEMINARY

A MORE EXCELLENT WAY: A COACHING PROGRAM TO  
ALIGN AND EMPOWER THE MINISTRY TEAM OF  
RIVERSIDE COMMUNITY CHURCH  
FOR OPTIMAL EFFECTIVENESS

A PROJECT SUBMITTED TO THE  
DOCTOR OF MINISTRY COMMITTEE  
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DOCTOR OF MINISTRY

DOCTOR OF MINISTRY DEPARTMENT

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## ABSTRACT

In today's rapidly changing, fluid, technological culture, the traditional top-down model of church leadership wanes while shared leadership through ministry teams flourishes. Ministry teams have the greatest potential to propel churches into the future. Conversely, when colleagues remain encumbered with unresolved conflict, lack of trust, competing agendas, and misaligned strengths, pain and division are inevitable. Team coaching serves to advance the mission of the Church by empowering ministry leadership teams for their greatest impact.

This project develops a team coaching plan to help align the roles and responsibilities of ministry teams to empower them for their greatest contribution to the church. The coaching plan builds upon the foundation that the *imago Dei* capacities unique to every human combined with the Spirit-endowed roles of ministry leadership teams function to bring order out of chaos and stem the tide of decay. The one-day team coaching workshop and three follow-up coaching sessions utilize the Core Values Index (CVI) assessment and other coaching tools to foster greater awareness of personal and team strengths, uncover challenges to team dynamics and effectiveness, and create strategies for improved teamwork. The strengths-based approach of this coaching process results in a more optimistic view of the team's potential and greater collaborative behaviors, demonstrating its value as a best practice for building team unity, increasing job satisfaction, and improving team effectiveness.

## ACKNOWLEDGMENTS

Two friends, Alyson and Craig Lyon, asked me a simple question following a message one Sunday morning: “Have you ever considered becoming a coach?” That powerful little question by two excellent coaches started me on a journey that culminated in this project. When I received a pamphlet stating that AGTS was starting a professional coaching cohort, I jumped aboard. Many thanks to Dr. Deborah Gill for her vision, leadership, and vibrant optimism throughout the coursework, and to all the inspired professors, mentor coaches, and staff at AGTS who made this learning experience most fulfilling.

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## CHAPTER 1: INTRODUCTION

### **Introduction**

In today's rapidly changing, fluid, technological culture, the traditional top-down model of church leadership wanes while shared leadership through ministry teams flourishes. Ministry teams have the greatest potential to propel churches into the future. Teams of highly motivated Spirit-gifted people unified around a compelling mission compose not only the ideal setting for ministry today, but they also mirror the pattern found throughout Scripture. Conversely, when colleagues remain encumbered with unresolved conflict, lack of trust, competing agendas, and misaligned strengths, pain and division are inevitable. This study intends to promote healthy ministry teams through a coaching process to align and empower ministry teams for their greatest contribution to the mission of the church.

### **The Context**

I am the founding lead pastor of Riverside Community Church (RCC), a multi-site congregation in Pittsburgh, Pennsylvania. I also serve as the coaching coordinator for the Pennsylvania-Delaware Ministry Network. My role at the church has evolved from solo pastor of a fledgling group of people in 1988 to leading a ministry team of six pastors, four ministry directors, two assistant pastors, and a business administrator.

From its inception, this congregation has had a nomadic journey. Riverside Community Church began as Penn Hills Assembly of God, located in a large residential bedroom community of the city. Penn Hills is a suburb in transition from a post-war, largely middle class Italian community to an increasingly poor and ethnically diverse

population. The church first met in homes, then a little Masonic hall, and eventually shared space with a Lutheran church for the first five years. The congregation grew slowly yet steadily, and in 1993 the seventy-five members voted to purchase the one hundred-year-old Riverside Presbyterian Church in the quaint neighboring town of Oakmont. This stained-glass building sits on a small corner lot on one of two main roads paralleling the town's railroad tracks and walking trail.

The congregation leapt in growth once it had a building of its own, and the church soon added staff and multiple worship services. Several years later, the congregation leased a nearby building to provide additional space for children and students. In 2006, when three Sunday services in the old church building could no longer contain the growing congregation, the church expanded to a second Sunday worship venue in a newly built giant shopping mall six miles from Oakmont. In the first five years at the mall, the church moved from a theater to two different temporary retail spaces, finally signing a long-term lease for 10,000 square feet of retail space.

During this time, the church leased additional space adjacent to the high school in Oakmont for the growing junior high and high school ministry. When that space proved too small, the church purchased an old truck garage/warehouse in Oakmont and completely rebuilt it to house the student ministry, special events, and church offices. It will also provide space for a third Sunday morning worship venue as needed.

RCC has grown familiar with change and transition, but one thing has remained rather constant—the staff. This team has worked together for a long time until several recent changes. Other than the replacement of the media/communications director three years ago when his predecessor moved to Cambodia for a missions venture, ten years had

passed since the last change to the team, the addition of a creative arts pastor who joined the staff when the mall venue opened. Prior to changes happening over the past two years, only one person had departed the staff in the prior sixteen years. This project was proposed two years ago in anticipation of changes looming on the horizon. Those changes have included three long-term staff departures and five new additions to the team.

The church will inevitably face additional staff transitions in the not-so-distant future as the next generation assumes leadership. I will transition to a smaller role as a successor assumes more responsibility, and other long-time staff positions will also change. The health of the church largely depends upon the health of this team. My responsibility remains to assure that the team stays healthy by finding the right leaders for the right positions at the right time, and drawing the best out of each team member for the sake of the whole.

Riverside Community Church's story is not an unfamiliar tale. Though each church across the Penn-Del Ministry Network remains unique, every church faces leadership challenges including goals to accomplish and transitions to make, and every lead pastor shares responsibility for the health of the team, whether paid or volunteer.

### **The Problem and Opportunity**

The Riverside Community Church ministry team faces both external change and internal transitions. These challenges come in all shapes and sizes. The question remains whether the team will grow stronger and take the church to the next level through this season of change and transition, or whether it will falter. Like the ingredients of a stew, every member changes the flavor of the team. Sometimes those ingredients blend

together to make a delicious meal, but at times the ingredients do not mix well. Teams can clash when one type of leader overpowers the others. They become bland or imbalanced when certain leadership styles disappear or remain underutilized.

Every leader has strengths and qualities that can contribute to the health of the team, yet others may thwart their influence or remain unaware of these strengths. Often leaders consist of the right people for the team but a lack of awareness of one's own and each other's unique strengths and passions limit their contribution potential. Teams function at their highest capacity when they remain cognizant of the leadership ingredients at their disposal, when they understand the necessity of each person and his or her importance for the good of the whole, and when they empower one another to effectively add their unique contributions.

The ministry leadership team of Riverside Community Church has faced both bland times and volatile times. In the face of major transitions and significant ministry projects, it is critical for the lead ministry team to have the right leadership ingredients added, adjusted, and subtracted to produce the most effective ministry experiences. Determining those ingredients and how to align each team member's roles and responsibilities according to their innate core values in order to empower them to make their best contribution will position the team to lead the church into an even brighter future.

### **The Purpose**

The purpose of this project is to design a coaching process utilizing the Core Values Index assessment tool and other coaching tools and techniques to align the roles

and responsibilities of the RCC ministry leadership team in order to empower them for their greatest contribution to the team and the church.

### **Definition of Terms**

*Alignment*—a state of agreement in which the roles and responsibilities of individual team members match their innate core values and members cooperate with and complement each other for the sake of the whole ministry.

*Coaching*—a guided process to help an individual or a team move to a better future through greater awareness and self-discovery, strategic planning, and accountable action steps.

*Core Values Index*—an assessment instrument that provides a description of the innate, unchanging nature of an individual, which differs from personality and behavioral based assessments. This online tool instantly provides a highly accurate and reliable picture of the core motivational drivers of a person.<sup>1</sup>

*Effective*—accomplishing the right results at the right time with the right attitude.

*Empowered*—the sense of living in the sweet spot and contributing God-given strengths, abilities, and passions to something greater than oneself.

*Ministry Leadership Team*—pastoral staff members who meet regularly to plan, coordinate, carry out, and evaluate the ministries of the church.

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<sup>1</sup> Taylor Protocols, “The Core Values Index,” Taylor Protocols, accessed December 28, 2016, <https://www.taylorprotocols.com/CVI.php>.

*Team*—more than simply a group of people working together, this is “a small number of people with complementary skills who are committed to a common purpose, performance goals, and approach for which they hold themselves mutually accountable.”<sup>2</sup>

## Description of the Proposed Project

### Scope of the Project

The scope of this project is to lead the ministry leadership team of Riverside Community Church through a development process that will assess, evaluate, and align the roles and responsibilities of the team members, propelling them to make their greatest contributions to the overall mission of the church and best accomplish short-term goals of the team. A combination of assessments, coaching, and training will be used to clarify the purpose of the team and set the boundaries delineating where members function as a team and where they operate independently. The process will help team members discover their innate core values and contribution styles, build a team culture that appreciates and utilizes each member’s contribution, identify roles and responsibilities the team lacks, and identify responsibilities and roles that overlap or prove unnecessary. In addition, team members will learn team skills and competencies to create alignment and accountability, which maximizes team effectiveness.

This team development process will include several steps. Step one consists of the assessment phase, and each team member will complete two assessments. The first assessment is a questionnaire that asks the team to assess their effectiveness, the level

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<sup>2</sup> Jon R. Katzenbach and Douglas K. Smith, *The Wisdom of Teams: Creating the High-Performance Organization* (New York: HarperBusiness Essentials, 2003), 45.

energy and sense of fulfillment they have in their current roles and responsibilities, and their level of contribution to the team. The second assessment consists of an online personality type tool, the Core Values Index (CVI), published by Taylor Protocols. This assessment typically takes about fifteen minutes to complete and discerns the unique nature of each person, which is a blend of the person's innate unchanging core values. The CVI reveals each person's predisposition to make a unique blend of six types of contributions.

Step two will consist of the team development process. I will review the results of the individual CVI assessments and create a composite picture of the team. A highly interactive full-day workshop will provide training and coaching to bring awareness, assess current realities, and design strategies to increase team cooperation and improve the alignment of roles and responsibilities for team goals and the overall mission of the church.

Step three will take the team through a coaching process to ensure maximum accountability for real change and improved team and individual performance. Three follow-up coaching sessions with the team will reinforce team action steps and accountability for results and culture.

At the completion of the team development process, participants will again complete the original survey in order to measure the shift in their assessment of the team and of their own level of energy and sense of fulfillment. The final survey will include questions evaluating the coaching workshop and development process.

The focus of this team development process is to improve alignment, cooperation, and fulfillment regarding the roles and responsibilities of the leadership

team members. The scope of this coaching project does not include creating the vision, mission, and goals of the team but rather assumes that the team already has a clearly defined target and seeks to maximize the team composition in order to best reach that target.

### Phases of the Project

This project consists of five phases: research, planning, implementation, evaluation, and writing.

#### *Research*

The first part of the project will explore the biblical-theological themes of how the *imago Dei* that remains intrinsic to every person and the glory of God manifested in spiritual leadership exists to bring order out of chaos and stem the tide of decay in the world. The second phase of research will survey current literature on the benefits and dynamics of team leadership in the workplace and in ministry, the qualities of effective team members, and the use of coaching to empower and align teams for their greatest contributions.

#### Biblical-Theological Literature Review

The biblical-theological literature review will explore how the purposes of the image and glory of God in four key sections of Scripture inform contemporary leadership teams: (1) Genesis reveals how the Spirit endows all humans with the *imago Dei* to collectively fulfill God's cultural mandate; (2) in Exodus, the glory of God empowers Moses, along with Aaron and others, to lead people from bondage and hopelessness to freedom and a potential-filled future; (3) in John's Gospel, Jesus supersedes Moses as the

image and glory of God incarnate, who reveals and imparts God's glory to His followers; and (4) in the epistles, the Spirit of Christ, the perfect image and glory of God, restores the image and glory of God in believers, who, in turn, are empowered to restore the image and glory of God in society. Ministry teams are God's gift to restore divine order and beauty where chaos and decay prevail. Research for the biblical-theological literature review will take place throughout the first half of 2015.

### General Literature Review

The general literature review will make the case for team leadership and investigate the following characteristics of high-functioning leadership teams: healthy teams commit to a compelling mission; they practice robust communication and collaboration; they share leadership; they foster respect and trust, and focus on execution and results; and healthy teams have fun. The review will survey the attributes of effective team members as described in contemporary literature, and it will explore models and methods of team coaching. Research for the general-literature review, which informally began years ago, will take place from August through October 2016.

### *Planning*

Upon completion of the writing, I will work with my mentor coach and project adviser to formulate an agenda for a teambuilding workshop and team development coaching sessions. I will consult with my project advisor, project coordinator, and a statistical specialist to craft the pre-coaching and post-coaching assessment surveys. I will meet with the team to explain the details of the project, gain their commitment to fully participate, and collaborate with them to pick a date when all are available to attend. I will secure the space, arrange the furniture, prepare the material, and arrange for snacks

and the meal. Planning the workshop and team development coaching will happen in October until the workshop on November 15, 2016.

### *Implementation*

For the initial assessment portion of the implementation phase, I will distribute an anonymous online survey for members to assess the health and effectiveness of the team, including their level of contribution to the team. Participants will complete this questionnaire both prior to and following the coaching project. Additional evaluation questions will be added to the post-coaching version of the survey.

Each team member will also complete the Core Values Index (CVI) assessment prior to the workshop. I will collate and prepare printed copies of the online results for each of the participants to use during the workshop. Nametags of each person's CVI graphic will be posted to create a visual of the team profile.

The full-day, highly-interactive workshop will begin with opening comments, a warm up communication exercise, and the design for the coaching alliance for the day. The later morning session will explore the results of the CVI reports and evaluate the nuances of each participant's Core Values Nature in relationship to roles and responsibilities. It will note their strengths and contribution types, and how they best work with others on the team.

The early afternoon session will review team goals, discover the differences between a group and a team, discuss ways they work as a group and when they are a team, and evaluate the team strengths and weaknesses in view of the collective team Core Values Natures results.

The final session will utilize three interactive communication activities to reinforce awareness of and commitment to teamwork. The first will be a visual metaphor exercise using pictures to represent one's commitment to the team; the second will gauge team strengths; and the final event of the day will be an object metaphor exercise to affirm the ways each team member adds value to the team.

Three follow-up coaching sessions will empower team members to improve their contribution to the team through the Core Value of Focus exercise, ongoing feedback, and accountability to team commitments. The assessments were distributed the week prior to the workshop that was held on November 7, 2015. Three follow-up coaching sessions took place on the successive three weeks.

### *Evaluation*

The evaluation phase will include a *t*-test statistical comparison analysis of the pre-coaching and post-coaching surveys. I will engage a professional statistician to assist in compiling and analyzing the results of the surveys to determine the effectiveness of the coaching process on team unity, collaborative teamwork, communication, and commitment to team goals. Additional post-coaching quantitative and qualitative evaluation questions will provide valuable feedback from the participants to compile best practices for coaching ministry teams. This evaluation will take place in December 2016.

### *Writing*

The writing phase of the project will take place beginning in late 2015 and go through early 2017. The exegetical research for the biblical-theological review will begin in the fall of 2015, with writing complete in October 2016. Writing for the general literature review will take place in October and November 2016. Upon completion of the

team coaching workshop and during the follow up coaching process I will write chapter 4 in November and December 2016. Chapter 1 will also be written in December. The final evaluation of the project's effectiveness for chapter 5 will be completed the first week of January 2017.

## **Conclusion**

As team leadership becomes more prevalent in ministry settings, pastors will recognize the value of team coaching to build unity, improve effectiveness, and increase satisfaction for their team members. A one-day teambuilding workshop by itself can boost team morale, bring to light team strengths and challenges, and begin the process of positive change. True transformation takes time, however. Follow-up team coaching and one-on-one leadership development coaching provides the greatest catalyst for lasting change. Teams committed to reaching shared goals through robust communication, collaborative decision-making, and mutual accountability get results, not the least of which is deeper trust and respect for one another. A team of like-minded servant leaders who are aligned and empowered to make their greatest contribution to the mission of God creates a contagious atmosphere that spreads to every department and every level of the church.

## CHAPTER 2: BIBLICAL-THEOLOGICAL

### LITERATURE REVIEW

#### **Introduction**

This chapter seeks to understand how the *imago Dei*, which remains intrinsic to every individual, and the glory of God, which empowers ministry leaders and their teams, exist for the purpose of extending God's desired order against the decay and chaos in the world.<sup>1</sup> The following survey of the terms and theories of the image of God in the Book of Genesis and the glory of God in Exodus will reveal how these concepts become fulfilled in the advent of Jesus and birth of the Church in the New Testament; additionally, the insights gleaned from these texts will provide the theological directives for how God has designed spiritual leadership teams to make their greatest contributions in their places of ministry.

Prior to the study of how the image and glory of God operates in ministry leaders and teams, it is helpful to describe the task of leadership. In one sense, the task of leadership strives to bring order where disorder reigns; or at the very least, it maintains and improves order where the forces of chaos are at work. Simply put, good leaders, whether Christian or other, use their influence to make the world a better place. They lead others—individuals, groups, or organizations—to a preferred destination. A leader, by definition, does not accomplish the task alone. Leaders prove effective to the degree they

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<sup>1</sup> Much of this chapter is adapted from Bill Ellis, “A Biblical-Theological Foundation for the Operation of the Image and Glory of God in Ministry Leaders and Teams,” final course paper for PTH 902, “Biblical Theology of Ministry” (Springfield, MO: Assemblies of God Theological Seminary, 2016).

influence others around them to catch the vision and coordinate their God-given abilities to bring about their common objectives. Spiritual leaders recognize that the influence they have to lead others comes as a gift and calling from God: “The personality of the spiritual leader influences others because it is irradiated, penetrated, and empowered by the Holy Spirit.”<sup>2</sup> Likewise, ministry leadership teams understand that the Holy Spirit empowers them to coordinate their various unique God-given values, personalities, abilities, and roles to accomplish God’s mission for the Church.

### **The *Imago Dei* in Genesis: Endowed for Team Leadership**

Though the exact phrase “image of God” appears only five times in Scripture, four of which exist in Genesis (Gen. 1:26-27; 9:6; 2 Cor. 4:4), the motif of the image and likeness of God in spiritual leaders permeates the Hebrew and Greek Scriptures. The creation story of Genesis 1 lays the foundation for understanding the role of leadership teams. It begins with a picture of primordial chaos and ends with a description of divine bliss at the sight of an orderly universe. The Spirit of God hovered over deep and dark waters of a formless and empty earth; then, day-by-day the Creator brought forth light and sky, land and vegetation, sun and stars, sea creatures and land animals. God saw that what He had created was good, but when He completed His work, God inserted one last critical component—the leadership team. God placed humans, male and female, as divine image bearers to fill, subdue, and reign over all that God had created. Out of the chaos God brought order, and over this nascent creation the Creator delegated leadership to

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<sup>2</sup> J. Oswald Sanders, *Spiritual Leadership*, 2nd ed. (Chicago: Moody Press, 1994), 28.

Homo sapiens to propagate the earth and extend the creative order by the power of God, whose image and likeness they bear.

### Two Interpretations of the *Imago Dei*

Throughout history, theologians have wrestled with the *imago Dei*. They have strived to identify the ways humans are like God, describe the nature of this distinction, and explain how humans function as image bearers of God. In his significant treatise on the topic, David J. A. Cline recalls Karl Barth's survey of this doctrine—from Ambrose to the Enlightenment—all giving content to the concept solely from the anthropology and theology of their own age: “None of which,” Barth quipped, “had the correct interpretation.”<sup>3</sup> Indeed, while no one perspective offers a complete and adequate description of the *imago Dei*, each of the following interpretations add to the understanding of how humankind in general and leaders in particular are to bring harmony and curb chaos in the world as God’s image bearers.

#### *Imago Dei as Resembling God*

Historically it has been understood that the *imago Dei* refers to the ways in which humans—either physically, mentally, psychically, spiritually, relationally or a combination of these—resemble the Creator. As Barth commented, interpretations of the *imago Dei* run the spectrum of thought. At one end of the continuum stands the view that humans actually share God’s physical characteristics. Anthropomorphic descriptions of God in Scripture support the idea that the human physical form in some way resembles God. God has hands, eyes, and ears; God laughs, cries, and smells; and God feels our

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<sup>3</sup> David. J. A. Cline, “The Image of God in Man,” *Tyndale Bulletin* 19 (1968): 54.

emotions of hatred, anger, joy, and regret. Ambrose, for instance, believed the *imago Dei* was the human soul, while Athanasius understood it as rationality. Others, such as Augustine, assert that the *imago Dei* constitutes some spiritual or psychical quality that separates humankind from the rest of creation: self-consciousness and self-determination, reason and understanding, the capacity for thought, moral judgment, and the desire for immortality.<sup>4</sup> Augustine proposes that it is the soul of the individual that reflects the plurality of the godhead as expressed in Genesis 1:26: “Let us make man in our image.” Specifically, Augustine claims the *imago Dei* is identified in the trinity of humankind’s memory, intelligence, and will.<sup>5</sup> Later, the Reformers saw the *imago Dei* as the state of original righteousness before the Fall.<sup>6</sup> Yet, other theologians have focused on the societal nature of the image. Emil Brunner argues that the divine “us” and “our” of Genesis 1:26 reflects people as the “them” of 1:27. The image of God is not the possession of the isolated individual but of man-in-community.<sup>7</sup>

According to Barth, the image describes the I-Thou relationship between “man and man *and* between man and God.”<sup>8</sup> The concluding phrase “male and female he created them” in Genesis 1:27 means for Barth that human beings are endowed with the possibility of “confrontation” or relationship between human beings. Anthony Hoekema

<sup>4</sup> Norman. W. Porteous, “Image of God,” in *The Interpreter’s Dictionary of the Bible*, edited by George Arthur Buttrick (Nashville: Abingdon Press, 1962), 683.

<sup>5</sup> Sinclair B. Ferguson, “Image of God,” in *New Dictionary of Theology*, ed. Sinclair B. Ferguson and David F. Wright, consulting editor J. I. Packer (Downers Grove, IL: InterVarsity Press, 1988), 328.

<sup>6</sup> Clines, 54.

<sup>7</sup> Ferguson, 329.

<sup>8</sup> Clines, 60.

explains Barth by saying, “Man can be an ‘I’ to woman and woman can be an ‘I’ to man. Man can also be a ‘thou’ to woman, and woman can be a ‘thou’ to man. This I-thou confrontation … concerns also the relationship between man and man.”<sup>9</sup> Barth equates this human ability for a confrontational relationship with the *imago Dei* because that characterizes the relationship that exists between God and humans. God confronts us and enters into an I-thou relationship with us. Having been created with the capacity for this kind of relationship with one another shows that humans are created in the image and likeness of God.<sup>10</sup> This capacity for relationship with God and others provides the foundation of healthy leadership, for within the context of honest and trusting relationships leaders and teams thrive.

Each of these descriptions, varied as they are, share the same understanding of the comparative prepositions in Genesis 1:26. God determined to make humanity “*in our image*” and “*after our likeness*” [emphasis mine]. In some way—either physically, spiritually, or socially—humans remain analogous to God. They are not ontologically the same as or equal to God, but humans remain similar to God in some proportionate way. To be like God means to be fashioned after God but, at the same time, qualitatively inferior to God.<sup>11</sup>

Like God, humans create, but humans are not the Creator. Like God, humans have intellect and can make choices, but they are not omniscient. Thus, the *imago Dei* in every

<sup>9</sup> Anthony Hoekema, *Created in God’s Image* (Grand Rapids, MI: Eerdmans, 1986), 49-50.

<sup>10</sup> Ibid.

<sup>11</sup> Eugene H. Merrill, “Image of God,” in *Dictionary of the Old Testament: Pentateuch*, ed. T. Desmond Alexander and David W. Baker (Downers Grove, IL: InterVarsity Press, 2003), 444.

human constitute the traits or capacities, far inferior though they are to God, that supersede the rest of God's creatures. The image of God in a person consists of those parts or qualities of a person that resemble God, those unique human faculties that exist in God's image. These God-given capabilities qualify humankind as God's regent to "reign over the fish in the sea, the birds in the sky, and all the animals that scurry along the ground" (Gen. 1:28).<sup>12</sup> Augustine claims that the image of God refers to "that power by which he is superior to all the beasts," and Calvin affirmed that it appears "in the whole excellence in which the nature of man surpasses all the species of animals."<sup>13</sup> To put it crassly, it is the extent to which humans bear greater resemblance to the Creator over all other creatures and qualifies them to sit at the top of the food chain. This traditional interpretation defines the *imago Dei* as that which separates humans from animals and all other life forms. In this view, by virtue of a higher resemblance to the Creator, humankind is authorized and equipped to bring harmony and beauty to this chaotic world. Another way exists, however, to understand the meaning of *imago Dei*, a way that adds an interesting nuance to the role of humans as leaders in creation.

### *Imago Dei as Representing God*

Not only has God created leaders in His image to resemble His leadership *in* creation, but He has made them in the image of God to represent God's leadership *to* creation. The most obvious way to read the comparative preposition *beth* in Genesis 1:26

<sup>12</sup> All Scripture quotations, unless otherwise noted, are from the English Standard Version.

<sup>13</sup> Philip E. Hughes, *The True Image: The Origin and Destiny of Man in Christ* (Grand Rapids, MI: Eerdmans, 1989), 51. See also Augustine, *On Genesis against the Manicheans* ii.17. J. Calvin, *Institutes* I.xv.3.

is to read it as “*in* the image of God.” In other words, “God has an image, and man is created in conformity with this image,” a *beth* of the norm.<sup>14</sup> Like the previous section, this interpretation infers that humans have capacities analogous to God. Clines, however, proposes a second possible interpretation of the image. Rather than a *beth* of the norm, he understands it as a *beth* of essence, meaning “as” or “in the capacity of” and claims that Genesis 1:26 should translate to “Let us make man *as* our image” or “*to be* our image.”<sup>15</sup> The nuanced meaning of this reading remains significant. Clines says that “man does not *have* the image of God, nor is he made *in* the image of God, but *is* himself the image of God” (italics mine).<sup>16</sup>

The significance of this interpretation shifts the meaning of the *imago Dei* from innate physical, spiritual, or social capacities that distinguish humans from the animals to the activity or functionality of humanity as God’s representative to creation. Humankind’s function exists in representing God to the rest of creation. This addresses the question not only of what the *imago Dei* is, but why He bestows humankind with such dignity. This interpretation fits John Walton’s opinion that Genesis 1 serves not as an account of how God gave material existence to the cosmos, but it explains why God gave functional existence to an amorphous universe: “People in the ancient world

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<sup>14</sup> Clines, 70.

<sup>15</sup> Ibid., 80.

<sup>16</sup> Ibid.

believed that something existed not by virtue of its material properties, *but by virtue of its having a function in an ordered system.*<sup>17</sup> The focus on function remains the key.

A survey of creation accounts of ancient Near Eastern literature reveals that in these Genesis stories nothing material is actually made. Ancient people did not think of creation in terms of making something out of nothing, or making material things at all. Indeed, they would have believed that the gods created everything in existence, but that is not the focus of the ancient mindset. “Everything,” Walton claims, “is function oriented. The gods are beginning their own operations and are making all of the elements of the cosmos operational. Creation thus constituted bringing order to the cosmos from an originally nonfunctional condition.”<sup>18</sup> To cause something to exist in the ancient world meant to give it a function. If creation is understood through the mindset of the ancient world—as a process by which functions, roles, order, jurisdiction, organization and stability were established, as Walton proposes—then it becomes clear that Genesis serves as the story of God creating order out of chaos by giving function to a cosmos that was without form and was void.<sup>19</sup> The heavens and earth existed in an indistinct, non-functional manner. Each day, God’s creative activity brought the materials together so that they would work, adding to the order and functionality of the earth and sky. And at the culmination of the creative process, God created humankind *as God’s image, to be*

<sup>17</sup> John H. Walton, *The Lost World of Genesis One: Ancient Cosmology and the Origins Debate* (Downers Grove, IL: InterVarsity Press, 2009), 24.

<sup>18</sup> Ibid., 33.

<sup>19</sup> Ibid., 52

God's representative, and He gave humans the supreme function, the incredible role and responsibility, of ruling over creation as His image bearers.

In ancient Near East literature, images of the gods often take the form of a statue or other inanimate representations, but whenever the image of the gods is spoken in human form it is usually the king, or sometimes a priest or sorcerer, who is referred to as the image of a certain god. Especially in Egyptian theology, the monarchy exists as the earthly representation of the gods.<sup>20</sup> Never, however, outside of the Hebrew Scriptures does any literature designate all of humankind as the image of the gods. Clines notes that in these extra-biblical writings, "The image of the god is almost always associated to rulerhood. ... The king has been created by the god to be his image."<sup>21</sup> In this regard, the Genesis account holds similarities, for God appoints humankind as His delegated representatives to rule over the rest of His creation in His absence:

According to Genesis 1:26f. man is set on earth in order to be the representative there of the absent God who is nevertheless present by His image. Throughout Genesis 1 the transcendence of God is firmly established; God stands outside and above the created order and "the only continuity between God and his work is the Word" [quoting D. Bonhoeffer]. ... We may therefore add to Bonhoeffer's dictum: "But from the sixth day of creation onward man, the image of God, becomes the continuity." In a sense, the Word becomes flesh. The word calls the creation into existence; but the image of God is the permanent link between God and his world.<sup>22</sup>

As the link between God and His world, all humans collectively, not just the king, represent God to the creation. Humankind is the image and is the likeness of God.

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<sup>20</sup> Eugene H. Merrill, "Image of God," in *Dictionary of the Old Testament: Pentateuch*, ed. T. Desmond Alexander and David W. Baker (Downers Grove, IL: InterVarsity Press, 2003), 442.

<sup>21</sup> Clines, 85.

<sup>22</sup> Ibid., 88-89.

In that role as God’s image bearers, He charges humankind with the primary responsibility to “have dominion over the fish … the birds … the livestock … all the earth and over every creeping thing that creeps on the earth” (Gen. 1:26), and also to “be fruitful and multiply and fill the earth and subdue it” (v. 28). This creation mandate, or cultural mandate as some call it, adds further support to the understanding that the *imago Dei* remains functional in purpose.<sup>23</sup> As God created order out of the chaos of a formless and void universe, humankind remains responsible to extend God’s creative will by extending order to all of creation. Terence Fretheim asserts that “subduing involves intracreational development, bringing order out of continuing disorder, drawing the world along to its fullest possible creational potential.”<sup>24</sup> This mandate is further clarified when God places Adam in the Garden, which some would say stands as a microcosm of creation, and commissioned him to “work it and keep it” (Gen. 2:15). Adam, the archetype for all humanity, holds the responsibility to serve creation by maintaining and extending order over chaos. As the image of God on earth, God’s representative to all of God’s creation, every human has “the privilege of procreation, the role of subduing and ruling, and a status in the garden of serving sacred space (Gen. 2:15).”<sup>25</sup> An important point to underscore, however, is that the role of the *imago Dei* for every man and woman on the face of the earth is to lead or “rule.”

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<sup>23</sup> Hoekema, 14; Merrill, 443.

<sup>24</sup> Terence E. Fretheim, “Image of God,” in *The New Interpreters Dictionary of the Bible*, ed. Katharine Doob Sakenfeld, (Nashville, TN: Abingdon Press, 2009), 21.

<sup>25</sup> Walton, 70.

Thus having been made in His image, humans carry the weighty responsibility to “have dominion over the works of [God’s] hands” (Ps. 8:5-6). Whenever the Hebrew term *radhah* appears in Scripture, it most often speaks of human relationships, such as that of a master over a slave or a worker (Lev. 25:43, 46, 53), a manager over employees (1 Kings 9:23), a king over his subjects (Ps. 72:8, 110:2), one nation over another (Lev. 26:17, Num. 24:19, Neh. 9:28, Ps. 68:28, Isa. 14:2, 6; Ezek. 29:15), or a shepherd’s care of the flock (Ezek. 34:4).<sup>26</sup> In only one of these passages does the exercise of dominion clearly occur through the use of force and harshness (Ezek. 34:4), and God severely condemns such use of dominion by the “shepherds of Israel.” Indeed, Leviticus 25:43 expressly states that “you shall not rule ruthlessly” over slaves or workers, and Psalm 72 describes the kind of rule King Solomon ought to exercise.<sup>27</sup> God expected the king to exercise dominion with responsible care over his domain, including defending it against the forces of destruction from warring tribes. Likewise, humankind remains God’s living ruling representative over the rest of the King’s creation.

The power and responsibility imparted to humanity mandates that they rule as God rules, or lead as God leads. Men and women ought to exercise power as God exercises power. God put creation under humankind’s domain not for exploitation, but for nurture and care-giving. Leadership that reflects God’s image takes place

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<sup>26</sup> Hamilton, 137.

<sup>27</sup> “May he judge your people with righteousness, and your poor with justice! Let the mountains bear prosperity for the people, and the hills, in righteousness! May he defend the cause of the poor of the people, give deliverance to the children of the needy, and crush the oppressor!” (Ps. 72:2-4).

compassionately not coercively.<sup>28</sup> As a shepherd cares and tends and feeds the animals, so leaders care for those within their realm of influence.

In summary, one must determine the proper understanding of the *imago Dei* in the human race and ask whether humankind is *in* the image of God or *as* the image of God. It must also be determined whether humans resemble God as the traditional interpretations propose or whether humans represent God, as Clines and Walton put forth. While ambiguity exists among scholars regarding this tiny preposition, one would do well to see it from both directions: one angle speaks of the nature of the image of God in humanity—who a human is—and the other angle speaks to the function of the image of God—what a human is to be.<sup>29</sup> Both of these ideas inform the full import of the *imago Dei*, not either/or. Humankind remains both *in* the image of God and also serves *as* the image. Humans resemble God, even if in a limited way, but they stand in God's place in the administration of God's creation.<sup>30</sup> Due to the ways in which humans resemble the Creator they are delegated to represent God's benevolent leadership in creation by bringing order and beauty out of chaos and stemming the tide of decay.

#### All Humans Are Endowed with the *Imago Dei* by the Spirit of God

Endowed with the *imago Dei*, men and women together remain uniquely qualified for leadership. According to David J. A. Clines, “Genesis affirms the dignity and worth

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<sup>28</sup> Walter Brueggemann, *Genesis: A Bible Commentary for Teaching and Preaching* (Atlanta: John Knox Press, 1982), 32.

<sup>29</sup> Fretheim, 19.

<sup>30</sup> Merrill, 444.

of man, and elevates all men [and women]—not just kings or nobles—to the highest status conceivable, short of complete divinization.”<sup>31</sup> No other thing or creature in all of God’s creation bears the status, characteristics, or capabilities of the *imago Dei*, which sets humankind apart from everything else.

A dramatic shift in language introduces God’s crowning achievement on day six of creation. For five days, the Creator spoke light and land, water and sky, and plants and animals into existence by consistently using the milder jussive form of the verb *y<sup>e</sup>hi* “Let there be.”<sup>32</sup> Then in Genesis 1:26, the writer prepares the reader for something different—something momentous. Rather than a word addressed by God to the earth, humankind results from a divine decree. On the sixth day, the Creator shifts to the commanding cohortative form *naase(h)* “Let us make!” This momentous event is the creation of humankind: “in our image, as our likeness.”<sup>33</sup> This decrees from the very beginning that humanity remains distinct from and pre-eminent above all other creatures on earth.<sup>34</sup>

### *The Imago Dei Is Universal*

What differentiates the Hebrew Scriptures from other ancient Near East literature creation stories is that the *imago Dei* rests in every human. More than that, it never departs. Extra-biblical accounts always attach the image of the gods to the king or the

<sup>31</sup> Clines, 53.

<sup>32</sup> Victor P. Hamilton, *The Book of Genesis Chapters 1-17*, The New International Commentary on the Old Testament (Grand Rapids, MI: Eerdmans Publishing, 1990), 134.

<sup>33</sup> Ibid.

<sup>34</sup> Carl Friedrich Keil and Franz Delitzsch, *Biblical Commentary on the Old Testament* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1981), 62.

priest, while the Hebrew Scriptures clearly depict the image of God in all of humanity: “Male and female he created them” (Gen. 1:27). The image of God on earth is complete as it remains present in both genders. Women bear no less the image of God than do men. Both the Hebrew and Greek Scriptures uphold the image of God in people from every strata of life, sinful though they are.

When listing the genealogy of Adam and Eve in Genesis 5, the writer compares God’s creative act to Adam and Eve’s procreating act by using image language (Gen. 5:1-3).<sup>35</sup> One might say that because Seth was in Adam’s likeness and image that Seth had a diminished version of the image of God, yet this Scripture says nothing of a diminished image. Instead, this passage simply indicates that the image of God is not unique to the first man but passes on to the successive generations.<sup>36</sup>

God entering a covenant with Noah after the Flood underscores the persistence of His image in humankind: “Whoever sheds the blood of man, by man shall his blood be shed, for God made man in his own image” (Gen. 9:6). Indeed, the murder of another human illustrates a contemptuous disregard of the *imago Dei* in that other person. This idea of God’s transcendent presence in every human, no matter one’s status in life, remains visible in other Old Testament passages, such as “Whoever oppresses a poor man insults his Maker, but he who is generous to the needy honors him” (Prov. 14:31). In the New Testament, James underscores the permanence of the *imago Dei* when clearly stating that “with [the tongue] we bless our Lord and Father, and with it we curse people

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<sup>35</sup> Hamilton, 225.

<sup>36</sup> Gerhard Von Rad, *Genesis: A Commentary* (Philadelphia: Westminster Press, 1973), 70.

who are made in the likeness of God” (James 3:9). Likewise, the Apostle Paul also recognizes that people are the image and glory of God (1 Cor. 11:7).<sup>37</sup>

Furthermore, though Psalm 8 does not explicitly mention *imago Dei*, it clearly comments on Genesis 1:26. Indeed, both the Old and New Testaments affirm the dignity and value of every person as God’s image bearer. The image of God exists not in only the rulers and leaders over others, but also in all of humanity. Collectively, all humans bear God’s image to the rest of creation; individually, all remain endowed with leadership capabilities and the responsibility to bring order and harmony to their part of the world.

### *The Imago Dei Is Infused by the Spirit*

Much speculation exists regarding the use of the plural terminology in Genesis 1:26: “Let *us* make mankind in *our* image” (emphasis mine). Here, von Rad and others suggest that God addresses members of His heavenly court, such as angels (1 Kings 22:19, Isa. 6:1-8) or the “sons of God” (Gen. 6:2, Job 1:6). August Dillman and others surmise it as a plural of majesty. Claus Westermann and Cassuto assert that it is a plural of decision or self-deliberation, while in the Early Church it was often explained as a veiled reference to the triune nature of God.<sup>38</sup>

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<sup>37</sup> “But woman is the glory of man.” Paul does not deny that the woman was also made in God’s image, something that Gen. 1:27 explicitly affirms, nor does he deny that the woman reflects God’s glory. Paul probably continues to think primarily of husband and wife here since the first man and woman were also the first married couple. *ESV Study Bible* (Kindle 289062-289064).

<sup>38</sup> Clines, 62-69; von Rad, 58-59; August Dillman, *Genesis, Critically and Exegetically Expounded* (Edinburgh: T. & T. Clark, 1987), 78; Claus Westermann, *Genesis 1-11, A Commentary* (Minneapolis, MN: Augsburg Publishing House, 1984), 144-145; Umberto Cassuto, *A Commentary on the Book of Genesis*, trans. Israel Abrahams (Jerusalem: The Magnes Press, The Hebrew University, 1944), 55; T. Desmond Alexander, *ESV Study Bible*, Kindle, 24794 of 351899.

Interestingly, Clines suggests that the plural terminology in Genesis 1:26 hints of the idea of a duality within the godhead. God addresses His Spirit (v.2) to collaborate in the creation of God's image. Clines points to other Old Testament passages where the Spirit is the agent of creation, such as Job 33:4, Psalm 104:30, and Ezekiel 37, in which the breath of God recreates life in the valley of dry bones. He suggests that it remains possible that humankind becomes the image of God by the "infusion of divine spirit or breath."<sup>39</sup> The God who is outside and above the created order transcends creation by virtue of human beings, the image of God, who are "vivified by the divine spirit."<sup>40</sup> The Genesis 2:7 account buttresses this view: "Then the Lord God formed the man from the dust of the ground. He breathed the breath of life into the man's nostrils, and the man became a living person." Accordingly, every person bears something of the image of God by virtue of the life-giving Spirit of God.

Clines also points out that "if we begin with 'male and female' as a definitive explanation of the image, the image can only be understood in terms of personal relationships ... rather than individual man."<sup>41</sup> It is the image of God in the teaming of human relationships that is necessary to propagate God's creative work in the world.

#### Application to Contemporary Leadership Teams

Genesis draws a picture of God, whose image transcends creation by the infusion of His life-giving Spirit in humans. As God's image bearers, He tasks every person to

<sup>39</sup> Ibid., 69.

<sup>40</sup> Ibid., 90.

<sup>41</sup> Clines, 61.

extend God's compassionate and constructive order to all of creation by cultivating harmony and culling chaos from every area of life. This task remains the foundation for leadership at every level. For ministry leaders and ministry teams, the work consists of extending God's loving care by bringing order wherever chaos and broken places exist. Godly leaders never exploit others for personal gain but use their "ruling" influence to repair that which is damaged and strengthen the weak. The image of God in every person constitutes that person's ability and responsibility to make things better. Leadership comes as a calling that inspired and infused by the Spirit.

To empower humans to fulfill His mandate, God has endowed believers with gifts that resemble and represent His creative powers. To see people in God's image is to see both the task and the gifts. The task remains foremost and the gifts are secondary, for the gifts provide the means for fulfilling the task.<sup>42</sup> In one sense, since a leader exists *in* the image of God—endowed with innate God-like traits and abilities that in some way resemble the creative power of God—a leader should discover and develop one's individual traits and abilities and harness them for the purpose of bringing order to the world and stemming the tide of chaos. In another sense, since a leader *is* the image of God, representing God to his or her corner of Creation, it remains incumbent upon that leader to embrace the high calling and responsibility to serve (rule) in the best manner and capacity that glorifies (represents) God. Regarding leadership and teams, the *imago Dei* speaks to the importance of discovering one's internal compass, traits, and abilities,

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<sup>42</sup> Hoekema, 73.

and aligning those with roles and responsibilities that will make the best contribution to the team and the organization.

### **The Glory of God in Exodus: Empowered for Team Leadership**

The concepts of the glory of God and image of God remain closely related in Scripture. Both require examination in order to inform the believer's understanding of the person of Jesus and understand their impact on the calling and destiny of all God's people, a topic that will be addressed later in this chapter.

The concept of the glory of God in Exodus first appears in the story of Moses at the burning bush. It commissions and leads Moses from Egypt, through the wilderness at Sinai, and to the border of Canaan. No analysis of the role of the image of God in leadership would be complete without a study of Moses. The Scriptures do not expressly state the "image of God" in regard to Moses, though he, as everyone, is infused with God's image by the Spirit. Rather, the role of the glory of God that appears in Moses's leadership informs the study of god-like (godly) leadership.

As the Creator God brought order out of chaos and commissioned humankind to continue that function of God by virtue of the *imago Dei*, now, by means of His glory, God calls and equips Moses to bring order to God's people out of their chaotic experience in Egypt. Here the glory of God inextricably connects to the call of God to bring redemption to broken systems (Exod. 33:13-16). The role of leadership exists to bring others to a better future. The encounters Moses experiences with the glory of God provide leadership lessons for every spiritual leader.

### Discussion of Terms for Glory

The phrase “the glory of the Lord” occurs frequently in the Hebrew Scriptures, and it specifically describes the visible and active presence of God (1 Kings 8:11).<sup>43</sup> In the Hebrew Scriptures, the word *kabod* carries the sense of “heavy,” as when Moses’s arms were tired (Exod. 17:12).<sup>44</sup> It also has the sense of “abundance” or “wealth,” as when “Jacob … has gained all his wealth” (Gen. 31:1). It also refers to “honor” or “splendor” when Joseph tells his brothers, “You must tell my father of all my honor in Egypt” (Gen. 45:13). Ultimately, however, glory remains a divine quality. God has supreme glory as the sovereign Creator of heaven and earth (Isa. 40:12-28). Any glory granted to a person or experienced in nature has its source in God, just as David prayed (1 Chron. 29:11-12). It refers to the Lord’s manifest presence with His people.<sup>45</sup>

It should be noted how the terms *imago Dei* and the glory of the Lord are similar and how they differ. Both the *imago Dei* and the glory of the Lord serve the overall purpose of bringing order out of chaos, of making things right. They differ, however, in that the *imago Dei* speaks of the innate internal traits and abilities that remain generic to all humans, whom God mandates to govern creation in a godly manner. The glory of the Lord, however, holds an external presence that reveals something of the identity, nature, and purposes of God.

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<sup>43</sup>. Richard G. Gaffin, Jr., “Glory,” in *New Dictionary of Biblical Theology*, ed. Sinclair B. Ferguson and Brian S. Rosner (Downers Grove, IL: InterVarsity Press, 2000), 508.

<sup>44</sup> C. John Collins, “*kbd*” in *New International Dictionary of Old Testament Theology & Exegesis*, vol. 2 (Grand Rapids: Zondervan Publishing House, 1997), 577

<sup>45</sup> Ibid, 581.

### *Glory in the Leadership of Moses*

Moses received his call to leadership when God revealed His glory in a dramatic fashion. The Scriptures describe the encounter as an angel of the Lord appearing to him in “flames of fire from within a bush” (Exod. 3:2). This theophanic fire and smoke provide a key symbol in Exodus, where they first appear in the calling of Moses at the burning bush in the land of Midian.<sup>46</sup>

This strange sight of a bush that was on fire yet not consumed captured Moses’s attention. God’s fiery presence pulled Moses close but not too close. The imposing voice from within the bush placed a clear limit on Moses’s proximity. The awesome reality of God’s presence required a respectful distance (Exod. 3:5).<sup>47</sup> The voice demanded Moses’s respect (“take off your sandals”) and proceeded to identify itself as “the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.” Moses, in awe and fear “hid his face for he was afraid to look at God (v.6).” The Lord tells Moses of His intimate knowledge of Israel’s oppression in Egypt (v. 7) and identifies them as “my people” (v. 10). Moses’s reluctance to heed God’s call is superseded by the promise that God would go with Moses (v. 12), the proof of which exists in the signs God gives him (4:1-17). In the face of great insecurity, Moses accepts the mission.

### *Challenges to Moses’s Leadership*

The deep sense of calling and purpose combined with the knowledge of God’s active presence in life remains essential for leaders as they overcome the inevitable

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<sup>46</sup> John I. Durham, *Exodus*, Word Biblical Commentary 3 (Waco: TX, 1987), 31.

<sup>47</sup> Leander E. Keck, *New Interpreter’s Bible* (Nashville: Abingdon Press, 2003), 1:712.

challenges to leadership. This proves true in the story of Moses when the manifest presence of God in the bush helps Moses overcome his reluctance to heed the call. This awareness of the presence of God helps His people move forward in the face of great challenges.

The first time God's glory displays for all to see occurs when Pharaoh sends his chariots to pursue the fleeing Israelites (Exod. 14:4). With Pharaoh's advancing army behind them and the Red Sea in front of them, the Israelites cry out to the Lord for help while they blame Moses for their perilous situation, saying it would have been better for them to remain slaves in Egypt than to die in the desert (v. 12). This response to their fear and frustration by the Israelites typifies Moses's leadership struggles; it remains the very reason the visible presence of the glory of the Lord proved essential to his success.

God directs Moses to tell the people to move forward and to raise his staff and stretch out his hand over the sea to divide the water (Exod. 14:16). Then the “angel of God … the pillar of cloud … moved from in front and stood behind them, coming between the armies of Egypt and Israel” (v. 19-20). The manifest glory of God worked not only to deliver the Hebrews from slavery, it gave credence to Moses's leadership.

The visible presence of the glory of the Lord appears again in a cloud when the people grumble against Moses and Aaron in the Desert of Sin because of their lack of food. In response to the grumbling, God makes a promise and then provides meat at night and bread in the morning (Exod. 16:10-11). In this passage, the phrase *k'ebod yhwh* “glory of the Lord” is first used: “And in the morning you shall see the glory of the Lord” (v. 7).

The glory of the Lord becomes explicitly attached to the cloud in verse 10.<sup>48</sup> This manifest presence of God guides Moses in the face of opposition for the expressed purpose of the people's salvation.

### *Moses Builds a Team*

The glory of the Lord did not enable Moses alone to lead the people. Moses well knew his leadership limitations from the outset. When he protested against God's call to go back to Egypt, God provided Moses's older brother for the project (Exod. 4:13-17). Aaron's role as spokesperson (7:2), miracle worker (7:9), and co-instructor (12:1-3) complimented Moses's leadership capabilities, which proved critical for Israel's deliverance. Aaron's role as a partner with Moses becomes evident in the eyes of the people when they direct their murmuring against both Aaron and Moses (16:2, 6). It was Aaron and Hur who teamed with Moses during the battle against the Amalekites (17:9-13). In addition, Moses's father-in-law helped him take his leadership to a higher level (Exod. 18). Jethro's firm advice to delegate others to share the burden of leadership not only spared Moses certain burnout, it more effectively met the needs of the people (vv. 19-23).

### *Moses Clarifies the Mission and Vision*

The mission and vision of a leader remain useless if not caught by others. At Mt. Sinai, the people of God gain a clearer understanding of who they are and what they are to become. As God captured Moses's attention with the burning bush, calling him to be God's messenger and tool to deliver His people out of bondage, those liberated slaves

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<sup>48</sup> Collins, 581.

now camp at the foot of Mount Sinai where God prepares to get their attention with a cloud (Exod. 19:9). With a sense of heaviness, Moses uses *kabod* to describe the cloud. This thick cloud descending on the mountain is the same vehicle of God's glory that has been leading the people through the wilderness. That it appears here, according to Collins, "conveys that the Ten Commandments are as much a part of God's gracious self-revelation as other aspects of his glory."<sup>49</sup> God's self-revelation in the Decalogue clarifies to these former slaves who they are and how they are to reflect and represent God to the nations. Newfound awareness of the nature of the God who delivered them provides fodder for greater self-awareness. Encompassed in the cloud, Moses receives the Ten Commandments, laws about how to live together in a just society as the people of God. Moses also receives detailed instructions on how to build a tabernacle that could contain the glorious presence of a holy God who could continually lead the people.

Meanwhile, because Moses remained absent for a longer time period than they had expected, the people grew impatient and committed the disastrous sin of creating a god of their own made in the form of the golden calf, despite the awe-inspiring manifestations of the glory of the Lord. In righteous indignation, Moses shatters the tablets of stone, and the people pay a horrible price for their idolatry (Exod. 32).

The defining moment in Moses's leadership follows. The Lord instructs Moses to leave Sinai and take the people to the land promised to the patriarchs. The Lord would send an angel before them to guide them and drive out the enemies, but because they were "a stiff-necked people" the Lord was not going with them (Exod. 32:9; 33:5). The

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<sup>49</sup> Ibid., 578.

threat of the Lord's absence strikes fear in Moses and the people. The thought of leaving Sinai without the Lord's presence proves unbearable.

With his experience at the burning bush, Moses understands that he cannot prevail against Pharaoh if Yahweh's presence does not go with him. Now, the people of Israel remain in peril of going out in Yahweh's absence, and Moses urgently requests the Lord to relent. As John Durham points out, it took the threat of Yahweh's absence for Israel to appreciate the mighty acts—their deliverance from Egypt through the sea, their provision and guidance in the wilderness, and the awe-inspiring manifestations of God's glory on Sinai—that God's presence had done for them. All they had experienced and what they had become resulted from the presence of Yahweh in their midst.<sup>50</sup> Paralyzed by the thought of proceeding alone into the fearful unknown, Moses poses the ultimate either/or statement: either the presence goes with them or they don't go at all, for they are nothing without Yahweh (Exod. 33:15-16). Without the presence, they will fail miserably, and ultimately, they would cease to exist as the Lord's people.

Moses desperately seeks assurance from God, which He grants (Exod. 33:17). Emboldened by Yahweh's positive response to his request, Moses presses for Yahweh to prove His presence: "Please show me your glory" (v.18). This bold request parallels his request at the burning bush when Moses asks, "What if they don't believe me or listen to me and say, 'The Lord did not appear to you?'" (4:1, NIV). The proof God gives him comes in the form of a staff that transforms into a serpent and a hand that turns leprous and then normal. This time the proof comes in full view of the presence. The answer

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<sup>50</sup> Durham, 447.

Moses receives is not, as Durham says, “the *sight* of his beauty, his glory, his Presence—that, indeed, he pointedly denies. What he gives rather is a *description*, and that, a description not of how he *looks* but how he *is*. . . . To Moses’ request for a look at his Presence, Yahweh replied, ‘I will reveal to you what I *am*, not how I look (33:19-20).’”<sup>51</sup> Moses and the people needed to understand more than the sight of God; they needed to know God’s character.

When the time came, God’s presence passes in front of Moses, proclaiming, “The LORD, the LORD, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, keeping steadfast love for thousands, forgiving iniquity and transgression and sin, but who will by no means clear the guilty” (Exod. 34:6). Moses, humbled and bowed in worship at the presence of God’s glory, takes Yahweh at His word and intercedes for the stiff-necked people, asking forgiveness for their wickedness and sin. The Lord then makes a covenant with Moses to go with the people, doing wonders as never before seen as they follow His directions in the land they will occupy.

#### Application to Contemporary Leadership Teams

Moses’s story begins with a clan of immigrant slaves in Egypt who were increasing in population but lacked any hope and power, and it ends with the presence of God in the midst of the people of God on the doorstep of the Promised Land. The glory of God through Moses’s humble leadership calls them out of chaos through conflict to a place of clarity and destiny.

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<sup>51</sup> Ibid., 452.

The purposes of God through spiritual leadership seek to always bring order out of chaos and wholeness out of brokenness. The glory and image of God working in and through leadership teams bring about healing and redemption.

Israel's deliverance provides a universal lesson for spiritual leadership teams in all times and places. No pastor or ministry team can lead the people to God's better future without a sense of glory—the presence of God. A spiritual leader humbly recognizes that one's success to lead people to their preferred destination does not come alone from one's raw abilities, but by a dependence on the Spirit's guidance and workings. The sense of God's active presence proves both a humbling and empowering force in a leader's calling.

The Spirit's presence, however, does not excuse poor teamwork, foolish goals, failure to plan strategically, poor execution, and lack of constructive evaluation. Yet, all the best practices of every business book ever printed will fall short if spiritual leaders fail to recognize their absolute dependence upon God's presence for the faith to believe in God's desired endeavor, the courage to proceed, and the trust that God will work out the results.

Along the way from brokenness to wholeness there come challenges. Every leadership team faces seemingly insurmountable obstacles. In the face of fear and opposition, ministry leaders move forward by the clear direction of the Spirit. Just as the visible presence of God interceded for Moses and the people, the invisible sense of God's hand at work in one's calling and mission will energize a leader and that leader's team.

No leader has the capacity to take an organization through the challenges of change alone, not even Moses. Leaders must spread roles and responsibilities across a

team of committed people willing to coordinate their complimentary *imago Dei*-endowed traits and abilities for the sake of the whole. Leaders who endure the kind of challenges Moses faced—both internal and external battles—often finish their ministries bitter and broken. The story of Moses, however, teaches that the glory of the Lord, when present in a leader, will call that leader to a deeper love and compassion for those being led, as well as inspire faith and guidance toward a better future.

### **Image and Glory of God in the New Testament**

The New Testament makes clear what the Hebrew Scriptures reveal about the image and glory of God. Jesus far surpasses the good work Moses accomplished by virtue of the image and glory of God. Whereas Moses beheld the glory of God on Mt. Sinai, Jesus is the glory of God incarnate, which His followers behold. As Moses delivered the Israelites out of the chaos of slavery and brought them to a preferred destiny, Jesus redeems humanity from the chaos of a fallen nature and brings them to new life and hope for a better reality. As the glorious presence of God empowered Moses and Aaron to lead a nation, the Spirit empowers believers to lead a movement that blesses all nations.

This section will explore how Jesus, who is the perfect image of God and the incarnation of God's glory, imparts God's glory to his followers and empowers them to be transformed into the image of Christ. Then, by virtue of the image and glory working in and through them, Christ's followers become agents of transformation in the world. Ministry leadership teams are particularly called and equipped for the purpose of bringing God's desired future into the present reality for individuals and communities.

### Image and Glory in the Gospel of John

The entire Gospel of John serves as an exposition on the glory of God as seen in Jesus, the Logos made flesh (John 1:14) and imparted to humans through the person of Jesus (17:22). John also speaks to the concepts of image and likeness from Genesis 1:26, when Jesus reveals to His disciples that “whoever sees me sees him who sent me” and “whoever has seen me has seen the Father” (12:45; 14:9).<sup>52</sup> In Jesus, the glory, grace, and truth of God, formerly hidden, stands unveiled.<sup>53</sup>

John uses the theme of glory as the means, according to Richard Bauckham, to explain the relationship between the Sinai covenant, the Incarnation, and cross of Jesus.<sup>54</sup> Bauckham points out that “Moses could only hear God’s word proclaiming that God is full of grace and truth. He could not see God’s glory. But in the Word made flesh, God’s glory was seen in human form, and grace and truth (according to John 1:17) happened or came about.”<sup>55</sup> The counter-intuitive appearance of glory incarnate in a humble human body, as envisioned by Isaiah’s description of the Suffering Servant, provides John’s blueprint for telling the gospel story.

Alexander Tsutserov connects the last five verses of the prologue to John’s Gospel to the Torah’s account of the revelation of God at Sinai. He notes that scholars

<sup>52</sup> Alexander Tsutserov, *Glory, Grace, and Truth: Ratification of the Sinaitic Covenant according to the Gospel of John* (Eugene, OR: Pickwick Publications, 2009), 255.

<sup>53</sup> George R. Beasley-Murry, *John*, Word Biblical Commentary 36 (Waco, TX: Word Books, 1987), 253.

<sup>54</sup> Richard Bauckham, *Gospel of Glory: Major Themes in Johannine Theology* (Grand Rapids, MI: Baker Academic, 2015), 43.

<sup>55</sup> Richard Bauckham, *God Crucified: The Divine Identity Revealed in Jesus* (Grand Rapids, MI: Eerdmans, 1999), 74.

distinguish five important points of convergence between John 1:14-18 and Exodus 33:12-34:6.<sup>56</sup> In all likelihood, the Evangelist has translated Exodus 34:6, “The Lord, the Lord, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness,” with “full of grace in truth” (John 1:14) and “grace and truth” (1:17).<sup>57</sup>

In addition, Tsutserov asserts that John’s Gospel shows the transference of God’s grace and truth onto believers. The Word made flesh, the glory of which was directly seen by the eyewitnesses, is “full of grace and truth” (John 1:14), and “from his fullness [they] have received grace upon grace. For the Law was given through Moses; grace and truth came through Jesus Christ” (vv. 16-17). God’s glory intrinsically characterizes grace and truth. Jesus bestows God’s character—grace and truth—to believers (v. 17). The Son gives the Father’s glory to the disciples (17:22). Christ manifests the Father’s name to believers (vv. 6, 26), and Jesus sends the Holy Spirit to believers (1:33; 7:39; 20:22). The Holy Spirit remains not only “the spirit of truth” (14:17; 15:26; 16:13), but also exists as “the spirit of grace” (Zech. 12:10, referenced in John 19:37). The Spirit thus exists as the Spirit of grace and truth.<sup>58</sup> Jesus imparts the Spirit to believers without

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<sup>56</sup> Tsutserov, 23. The five points of convergence are: (1) The general contrast between Moses and Jesus presupposes the giving of the Law at Sinai, “For the Law was given through Moses; grace and truth were realized through Jesus Christ” (John 1:17). (2) Moses’s request “show me Your glory!” (Exod. 33:18; cf. 40:31) is presupposed by the prologue’s declaration “and we saw His glory” (John 1:14). (3) The prologue’s statement, “No one has seen God at any time” (John 1:18) echoes God’s response to Moses that “You cannot see My face, for no man can see Me and live!” (Exod. 33:20). (4) The prologue’s assertion that the unique God (or Son) existed “in the bosom of the Father” (John 1:18) contrasts with Moses’s fleeting glimpse of God’s “back” (Exod. 33:23). (5) The prologue’s “full of grace and truth” (John 1:14), echoed in John 1:17, is likely an allusion to Exodus 34:6: “abounding in lovingkindness and truth,” though according to the Hebrew (*rabhesed ve emet*), not the Septuagint (*polueleos kai alethinos*).

<sup>57</sup> Ibid., 89.

<sup>58</sup> Ibid., 247.

measure (John 3:34) to bear witness about Jesus (15:26) and guide believers into the truth (16:13).

As signs and wonders manifest God's glory in Moses's story with the burning bush, the crossing of the Red Sea, and the manna and quail (Exod. 3; 14:18; 16:10), so do the signs in Jesus's ministry manifest glory. The manifestation of glory remains functional; it produces results. When glory shows up it turns doubters into believers (John 2:11), brings joy where there exists stress (2:10), heals the sick (4:54; 6:2), feeds the hungry (6:14, 26, 30), and so much more (20:30). All of this brings glory to God (11:14) by bringing people to God (20:31).

Jesus prayed for the Father to "glorify your Son that the Son may glorify you" (John 17:1). Jesus "glorified [the Father] on earth, having accomplished the work that [the Father] gave [him] to do" (17:4). Jesus alone could complete the work of atonement, but Jesus cannot alone complete the work of bringing peace and justice—order out of chaos—in the world. To both the eyewitnesses of His glory and the non-eyewitnesses through the coming ages who believe in Him, Jesus imparts that same glory to His followers "that they may be one even as we are one ... so that the world may know (and believe, v. 21) that you sent me and loved them even as you loved me" (vv. 22-23). The glory of God that was revealed in Jesus and imparted by the Holy Spirit to believers brings people together under the banner of God's love.

Whereas the former revelation of God's glory to Moses opened access to God's presence for the Israelites, the revelation of God's glory through Jesus opens access to God's presence for all believers. Tsutserov aptly concludes his study of the prologue to John's Gospel with his paraphrase of the passage (John 1:14-18). The concluding line of

verse 18, according to his interpretation, states that “the Son abiding in the Father himself has now made dwelling in the presence of God a reality for humans as well.”<sup>59</sup> Formerly no one, including Moses, could withstand a direct view of the glory of God, but now, through the grace and integrity of Jesus, God bestows His presence on all believers.

The glory and image of God in Jesus Christ accomplished the greatest work of bringing order out of chaos by redeeming humanity from the brokenness of sin and self-destruction and establishing God’s loving rule in the hearts of believers—leadership incarnate. The function of godly leadership seeks to extend the horizons of God’s loving rule in the world. For the Father’s glory do recipients of His glory bear much fruit. Every act of self-sacrifice, every loving deed done in Jesus’s name, every time the good news finds a home in a new heart, every time one of the branches bears fruit of the vine, God is glorified (John 15:8).

The glory imparted to believers exists for the purpose of extending God’s peace and justice. The image and glory of God incarnate and revealed in Jesus both enables His followers to find redemption and empowers them to lead others to a preferred future. *Imago Dei* leadership happens as Christ-followers strive to resemble and represent His redemptive leadership in their areas of influence.

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<sup>59</sup> Ibid., 255. See Tsutserov’s full paraphrase of John’s prologue: “14 God became flesh; we, the eyewitnesses, perceived the visible appearance of God as God the Son who retained the intrinsic character of God the Father being full of graciousness and integrity. 15 As was attested by John the Baptist, this divine character was to be shared by the Father through the Son via the Spirit with all believers to allow the divine presence among humanity. 16 The Divine is inexhaustible; hence all believers, eyewitnesses and non-eyewitnesses bestowed with the Spirit, gained the grace of the presence of God over the grace of the presence of God the Israelites encountered at Sinai. 17 The divine Law was given by God to believers through Moses; the divine character—the graciousness and the integrity—God bestowed onto believers through Jesus Christ. 18 Prior, without this conformity of humans with the Divine, no one had been capable of dwelling in the presence of God; the Son abiding in the Father himself has now made dwelling in the presence of God a reality for humans as well.

## Image and Glory in the Epistles

In order to see the perfect example of God's image and glory, the epistles emphatically point to Jesus. Paul's letters and Hebrews use a variety of terms to illustrate that Jesus is the pure image of God. The epistles further instruct the believer, who reflects the Lord's glory, to be increasingly transformed from the old broken ways of living into the image of Christ (2 Cor. 3:18). The example of Christ as the perfect image of God not only gives inspiration for believers to be transformed from brokenness to wholeness, but the epistles show that the Spirit empowers believers to reflect and represent Christ's image by bringing order out of chaos and stemming the tide of decay in society. This is the high calling and the collaborative work of ministry leadership teams.

### *Jesus Is the Perfect Image and Glory of God*

Several terms in the epistles relate to the image of God in Jesus. Paul boldly uses the term εικον, the Greek equivalent of the Hebrew term *tselem* in Genesis 1:26-27<sup>60</sup> to state that Jesus is the “*image of the invisible God*” (Col. 1:15, emphasis mine). In 2 Corinthians 4:4, Paul writes about those who “cannot see the light of the gospel of the glory of Christ, who is the image of God.” Using a different term, χαρακτηρ, the writer to the Hebrews describes Jesus as “the radiance of the glory of God and the *exact imprint* of his nature” (Heb. 1:3, emphasis mine). In addition, Philippians uses a different term: “Though [Jesus] was in the *form* (μορφη) of God he took on the form of a servant, being born in the likeness of men” (italics mine). The writers of the epistles use these various

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<sup>60</sup> Hoekema, 20

terms to paint a compelling picture of Jesus as the perfect representation of God incarnate.

The majestic Christological hymn of Colossians 1:15-20 begins by asserting that Jesus the Son is “the image of the invisible God.” O’Brien rightly observes that the very nature and character of God have been perfectly revealed in him.<sup>61</sup> Hoekema boldly states, “Though God is invisible, in Christ the invisible God becomes visible; one who looks at Christ is actually looking at God.”<sup>62</sup> The hymn follows with descriptions of Christ’s position and functions as the εικον of the invisible God. He has the supreme position over creation, and He functions as the Creator and sustainer of creation. He is the positional “head of the body, the church” and preeminent over everything (v. 18), and He functions to “reconcile to himself all things … making peace by the blood of his cross” (v. 20). Here, the *imago Dei*, which remains fully and perfectly revealed in Jesus, speaks both to the quality of being and the functionality of doing. Christ remains fully God, and as such, He does the work of God. Jesus both resembles God and represents God. He stands supreme over all of creation, and He does the work of reconciliation in the universe.

When Paul writes in 2 Corinthians 4:4 about the god of this world blinding people from seeing “the light of the gospel of the glory of Christ, who is the εικον of God,” he elaborates by identifying Christ as the image of God in verse 6. The glory of God, Paul says, is revealed in the face of Christ. He exists as the light of the glory of God displayed

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<sup>61</sup> Peter T. O’Brien, *Colossians, Philemon*, Word Biblical Commentary 44 (Waco, TX: Word Books, 1982), 43.

<sup>62</sup> Hoekema, 21.

in the fire and smoke of Exodus, who illuminated the way for God's people to be delivered out of the darkness of slavery. Likewise, the light of the glory of God displays in the face of Christ and leads the way out of darkness for unbelievers, who have been blinded by the god of this age.

Paul's contrast of Jesus to Moses in 2 Corinthians 3:7 (Moses's face and the fading glory) and 3:18 (the unveiled face of believers who behold the glory of the Lord) dovetails with John's contrast of the glory believers behold in Jesus to that which Moses beheld on Mt. Sinai (John 1:14). The concepts of the glory of God and the image of God completely merge and fully reveal in the person of Jesus. Paul borrows the imagery of God's face shining on His people to enforce His central thrust that "in the new age of eschatological fulfillment God's glory is found, not in the Old Testament or the Mosaic covenant, but in Christ who is the εἰκόν, 'image,' of God."<sup>63</sup>

In a hymn considered a Christological gem unparalleled in the New Testament, Paul uses yet another term related to the concept of Jesus as the true image of God: "Though he was in the form (μορφῇ) of God, [he] did not count equality (ἴσα) with God a thing to be grasped (Phil. 2:6)." <sup>64</sup> The meaning of this "is not easy to grasp," J. Behm notes, "by reason of its liturgical and hymnic form."<sup>65</sup> Two other times in the New Testament, Jesus stands as the antecedent of the term μορφῇ, but this statement in

<sup>63</sup> Ralph P. Martin, *2 Corinthians*, Word Biblical Commentary 40 (Waco, TX: Word Books, 1986), 81

<sup>64</sup> Ralph P. Martin and Gerald F Hawthorne, *Philippians*, rev. ed. Word Biblical Commentary 43 (Nashville, TN: Thomas Nelson 2004), 106.

<sup>65</sup> J. Behm, "μορφῇ" in *Theological Dictionary of the New Testament* ed. Gerhard Kittel (Grand Rapids, MI: Wm. B Eerdmans Publishing, 1967), 4:750.

Philippians remains the most important.<sup>66</sup> What Jesus's pre-existent form was like elicits much speculation.

Behm and others suggest μορφη refers to the glory (δοξα) of God since that is the external appearance of God seen in Exodus and elsewhere in the Old Testament. Paul, here, thus refers to the majesty and splendor in which Christ was clothed in His pre-existent state as contrasted with the appearance of a servant in His incarnate state: "The appearance assumed by the incarnate Lord, the image of humiliation and obedient submission, stands in the sharpest conceivable contrast to His former appearance, the image of sovereign divine majesty." He equates Paul's phrase "he was in the form of God" with Jesus' statement "Father, glorify me in your own presence with the glory that I had with you before the world existed (John 17:5)." <sup>67</sup>

Others, however, understand μορφη in terms of the image (εικον) from Genesis 1:26-27 and 3:1-5.

This interpretation equates the phrase "though he was in the form of God" with "who is the image of God" in 2 Corinthians 4:4 and Colossians 1:15. This makes sense especially when one recognizes the similarities of this hymn with the first Adam/second Adam motif Paul uses in Romans 5 and 1 Corinthians 15. As the first Adam was made in the image and likeness of God, so Christ, the second Adam, was in the image of God. As the first Adam wrongly sought to exalt himself to grasp equality with God (Gen. 3:4-5), Christ, the second Adam, did not grasp after equality with God and humbled himself. As

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<sup>66</sup> After the resurrection Jesus appeared in another form (μορφη) to two of the disciples walking in the country (Mark 16:12), and when He took Peter, James, and John to the top of a high mountain and was transfigured (μετεμορφωθη) before them (Mark 9:2); Behm, 750.

<sup>67</sup> Behm, 751.

the first Adam became disobedient while seeking life (Gen. 3:6, 22; Rom 5:19), the second Adam became obedient to the point of death.

Brueggemann makes this connection: “The key mark of Jesus in the image/form of God is that he did not grasp after equality with God but became obedient. God is the one who does not grasp. And human persons in his image are those who do not grasp. Grasping power cannot create. Grasping power cannot enhance creation. As we see in Gen. 2-3, grasping brings death.”<sup>68</sup> Jesus humbled himself to the point of death so that humans may not only remain in right relationship with God, but they can also act rightly in relationship with each other—that they would be of the same mind, have the same love, do nothing out of selfish ambition or conceit, and look to the interest of others (vv. 2-4).

Here again the image and likeness of God in Jesus, as in Colossians 1, speak to the quality of being and the functionality of doing. He reflects God’s nature and represents God’s salvific acts. He possesses the “essential nature and character of God” and remains equivalent with God, yet He emptied himself of those things in order to redeem fallen humanity. Jesus’s profound humiliation to the point of death on the Cross (v.8) and His subsequent exaltation above “every name” (v.9) occurred “so that … every knee should bow … and tongue confess that Jesus Christ is Lord, to the glory of God the Father” (v.10). The Creator God who brings order out of primordial chaos (Gen. 1) became the Redeemer God who emptied himself of His glory and entered the chaos of

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<sup>68</sup> Walter Brueggemann, *Genesis*, Interpretation: A Bible Commentary for Teaching and Preaching (Atlanta, GA: John Knox Press, 1982), 34.

broken humanity in order that humans may find their way back to a right relationship with God (Phil. 2).

In the opening paragraph of the epistle to the Hebrews, with language unique in the New Testament and extremely rare in the LXX, the writer echoes the theme of Christ's glory in 2 Corinthians 4:4 and that of His likeness and supremacy seen in Colossians 1:15-20.<sup>69</sup> Wilckens asserts that the first two clauses of Hebrews 1:3 parallel each other: "He is the radiance (*απανγασμα*) of the glory of God," which says the same thing as "and the exact imprint (*χαρακτηρ*) of his nature." He also points out that *glory* (*δοξα*) and *nature* (*υποστασις*) remain synonymous, meaning that God's glory is His nature. In the same way, the Son is expressed as the "radiance" (*απανγασμα*) that shines forth the "exact imprint" (*χαρακτη*) of God's glorious nature.<sup>70</sup> Both *απανγασμα* and *χαρακτηρ* appear only this one time in the New Testament, causing many interpreters to find in verse 3 a hymn-fragment.<sup>71</sup> As in Colossians 1 and Philippians 2, this lofty Christological language speaks to the quality of being and the functionality of doing. The Son, by whom God has now spoken (v. 2), has the status of heir of all things (v. 2), and fills the role of creator (v. 2) and sustainer of all things (v. 3). He accomplished purification for sins (v. 3), and remains positioned at the "right hand of the Majesty on high" (v.3), which is superior to the angels (v.4). Jesus exists as the exact imprint of God, the perfect picture of who God is and what God does.

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<sup>69</sup> William L. Lane, *Hebrews 1-8*, Word Biblical Commentary 47A (Waco, TX: Word Books, 1991), 13.

<sup>70</sup> Ulrich Wilckens, "karakteer," in *Theological Dictionary of the New Testament* ed. Gerhard Friedrich (Grand Rapids, MI: Wm. B Eerdmans Publishing Co., 1974), 9:421.

<sup>71</sup> Lane, 13.

*The Spirit of Christ Restores the Image  
and Glory of God in Believers*

As the perfect image of God, Jesus not only models God's highest intentions for all of God's image bearers, he imparts His Spirit to believers so that the image and glory of God could be restored in them and also that they may be God's means to restore God's creative beauty and order in society.

Jesus as the perfect image of God is leadership incarnate. God took on human flesh so that fleshly humans may take on the image of God. To all who have lost sight of God's will and God's ways, Jesus restores sight. The epistles clearly teach that the spiritual formation for the believer consists of the transformation from the old self into the new self, the renewing into the image of Jesus by the work of the Spirit: "If anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come" (2 Cor. 5:17). That which has been lost or marred in humans due to the consequences of the first Adam's rebellion, Jesus, the second Adam, came to restore. The old, chaotic self—the out-of-control, self-destructive, pain-inflicting, soul-crushing, and death-inducing self (Rom. 1:26-33, Col. 3:5-9, Eph. 2:1-2, Gal. 5:19-21)—must be put to death (Col. 3:5). Love and all of love's corollaries ever more characterize the person being transformed by the Spirit into the image of Christ (Col. 3:12-17, Eph. 2:10, Gal. 5:22-26).

Several passages in the New Testament teach that the image of God in humans needs restoration.<sup>72</sup> If Jesus perfectly exemplifies what God wants people to be like, then there remains a sense that humans do not quite measure up to the original standard given in Genesis 1:26-27. Genesis 3 tells how the Fall left its mark on the descendants of Adam

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<sup>72</sup> Hoekema, 22.

and Eve: “The Eikon of God cracked and its glory quickly faded.”<sup>73</sup> As the first Adam shared his cracked image with his descendants, the New Testament tells how Christ, the second Adam, shares His image with His descendants, those who are “in Christ.”<sup>74</sup> Adam’s sin introduced death to those bearing His image (Rom. 5:12-21), but Jesus inaugurated a new creation for those bearing His (2 Cor. 5:17).

Romans 1 tells how people “exchanged the glory of the immortal God for images resembling mortal man” and even lower animals (v. 23). Keener says that “instead of recognizing that they should bear the image of the true God, they debased God’s image with which they had been entrusted for images of creation. In so doing, they obscured God’s image in themselves, an image renewed in Christ” (8:29).<sup>75</sup>

Bearing the image of Christ remains an eschatological concept; it contains elements both of the now and the not yet: “We are God’s children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is” (1 John 3:2).<sup>76</sup> First Corinthians 15:49 also speaks of the now and not yet: “Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven.” Nowhere in the New Testament does the “now and not yet” tension appear more clearly than in Romans 8. The believer is now redeemed, justified, called, and reconciled to God, but not yet glorified—released from suffering and

<sup>73</sup> Scot McKnight, *Embracing Grace: A Gospel for All of Us* (Brewster, MA: Paraclete Press, 2005), 45.

<sup>74</sup> Clines, 102.

<sup>75</sup> Craig S. Keener, *The Mind of the Spirit: Paul’s Approach to Transformed Thinking* (Grand Rapids, MI: Baker Academic, 2016), 24.

<sup>76</sup> Clines, 102.

temptation.<sup>77</sup> This future hope brings present outcomes. All of creation, including those who have the first fruits of the Spirit, long for the hope of adoption as God's children, the redemption of the body (Rom. 8:18-21). Though not yet fully realized, "we wait for it with patience" (v. 25).

During this waiting time the Spirit helps believers in their weaknesses, interceding for them according to God's will (Rom. 8:26-27), and for that reason, they can confidently know that "for those who love God all things work together for good" (v. 28). Verse 29 further defines the good in verse 28: "For those whom he foreknew he also predestined to be conformed to the image of his Son." When believers conform to the image of Jesus, the good becomes realized.<sup>78</sup>

Although Thomas Schreiner remains convinced that Romans 8:29 concerns the believer's ultimate conformity to the image of the Son at the end of the age, he readily acknowledges that transformation into the image of Christ begins in this age. "The genius of Paul's theology," he recognizes, "is that the eschaton has invaded the present evil age."<sup>79</sup> The assurance of the not yet gives the believer the courage and confidence to endure suffering now. Closing the gap between the current (now) reality and the future (not yet) picture of a believer happens through the leading of the Spirit. The Spirit's work of leadership transforms the believer into the image of Christ beginning at justification and culminating with glorification.

<sup>77</sup> Douglas J. Moo, *The Epistle to the Romans*, The New International Commentary on the New Testament, ed. Gordon Fee (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1996), 536.

<sup>78</sup> Thomas R. Schreiner, *Romans*, Baker Exegetical Commentary on the New Testament, vol. 6, ed. Moises Silva (Grand Rapids, MI: Baker Books, 1998), 453.

<sup>79</sup> Schreiner, 453.

This re-creating work of the Spirit remains a cooperative endeavor. The believer also bears responsibility in this process of transformation into the image of Christ as underscored by Romans 12:2. The negative imperative “do not be conformed to the pattern of this world” is aided by the positive imperative passive “but be transformed by the renewal of your mind.” Following these commands proves possible as the Spirit of God renews one’s mind, as 2 Corinthians 3:18 indicates: “The passive voice, ‘are being transformed,’ indicates that this transformation is something done by God … through the Spirit.”<sup>80</sup> Keener notes that “in Christ believers have not only access to God (Rom. 5:2) but even God’s Spirit living inside them (Rom. 8:9). The Spirit influences both their spirits and minds (Rom. 8:5-6, 16; 1 Cor. 14:13-15 with 12:10-11).”<sup>81</sup> The believer whose mind is being transformed will actively choose not to conform to the patterns of this world.

In Colossians 3:10, the believer has put off the old and “put on the new self, which is being renewed in knowledge after the image of its creator.” Here, as in 2 Corinthians 4:16 and in Romans 12:2, Dunn makes a point that surprisingly there exists no mention of the Spirit’s operation.<sup>82</sup> Fee contends, however, that the verb *ανακαίνω* (“being made new”) has the closest association with the Spirit elsewhere in Paul’s writings (Eph. 3:16; Titus 3:5): “The Spirit is very close at hand when Paul uses this

<sup>80</sup> David E. Garland, *2 Corinthians*, The New American Commentary, vol. 29 (Nashville, TN: Broadman & Holman Publishers, 1999), 200.

<sup>81</sup> Keener, 206.

<sup>82</sup> James D. G. Dunn, *The Epistles to the Colossians and to Philemon: A Commentary on the Greek Text*, The New International Greek Testament Commentary (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1996), 221.

language,” says Fee, “even though the Spirit is not mentioned in these verses.”<sup>83</sup> “This,” he says, “is another example of the ‘divine passive’ in Paul, where God is to be understood as the unexpressed subject.”<sup>84</sup> Paul is not saying believers are to imitate God, as was prominent in the philosophic discourse of his day. Like Fee, Keener contends that “in the context of Romans, it is the Spirit rather than human ability that effects the transformation.”<sup>85</sup> Conformity to the image of Christ—spiritual transformation—remains the cooperative work of renewal by the Spirit with the yielded mind and will of the believer.

Not only does 2 Corinthians 3:18 imply the process of transformation is something done by God, it suggests that transformation into the image of the glory of the Lord occurs progressively. The present tense of the verb μεταμορφω means the believer “is presently being transformed.” Barnett points out that this transformation “into the same image” occurs at the same time and as a result of “beholding the glory of the Lord;” believers transform as they behold.<sup>86</sup> As beholding God’s glory transformed Moses (2 Cor. 3:7), beholding the glory of Jesus, the glorious image of God (4:4,6), transforms believers. Again, Keener emphasizes “that this glorious transformation comes by God’s Spirit (2 Cor. 3:3, 6, 8).”<sup>87</sup> Spiritual formation—transformation into the image of

<sup>83</sup> Gordon Fee, *God’s Empowering Presence: The Holy Spirit in the Letters of Paul* (Peabody, MA: Hendrickson Publishers, 1994), 647.

<sup>84</sup> Ibid.

<sup>85</sup> Keener, 157.

<sup>86</sup> Paul Barnett, *The Second Epistle to the Corinthians*, The New International Commentary on the New Testament, ed. Gordon Fee (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1997), 207.

<sup>87</sup> Keener, 213.

Christ—remains an ongoing experience, as affirmed by the ESV translation of the phrase “from glory, to glory” as “from one degree of glory to another.” Several versions express the idea of progression (i.e., NIV, NLT, NET, and the Message), “indicating that the transformation of the believer is an ongoing, dynamic reality.”<sup>88</sup> Barnett sees 2 Corinthians 3:16-18 as one of Paul’s most potent theological declarations:

It spans the covenants, implying the blindness under the old covenant while affirming the brightness of sight of those within the new. Moreover, it spans from the creation of humanity as *imago dei* and the fall with its rebellion and death, to conversion-illumination and from there through metamorphosis to glorification. It teaches that “we all” in whom the image of God is defaced are able through the gospel to “see” that image in its perfection, in the face of Jesus Christ. And we are enabled not only to see that image but to be progressively transformed into it by the sovereign Spirit. [It] teaches us about the goodness and power of God who brings good out of our evil, and brightness out of our darkness; such is his grace.<sup>89</sup>

The Spirit’s work of transformation—of re-creation—is the task of spiritual leadership.

The Spirit gives ministry functions and abilities to leaders and leadership teams so that people may find the way back to right relationship with God and others.

#### *Spirit-Empowered Believers Restore the Image and Glory of God in Society*

God’s plan to redeem humanity did not end with Jesus’s final glorification. His death, Resurrection, and Ascension provide only the beginning. As the glory of God in a burning bush commissioned Moses, the Spirit of God through the flames of Pentecost commissioned Jesus’s followers (Acts 2:4). As God called Moses to deliver His people from the chaos of slavery, the Church remains commissioned to bear witness to Christ’s

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<sup>88</sup> George H. Guthrie, *2 Corinthians*, Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 2015), 229.

<sup>89</sup> Barnett, 209.

redeeming grace to the ends of the earth (Acts 1:8). As the Spirit transforms broken individuals into the image of Christ, a Spirit-led leadership team transforms a broken community into the image of Christ, pushing it to its highest calling.

Acts 2 illustrates the birth of the new community through the transformation of the Spirit's power. The quality and character of that community proved unlike any other as the apostles worked as a team to lead the burgeoning community (vv. 42-47; 4:32-37). As needed additional teams of leaders were selected to serve the needs of the people (6:1-8). Through the new Church, transformed people transformed their communities: walls of distrust and hatred that separated people dissolved; barriers between people of all social structures disappeared (Gal. 3:28); believers met the needs of the most vulnerable, and people united in Christ.

Spirit-filled team leadership is the New Testament model. It was a team of leaders in Antioch who commissioned the team of Saul, Barnabas along with John Mark to take the gospel to Cyprus and beyond (Acts 13:1-5); and it was a team who traveled with Paul on his subsequent journeys (i.e., 15:40-16:5; 18:18; 19:22; 21:18). Wherever new churches were established teams of leaders were appointed to carry the ministry forward (14:23). Paul's salutations to the leaders of the church in Rome is evidence of the type of teamwork the Spirit utilized in these first-generation churches (Rom. 16).

Paul's use of the body metaphor speaks to the necessity of individuals to cooperate and coordinate their unique gifts and roles in order for the community to function at its fullest (Rom. 12:4; 1 Cor. 12:12-14; Eph. 4:4,16). Paul's main concern in listing spiritual gifts is that every believer fulfills his or her role in building up the

community of faith.<sup>90</sup> Spiritual gifts do not exist for giving special abilities, but for “Spirit-given ministries … assigned by the Holy Spirit to specific positions and activities of service.”<sup>91</sup> They consist of ministry assignments given by the Spirit to individuals who, in turn, give them back as gifts to the Church: “Individual believers serve in their God-given roles to strengthen the collective body of believers so they can all grow in Christ,” thereby glorifying God in the process.<sup>92</sup> Those who are being transformed into the image of Christ by the work of the Spirit are, in turn, called and commissioned to serve in their God-given role in order to make their highest contribution to righting wrongs, repairing the broken, caring for the vulnerable, and extending God’s peace (shalom) in the world.

#### Application to Contemporary Leadership Teams

Ministry leadership teams are endowed with *imago Dei* traits and abilities and Spirit-empowered roles and responsibilities to bring people into God’s desired future. The New Testament plainly teaches that to see Jesus is to see what God is like and to understand what God does. To see Jesus means to behold God’s glory, full of grace and truth (John 1:14), to view the perfect visible image of the invisible God (Col. 1:15), to have one’s eyes opened to the light of the gospel of the glory and the image of God (2 Cor. 4:4), to soak in the radiance of God’s glory, which remains the exact imprint of His

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<sup>90</sup> Kenneth Berding, *What Are Spiritual Gifts? Rethinking the Conventional View* (Grand Rapids, MI: Kregel Publications, 2006), 39.

<sup>91</sup> Ibid., 32.

<sup>92</sup> Ibid., 33.

nature (Heb. 1:3), and to ponder the ultimate example of humility, selflessness, and sacrifice (Phil. 2:1-11). The leader who sees Jesus discovers what God is like and discerns what God does: “If it is true that Christ perfectly images God,” says Hoekema, “then the heart of the image of God must be love. For no man ever loved as Christ loved.”<sup>93</sup> Seeing Jesus means understanding God’s loving nature and standing in awe of God’s loving acts. Leadership that glorifies God is motivated not by grasping for power, but by love. As Christ took on the form of a servant to redeem humankind, so the *imago Dei* in leaders causes them to take on that same servanthood attitude toward their colleagues and constituents in order to make their greatest contribution to the organization. Leaders who work for themselves bring destruction to organizations. In contrast, spiritual leaders utilize their leadership qualities to improve the life of others and of society. As Jesus taught, those who want to be the greatest leaders must lead with a servant’s heart (Matt. 20:26).

There exists a gap between the way things remain and the way things ought to be. Max Lucado captures the meaning of spiritual transformation: “God loves you just the way you are, but he refuses to leave you that way. He wants you to be like Jesus.”<sup>94</sup> Getting from the present point (here) to the desired point (there) constitutes both a personal and collective goal. As the Spirit transforms the believer, Spirit-filled believers transform communities. The role and responsibility of leadership seeks to transform a community of people into the image of Christ.

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<sup>93</sup> Hoekema, 22.

<sup>94</sup> Max Lucado, *Just Like Jesus: A Heart Like His* (Nashville: TN: Thomas Nelson, 2003), 4.

Spiritual leaders come in all different shapes and sizes. High capacity ministry teams are comprised of a variety of self-aware leaders who coordinate their various personalities, abilities, passions, and temperaments in a collaborative environment to make their greatest contributions to help the ministry get from here to there. What there looks like and the way to get to it takes vision, strategy, and execution by every member of the team. When those in a ministry sense the momentum of forward progress, they sense the transforming work of the Spirit of Christ.

### **Conclusion: The High Calling of Ministry Leadership Teams**

Every person remains endowed with unique traits and abilities by God for the purpose of making the world a better place. The Creator God, who transformed primordial chaos into a functional, glorious, orderly creation, infused humanity with the *imago Dei* to both resemble God's creative qualities and represent God's redeeming leadership on earth. Ministry leadership teams not only bear the *imago Dei* in their innate composition, they bear witness to the perfect image and glory of God in Christ in the way they lead. As Moses's close encounter with God's glory transformed him, the power of the Spirit transforms the person who encounters the perfect image and glory of God in Christ. Jesus imparted God's glory to His followers "that they may become perfectly one, so that the world may know that you ... loved them ... [and] that the love with which you have loved me may be in them, and I in them" (John 17:23,26). The Spirit assigns roles and functions to transformed people, in cooperation and coordination with others, to serve and build up God's new community, thereby bringing glory to God by extending order and stemming the tide of chaos in the world.

## CHAPTER 3: GENERAL LITERATURE REVIEW

### Introduction

This chapter explores the rapidly growing material in the realm of business and ministry regarding the value and dynamics of team leadership. The first section will note the benefits of team leadership for business and ministry. The following sections will examine characteristics of high-impact teams, the composition of high-quality teams, and coaching techniques that can strengthen teams for their greatest contribution to the organization.

### The Case for Team Leadership

The traditional vertical top-down model of leadership no longer remains capable of meeting the demands of today's competitive, technological, rapidly-changing environment.<sup>1</sup> In this fluid atmosphere, leadership cannot exist only at the top of the organization but must also be distributed throughout the organization and shared with teams.<sup>2</sup> Teams, not individuals, provide the cornerstone of innovation and performance in today's increasingly complex organizations. In their seminal book, *The Wisdom of Teams*, Jon Katzenbach and Douglas Smith assert that "teams should be the basic unit of

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<sup>1</sup> Frank Ostroff, *The Horizontal Organization: What the Organization of the Future Actually Looks Like and How It Delivers Value to Customers* (New York: Oxford University Press, 1999), 6.

<sup>2</sup> Deborah Anacena and Henrik Bresman, *X-Teams: How to Build Teams That Lead, Innovate, and Succeed* (Boston, MA: Harvard Business School Press, 2007), 4, Kindle.

performance for most organizations, regardless of size.”<sup>3</sup> Their study of nearly fifty teams across a wide spectrum of organizations concludes that top management increasingly turns to teams for three compelling reasons: first, they strengthen the performance capability of individuals, hierarchies, and management processes; second, they remain practical, meaning most people can make teams work; and finally, teams ultimately get results.<sup>4</sup> The command and control management style of the industrial age no longer fits the complexities of a global economy nor the consciousness of the age of information. In this rapidly evolving technological world, leaders at the top must rely on the collective knowledge and creative abilities of others. Award winning scholar and Harvard Business School professor Amy Edmondson stresses that in this complex and uncertain business environment people need both to work and learn together to excel: “The implications of this new reality are enormous for leaders, professionals, and anyone working in an organization.”<sup>5</sup> Shared leadership is not simply a fad; it remains an absolute necessity for an organization to survive and thrive in the future.

What proves good for leadership in the world of business also benefits leadership in the realm of ministry. Ironically, over the past generations, the Church has largely lost the model of leadership presented throughout the Scriptures. At the dawn of the new millennium, Leonard Sweet predicted that the future would belong “not so much to the

<sup>3</sup> Jon R. Katzenbach and Douglas K. Smith, *The Wisdom of Teams: Creating the High-Performance Organization*. (New York: HarperBusiness, 1993), 15.

<sup>4</sup> Ibid., 255-257.

<sup>5</sup> Amy C. Edmondson, *Teaming: How Organizations Learn, Innovate, and Compete in the Knowledge Economy* (San Francisco: Jossey-Bass, 2012), 260, Kindle.

movers and shakers but leaders who can work in teams.”<sup>6</sup> Teams, in fact, would become the dominant model for ministry and mission in a postmodern world.<sup>7</sup> Robert Crosby affirms the importance of understanding that the *imago Dei* is experienced not merely in an individualistic sense but also in the context of community and collaboration.<sup>8</sup>

The rapid growth of ministry teams remains one of the biggest shifts in church leadership today. A common model of church planting in the past typically involved a parachute drop of a young couple into a community with minimal support from their parent organization, along with a few disgruntled families eager to leave their prior church. Today, highly-motivated teams of peers called and equipped to coordinate their abilities have birthed countless churches. These church planting teams fill the roles and responsibilities necessary to start a healthy church. No longer do younger associate staff ministry leaders feel compelled to climb the ladder of church hierarchy, nor do others ask them when they will graduate to become a “real pastor” and have a church of their own.

Among the benefits Ryan Hartwig and Warren Bird give for shared leadership in ministry are greater productivity, less stress and pressure on the lead pastor, greater leadership development, more creativity and innovation, less loneliness, and greater joy and satisfaction among team members.<sup>9</sup> Teamwork in ministry, as in business, has

<sup>6</sup> Leonard Sweet, *AquaChurch: Essential Leadership Arts for Piloting Your Church in Today's Fluid Culture* (Loveland, CO: Group Pub., 1999), 188.

<sup>7</sup> Ibid., 188

<sup>8</sup> Robert C. Crosby, *The Teaming Church: Ministry in the Age of Collaboration* (Nashville: Abingdon Press, 2012), 97.

<sup>9</sup> Ryan T. Hartwig and Warren Bird, *Teams That Thrive: Five Disciplines of Collaborative Church Leadership* (Downers Grove, IL: IVP Books, 2015), 57-60.

become the means for leaders to make their greatest contributions to the organization and, ultimately, to society.

### **Characteristics of High-Functioning Teams**

A group of people working together does not necessarily comprise a team. A group doesn't become a team simply because that is what they are called. A working group differs than a team in several ways. The product of a working group results from individual performances, whereas the product of a team comes from an interdependent joint effort. In a working group, individuals share information to help others do their jobs, and individual accountability remains most important. Teams, on the other hand, share information and hold each other accountable for the sake of the team's collective results. A team operates as an all-for-one-and-one-for-all endeavor. While a strong, clearly defined leader oversees working groups, teams have shared leadership roles. A working group (e.g. a committee or board of directors) discusses, decides, and delegates, but a team discusses, decides, and does real work together.<sup>10</sup> A group works as a team to the extent they collectively contribute to accomplish a goal for which they jointly remain accountable.

Jon Katzenbach and Douglas Smith define a team as “a small number of people with complementary skills who are committed to a common purpose, performance goals and approach for which they hold themselves mutually accountable.”<sup>11</sup> T. J. Addington defines a high-impact ministry team as “a group of missionally aligned and healthy

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<sup>10</sup> Jon R. Katzenbach and Douglas K. Smith, “The Discipline of Teams,” *Harvard Business Review*, July 1, 2005, accessed October 26, 2016, <https://hbr.org/2005/07/the-discipline-of-teams>.

<sup>11</sup> Katzenbach and Smith, *Wisdom of Teams*, 45.

individuals working strategically together under good leadership toward common objectives with accountability for results.”<sup>12</sup> Many have written about the characteristics and best practices of healthy teams and, conversely, the pitfalls that thwart teamwork in organizations. Common threads weave throughout the literature regarding the qualities of high-impact teams. The consensus from this literature of the best practices of high-impact teams asserts the following: healthy teams commit to a compelling mission or goal; they practice robust collaboration and communication; healthy teams share leadership; they hold each other accountable for execution and results; they foster respect and trust; and importantly, healthy teams have fun.

### Healthy Teams Commit to a Compelling Mission

A compelling mission or goal remains the most fundamental common thread in the studies of high-performance teams. At the core of every great team, the purpose for its existence motivates, orients, and engages its members.<sup>13</sup> Team members who accept ownership of an inspiring undertaking will crystallize around such a clear and convincing target. Many teams do not succeed due to the lack of a well-defined mission. In the absence of clear direction, people may stick together for other reasons, but their effectiveness will wane. When a common mission and a worthy goal surpass personal visions and agendas, the group crystallizes into a team.<sup>14</sup>

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<sup>12</sup> T. J. Addington, *Leading from the Sandbox: How to Develop, Empower, and Release High-Impact Ministry Teams* (Colorado Springs, CO: NavPress, 2010), 22.

<sup>13</sup> Martine Haas and Mark Mortensen, “The Secrets of Great Teamwork,” *Harvard Business Review*, June 1, 2016, accessed October 29, 2016, <https://hbr.org/2016/06/the-secrets-of-great-teamwork>.

<sup>14</sup> Crosby, 25.

Teams must answer these questions: Why do we exist? What is our mission? What is our strategy to move the organization or project forward? What is the thing this team can do for the organization?<sup>15</sup> The clearer and more compelling the answers, the more energized the team will be.

A noble purpose that connects to the God-given aspirations of team members fuels the team. The motivated person gets up in the morning and spends time and energy working passionately. When motivated individuals share their passion with a team of like-minded people, little surpasses the synergy at work.<sup>16</sup> Katzenbach and Smith contend that real teams never stop investing “a tremendous amount of time and effort exploring, shaping, and agreeing on a purpose that belongs to them both collectively and individually.”<sup>17</sup> The more worthy and significant the purpose of the team, the greater the cohesion of its members will be. Teams existing merely to get work done and help generate a profit lack the higher values needed to ennoble its members.

A team’s mission or purpose constitutes the high-level reason for why it exists. The actual work of teams involves ground-level strategic goals aimed at fulfilling the team’s mission. Teamwork means that people believe that working with others remains important; they willingly belong to teams to commit to common goals.<sup>18</sup>

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<sup>15</sup> Hartwig and Bird, *Teams That Thrive*, 103.

<sup>16</sup> Crosby, 28.

<sup>17</sup> Katzenbach and Smith, *Wisdom of Teams*, 50.

<sup>18</sup> Morten Hansen, *Collaboration: How Leaders Avoid the Traps, Build Common Ground, and Reap Big Results* (Boston: Harvard Business Review Press, 2009), 1411, Kindle.

Turning high-level ideas into specific and measurable goals is the first step toward creating meaningful purpose among the team members.<sup>19</sup> Goals that challenge and stretch the abilities and combined efforts of the team members call the team to its highest potential and greatest joy. When team members lack appropriate challenges, motivation weakens and commitment wanes. Goals should prove challenging enough to energize and engage its members, but not remain so difficult that the team becomes disheartened.<sup>20</sup> Stretch goals force people to seek help more readily and interact more collaboratively. Team meetings become necessary, productive, and interactive. Purposeless meetings and effortless tasks thwart team satisfaction and motivation.

High-functioning teams set clear “SMART” goals. The best goals stay specific, measurable, attainable, relevant, and time-based. A SMART goal can answer the following questions:

- Specific – Does it answer the “who, what, where, and when” questions?
- Measurable - How will we know when it is accomplished?
- Attainable – Is this a feasible goal? Is it within our control?
- Realistic or Relevant - Is it something we are willing and capable of doing? Does it fit with the bigger picture?
- Time based – What is the time frame to accomplish the goal?<sup>21</sup>

SMART goals for a ministry teams could look like this: increase visitor retention rate by 50 percent by the end of the year; decide on at least three strategic actions to elevate the culture of volunteerism that will be implemented during the month of August;

<sup>19</sup> Katzenbach and Smith, “The Discipline of Teams,” 4.

<sup>20</sup> Hass and Mortensen, 3.

<sup>21</sup> Smart Goals Guide, “Smart Goal Setting - Steps and Examples | Smart Acronym,” Smart Goals Guide, accessed November 18, 2016, <http://www.smart-goals-guide.com/smart-goal-setting.html>.

or detail three top ministry objectives to the rest of the leadership team at the January retreat. A SMART goal turns vague goals such as increasing attendance into something like this: increase attendance 10 percent by the end of the year by implementing follow-up with every visitor and upgrading social media platforms. Specific short-term goals allow a team to achieve small wins and build momentum toward fulfilling its mission.<sup>22</sup> Just as a compelling mission and clear SMART goals fuel high-functioning teams, communication and collaboration act as the engine that drives the team.

#### Healthy Teams Practice Robust Communication and Collaboration

Once a team's mission becomes clear and they establish goals, they must build an atmosphere of communication and collaboration that enables team members to speak with candor and address the challenges that prevent the realization of goals.<sup>23</sup> Collaborative team members embrace a process in which people with different views and perspectives come together, set aside narrow self-interests, and discuss issues openly and supportively in an effort to find ways of helping each other solve a larger problem or achieve broader goals.

Literature on the topic of collaboration reveals that high-functioning teams share several key qualities. A member of a collaborative ministry leadership team recognizes the success of the whole church remains more important than the success of one's individual area of responsibility. A team member will quickly share information with others and diligently seek knowledge and wisdom from those inside and outside the

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<sup>22</sup> Katzenbach and Smith, "The Discipline of Teams," 6.

<sup>23</sup> LaFasto and Larson, 108.

church. Such team members will include others in the decision-making process, and they will hold themselves and their teammates accountable.

### *Collaborative Teams Think Bigger*

People collaborate when the completion of a goal requires a variety of capabilities held by more than one individual. Diversity of skills and knowledge among team members foster greater effectiveness. Leadership teams ordinarily comprise gifted specialists who have the given responsibility to lead a particular segment of the organization. Churches, for example, hire staff for students, for children, for music, for outreach, for pastoral care, for business administration, for seniors, for women, for men, and other areas. Each leader applies time, energy, and talent, working hard to ensure the individual's area of responsibility succeeds and stays within the budget limitations. Each department remains an important part of the success of the whole, but rarely do these leaders interact on behalf of the whole. Staff members find themselves wrestling for bigger slices of the budget, competing against each other for recognition; They also find it tempting to place blame when problems arise. Collaboration breaks down silo thinking. It gets leaders to think in terms of viewing others' success as their own success.

When leaders think bigger they preserve the health of the organization. A system remains only as strong as its weakest link. The success of the whole church depends on the success of each part. The collaborative leader has the capacity to subordinate one's narrow agenda to the larger goals of the organization. When disagreements arise, they help others see the bigger picture. The goals of the team define success rather than one's

personal goals.<sup>24</sup> Leaders of collaborative teams seek common ground among those who have different goals and agendas. They can help others transcend their own agenda for the sake of the bigger goal. They seek common ground, looking for pragmatic solutions and opportunities to compromise.

*Collaborative Teams Share Resources, Ideas, and Decision-Making*

Collaborative team members commit to exchanging ideas, information, and resources for making the best decisions. They have an abundance mindset. Leaders with a scarcity mindset hoard information, resources, and ideas. They fear that if they give away these things, they may lose power, lose precious time for personal tasks, expose their weaknesses, or help others look good to their own detriment.<sup>25</sup> Collaborative leaders have the mindset that “what’s mine is yours and you can have it.” They keep an open-door policy with everyone on the team.

Conversely, they also have the mindset that “what’s yours is mine and I can use it.” They not only willingly share with others, but they quickly ask others for help. Leaders should build a network of resourceful people by looking inside and outside of their organizations for go-to types for the information, learning, and resources they need to improve.<sup>26</sup> Members add greater value to the team when they belong to a cohort of specialists in their field who meet regularly to share ideas and best practices.

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<sup>24</sup> Hansen, *Collaboration*, 2497.

<sup>25</sup> Ibid., 926-959.

<sup>26</sup> Ibid., 2393.

An MIT Human Dynamics Laboratory study discovered that the way in which team members communicate remains a better predictor of a team's success than the combined power of individual intelligence, personality, skill, and substance of discussions. Equal devotion to talking and listening by everyone on the team mark high performance team communication patterns, which encompass face-to-face discussions both during and outside of team meetings and the return of information gleaned by research done outside the team.<sup>27</sup>

In the process of sharing ideas, information, and resources, collaborative teams involve others in decisions. They remain open to diverse opinions and alternative solutions. High-impact leaders understand that autocratic unilateral decisions, though prudent for minor decisions, should be the rare exception when making bigger decisions.

Collaborative decision-making does not mean leading by consensus or majority rule. It requires giving responsibility to make the decision to the person closest to the situation with the understanding that the decision maker must seek advice from others, including the supervisor and peers. In the book *Joy at Work*, Dennis Bakke explains that this process gives greater ownership and accountability of the decision to those most responsible for the outcomes.<sup>28</sup> Added benefits come from the increased level of accountability for results and the sense of adventure it brings when team members have more skin in the game.

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<sup>27</sup> Alex Pentland, "The New Science of Building Great Teams," *Harvard Business Review*, April 1, 2012, accessed November 16, 2016, <https://hbr.org/video/embed/2226821016001>.

<sup>28</sup> Dennis Bakke, *Joy at Work: A Revolutionary Approach to Run on the Job* (Seattle: PVG, 2005), 98-99.

Honest, civil, and lively debate replaces stale boring meetings on collaborative teams. The management catchword for this is *robust dialogue*. Patrick Lencioni says that a leader of a meeting must mine for conflict in the meeting, making it a priority to uncover important issues about which team members do not agree. Even though mining for conflict may erode one's likability, the leader must force the team to engage in those discussions.<sup>29</sup> Debate exposes elephants in the room, which high-impact teams willingly address.

One risk of inclusive decision-making involves endless debate without forging decisions and moving ahead. To counter that risk, collaborative leaders also need decisiveness to make the final decision.<sup>30</sup> Although collaboration encourages constructive confrontation and tempered disagreements, team members do not leave battles raging. When teams meet, people know that proposing ideas and challenging one another remains safe—in fact expected—in discussions. They debate loudly and furiously until the best idea wins. If no obvious agreement comes in time, the person chairing the meeting normally makes a decision and the rest of the group falls in line.<sup>31</sup>

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<sup>29</sup> Patrick Lencioni, *Death by Meeting: A Leadership Fable...About Solving the Most Painful Problem in Business* (San Francisco: Jossey-Bass, 2004), 1380, Kindle.

<sup>30</sup> Morten Hansen, *Collaboration*, 2619, Kindle.

<sup>31</sup> Herminia Ibarra and Morten T. Hansen, “Are You a Collaborative Leader?” *Harvard Business Review*, July 2011, accessed November 16, 2016, <http://hbr.org/2011/07/are-you-a-collaborative-leader/ar/5>.

### *Collaborative Teams Hold Each Other Accountable*

Katzenbach and Smith insist that “no group ever becomes a team until it can hold itself accountable as a team.”<sup>32</sup> A risk of collaborative teams is the tendency for some to hide in a group. People working in teams can shirk responsibility and pass the buck to others. The antidote to this behavior requires a high degree of accountability.

Collaborative team members assume individual accountability even though the work disperses among the team. They commit to the team goals and keep their promises. They ask for others to hold them accountable and give brutally honest feedback. Specific goals provide the yardstick for accountability. By promising to hold themselves accountable to the team’s goals, they earn the right to hold others to their promises.<sup>33</sup> Team members hold each other accountable by pulling back the veil of politeness. They have tough conversations for the sake of the team’s success. When rewards result from team effort rather than individual performance, the team creates a culture of accountability.<sup>34</sup> The team applies positive peer pressure to all members to pull their weight. When one begins to slack, teammates can pull together to pick up the slack while compelling the slacker to keep commitments to the team.

This kind of honest feedback can only work in a team with a strong foundation of trust and humility. Mutual accountability does not blame others. Holding others to their commitments differs from placing fault when members do not reach goals. “We are all

<sup>32</sup> Katzenbach and Smith, “The Discipline of Teams,” 7.

<sup>33</sup> Katzenbach and Smith, *Wisdom of Teams*, 60.

<sup>34</sup> Patrick Lencioni, *The Five Dysfunctions of a Team: A Leadership Fable* (San Francisco: Jossey-Bass, 2002), 215.

accountable” differs from “You are at fault.”<sup>35</sup> When results do not meet expectations, collaborative team members will not place blame on specific individuals, nor will they make excuses for poor team performance.<sup>36</sup> In a collaborative workplace, team outcomes include both successes and failures.

### Healthy Teams Share Leadership

Leaders of healthy teams understand that empowering others to lead amplifies rather than diminishes the leader’s effectiveness. When members of the team receive ownership of a fitting task or a decision they accept responsibility for the results. A fitting task either fits within their wheelhouse of experience and knowledge or provides an opportunity to stretch to a higher level of leadership. Like handing the ball to the star point guard to hit the three-pointer to win the game as the clock runs out, empowered team members gain a greater level of excitement for the job and contribute their best toward the team’s success when given fitting tasks.<sup>37</sup>

High-functioning teams contain a combination of complementary skilled individuals who work together to succeed as a team. Leaders of such teams check egos at the door; they realize that no one on the team has all the knowledge or experience. Designated leaders know they don’t have all the answers and they recognize times when other team members can make better decisions. They give away leadership to achieve better results. They understand that their success relies on a combination of contributions

<sup>35</sup> Morten Hansen, *Collaboration*, 2683.

<sup>36</sup> Katzenbach and Smith, 144.

<sup>37</sup> Dennis Bakke, *Joy at Work*, 76.

from all the members of the team.<sup>38</sup> James Kouzes and Barry Posner recognize this as “the paradox of power: you become more powerful when you give your power away.” Those who feel insecure about their power tend to hoard whatever bit of influence they have.<sup>39</sup> A leader who primarily focuses on retaining power will cause the team to wither and fall apart.<sup>40</sup> A hierarchical command-and-control leader who hoards power fails to produce an open atmosphere where ideas flow freely, new learning takes place, and solutions become discovered. Such leaders need to alter their existing concept of leadership and learn how to ask for help, listen to others, and admit their limitations. This creates an inviting atmosphere and a more open environment for input from all team members.<sup>41</sup>

Giving up command and control brings risk, but it does not entail abdicating all decision making. The essence of the team leader’s job requires

striking the right balance between providing guidance and giving up control, between making tough decisions and letting others make them, and between doing difficult things alone and letting others learn how to do them. Just as too much control will stifle the capability, initiative, and creativity of the team, so will too little guidance, direction, and discipline.<sup>42</sup>

Leaders give their best when, rather than take control away from others, they “coach, educate, enhance self-determination, and otherwise share power … demonstrating

<sup>38</sup> Ibid., 131.

<sup>39</sup> James M. Kouzes and Barry Z. Posner, *The Leadership Challenge: How to Make Extraordinary Things Happen in Organizations*, 5th ed. (San Francisco: Jossey-Bass, 2012), 244, Kindle.

<sup>40</sup> Crosby, 96.

<sup>41</sup> Amy Edmondson, *Teaming: How Organizations Learn, Innovate, and Compete in the Knowledge Economy* (San Francisco: Jossey-Bass, 2012), loc. 1761-1768, Kindle.

<sup>42</sup> Katzenbach and Smith, 132.

profound trust in and respect for others abilities. When leaders help others grow and develop, that help is reciprocated.”<sup>43</sup>

Great ministry team leaders consider their position to serve a congregation and ministry team as a great honor. They want to leave a legacy not by tyrannical control, but by encouraging, facilitating, and empowering the people on the team to reach their full leadership potential.<sup>44</sup> Healthy team leaders foster healthy teams. Because they do not fear letting team members make decisions, they include them in deliberations for the leader’s key decisions and share leadership responsibilities. As a result, they cultivate an atmosphere of trust and respect.

### Healthy Teams Foster Respect and Trust

Trust and respect develop in an atmosphere where teammates feel comfortable being vulnerable with each other. Patrick Lencioni claims that the lack of trust characterizes dysfunctional teams. He defines trust as “the confidence among team members that their peers’ intentions are good, and that there is no reason to be protective or careful around the group.”<sup>45</sup> Vulnerability begins with a team leader who admits to not having all the answers and asks for help from others on the team. It takes humility and courage to model vulnerability-based leadership. Egocentric leaders who perceive vulnerability as weakness cannot gain the trust of their teams, dooming the team to dysfunctional conflict and ineptitude. However, “when leaders behave humbly,” one

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<sup>43</sup> Kouzes and Posner, 266, Kindle.

<sup>44</sup> Crosby, 96.

<sup>45</sup> Patrick Lencioni, *The Five Dysfunctions of a Team*, 195.

study shows, “followers emulate their humble behaviors,” which, in turn, “creates a team emergent state focused on progressively striving toward achieving the team’s highest potential … which ultimately enhances team performance.”<sup>46</sup> Building trust requires humility.

Trust remains difficult to achieve in a culture that rewards people for individual achievement rather than team goals. Many successful people are competitive by nature and protective of their reputations. This can lead to a scarcity mindset, which hoards information and hides mistakes and weaknesses. This lack of trust cascades into suspicious thinking, dreaded team meetings, and too much sideways energy spent on managing behaviors and interactions within the group.<sup>47</sup>

Instead, leaders must work toward building an information sharing economy. Information sharing proves essential for successful teamwork. The cliché proves true: there is no “I” in “Team.” Kouzes and Posner affirm that trust remains the “central issue in human relationships. Without trust you cannot lead. Without trust you can’t get people to believe in you or in each other. Without trust you cannot accomplish extraordinary things.” There exists no “we” without trust.<sup>48</sup>

Where trust and respect reside, people freely voice opinions without fear of retribution. Amy Edmondson calls this state of being psychological safety:

In psychologically safe environments, people believe that if they make a mistake others will not penalize or think less of them for it. They also believe that others

<sup>46</sup> Bradley P. Owens and David R. Hekman, “How Does Leader Humility Influence Team Performance? Exploring the Mechanisms of Contagion and Collective Promotion Focus,” *Academy of Management Journal* 59, no. 3 (June 2016): 1088.

<sup>47</sup> Lencioni, *Five Dysfunctions of a Team*, 196.

<sup>48</sup> Kouzes and Posner, 219.

will not resent or humiliate them when they ask for help or information. This belief comes about when people both trust and respect each other, and it produces a sense of confidence that the group won't embarrass, reject, or punish someone for speaking up.<sup>49</sup>

In a climate of trust people can freely contribute and innovate. Leaders who encourage dissent and alternative ideas help create a trusting atmosphere that tells people they are not only safe to speak up, they must do so for the sake of the health of the team.<sup>50</sup>

Free-wheeling discussions characterize teams with this level of psychological safety, which may even involve some healthy arguing.<sup>51</sup> Open exchanges of ideas and honest discussions of issues motivate people to bring their best to the team, and they trust that their leader and others also bring their best.<sup>52</sup>

In addition to vulnerability and psychological safety, trust builds over time as leaders and team members keep their commitments and promises: “Trust is the goodwill that exists among people on a team who are confident in their own abilities and in the abilities of the team itself.”<sup>53</sup> Each time a member follows through with an assignment, hits a deadline, and contributes to a team win, the trust upon which a team is built is preserved and extended.<sup>54</sup> The team first trusts its members, but then they must consistently earn it. Crosby points out that “trust is much more quickly lost than it is

<sup>49</sup> Edmondson, *Teaming: How Organizations Learn, Innovate, and Compete in the Knowledge Economy*, 2151-2155.

<sup>50</sup> Morten Hansen, *Collaboration*, 2630-2633.

<sup>51</sup> Deborah Anacena and Henrik Bresman, *X-Teams: How to Build Teams That Lead, Innovate, and Succeed* (Boston: Harvard Business School Press, 2007), 92, Kindle.

<sup>52</sup> Kouzes and Posner, 222.

<sup>53</sup> Crosby, 53.

<sup>54</sup> Katzenbach and Smith, 60.

built.” When a member loses trust, outside of intentional teambuilding activities to address the issue, the member can only regain it by proving oneself trustworthy over time.<sup>55</sup>

Leaders of healthy teams nurture trustworthy relationships and mutual respect. They gain value by adding value to the members of the team. They do this by demonstrating servant leadership and focusing on the needs of others more than their own. They make deposits in the team’s trust bank as they share leadership, model vulnerability, and empower others to feel safe, capable, and confident to take both initiative and responsibility. These leaders build the skills and abilities of others to make their commitments. Members of trust-built teams feel in control of their lives and feel like owners, rather than hired hands.<sup>56</sup> Teams built on a foundation of trust can take risks, make changes, and get things done.

#### Healthy Teams Focus on Execution and Results

A gap exists between what teams want to achieve and their ability to follow through. The missing link between aspirations and results is execution. No team can adapt well to change or deliver on its mission unless they practice the discipline of execution. Execution—the major job of a team leader—must remain part of any team’s strategy and its goals. If a team does not know how to bring lofty ideas down to ground

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<sup>55</sup> See the exercises detailed on pages 198-201 of Lencioni’s *Five Dysfunctions of a Team*.

<sup>56</sup> Kouzes and Posner, 214.

level, the whole of their efforts will result in far less than the sum of their parts.<sup>57</sup> Many leaders excel at high-level thinking but falter at follow through. Details bore them. High-impact teams have leaders who intentionally focus on implementation of plans and finish that which they start.

Focusing on fewer things increases a team's effectiveness. When it comes to team productivity, less is more. What remains true for individuals also proves true for teams: there exists a natural tendency to drift toward complexity. Andy Stanley observes that well-intended church ministry teams are prone to adding new programs and yielding to other's agendas to the point where they grow paralyzed by organizational attention deficit disorder. Energy dilutes and busyness takes the place of true progress.<sup>58</sup> Leaders of teams that execute focus on a few clear priorities that everyone can grasp. This produces the best results with the resources at hand. A leader who has ten priorities actually has none. A few clearly realistic goals and priorities will influence the overall performance of the team.<sup>59</sup> When a team focuses on two or three specific, measurable, achievable, relevant, and timely (S.M.A.R.T.) goals, the team will function at its highest level.

A culture of robust dialogue remains critical for executing the plans of a team. This happens because people open themselves to new ideas and information in order to choose the best alternatives. No one person has all the knowledge, so they humbly listen to all sides of the debate and freely make their own contributions. Truth supersedes

<sup>57</sup> Larry Bossidy, Ram Charan, and Charles Burck, *Execution: The Discipline of Getting Things Done* (London: Random House Business Books, 2010), 21, iBook.

<sup>58</sup> Andy Stanley, Lane Jones, and Reggie Joiner, *Seven Practices of Effective Ministry* (Portland: Multnomah, 2008), 89-90, iBook.

<sup>59</sup> Bossidy and Charan, 59-60.

personal agendas and keeping peace on the team.<sup>60</sup> When peace-keeping trumps problem-solving, problems fester, peace breaks down, and productivity wanes. When lively debate results in a decision and action plan, the whole team has buy-in. At the end of a robust meeting, people have closure. They have agreed about what tasks need doing and by whom and when, and they hold accountability for the outcomes.<sup>61</sup>

Failure to follow through is pervasive in both business and ministry. People accomplish nothing if good intentions never materialize into strategic plans, and the lack of specific action steps leave strategic plans impotent. Too many meetings end in which people leave without firm decisions about who will do what by when. Everyone may agree on the idea but no one remains responsible for the results. When people walk away from a meeting with a written action plan, however, they have the necessary clarity and decisiveness to get the work done.<sup>62</sup>

The team leader must deeply engage in the implementation of a plan. The one who excels in ideas but fails at implementation and strategic action steps is not a good team leader. That person will do well to yield leadership to the one on the team who has the skills of detail planning and delegation.

The strategic plan provides a blueprint for action and change. Like plans for a memorable summer vacation, a good plan describes the desired destination, the motivations for going, the details for getting there, how to know when one has arrived or not. It addresses either a problem to solve or a goal to achieve. As a game plan, it does

<sup>60</sup> Larry Bossidy, *Execution*, 86.

<sup>61</sup> Ibid., 87.

<sup>62</sup> See Appendix A, “Action Plan Template.”

not remain static. Strategic plans evolve as a work in progress. A good plan provides “a roadmap, lightly filled in, so that it gives you plenty of room to maneuver.”<sup>63</sup> A skilled team can adapt to ever-changing environments as they execute strategic plans.

Teams good at execution begin with clear alignment around the vision, mission, values, and culture of the organization; they adeptly collaborate as they execute plans at every level, from long range and high altitude plans to immediate action, runway level plans.<sup>64</sup> A simple strategic plan answers four questions:

1. Where are we?
2. Where do we want to be?
3. How will we get there?
4. How are we doing?<sup>65</sup>

In addition to bringing high-level strategies down to ground-level action steps, teams that execute take time to reflect and evaluate. Without reflection, team members cannot learn from their accomplishments and shortcomings.

Teams set time aside to ask deeper questions: How things are working? What can be done better? Is the team focusing on the highest priorities? Is it time to look further down the road and discuss long term plans? Are we working well together as a team?<sup>66</sup> Reflection should take place as the team changes phases of a project, a time when members remain most receptive to feedback and change. Two key times for reflection

<sup>63</sup> Larry Bossidy, *Execution*, 151.

<sup>64</sup> See Appendix B, “Levels of Strategy Planning (Adapted by J. Melvyn Ming).” J. Melvyn Ming, “Levels of Strategy Planning,” adapted from David Allen, *Getting Things Done: The Art of Stress-Free Productivity* (New York: Viking, 2001). Class notes for Doctor of Ministry Course, Leading Christian Organizations, Assemblies of God Theological Seminary, Springfield, MO, February 7, 2012.

<sup>65</sup> See Appendix C, “Strategy Development Process.” Adapted from Strategic Plan Template, <http://www.freeplanntemplates.com/strategic-plan-template.html>, accessed November 22, 2016.

<sup>66</sup> Anacona and Bresman, *X-Teams*, 97.

occur at the midpoint of a project and after the completion of the project. The midpoint reflection will give the team time to make necessary midcourse corrections, and the post-project reflection increases learning for the next project.<sup>67</sup>

Learning sticks when people willingly receive constructive feedback. This kind of feedback differs from the typical annual performance review that both managers and employees dread. Team leaders set the tone for the team by viewing feedback as a gift, one in which the leader seeks to receive from the team. Formal 360-degree feedback assessments take courage, and those who initiate them for personal growth find them extremely helpful, but they come wrought with danger. The subordinate may either fear being honest or wants to “stick it to the boss.” Conversely, the assessor’s ego may not be able to handle the truth. However, a better way to get feedback takes an informal approach by asking the one question that works: “How can I do better?” or its variant “What can I do to be a better leader on this team?”<sup>68</sup> This way of soliciting positive feedback brings the receiver and the giver of the feedback together in a partnership rather than an adversarial role. When feedback is “received in the proper frame of mind,” note Frank LaFasto and Carl Larson, it “is simply finding out something about oneself that others already know. The gift is the opportunity to do something about it.”<sup>69</sup> Feedback in

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<sup>67</sup> Richard Hackman and Ruth Wageman, “A Theory of Team Coaching,” *Academy of Management Review* 30, no. 2 (April 2005): 269-287.

<sup>68</sup> Marshall Goldsmith, *What Got You Here Won’t Get You There: How Successful People Become Even More Successful* (London: Profile Books, 2008), 121, Kindle.

<sup>69</sup> Frank LaFasto and Carl Larson, *When Teams Work Best: 6,000 Team Members and Leaders Tell What It Takes to Succeed* (Thousand Oaks, CA: SAGE Publications, 2001), 45.

a team setting enables the team to self-correct. When it is timely, specific, and forward-looking, the best learning takes place.

The best time to give feedback for self-correction comes immediately or shortly after the event. However, timeliness also speaks to the readiness of the team or individual to receive it. Generalizations provide little help when giving or receiving feedback. Using specific language, such as “in situation *x*, when we (or “you”) did *y*, the effect was *z*,” cements the learning in clear cognitive images. Adding feed forward statements such as “the next time, I suggest we (or “you”) do *a* or *b* to improve outcome *c*” is solution oriented and focuses on future results rather than past behaviors. Feedforward remains positive, empowering, and respectful.<sup>70</sup> When projects successfully finish and a team of highly committed and collaborative people who depend on and trust one another reach term goals, the workplace becomes a joyful place.

### Healthy Teams Have Fun

An often-noted by-product of teams that have a high commitment to a compelling mission, robust collaboration, shared leadership, measurable results, and strong interpersonal relationships is a better sense of humor and more fun.<sup>71</sup> Leaders cannot manage or force fun. It remains a serendipitous ingredient of the team’s sense of commitment to each other and their achievements.

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<sup>70</sup> Alain Cardon, “To Feed Forward or to Feedback? That Is the Question,” Metasystème Coaching, accessed December 1, 2016, <http://www.metasysteme-coaching.eu/english/to-feed-back-or-to-feed-forward/>.

<sup>71</sup> Katzenbach and Smith, 66.

Every member of the high-performance teams researched by Katzenbach and Smith “described their teams as special and their experiences as having participated ‘in something bigger and better than myself.’”<sup>72</sup> Dennis Bakke contends that joy at work happens when people feel free to “use their talents and skills for the benefit of society, without being crushed or controlled by autocratic supervisors.”<sup>73</sup> Those who participate in a team where they feel like owners rather than hired hands, one in which they share mutual trust in authentic relationships and make significant contributions to a worthy goal bigger than themselves will find it most enjoyable to wake up in the morning and head in to another workday.

### **The Composition of High-Quality Teams**

To use Jim Collins’s metaphor, having SMART goals and strategic plans is like describing where a bus is going and how a finely-tuned bus runs. This section focuses on getting the right people in the right seats on the bus. Collins’s research found that executives who took companies from good to great put finding the right people as a higher priority than setting a new direction and strategy for a company: “They did not first figure out where to drive the bus and then get people to take it there. No, they *first* got the right people on the bus (and the wrong people off the bus) *then* figured out where to drive it.”<sup>74</sup> The strength of this approach lies in building the best team who will then be able to figure out the best path to greatness. These carefully selected team members then

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<sup>72</sup> Ibid., 81.

<sup>73</sup> Bakke, *Joy at Work*, 25.

<sup>74</sup> Jim Collins, *Good to Great: Why Some Companies Make the Leap and Others Don’t* (New York: Harper Business, 2001), 41.

lay out the path and become the highly motivated and skilled owners of the dream rather than “highly capable helpers” to make someone else’s vision happen.<sup>75</sup> For the many executives who do not have the luxury of starting with the right people, the consensus among the literature is that the leader should not hesitate to move or remove the person who is not the right fit for the team. Keeping a poor fit on the team is unfair to those who are the right fit. Removing the wrong person remains a more difficult task than hiring the right one, yet Collins offers two questions to help a leader determine if someone does not fit: first, would you hire this person again? Second, if the person came to tell you that he or she is leaving to pursue another opportunity, would you be relieved?<sup>76</sup> The answers to those questions remain telling for a senior leader.

In ministry settings, the fallout of removing a popular existing team member must be weighed into the equation, but over time, keeping the wrong person on the team costs more than the short-term fallout due to removal. Church leadership consultant and coach Tony Morgan strongly states that the “decision about who will be on your senior leadership team is probably the biggest determining factor of the health and success” for a church.<sup>77</sup> Likewise, in the corporate sector, Bossidy and Charan claim that human capital remains the single most determining factor for getting great results year after year.

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<sup>75</sup> Ibid., 47.

<sup>76</sup> Ibid., 58.

<sup>77</sup> Tony Morgan, *Take the Lid off Your Church: 6 Steps to Building a Healthy Senior Leadership Team* (Amazon Digital Services: Tony Morgan, 2012), 94-95, Kindle. See also Hartwig and Bird, *Teams that Thrive*, 122.

Their decisions, abilities, and experiences provide the difference between success and failure.<sup>78</sup>

### Team Size

Teams that work best together are large enough to sufficiently accomplish the purpose of the group and small enough to effectively communicate and collaborate. The best size senior leadership team is the smallest number necessary to accomplish the team's purpose.<sup>79</sup> The larger the team, the more complex it becomes and more difficult to get things done.<sup>80</sup> Lencioni says that a leadership team should comprise between three and twelve people, "though anything over eight or nine is usually problematic."<sup>81</sup> Hartwig and Bird's research found that five or fewer members on the top leadership team proves ideal.<sup>82</sup> More than many realize, the consensus clearly indicates that size greatly determines team effectiveness, but the greatest factor for a team's success consists of having the right kind of people on the team.

### Attributes of Effective Team Members

Bringing the right kind of people onto the team proves crucial for success. Since every team has unique goals to reach and challenges to overcome, no cookie cutter formula exists for selecting the perfect person to fit every team. However, those who

<sup>78</sup> Bossidy and Charan, *Execution*, 93.

<sup>79</sup> Hartwig and Bird, *Teams that Thrive*, 124-126.

<sup>80</sup> Larry Osborne, *Sticky Teams: Keeping Your Leadership Team and Staff on the Same Page* (Nashville: Zondervan, 2010), 43, Kindle.

<sup>81</sup> Patrick Lencioni, *The Advantage: Why Organizational Health Trumps Everything Else in Business* (San Francisco: Jossey-Bass, 2012), 21, Kindle.

<sup>82</sup> Hartwig and Bird, 124.

perform well on high-functioning teams have attributes that buttress the above-listed behaviors of high-functioning teams. Leadership literature is rife with lists of characteristics of strong team players. The consensus of writing shows that effective team players have the character, competence, commitment, and cultural fit to make the best contribution to the team.

### *Character*

Character comes first on Bill Hybels's list of qualities of a leader's dream team, which also consists of competence and chemistry.<sup>83</sup> Hybels defines character in terms of a person's spirituality, one who commits to spiritual disciplines such as "honesty, teachability, humility, reliability, a healthy work ethic, and a willingness to be entreated."<sup>84</sup> The spiritual qualifications for leadership as listed in 1 Timothy 3 and Titus 1 provide the minimum requirements for ministry leadership teams.<sup>85</sup>

Similarly, the first of the "three underlying virtues" in Patrick Lencioni's model is humility (hungry and smart are his other two).<sup>86</sup> Humility speaks to a "lack of excessive ego or concerns about status." The humble person quickly shares credit and remains slow to seek personal attention. The humble person puts the team above self and defines

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<sup>83</sup> Bill Hybels, *Courageous Leadership* (Grand Rapids, MI: Zondervan, 2002), 81-85.

<sup>84</sup> Ibid., 81.

<sup>85</sup> Hartwig and Bird, 126,127; Osborne, *Sticky Teams*, 53.

<sup>86</sup> Patrick Lencioni, *The Ideal Team Player: How to Recognize and Cultivate the Three Essential Virtues* (San Francisco: Jossey-Bass, 2016), ix, Kindle.

success collectively rather than individually. Humility, according to Lencioni, is the “single greatest and most indispensable attribute of being a team player.”<sup>87</sup>

Along those same lines, LaFasto and Larson’s research found that “openness” and “supportiveness” are two traits inherent in good team members. When team members describe those traits that contributed most to the team’s success, they most often cite a pattern of openness in which people feel free to express their points of view and remain open to divergent perspectives. They keep their egos in check, communicate effectively, and create safe environments to address and solve problems. Openness, more than intellect, remain the basic ingredient for a team’s success.<sup>88</sup> Their findings show that supportiveness—the desire and willingness to help others succeed—combined with openness “produces a cumulative effect that characterizes the most successful teams.”<sup>89</sup> When putting a team together, character trumps giftedness: “Given the choice between a prickly high-performance staff member and a steady team builder,” Larry Osborne will “choose the team builder every time.”<sup>90</sup>

### *Competence*

While character reflects one’s integrity, maturity, and commitment to principles, competence speaks to talents, skills, and capabilities.<sup>91</sup> High performance teams acquire

<sup>87</sup> Ibid., 157.

<sup>88</sup> LaFasto and Larson, 8-14.

<sup>89</sup> Ibid., 15-16.

<sup>90</sup> Osborne, 60.

<sup>91</sup> Michael Simpson, *Unlocking Potential: 7 Coaching Skills That Transform Individuals, Teams, and Organizations* (Grand Haven, MI: Grand Harbor Press, 2014), 43.

people with a complementary mix of skills that relate to the team's objective. For instance, a ministry team would do well to possess one or more members with pastoral, financial, program development, strategic management, leadership skill sets, and experiences.<sup>92</sup> A diversely skilled and experienced team benefits from robust dialogue, high creativity, better decisions, and appreciation for the value of diverse viewpoints and options. The diversity of skills on successful teams fall into three categories: technical or functional knowledge, problem-solving and decision-making skills, and interpersonal skills.<sup>93</sup> Without a healthy balance of each of these categories dispersed among the members, teams falter.

In addition to the technical and functional aspects for doing the work, teams must start with some who can identify problems and opportunities, evaluate options, and make the decisions to move forward. In due course, all team members will grow in these capacities.<sup>94</sup> The best team members know how teams operate and what members and leaders can do to help the team function more effectively.<sup>95</sup> Interpersonal skills remain critical for effective teamwork. It takes people with healthy emotional intelligence to understand how to work collaboratively. Being "smart," in Lencioni's terminology, is not about intellectual capacity, but rather about having common sense about people: "Smart people...have good judgment and intuition around the subtleties of group dynamics and

<sup>92</sup> Hartwig and Bird, 127.

<sup>93</sup> Katzenbach and Smith, 47-48; LaFasto and Larson, 5; Hybels, 83-84.

<sup>94</sup> Katzenbach and Smith, 47.

<sup>95</sup> Susan Wheelan, *Creating Effective Teams: A Guide for Members and Leaders*, 5th ed. (Los Angeles: SAGE Publications, 2014), 13.

the impact of their words and actions.”<sup>96</sup> Five components—self-awareness, self-regulation, motivation, empathy, and social skills—constitute emotional intelligence, which Daniel Goleman posits as the *sine qua non* of leadership.<sup>97</sup> These traits remain essential when adding someone to a team. None of the successful teams Katzenbach and Smith studied had all the needed skills, both technical and interpersonal, at the outset; however, they found that the focus on team performance, shared commitment, and personal accountability provided the vehicle for learning and development.<sup>98</sup>

### *Commitment*

Effective team players commit to the team’s purpose and do whatever it takes to reach the goals aligned with that purpose. A sense of ownership of a compelling mission that translates into clear and actionable goals motivates great team players. Lencioni says they are “hungry people” who “are always looking for more.”<sup>99</sup> These self-starters passionately contribute to the team’s success. Motivated team players in ministry settings have buy-in and commit to the success of the church beyond their areas of ministry.<sup>100</sup>

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<sup>96</sup> Lencioni, *The Ideal Team Player*, 160.

<sup>97</sup> Daniel Goleman, “What Makes a Leader?” Best of HBR 1998, *Harvard Business Review*, (Boston: Harvard Business School Publishing Corp, 2004), 4.

<sup>98</sup> Katzenbach and Smith, 48.

<sup>99</sup> Lencioni, *Team Players*, 158.

<sup>100</sup> Hartwig and Bird, 128.

Just as a chain is only as strong as its weakest link, a team is only as strong as the team member who remains least committed to team success.<sup>101</sup>

### *Culture*

In addition to determining whether a person has proven character and competence in technical and interpersonal skills, and displays a high commitment to team's purpose, a leader should also consider if that person fits the preferred culture of the team. Hybels considers chemistry, the possession of a relational fit, as one of his "three Cs of team selection." If two people remain equal in the other traits, the one whose personality and temperament fits with the other team members will get the job.<sup>102</sup> Since a unified, healthy leadership team remains a high priority to Larry Osborne, he chooses to hire and promote people from within whenever possible.<sup>103</sup>

Chemistry remains an important part of culture, but culture speaks to more than someone who can be a friend or a person's stylistic preferences.<sup>104</sup> Culture describes the context in which the team works. For good or bad, culture displays "the basic shared values and assumptions held by most people in the organization."<sup>105</sup> Sometimes the

<sup>101</sup> Michael Nir, *Leadership: Building Highly Effective Teams: How to Transform Teams into Exceptionally Cohesive Professional Networks, A Practical Guide*, 3rd ed. (Boston: Sapir Consulting, 2014), 8.

<sup>102</sup> Hybels, 84-85.

<sup>103</sup> Osborne, 23, 58.

<sup>104</sup> Rod Edmondson, "The 4th 'C' of Adding Healthy Team Members," Christian Jobs, accessed December 3, 2016, <http://www.christianjobs.com/articles/employer/the-4th-c-of-adding-healthy-team-members/>.

<sup>105</sup> Jeffrey H. Dyer, W. G. Dyer, W. Gibb Dyer Jr., Edgar H. Schein, *Team Building: Proven Strategies for Improving Team Performance*. 4th ed. (New York: Wiley, John & Sons, 2007), 33-34.

leadership culture of an organization obstructs teamwork. Every person influences the culture of the organization. If the organization prefers teamwork, then adding people who can fit in a committed, collaborative, trust-based, sharing, focused-on-results, teaming organization will help create a teaming culture. Finding people who fit together in this way, both relationally and culturally, will, coincidentally, result in a team of people who have fun climbing the workplace mountains together.

### **Strengthening Teams for Greatest Contribution through Coaching**

It is one thing to understand the characteristics of high-performing teams and the attributes of great team players, and quite another thing to experience the joy of contributing alongside other highly motivated people on a finely tuned productive team. Great teams do not just happen, they are built. Team coaching is a recent development in the rapidly growing field of leadership coaching. Whereas coaching has mainly focused on individual development in one-to-one relationships, interest has grown in coaching the whole team.<sup>106</sup> In the early years, coaching focused on team building events designed to strengthen relationships, team harmony, and group cohesion. As it gained popularity in businesses, team coaching expanded to include achieving results, meeting goals, and accomplishing tasks. Now, team coaching addresses both how teams relate to each other and how they can accomplish their tasks.<sup>107</sup>

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<sup>106</sup> Peter Hawkins, *Leadership Team Coaching: Developing Collective Transformational Leadership* (London: Kogan Page, 2011), 49-50.

<sup>107</sup> Vivette Payne, *The Team-Building Workshop* (New York: AMACOM, 2001), 4.

### Definition of Team Coaching

In 2005, Richard Hackman and Ruth Wageman defined team coaching as “direct interaction with a team intended to help members make coordinated and task appropriate use of their connective resources in accomplishing the team’s work.”<sup>108</sup> David Clutterbuck describes his work as “helping [teams] improve performance, and the processes by which performance is achieved, through reflection and dialogue.” Simply put, coaching serves as a vehicle to help teams go farther faster while feeling better about the journey.

### Rationale for Team Coaching

The rationale for coaching varies according to the needs of the team. When a team exists in what Bruce Tuckman calls the “forming” stage, when team members get acquainted with each other and the task ahead, teambuilding helps members gain commitment to the mission and one another, clarify goals, and delineate responsibilities.<sup>109</sup> In the “storming” stage, when issues around conflict, trust, and pushback arise, coaching helps reassess and review processes, design new strategies, expose the elephants in the room, and resolve conflict. In the “norming” and “performing” stages, when teams have overcome the initial challenges and have deeper trust and interpersonal relationships, coaching can take the team to a higher level of performance by helping members gain constructive feedback, develop deeper

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<sup>108</sup> Richard J. Hackman and Ruth Wageman, “A Theory of Team Coaching,” *Academy of Management Review* 30, no. 2 (April 2005), 269.

<sup>109</sup> Bruce Tuckman, “Developmental Sequence in Small Groups,” *Psychological Bulletin* 63, no. 6 (June 1965): 396.

transparency, review goals, and realign tasks. Finally, during the “adjourning” stage, when they complete a task or the team dissolves, coaching focuses on helping team members internalize the learning they have acquired and make a fair assessment of the contributions each member has made.<sup>110</sup> The more specific and measurable the objectives, the better the team can evaluate the effectiveness of team coaching.

### A Model of Team Coaching

A wide variety of team coaching models include approaches to assess, discover, develop, and steward (ADDS) the potential of the team.

#### *Assess*

At the outset, a coach’s task is to assess the team on several levels. One level assesses the team’s readiness for coaching. This answers the question of whether the team remains committed to diagnosing the issues, resolving them, implementing agreements, and continuously upgrading their performance.<sup>111</sup> Without commitment to the process, coaching will fall short. The second level assesses the needs of the team in order to design the coaching focus and establish clear objectives for improving team performance. The third level includes gathering informal and/or formal assessments that can be used to foster greater awareness and self-discovery. Useful assessments include pre-coaching interviews with the leader and team members, team surveys, 360-degree assessments, and team-specific personality and behavior style assessments.

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<sup>110</sup> David Clutterbuck, *Coaching the Team at Work* (London: Nicholas Brealey, 2011), 1505. Kindle.

<sup>111</sup> Payne, *The Team Building Workshop*, 3.

### *Discover*

A good coach explores, taking the team on a discovery expedition. On this expedition, team members may gather new understanding about themselves and one another—their personalities, behavior patterns, core values, conflict styles, etc. They may ascertain the team’s internal strengths and weaknesses as well as external opportunities and threats, as well as identify obvious but previously unaddressed problems. They also learn more helpful ways to communicate and collaborate.<sup>112</sup>

### *Develop*

The value of an expedition disappears without a log of the discoveries and a map to chart the course for the future. Through open dialogue, constructive feedback, and creative brainstorming, the coach facilitates the team to develop a strategic plan with clear action steps to move forward. Coaching proves successful when it results in a motivated team of people who embrace new strategies and processes to improve collaboration and increase team results.

### *Steward*

Ongoing coaching stewards the new discoveries and follow-through of the strategic plans. The coach helps the leader and team keep themselves accountable for execution and results.

Coaching focuses on transformation. In his book *Unlocking Potential*, leadership consultant Michael Simpson concludes that

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<sup>112</sup> Tim Berry, “What Is a SWOT Analysis?” *Bplans Blog*, October 4, 2008, accessed December 7, 2016, <http://articles.bplans.com/how-to-perform-swot-analysis/>.

Coaching is one of the most powerful tools to getting engagement, involvement, and motivation—the best out of every employee. Coaching involves making sure each person in the organization knows their part of the change effort and has a key role and is empowered to play in that transformational effort. Coaches can help teams and organizations view change as an opportunity to learn, adapt, reinvent, get better, and align all of the organizational resources and structural changes to advance the new vision forward.<sup>113</sup>

Coaching helps individuals and teams discover and determine how to make their greatest contribution to one another and to the larger mission of the organization.

### **Conclusion**

Whether in the world of business or ministry, high-performing teams prove essential to moving an organization forward against the headwinds of ever-increasing technological and cultural changes. Members of a team, like the parts of a human body, must remain strong and healthy to forge turbulent waters and climb the mountains of success. Coaching helps teams gain and maintain the strength required to reach the goals before them.

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<sup>113</sup> Michael Simpson, 140.

## CHAPTER 4: DESCRIPTION OF FIELD PROJECT

### **Introduction**

This project focused on a coaching process to align and empower the Riverside Community Church ministry leadership team for optimal effectiveness. The biblical-theological literature review and the general literature review both demonstrate that the team context best utilizes the unique, God-inspired contributions of individuals. This chapter describes the field project, including a description of its preparation, execution, and results. In addition, the chapter addresses the project's contribution to ministry.

### **Preparation of the Project**

Preparation for the project began with a keen interest in team dynamics and a desire to see teams thrive, which prompted me to become a certified professional coach. My motivation to foster team health comes from thirty-five years of personal experience serving on and leading church ministry teams and observing struggles that friends and colleagues were experiencing on church teams. Riverside was embarking on two significant building projects, and the ministry team was about to experience several transitions. At the time I had proposed this project, only one person had transitioned off the ministry leadership team in the previous sixteen years; however, more staff transitions have occurred over the past two years since the project launched than in the previous combined twenty years, accentuating the need for this coaching project. A practical tool I found helpful in my preparation is Vivette Payne's *The Team-Building Workshop: A Trainer's Guide*. From this material, I gleaned ideas for the pre-coaching survey, ways to

address the potential conflict between my role as the team's leader and the coach, and some useful tips about coaching teams.<sup>1</sup>

### Core Value Index Assessment

In looking for an assessment to help align and empower the team for greatest contribution, I decided to use the Core Value Index (CVI).<sup>2</sup> The CVI shows what kind of energies a person brings to the workplace and how that energy can best be leveraged. It measures a person's motivational drivers, giving a sense for how God has designed an individual to contribute to the world—the essential self.<sup>3</sup> The CVI offers a way to connect the innate nature of people with the tasks of their jobs:

When people are allowed to spend a majority of their day working on tasks that align with their core values, they are energetic, motivated, and constantly building self-respect. When they are asked to invest their lives in tasks and processes that do not align with their innate Core Values Nature, they either become disruptive and work to change things, or they leave to find a position that will better align with their core values.<sup>4</sup>

In team settings, the CVI assessment helps people work more effectively together by enabling them to become more familiar with each team member's values and most meaningful ways to contribute.

The CVI creates a picture of each person's Core Values Nature, which includes a unique set of strategic and tactical values that align with one of four core values: power,

<sup>1</sup> See Appendix F: "Pre-Coaching Survey."

<sup>2</sup> Taylor Protocols, "The Core Values Index," Taylor Protocols, accessed December 8, 2016, <https://www.taylorprotocols.com/CVI.php>.

<sup>3</sup> Vigilant, "Core Value Index Assessment," Vigilant, accessed December 8, 2016, <http://www.vigilant.org/uploads/services/6775-Core-Value-Index.pdf>.

<sup>4</sup> Lynn Ellsworth Taylor, *The Core Values Handbook*, 3rd ed. (Seattle: Elliott Bay Publishing, 2010), 444-447, Kindle.

love, wisdom, and knowledge.<sup>5</sup> The four Core Values Natures (builders, merchants, innovators, and bankers) derive from the social roles in early civilizations.<sup>6</sup> The online assessment includes a video description of one's Core Value Nature and a thorough description of an individual's unique blend of core value energies, how one best contributes to the team, personal learning styles, and conflict strategies.<sup>7</sup>

### Survey Development

To align and empower the team, I needed a survey to probe team members' sentiments regarding the health and effectiveness of the team. I worked with Dr. Lois Olena, D.Min. project coordinator at the Assemblies of God Theological Seminary; and Dr. Jeff Fulks, professor of organizational research and evaluation at Evangel University, to develop the survey. The survey questions focused on the qualities of high-functioning teams as described in the previous chapter. Because I function as both coach and pastor to the team, I needed to ensure the team's ability to answer the questions with complete candor and anonymity. Dr. Fulks recommended several edits to the survey questions and set me up with an account through Qualtrics.com to create an anonymous online survey instrument.

The final pre-coaching survey consisted of twenty-two quantitative questions and three qualitative questions. The quantitative questions used a five-point Likert Scale, ranging from "not at all" to "a great deal" to assess team goals, communication and

<sup>5</sup> Ibid., 573.

<sup>6</sup> See Appendix D: "Core Values Index Key;" Ibid., 640, Kindle.

<sup>7</sup> See Appendix E: "Sample of Online CVI Results."

collaboration, team leadership and execution, team relationships, and team roles and responsibilities. The final quantitative question asked, “To what extent have you been completely candid in your answers?” The post-coaching survey contained the same twenty-two pre-coaching quantitative questions and an additional five follow-up quantitative questions related to the workshop. Two of the three qualitative questions in the post-coaching survey were different than the first survey.<sup>8</sup>

### **Designing the Coaching Agenda**

Brainstorming sessions with my project adviser, Dr. Bob Dale, helped me narrow the focus of the agenda and prepare good coaching questions and exercises for the workshop. The idea for the ADDS (assess, discover, develop, steward) Coaching Model derived from one of those discussions. In addition, Jane Abbate’s invitation to partner with her on a six-month coaching project for the executive team of a local university law school afforded me the opportunity to glean from her vast experience, which guided the agenda for this project.

### **Execution of the Project**

The full-day workshop took place November 15, 2016. I sent participants two separate emails the week prior to the workshop, which gave links to take the pre-coaching survey and the Core Values Index tool. The normal cost for the complete CVI report is \$50 per report, but as a certified CVI practitioner, I used accumulated credits in my account to absorb the cost. Although participants could access the results online, I printed the reports so each team member would have a hard copy for coaching purposes.

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<sup>8</sup> Appendix F: “Pre-Coaching Survey.”

Table 1 lists the team members with demographics, job title, and Core Values Index results.<sup>9</sup>

Table 1: RCC Ministry Team Demographics and Core Value Natures

Name	Age	Time on Staff	Position	Core Values/Energies
Bill	59	28 years	Lead Pastor	Innovator – Merchant Wisdom – Love
David K.	45	18 years	Executive Pastor/Small Groups	Banker – Builder Knowledge - Power
Donnie	42	20 years	Student Ministries Pastor	Merchant – Builder Love – Power
Dave L.	40	15 years	Missions and Outreach Pastor	Builder – Merchant Power – Love
Trey	28	2 years	Creative Arts Pastor	Innovator – Merchant Wisdom – Love
Jeremy	30	4 years	Multi-Media Communications	Innovator – Merchant Wisdom – Love
Dana	27	13 months	Children's Ministries Director	Merchant – Innovator Love – Wisdom
Josh	27	4 months	Children's Ministries Director	Merchant – Innovator Love – Wisdom
Douglas	29	3 years	Asst. Student Ministries Pastor	Innovator – Merchant Wisdom – Love
David H.	25	2 years	Creative Arts/Student Ministries	Merchant – Builder Love – Power

### Coaching Workshop Agenda

To set a tone different than our normal weekly meetings, I held the workshop in a room at our Pittsburgh Mills Mall church venue. I arranged comfortable chairs in a large semi-circle facing a white board and flip chart and provided doughnuts and coffee.

#### *9:00 – 9:30 Opening Comments and Warm Up Exercise*

My opening comments expressed appreciation for their time and explained that we would focus on the strengths and challenges of our team rather than strategic planning. I explained that the changing roles and responsibilities due to our recent staff

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<sup>9</sup> I administered and received signed consent forms from the staff for their participation in the project, including use of their names in this chapter.

transitions had created an opportunity to do things differently, but also opportunities for things to fall through the cracks. Greater awareness of our personal strengths and the capabilities of our coworkers would foster greater teamwork. We needed to align our strengths and passions with roles and responsibilities. The workshop would focus on gaining a deeper commitment to bring our best to the team for the sake of our church's mission. For a warm-up exercise I prepared for three possible options:

**Option 1:** Tell us something we don't know about you. Write it on a 3x5 card, hand it in, and let us guess who it is.

The Point: There is always more to learn about each other.

**Option 2:** Selective Perception: Instruct your audience to count the number of "F's" in a sentence. Place this sentence on the board or screen: FINISHED FILES ARE THE RESULT OF YEARS OF SCIENTIFIC STUDY COMBINED WITH THE EXPERIENCE OF YEARS. Allow only 15 seconds. On average, most people will only spot 3 or 4 of the F's in the sentence. There are actually six. The brain tends to skip the word "of," or perceive it as "versus."

The Point: One's perception of things may not always be correct.

**Option 3:** Teamwork challenge: Divide them into two teams, give a challenge such as see who can line up the quickest according to their birthdays.

The Point: Collaboration is needed to reach our goals. Also, there may be more than one way to accomplish a goal, for one group may line up by age and the other may line up according to day in the year.

We began with Option 2, which was quick and made a simple point. Feeling the need to encourage interaction, I decided to also do Option 1, which garnered laughs and started the team off on an upbeat note, opening the way for positive dialogue and self-discovery.

#### *9:30 – 9:50 Design the Coaching Alliance and Clarify the Role of the Coach*

The team needed to set the rules of engagement for the coaching session. The coach garners the team's expectations for the day by asking questions such as

- What are your hopes for our time together?
- What do we need to bring inside this room for us to have the best experience?

- What do we need to leave outside the room?
- Do I have your permission, as your coach, to bring that to your attention?

This team's agreements included honesty, candor, listening, transparency, vulnerability, engagement, encouragement, and no digital devices. I then clarified my role for the workshop as their coach, not their supervisor. In my role as coach I would be an explorer, taking them on discovery; a mirror, reflecting back to them what I am observing; and a border collie, keeping them on task and bringing them back home. I would not tell them what to do. I would ask good questions, facilitate discussion, and encourage collaboration. I would also teach as it related to the assessments and team dynamics.

I discussed my dual relationship concerns by asking if they could share candidly about problems without fear of offending me, if they could view me as an equal, and if they could give me examples of ways I make it easy for them to be candid with me. They confirmed that they would speak candidly. At each juncture of the agenda I would pause and ask, "What are our key takeaways?" We noted that humor and sarcasm prevailed and needed curbing.

#### *9:50 – 10:00 Break*

#### *10:00 – 12:00 CVI Assessment Review and Exercise*

To teach about their Core Values Nature, I asked them to tell three things: (1) an early memory, (2) how they came to faith, (3) what makes them come alive in their current position. Hearing each other's stories proved insightful for two reasons: first, they discovered more about one another's background and deepest motivations, and second, each of their responses to the third question resonated with their dominant core value traits. This opened the door for the teaching that followed. The team spent the remaining

two hours of the morning session reviewing the results of their Core Value Index reports and discovering the nuances of their Core Values Nature.

Following an explanation of each of the four quadrants of the Core Values Key and how everyone has a unique combination of the four core values, I instructed them to review their reports, circle the descriptions that resonated with them, and mark comments that seemed unlike them. They then paired with an associate to describe what they had discovered and gain valuable feedback. Following the paired discussions came an open discussion with all in the room. As each person explained their partner's CVI report, questions and comments from the team drove deeper learning.

Energy in the room remained palpable, and time sped by as the team processed the new knowledge. In addition to describing the tendencies of a person's core value energies, the CVI reveals how the combination of a person's dominant and secondary type affects their behavior and actions. These six possible combinations make up the six Contribution Types. While each dominant/secondary contribution type has positive strategies that lead to success, each has blind spots and weaknesses as well.

Table 2: Six Contribution Types

Type	Combination of	Description
Intuitive	Builder + Merchant	Knowing as an instinct with sharp, eclectic insight
Independent	Builder + Innovator	Desire and ability to act autonomously, without supervision or significant restraints
Practical	Builder + Banker	Experience, practice, or use rather than theory or speculation
Creative	Merchant + Innovator	Originality, expression, vision, and imagining what can be
Community	Merchant + Banker	Belief in teamwork and organizations of individuals as strategic tools for success
Cognitive	Innovator + Banker	Process of faculty of knowledge and reasoning

Each core value strength has certain vulnerabilities. The CVI report also describes the kind of blind spots associated with one's Core Value Nature. Team members tend to focus on that part of the report with either a defensive or humble posture. This part of the

report is instructive and corrective. A person who remains aware of the negative tendencies of one's dominant core value becomes empowered to step into a secondary or tertiary core value energy as the situation requires. When working closely with others, this awareness spares the team of unnecessary conflict and poor productivity. Knowing one's weakness in a certain core value energy helps that person to willingly work harder when that energy is required or ask for assistance from a teammate stronger in that area. At each transition, I asked the team for their observations and key takeaways. Asking rather than telling elicits creative thinking, robust communication, and greater buy-in to the team's actions moving forward.

The Core Value of Focus exercise teaches a person how to manage one's core value energies. The CVI Ladder graphic is the way to interpret one's core value scores and learn how focusing on a particular core value gives the greatest traction to one's contribution to the world. I introduced the tool to the team and explained that it would remain our focus in follow-up coaching over the next few weeks.<sup>10</sup>

The team had only scratched the surface of the CVI report as the morning session had come to an end. Before lunch, I asked the team to look at the nametags posted on the wall and tell what they noticed about the team's CVI profile:<sup>11</sup>

- What are our strengths?
- What are we missing? Which value is least expressed on the team?
- What are some challenges to the team?
- What are your key takeaways from this morning?

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<sup>10</sup> See Appendix H: "The CVI Ladder."

<sup>11</sup> See Appendix I: "Core Values Natures Team Profile."

### *12:00 – 1:00 Lunch*

Discussions about the assessment continued over lunch at a local restaurant.

### *1:00 – 2:00 Team Goals and Dynamics in Light of Our Core Values Natures*

The afternoon session began with a “tell” and this statement:

Here are a few things we need to nail down in the next year or so: we need to make Sunday mornings the best 1.5 hours in a person’s week. We need to do better at retaining visitors, and we need to do better at closing the back door. Engagement drives attendance, so we need to inspire volunteers to have a greater sense of ownership, thus increasing commitment and satisfaction.

Strategic planning in the coming weeks would address how to do those things, but the focus for the workshop was how we would work as a team to better reach our goals. I explained the difference between a working group and a team, which I defined on a flip chart: “A small number of people with complimentary skills who are committed to a common purpose, performance goals and approach for which they hold themselves mutually accountable.”<sup>12</sup> The following questions prodded the ensuing discussion:

- In what ways are we working as a group?
- In what ways are we a team?
- What are some examples of when we have worked well as a team?
- According to our CVI results, what are the core strengths that will enable us to work best as a team?
- Break into groups of two or three to discuss how we work out of our strengths.
- How will we build on the strengths we have to be successful in these areas?
- What will feel easy for us as a team?
- What must we do to accomplish these goals?
- Where do we have gaps? What strengths are missing as a team?

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<sup>12</sup> Jon R. Katzenbach and Douglas K. Smith, *The Wisdom of Teams: Creating the High-Performance Organization*. (New York: HarperBusiness, 1993), 45.

The team noted that we often work independently as a group when engaged with our own ministry departments, but we work interdependently as a team when coordinating efforts for Sundays, strategic planning, outreach events, pastoral care, and special projects.

According to the team profile of Contribution Types, intuition and creativity come easily (43.5 and 39.5 avg. scores), but practical and cognitive contributions (32.5 and 28.5 avg. scores) require greater effort. The one or two practical and cognitive types on the team will have to help channel the creative and intuitive energies toward wise execution of their ideas and plans.

Table 3: Team Profile of Contribution Types

Type	Team Average Score
Creative	43.5
Intuitive	39.5
Independent	36.8
Community	35.2
Cognitive	32.5
Practical	28.5

The discussion flowed easily as team members noted times and tasks when awareness of one's own and one another's CVI energies would help the team's productivity.

#### *2:00 – 3:30 Putting It Together to Become a High Functioning Team*

The last session of the day consisted of three interactive communication exercises intended to bolster awareness of and commitment to higher level teamwork. The first consisted of a visual metaphor exercise. I spread fifty-two various pictures over the floor and asked each person to choose a picture that best describes what the individual brings to the team. The picture represents the contribution that others could count on the individual to make.

For the second exercise, I used a flip chart and listed five qualities of high-functioning teams. I asked each person to choose the top two strengths of this team. The team scored the five qualities as follows:

1. Commit to a compelling mission (4)
2. Foster respect and trust (1)
3. Practice robust communication and collaboration (7)
4. Hold each other accountable for results (3)
5. Have fun (3)

While seven of the nine marked “communication and collaboration” as a top strength, the newer team members marked “accountable for results” and “fun” as the team’s other strong points. The older team members marked “commitment to a compelling mission” as the team’s other strong point. The older members think the team does not do “accountable for results” as well but noted that if accountability improves, “respect and trust” would also improve.

For the final activity of the workshop, I emptied a bag full of small objects in the middle of the room. Team members then chose an item that describes a quality or qualities they appreciate about the people sitting next to them. As each person took turns describing how the object picked represents ways a colleague adds value to the team, others added to their words of affirmation. The positive feedback fortified the importance of each person’s contribution to the team. The day ended with a prayer of thanksgiving and an appeal for the Lord’s continued help for the team and the church.

#### Follow-Up Coaching Sessions

Over the next three weeks, I held three one-hour follow-up coaching sessions with the team to focus primarily on the Core Value of Focus exercise. Knowing that people naturally and instinctively operate out of their primary core value, this exercise teaches

how to become conscious of times when a different energy would prove more beneficial. Using the CVI Ladder to analyze the gap between one's four core value energies, I invited each person to choose a lesser core value of focus and keep a log over the next two weeks of times that needed that core value. For instance, if a Merchant/Builder wants to improve one's performance by more effectively utilizing power energy, that person would keep a log of times when decisiveness and action was more beneficial than one's natural talk and listen love energy. The Merchant/Builder would do this by asking the important question "Is this a time for power?" Each person picked a core value of focus for the log. The second week, I asked team members to tell of their progress. This accountability question spurred some who had forgotten after a couple of days or participated half-heartedly. For the third session, the team debriefed by sharing their results from the exercise.

At the conclusion of the month-long coaching experience, the consensus of the team was that it created greater awareness, strengthened team morale, and improved collaborative interaction. The team also expressed a desire for ongoing team coaching times to build on the momentum this project started.

### **Results of the Project**

The healthy perception participants had prior to the coaching workshop limited measurable changes from the project. Table 4 lists results of the quantitative questions from the Pre-Coaching Survey. It used a 5-point Likert Scale: (1) none at all, (2) a little, (3) a moderate amount, (4) a lot, and (5) a great deal. All but one question had a mean score of 3.33 or higher, and over half of the answers were 4.00 and higher. Even the answer to the question with the lowest mean score (#21 with a 2.33 score) is a positive

response. The question with the actual lowest mean score (2b) indicates that team goals need improvement. In addition, question 11 implies that personal ownership for team effectiveness should be addressed; question 13 suggests that a team discussion about constructive conflict would also prove beneficial. The value of n = the number of participants.

Table 4: Means and Standard Deviations of Pretest Responses (n =9)

Item	Question	Mean	Std. Deviation
1.a.	To what extent do you consider the mission of RCC is clear?	4.33	.707
1.b.	To what extent do you consider the mission of RCC is compelling?	4.44	.726
1.c	To what extent do you consider the mission of RCC is consequential?	4.44	.527
2.a	To what extent are the goals of the ministries leadership team are clear?	4.00	.707
2.b	To what extent are the goals of the ministries leadership team are agreed upon?	3.33	1.225
3.a	To what extent are the goals of the team are challenging enough to require each member's meaningful contribution?	4.00	1.000
3.b	To what extent are the goals of the team are challenging enough to require interdependent teamwork?	3.67	1.225
4.	To what extent do you consider there is plenty of opportunity to provide input and participate in decisions?	3.89	.928
5.	To what extent do team members give feedback to one another in a way that is helpful and constructive?	4.22	.441
6.	To what extent are team members open, honest, and direct in their communication?	4.22	.667
7.	To what extent do team members coordinate their work together?	4.00	.866
8.	To what extent do you consider leadership on the team is a shared endeavor?	3.78	.833
9.	To what extent do team leaders define the wins for the team?	3.78	.833
10.	To what extent do you consider teamwork is rewarded and valued?	3.78	1.302
11.	To what extent do team members take responsibility of the effectiveness of the team?	3.33	.866
12.	To what extent do you consider team members are enthusiastic and proud to be on the team?	4.11	.601
13.	To what extent do you consider conflict is accepted as part of team development and addressed effectively?	3.44	1.014
14.	To what extent do you consider you can trust that the team members have your back?	4.33	.500
15.	To what extent do you consider the variety of personal strengths among team members is sufficient for its success?	4.22	.667
16.	To what extent do you consider your roles are clear and well-defined?	3.78	.833
17.	To what extent are you aware of how you best add value to the team?	4.00	.866
18.	To what extent do you consider that you can depend on the strengths of others on the team when you need help?	3.78	1.093
19.	To what extent do you consider that others on the team would say you are willing to go the extra mile for them?	3.78	.833
20.	To what extent do you consider you are the perfect fit for your role on the team?	3.78	.667

21.	To what extent do you consider there are parts of your role that drain you?	2.33	.707
22.	To what extent have you been completely candid in your answers?	4.50	.535

Table 5 lists results of the quantitative questions from the Post-Coaching Survey while Table 6 gives a *t*-test comparison of the results of both surveys.<sup>13</sup> The correlation and *t* could not be computed because the standard error of the difference is 0. Changes between the pretest and posttest responses were negligible, which is likely due to the positive beginning assessment.<sup>14</sup>

Table 5: Means and Standard Deviations of Posttest Responses (n = 8)

Item	Question	Mean	Std. Deviation
1.a.	To what extent do you consider the mission of RCC is clear?	4.50	.535
1.b.	To what extent do you consider the mission of RCC is compelling?	4.63	.744
1.c	To what extent do you consider the mission of RCC is consequential?	4.75	.463
2.a	To what extent are the goals of the ministries leadership team are clear?	4.25	.463
2.b	To what extent are the goals of the ministries leadership team are agreed upon?	3.75	.463
3.a	To what extent are the goals of the team are challenging enough to require each member's meaningful contribution?	4.50	.535
3.b	To what extent are the goals of the team are challenging enough to require interdependent teamwork?	4.50	.756
4.	To what extent do you consider there is plenty of opportunity to provide input and participate in decisions?	3.88	.835
5.	To what extent do team members give feedback to one another in a way that is helpful and constructive?	4.50	.535
6.	To what extent are team members open, honest, and direct in their communication?	3.75	.886
7.	To what extent do team members coordinate their work together?	3.63	.744
8.	To what extent do you consider leadership on the team is a shared endeavor?	4.00	.535
9.	To what extent do team leaders define the wins for the team?	3.88	.641
10.	To what extent do you consider teamwork is rewarded and valued?	4.25	.886
11.	To what extent do team members take responsibility of the effectiveness of the team?	4.00	.756
12.	To what extent do you consider team members are enthusiastic and proud to be on the team?	4.13	.835
13.	To what extent do you consider conflict is accepted as part of team development and addressed effectively?	4.13	.835
14.	To what extent do you consider you can trust that the team members have your back?	4.13	.835

<sup>13</sup> See Appendix G: "Post-Coaching Survey."

<sup>14</sup> See Appendix J: "Distribution of Responses for All Survey Items."

15.	To what extent do you consider the variety of personal strengths among team members is sufficient for its success?	4.25	.707
16.	To what extent do you consider your roles are clear and well-defined?	4.00	.756
17.	To what extent are you aware of how you best add value to the team?	4.50	.756
18.	To what extent do you consider that you can depend on the strengths of others on the team when you need help?	4.13	.835
19.	To what extent do you consider that others on the team would say you are willing to go the extra mile for them?	4.13	.641
20.	To what extent do you consider you are the perfect fit for your role on the team?	4.13	.354
21.	To what extent do you consider there are parts of your role that drain you?	2.63	.744
22.	To what extent have you been completely candid in your answers?	4.38	1.061

Table 6: *t*-Test Comparison of Pre-session Responses to Post-Session Responses  
*Means and Standard Deviations for Corresponding Pairs*

Items	Mean	N	Std. Deviation	Std. Error Mean
Pre1_1	4.50 <sup>a</sup>	8	.535	.189
Post1_1	4.50 <sup>a</sup>	8	.535	.189
Pre1_2	4.50	8	.756	.267
Post1_2	4.63	8	.744	.263
Pre1_3	4.50	8	.535	.189
Post1_3	4.75	8	.463	.164
Pre2_1	4.13	8	.641	.227
Post2_1	4.25	8	.463	.164
Pre3_1	4.25	8	.707	.250
Post3_1	4.50	8	.535	.189
Pre3_2	3.88	8	1.126	.398
Post3_2	4.50	8	.756	.267
Pre4	4.13	8	.641	.227
Post4	3.88	8	.835	.295
Pre5	4.25	8	.463	.164
Post5	4.50	8	.535	.189
Pre6	4.13	8	.641	.227
Post6	3.75	8	.886	.313
Pre7	4.13	8	.835	.295
Post7	3.63	8	.744	.263
Pre8	4.00	8	.535	.189
Post8	4.00	8	.535	.189
Pre9	3.88	8	.835	.295
Post9	3.88	8	.641	.227
Pre10	4.00	8	1.195	.423
Post10	4.25	8	.886	.313

Pre11	3.38	8	.916	.324
Post11	4.00	8	.756	.267
Pre12	4.25	8	.463	.164
Post12	4.13	8	.835	.295
Pre13	3.63	8	.916	.324
Post13	4.13	8	.835	.295
Pre14	4.38	8	.518	.183
Post14	4.13	8	.835	.295
Pre15	4.13	8	.641	.227
Post15	4.25	8	.707	.250
Pre16	3.88	8	.835	.295
Post16	4.00	8	.756	.267
Pre17	4.00	8	.926	.327
Post17	4.50	8	.756	.267
Pre18	4.00	8	.926	.327
Post18	4.13	8	.835	.295
Pre19	3.88	8	.835	.295
Post19	4.13	8	.641	.227
Pre20	3.88	8	.641	.227
Post20	4.13	8	.354	.125
Pre21	2.25	8	.707	.250
Post21	2.63	8	.744	.263
Pre22	4.50	8	.535	.189
Post22	4.38	8	1.061	.375

a. The correlation and t cannot be computed because the standard error of the difference is 0.

Table 7 gives a *t*-test comparison of the differences between the two surveys.

Comparisons were made between the pretest and posttest items to identify changes that may have occurred as a result of the workshop. The only item producing a statistically significant change was item 3\_2: “The goals of the team are challenging enough to require each member’s meaningful contribution.” The mean difference score was  $M = -.625$  with  $t(7) = -2.376$ ,  $p = .049$ . This suggests the responses were more positive at the conclusion of the workshop than before the workshop.

Table 7: *t*-Test Comparisons of Differences  
*Means and Standard Deviations of Paired Difference Scores with t-statistics*

Pairs	Mean	Std.	Std. Error	T	df	sig
Pairs	Difference	Deviation	Mean	T	df	sig
Pre1_2 - Post1_2	-.125	.354	.125	-1.000	7	.351
Pre1_3 - Post1_3	-.250	.707	.250	-1.000	7	.351
Pre2_1 - Post2_1	-.125	.835	.295	-.424	7	.685
Pre3_1 - Post3_1	-.250	.463	.164	-1.528	7	.170
<b>Pre3_2 - Post3_2</b>	<b>-.625</b>	<b>.744</b>	<b>.263</b>	<b>-2.376</b>	<b>7</b>	<b>.049</b>
Pre4 - Post4	.250	.707	.250	1.000	7	.351
Pre5 - Post5	-.250	.463	.164	-1.528	7	.170
Pre6 - Post6	.375	.518	.183	2.049	7	.080
Pre7 - Post7	.500	.926	.327	1.528	7	.170
Pre8 - Post8	.000	.535	.189	.000	7	1.000
Pre9 - Post9	.000	.756	.267	.000	7	1.000
Pre10 - Post10	-.250	1.165	.412	-.607	7	.563
Pre11 - Post11	-.625	.916	.324	-1.930	7	.095
Pre12 - Post12	.125	.835	.295	.424	7	.685
Pre13 - Post13	-.500	.926	.327	-1.528	7	.170
Pre14 - Post14	.250	.463	.164	1.528	7	.170
Pre15 - Post15	-.125	.641	.227	-.552	7	.598
Pre16 - Post16	-.125	1.126	.398	-.314	7	.763
Pre17 - Post17	-.500	.756	.267	-1.871	7	.104
Pre18 - Post18	-.125	.354	.125	-1.000	7	.351
Pre19 - Post19	-.250	.707	.250	-1.000	7	.351
Pre20 - Post20	-.250	.463	.164	-1.528	7	.170
Pre21 - Post21	-.375	1.061	.375	-1.000	7	.351
Pre22 - Post22	.125	1.126	.398	.314	7	.763

Open-ended qualitative questions at the end of both the pre-coaching and post-coaching surveys proved instructive.<sup>15</sup> When asked what they most appreciate about serving on the team, approximately half referred to the team's collaborative nature. Likewise, when asked how they would describe their team experience with a friend, they

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<sup>15</sup> See Appendix K: "Pre-coaching Survey Qualitative Questions."

highlighted collaboration. When asked in both surveys what two or three things could improve the team, communication of goals and roles was notable.

In terms of the post-coaching qualitative questions, members cited discovering one's own and other team member's strengths as the most beneficial takeaway of the workshop.<sup>16</sup> Participants also recommended more frequent coaching events to build upon the learning gained from this workshop, working toward more tangible solutions, and ongoing communication and clarification of roles. The post-coaching survey also included workshop evaluation questions, the results of which appear in Table 8.

Table 8: Team Building Coaching Workshop Evaluation  
*Means and Standard Deviations of Workshop Evaluation*

Item	Mean	Std. Deviation
To what extent do you consider the team building workshop was helpful for team morale?	4.00	.926
To what extent do you consider the team building workshop improved the team's capacity for teamwork?	4.25	.707
To what extent did the Core Value Index assessment and follow-up coaching exercise contribute to your self-awareness in your leadership role?	4.25	.886
To what extent do you want to participate in future team coaching events?	4.88	.354
To what extent would you recommend this kind of team building exercise to other church ministry teams?	5.00	.000

Team members were asked to report on their learning from The Core Value of Focus exercise. The eight team members who responded shared the following:

- “I learned that although switching into the role of Merchant isn’t necessarily hard for me, it is draining. Focusing on people and caring for them through conversation and my actions isn’t necessarily something I do well, so making the effort was tiring after a full night of it.”
- “It is very exhausting for me to tap into Banker mode, but also very rewarding. It feels good to tap into it since it is the value that I tap into the least. It’s going to take some getting used to though.”

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<sup>16</sup> See Appendix L: “Post-coaching Survey Qualitative Questions.”

- “It’s somewhat easy for me to switch into Builder mode and I do it frequently. I find that I’m actually energized when I switch into Builder mode. If there is not a perceived strong Builder, then I feel the need to be the Builder. If there is a strong Builder, I am okay to assist them in building.”
- “I am a Merchant Innovator, and Builder was number 3. I actually found that I switched into Builder quite often.”
- “With the knowledge that I gained from our day of assessments I was able to see clearly the ongoing internal need I have to engage the Builder and Banker sides of me so that I can lean into the soft-side characteristics that those I lead and serve alongside really deserve and need to feel like I am with them and behind them. It will continue to be my goal to consistently and intentionally focus on this as I help the team be all they can be.”
- “Conscious awareness of what core value I am operating in and what core value is the most needed in a given time or situation.”
- “I realized if I had a more developed Merchant side to me, I would seek to see the good in situations and other people more intentionally and be more grace-filled as a result. It makes me feel selfish and prideful when I notice that I think this way, and I know that as God develops in me stronger Merchant characteristics, it will benefit the ministry environment. I appreciate the diversity that exists within teams, and especially in a ministry setting where we are responsible for sharing the most important message. I admire those around me that have dominant Merchant personalities and it is their contagious positivity and love that inspires me.”
- “At the Community Dinner Outreach, I noticed the struggle between my main core value of focus in Builder and had to make the purposeful switch to Merchant because that was what was needed from my leadership for the majority of that event.”

Overwhelmingly, the participants found the workshop and follow-up coaching a helpful and positive experience.

### **The Project’s Contribution to Ministry**

This project addresses the challenges many ministry teams face. The value of healthy high-functioning teams can be best appreciated by making a comparison with the opposite. Team unity remains a precious yet fragile condition. Ideally, everyone pulls

their weight and rows in the same direction. However, when situations go awry for ministry leadership teams, the fallout can cascade into the church family, causing painful and destructive division. The unique demands and expectations of ministry leaders to serve as examples for others lures some ministers to put on a veneer of harmony while hiding feelings of discontent and suspicion. Eventually, those feelings spill over with hurtful consequences. Team coaching strips the veneer, addresses underlying issues, and brings out the natural beauty and strength of a God-imaged team.

This project intentionally focused on uncovering the natural strengths of the team and its members. A strengths-based approach to team coaching galvanizes a team's nascent potential to make its greatest contribution to the church. The rewarding nature of positive feedback combined with an optimistic view of future changes energizes everyone on the team to bring forth their best efforts. Strengths-based coaching also paves the way for greater transparency, which opens the door to deeper trust, lends to healthy conflict resolution, and results in restored commitment to each other and the mission of the ministry. Rather than ignoring weaknesses and team shortcomings, strengths-based coaching creates an atmosphere where such issues can safely be addressed with the intention of eliciting progressive change. A first team-coaching experience that results in a positive outlook sets the tone for deeper communication and future team coaching endeavors.

The Core Values Index Assessment utilized for this project helped the team members gain valuable understanding and appreciation of themselves and one another. Moving forward, the information from this assessment provides a springboard for greater communication. Assessments remain helpful only to the degree they produce results.

Ongoing coaching aims to capitalize on the momentum from this project for the purpose of implementing strategic goals and action plans, realizing the team's greatest potential, and enabling the church to fulfill its mission.

## CHAPTER 5: PROJECT SUMMARY

### **Introduction**

This chapter analyzes the process and outcomes of the overall project. The evaluation will identify keys to project effectiveness and areas that could have strengthened it. It will also discuss implications of the project and make recommendations for denominational leaders. This chapter will also provide topics that build upon this project that may prove valuable for future study.

### **Evaluation of the Project**

The purpose of this project sought to develop a team coaching plan for the leaders of Riverside Community Church that would help align the roles and responsibilities of ministry teams to empower them for their greatest contribution to the church. When the *imago Dei* capacities unique to every human combine with the Spirit-endowed roles of ministry leadership teams, teams can function to bring order out of chaos and stem the tide of decay. Using this biblical-theological foundation to build a coaching plan helped leverage the ministry team's strengths and manage their weaknesses.

The one-day team coaching workshop and three follow-up coaching sessions utilized the Core Values Index assessment and other coaching tools to foster greater awareness of personal and team strengths, uncover challenges to team dynamics and effectiveness, and create strategies for improved teamwork.

### Keys to Project Effectiveness

Four notable keys contributed to the effectiveness and success of this project: (1) the learning gained through both formal training and personal experience proved critical to this project; (2) the strengths-based approach to the workshop set a positive atmosphere for self-discovery; (3) the Core Value Index (CVI) assessment provided a new framework for comprehension and communication; and (4) feedback from advisors and mentors in preparation for the measurement survey and workshop agenda facilitated the implementation of this project.

First, the learning gained from formal coursework completed through Asbury Seminary's Beeson Institute for Advanced Church Leadership and the Assemblies of God Theological Seminary's professional coaching cohort under the auspices of the Doctor of Ministry program provided crucial preparation for this project. The Asbury program consisted of four hundred senior pastors from multiple denominations who attended nine intensive week-long learning modules held at leading churches around the country over a three-year period. The modules provided the opportunity to glean principles from expert scholars and practitioners in subjects such as team leadership, mission, vision, and administration, topics relevant for the preparation of this project. The AGTS D.Min. cohort opened the world of coaching to me. Practical training bathed in theory and theology provided the incubator for getting certified and starting a professional coaching practice. Since becoming a certified coach, I have experienced corporate and church team coaching, which further aided in the preparation for this project.

The education from both Asbury and AGTS, along with my growing expertise in coaching, benefited the long-term members of my leadership team in terms of being familiar with team coaching. In a 2013 retreat, I used *Leading from the Sandbox* by T. J.

Addington to develop a coach approach for formulating the team's mission, central ministry focus, guiding principles, and preferred culture.<sup>1</sup> A year later, Sam Farina coached the team using Patrick Lencioni's *The Five Behaviors of a Cohesive Team* assessment.<sup>2</sup> I followed this by bringing in another external coach, Jane Abbate, to facilitate a team discussion focused on goals, vision, and team leadership. Each of these experiences resulted in greater awareness and constructive changes to the team, building a conducive environment to the execution of this project.

Second, the strengths-based approach to the workshop set a positive atmosphere for self-discovery. From the first invitation to attend the workshop to the opening comments of the daylong workshop, I emphasized that the team would focus on its strengths. I ensured that the atmosphere would differ from our weekly tactical meetings, which normally include evaluations of recent events and planning for upcoming ministries. The weekly meetings remain routine at best and confrontational at their worst, but the workshop day featured a heightened sense of optimism.

Recent changes in the composition of the team, including five newer members who had not shared in past team coaching experiences, made this a prime opportunity for the workshop. The new team members were especially eager to share the experience. I designed the workshop program of the CVI results, team strengths assessment, and the visual metaphors to build confidence and team unity. The strengths-based approach did not minimize candid discussion of personal and team weaknesses, for every strength has

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<sup>1</sup> See Appendix M, "Riverside's Sandbox."

<sup>2</sup> John Wiley & Sons, Inc, "The Five Behaviors of a Cohesive Team," Wiley, 2010-2017, accessed December 7, 2016, <http://www.fivebehaviors.com>.

vulnerabilities. In addition, since no person remains strong in every area, individuals quickly recognized parts of their roles that require them to give extra effort or lean on others for help.

Third, the highly-personalized and thorough nature of the CVI assessment reports afforded significant coaching material for this project. The assessment provided new language to understand and communicate one's core internal motivations, conflict strategies, contribution styles, and vulnerabilities. I used coaching competencies such as asking powerful open-ended questions, direct communication, and creating awareness to stimulate dialogue and provoke deeper learning, the result of which fostered greater transparency and deeper trust among team members. The CVI proved to be an effective instrument to use with this team for this project. I have used it with other teams and will use it again, but only if it fits the needs of the team and purpose of the coaching.

Finally, project effectiveness relied on welcomed input from advisers and mentors who helped me prepare the survey and agenda for the project. I filtered the first iteration for the survey through the lens of the AGTS D.Min. project coordinator, Dr. Lois Olena. She provided several helpful suggestions, including the recommendation that I contact Dr. Jeff Fulks, professor of organizational research and evaluation at Evangel University in Springfield, Missouri. With a rough draft of survey questions prepared, I emailed Dr. Fulks to get his feedback regarding the questions I had prepared and advice for distributing the survey. He quickly replied with his initial thoughts, and we set up a consultation call.

Dr. Fulks raised concerns regarding the fact that I function as both the coach and pastor to the team. He noted that "as a leader, we often coach our staff, but we don't

collect the data with the probing questions you have.” Because I would serve in this dual role, he doubted the team’s ability to answer the questions with complete candor: “They may not want to share negative information if there were concerns about maintaining employment.” He rightly suggested the study would be less contaminated if I coached someone else’s staff. Although his apprehensions remain valid, I did not share the same level of concern because of the degree of transparency this team maintains and the history I have with them. We did, however, take measures to ensure the anonymity of survey answers and urge the staff to answer the questions with complete candor.

Two people provided valuable input to the agenda for the coaching workshop. My project adviser, Dr. Bob Dale, is a certified leader coach, accomplished writer, denominational leader, and experienced pastor. Jane Abbate has served as my primary mentor coach and a partner coach in several projects since I have earned my certification. Jane’s invitation to partner with her on a six-month coaching project for the executive team of a local university law school afforded me the opportunity to glean from her vast experience coaching teams in corporate environments. Her example provided a benchmark for subsequent coaching projects I did with other church leadership teams and guided me in preparing the agenda for this project.

When struggling with the potential conflict of interest as the team’s coach and pastor, Jane recommended I address it by stating up front that I would function as their coach unless otherwise noted. At any time during the workshop they wanted to address me as their fellow team member, Jane advised me to ask them to note their intent. Jane also helped me refine the agenda, recommending specific coaching questions and

comments at key times in the workshop. With Jane and Bob's helpful assistance, I set the agenda and collected the materials needed for the project.

### Keys to Project Improvement

The project's effectiveness could have improved in at least two significant ways by the incorporation of more time and more teams. First, a one-day workshop, though positive and stimulating, did not provide enough time for the team to process the learning available from the CVI results. The one-day format also limited attention to strategic planning and goal setting, resulting in a great teambuilding day but leaving action steps for follow-up coaching sessions. If the team could have returned after a night to rest for another workshop day, they could have reflected on the first day's learning and started with the core value of focus exercise. They would then have spent the rest of the day focusing on specific ways to leverage their core values by coordinating their roles and responsibilities toward accomplishing specific goals. Ideally, the team would conclude day two with firm team agreements, goals, action steps, and accountability for execution. As it stood, those things remained outstanding, which subsequent coaching sessions would need to address.

More time given for follow-up coaching would also improve this project by solidifying behavioral change and increasing the likelihood of measurable results. A two-day coaching workshop would have yielded more accomplishments that would benefit from extending follow-up coaching sessions over the following three months rather than three weeks. Increased follow-up coaching would provide greater opportunities for team collaboration and results. This team's initial positive assessment and short project timeframe left little room for measurable improvement. The questions asked by the

survey can best be measured over an extended period. Too little time had passed to notice behavioral changes. A four-month coaching plan would grant enough time for true behavioral change to take root, thus improving the ability to measure its effectiveness.

Second, a project involving more than one team increases the ability to measure the results of the coaching plan. Additional workshops with other teams would provide valuable opportunities to compare survey results. Teams with less positive initial assessments would offer more room for improvement. Executing the same coaching plan with other teams would also give opportunity to compare coaching outside teams with coaching my own team.

### **Implications of the Project**

The implications of this project for congregations and the teams who serve them remain considerable. The health of the church depends on the condition of those who lead them, and the vitality of those who lead is influenced by those with whom they are teamed. Healthy teams make for healthy leaders and healthy churches. Conversely, the wounds of dysfunctional teams bleed into both leaders and churches. Every ministry leadership team can benefit from team coaching. For healthy teams, coaching serves to affirm, energize, and catalyze members for greater effectiveness; for struggling teams, coaching serves to restore, revitalize, and relaunch them on a better path.

The scriptural pattern of shared leadership that had been lost in the Industrial Age has once again emerged as the pattern of leadership in businesses and churches today. The consensus from the contemporary research highlighted in the general literature review affirms that the best practice for improving performance and getting results comes from healthy collaborative teamwork. However, team leadership remains a subject that

schools do not teach, and it does not come naturally to many top leaders in the business and church world; however, business leaders have largely embraced the benefit of executive and team coaching to help them better lead their organizations. The church world has begun to realize the advantage coaching provides pastors and ministry teams to achieve their potential.

The nine members of Riverside Community's leadership team unanimously recommend this kind of teambuilding workshop to other ministry teams, signifying the value this project had for them and noting what it could provide for other churches.<sup>3</sup> My experience coaching other teams supports their conclusion. When colleagues pull together to assess their situation, discover their strengths and capacity for teamwork, develop goals and plans to get to a desired future, and steward the journey, they will make their greatest contribution to their church and God's mission.

### **Recommendations for Denominational Leaders**

The Penn Del Ministry Network of the Assemblies of God, to which I belong and serve as coaching facilitator, exists to assist in the development of Spirit-filled leaders and ministries in reaching their greatest potential for the kingdom of God. The leaders of this network recognize coaching as a best practice for accomplishing the mission to help leaders and churches reach their potential. To that end, the district has subsidized coach training as a valuable first step in creating a coaching culture in the district. Over three hundred credential holders have received training in International Coach Federation (ICF) competencies.

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<sup>3</sup> See final question of Table 8 “Team Building Coaching Workshop Evaluation”, in chapter 4..

Likewise, denominational leaders across the country have embraced coaching in similar ways. The Assemblies of God World Missions, U.S. Missions, and Church Multiplication Network all provide coaching for their missionaries and church planters. These ministries recognize the value of coaching to maximize the potential of leaders. They have discovered how investing in coaching for faith-filled pioneers pays substantial dividends. I recommend that districts across this Fellowship adopt the practice.

I also recommend that district leaders take the next step in helping Spirit-filled leaders and ministries reach their greatest potential by making coaching more accessible to pastors and their teams, especially those who need it most but can least afford it—the small church pastor and churches in need of revitalization. These churches often have financial difficulties and may not see the value of investing dwindling resources into coaching their pastor. From a list of qualified and vetted AG-certified coaches, churches or pastors could apply for a matching grant. The district would match contributions for a six-month coaching agreement, which could extend for up to one year at a reduced level as needed.

In addition, I recommend that districts make leadership development coaching more accessible to pastors and churches in transition. Districts could make available a similar matching grant for pastors who embark on their first lead position and pastors who transition to a new church. The first steps into a new position remain crucial for setting the stage for future success. These leaders would greatly benefit by having an external coach help them make their first successful steps into leading a team or a new congregation.

Finally, I recommend that district leaders promote teambuilding coaching workshops to their churches. The value of team coaching for churches is evidenced by the support and success of the ACTS 2 church health process. Many churches, however, either find the commitment of time and finances for such a process prohibitive, or they deem that it is not the kind of coaching needed for their team. A two-day team coaching workshop tailored for the specific needs of a church would provide not only immediate benefits for the team, it would also give them a taste of how coaching could benefit them moving forward.

### **Recommendations for Future Study**

Three areas would benefit from further study on team coaching in ministry settings. First, research could study the impact of team coaching on the attitudes, relationships, and collaborative behavior of team members over the course of a year to determine the long-term effects of coaching on team satisfaction and dynamics. The study could compare the results of a twelve-hour teambuilding workshop held over two days to the results of a second twelve-hour coaching engagement spread over three-months and a third twelve-hour engagement spread over a six-month period. This could measure the difference between a concentrated coaching workshop and intermittent coaching on long term results.

Second, further study is needed to gauge the impact of team coaching on achieving measurable team goals. This study would focus on how team satisfaction and dynamics translate into execution and results. Healthy teams yield more than just happy teams; they remain driven by results. Finding concrete ways to measure the impact of

team coaching on helping churches accomplish their mission could further advance the methods and usefulness of team coaching.

Finally, a study specifically focused on the effect of various leadership styles on the health and effectiveness of ministry teams would reveal valuable information. Information gathered from such a study could be used to coach lead pastors in how they can leverage the strengths of their leadership styles for the greater good and ways they can better manage the vulnerabilities of their leadership styles.

### **Conclusion**

Every man and woman bears the *imago Dei* to fulfill God's plan to bring order and beauty out of brokenness and decay. Every Spirit-empowered ministry leader bears unique strengths to build up the body of Christ. The hope that fueled this project is that every *imago Dei*-bearing, Spirit-empowered leader will experience the deep joy and satisfaction of aligning one's strengths alongside others on a high-impact collaborative ministry leadership team.

## APPENDIX A: ACTION PLAN TEMPLATE

<b>Action Plan Template</b>				
Goal:				
Tasks/Action Steps <i>What will be done?</i>	Responsibilities <i>Who will do it?</i>	Resources <i>What do you need to complete it?</i>	Obstacles <i>What challenges may impede completion? How will you overcome them?</i>	Timeline <i>When will this step be completed?</i>

## APPENDIX B: LEVELS OF STRATEGY PLANNING

### 50,000-foot level

- Vision/Mission/Values/Culture
- Time Frame: Long term
- Answers Peter Drucker's popular question, "What business are you in?"
- What is your ministry or organization trying to accomplish?
- What would be the outcome if you accomplished your mission?
- As a leadership team, review all aspects of this level periodically

### 40,000-foot level

- Functions or strategic initiatives
- Time Frame: 3 to 5 years
- Asks, "How will we function over the next 3 to 5 years?" "What will this organization look like if we were wildly successful?" and "How will our community be different because of who we are and what we do?"
- As a leadership team, review these at least quarterly or monthly.

### 30,000-foot level

- Goals/objectives
- Time Frame: 3 months to 2 years
- Asks, "What are the three to six major things we need to accomplish in the next two years?" and "What do we want the ministry/organization to look like 12 months from now? 2 years from now?"

### 20,000-foot level

- Areas of focus/roles
- Time Frame: More open ended
- Asks, "What do we need to do to maintain the ministries?" and "What will keep us healthy?"

- These are things we never finish and cannot check off as done, e.g. developing our skills, and managing our spiritual, mental, and physical health.
- Address areas of focus or roles that are not healthy.

### 10,000-foot level

- Current projects
- Time Frame: Up to one year, but reviewed weekly
- Asks, “What do I need to finish soon?”
- These are goals and objectives that you are working on and committed to finish.

### Runway

- Doable actions
- Time Frame: Now or soon, daily
- Asks, “What do I need to do now?”
- EXECUTION!

### Considerations:

- Each level brings a unique perspective or viewpoint
- There needs to be alignment between the various levels
- When you consider setting priorities, you have to ask “for what level?”
- If your ministry/organization needs more clarity, raise the level of your focus.
- If your ministry/organization needs to accomplish more, lower the level of your focus.
- If your ministry/organization is strong on the highest and lowest levels, but weaker in the middle, you probably need to develop more leaders of leaders in mid-management.<sup>1</sup>

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<sup>1</sup> J. Melvyn Ming, “Levels of Strategy Planning,” adapted from David Allen, *Getting Things Done: The Art of Stress-Free Productivity*, New York: Viking, 2001 (class notes for Doctor of Ministry Course, Leading Christian Organizations, at Assemblies of God Theological Seminary, Springfield, MO, February 7, 2012).

## STRATEGIC PLAN FORMAT and TEMPLATE

### Strategy Development Process



## APPENDIX C: STRATEGY DEVELOPMENT PROCESS

## APPENDIX D: CORE VALUES INDEX KEY<sup>1</sup>

**TAYLOR THE CORE VALUES COMPANY™ PROTOCOLS**

**Core Values Index Key**

<h3>Builder</h3> <p><b>CORE VALUE</b> <b>Power</b> Catalyzed by <b>Faith</b> (Personal energy invested to make a positive difference.) (I know what to do now; I will know what to do next. My power is sufficient.)</p> <p><b>Contributions to Team</b> Action Results      <b>Conflict Strategy</b> Intimidate</p> <p><b>Learning Styles</b> Decide and Do</p>	<h3>Merchant</h3> <p><b>CORE VALUE</b> <b>Love</b> Catalyzed by <b>Truth</b> (Working toward an inspired vision of what can be by nurturing the core values in one's self and in others.) (The way things are.)</p> <p><b>Contributions to Team</b> Relationships Vision      <b>Conflict Strategy</b> Manipulate</p> <p><b>Learning Styles</b> Talk and Listen</p>
<h3>Banker</h3> <p><b>CORE VALUE</b> <b>Knowledge</b> Catalyzed by <b>Justice</b> (Knowing the facts through research, measurement, proof, and records.) (Ensuring the equity of access, accountability, compensation, and opportunity.)</p> <p><b>Contributions to Team</b> Conservation Information      <b>Conflict Strategy</b> Aloof Judgment</p> <p><b>Learning Styles</b> Read and Analyze</p>	<h3>Innovator</h3> <p><b>CORE VALUE</b> <b>Wisdom</b> Catalyzed by <b>Compassion</b> (Seeing the way things are and discerning what to do about it.) (Remaining empathetic and curious regardless of the behavior and emotions of others.)</p> <p><b>Contributions to Team</b> Assessment Solutions      <b>Conflict Strategy</b> Interrogate</p> <p><b>Learning Styles</b> Assess and Solve</p>

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<sup>1</sup> Lynn Ellsworth Taylor, *The Core Values Handbook*, 3rd ed. (Seattle: Elliott Bay Publishing, 2010), 632, Kindle. Used by permission.

## APPENDIX E: SAMPLE OF ONLINE CVI RESULTS

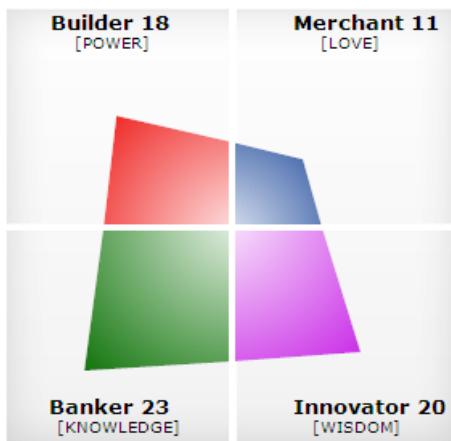
# JANE DOE

60% of your core value energy comes from *Knowledge and Wisdom*.<sup>1</sup>

**Jane**, the CVI assessment found you are a **BANKER-INNOVATOR**.

What does this mean? This means your primary core value is *Banker* – a *Banker's* core value energy is *Knowledge*. *Knowledge* is knowing the facts through research, measurement, proof and records. You are driven to understand the "what", "how" and "why" of things. Your secondary core value is *Innovator* – an *Innovator's* core value energy is *Wisdom*. *Wisdom* is the ability to see the way things are, and discern what to do about it. You accurately assess situations and provide solutions.

You have been sent an email with a link to this report. Come back often – the information provided below is continually updated with exciting new insights. Lastly, share the CVI with others. We encourage you to gift others with this unique, life changing assessment. How would your life be better if you truly understood how you and those around you naturally participate in this world?



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<sup>1</sup> This is a slightly modified sample of an online CVI results report minus the video content. Copyright Taylor Protocols, 1999-2017. Used by permission.

# WHO I AM

Your scores indicate you have **BANKER/INNOVATOR** tendencies. When you enter a room there is more *knowledge* and *wisdom* energy suddenly in that room. You are the presence of wise *knowledge*. This is your assignment, to be the effective presence of wise *knowledge*. You look at the circumstances and situations around you through the eyes of *justice* and compassion. You operate from reason and cognitive thinking, know the facts and work to conserve resources. This is balanced by your intuitive and reasoning capacity to observe what is happening around you, to question and brainstorm until you truly understand, then work to develop a right response a best strategy. Your highest and best contribution can only be made in situations in which there is a significant and constant need for wise *knowledge*.



Who you are at the deepest innate level of your human nature is the most important element in your life. Who you are at this deep level, is, after all, the only thing you really contribute to this world. It is through right assignment and effective choices that you make your highest and best contribution. This is the universal mission of all people.

The more you learn about who you really are, and how to optimize your presence in this world, the greater will be your success, happiness and life effectiveness.

Your dominant **BANKER** value energy is balanced by your **Innovator** secondary value energy. Your actions are routinely, almost equally, guided by these two core energies. In times of distress you will usually rely on the conflict strategies of your dominant *core energy*. In less critical conflicts you may use either conflict strategy given the situation.

## **Your unique dominant BANKER *core energy* causes you to rely upon the following strategies for success and fulfillment.**

Your cornerstone *core value* is *knowledge*, supported by your strong desire to create *justice* in the world.

Having the right information is important to you. You do what you say you will do. Building protection against possible risk comes naturally. You work diligently to gather resources together and save them. You like steady, solid situations with limited change. Life is easier when people and things are reasonably similar. The reliability of your words and actions is critical to your sense of self-respect.

Chaos is your enemy. People and situations should measure up to commitments. When things get messy, you may get testy. You surround yourself with facts, figures and data. Once started, you don't give up easily. Creation without effective written plans and process description is senseless. You like to conserve resources and gain control by reducing the number of influences and authorities in any situation.

Having all of the information is important to you, even the small things. You dislike any waste of resources. Social structure and appropriate mannerisms are good for the soul. You enjoy

the work of keeping systems and processes running smoothly. An appropriate request from you should be all that is required. Effective decisions are supported by analysis of similarities and differences. You like to provide others with proven ideas and methodology.

Your *knowledge* is generally available to others. You like to be the one who knows; being right and being able to prove it is important to you.

## **Your unique secondary INNOVATOR *core energy* supports your dominant BANKER *core energy*.**

Your second cornerstone *core value* is *wisdom*. Understanding and compassion are central to your life strategy.

Strategic thinking is your forte. You see and understand the relative worth of people and things. Development of effective responses to situations is one of your primary contributions. To invent new systems, processes and things is pure pleasure. You enjoy helping people and things work well and consistently together. People look to you for the creation and improvement of work flow and procedures. You have wit and creativity in your thinking.

You can always see another way to put things together. Complicated situations and problems are not a threat to you. Finding the best solution is one of your primary contributions. You like to consider all the options. Exploration of new and better approaches keeps you interested. Rapid and clever exchange of ideas is a personal joy and a method of work for you. You are able to see the ways things are, and you know what to do about it.

Others look to you for your quick and responsive mind. You are seen as a valuable resource for leading people toward the right ideas and the right direction. Acting foolishly or illogically is not a common experience for you. Your use everything that is available to meet requirements. You value and rely upon your mental abilities.

## **BANKERS-Your Dominant Core Energy**

The *power of bankers* is in their clear rational processes. They are organized to the nth degree. Data is at their fingertips, and they don't miss details. *Bankers* are insatiable information gatherers. They are like magnets dragged through sand, collecting all the valuable shards of fact.

The *power of a banker* as a business leader comes from the *banker's* intolerance of waste and distaste for unnecessary risk. Once a *banker* is placed into a high-risk situation where resources are limited, his drive to get back into a secure position may cause the *banker* to rely more heavily on the *merchants, innovators* or *builders* around him. This drive to create something solid and resistant to outside pressures makes a successful *banker's* company recession- proof, highly resilient, and seldom under-capitalized.

*Bankers* who are acting out of their strengths are invaluable. Without a *banker core energy* in any sales department, production shop, or marketing office, the number of repetitive mistakes buries the business. Opportunities are lost, orders are misplaced and forgotten, and shipment schedules are considered a nuisance. *Bankers* are unwilling to be part of an operation that doesn't fulfill its commitments. They will do almost anything to make things right.

Once gathered, the information is ordered, assimilated and re-produced in a manner that leaves nothing out. Because all details are critical to *bankers*, they are not good at setting priorities, and instead, become sources of information for others that wish to explore their library-like minds.

*Bankers* are committed to assuring that whatever is done is done successfully. They are adamant about not launching the ship before its sea-worthiness has been tested. Whenever I ride in an airplane, I am thankful for the *banker* minds in the FAA. When I take pills to help recover from an illness, I appreciate the *banker* minds in the FDA.

It is those same *banker* minds in the FAA and FDA that so frustrate businesses that want to launch their products.

Without *banker* influence in any situation, actions are taken without sufficient thought, and directions are changed without considering long-term ramifications or bottom-line consequences. New innovations are often put into play without regard to service problems, system failures and customer satisfaction.

*Bankers*, more than any of the other core energies, tend to find themselves standing alone, unwaveringly holding their position in order to effect their most important purposes -- to conserve resources, insure longevity, and stabilize the business or society they are in. The analytical power of a *banker* far exceeds that of any of the other core energies.

When serious problems arise, a *banker* becomes an essential resource. He has collected information by sheer will and desire and is able to deliver this information in a clear and balanced form. A *banker* will take the solutions presented by an *innovator* and formulate the solution down to the task level, understanding the interrelationship of all elements.

The final answers that come from a banker are solid. They are a long time coming, but when they do arrive, they are above reproach.

## **Banker Challenges**

*Bankers* frustrate *builders*. The results-oriented decisiveness of a *builder* is the opposite of a *banker's* mentality. Bankers also frustrate *merchants* but more typically *merchants* frustrate them. The constant stirring up of opportunity, the typical lack of value of *merchants* on completion of projects, and the lack of concern for details keeps bankers constantly feeling under informed and off balance. This generally leaves *bankers* feeling dismayed and frustrated.

*Bankers* get along quite well with *innovators* since *innovators* have a high level of regard and need for the information which *bankers* have. Since information and solutions fit together nicely, *bankers* serve *innovators* well by providing much needed analysis and amassed information, which keeps the *innovator* on track. This, in turn, leaves the *innovator* feeling confident of the solutions being implemented.

*Bankers* have the hardest time as entrepreneurs. This is because they are most effective in an environment that needs management of complex, effective systems, and that requires balance and information. In the early stages of company development, until a company reaches \$5 to \$10 million in annual sales, *bankers* tend to overuse their organizational and

managerial skills. What are otherwise considered their strengths can, in fact, also become their weaknesses.

A *banker* who has strong *merchant* characteristics, strong *innovator*, or *builder* traits can succeed admirably as a leader in a new enterprise. They must be willing, however, to keep their own dominant *banker* trait in check until there is truly a need for it in the business.

Since *bankers* are like *builders* in their inattention to team building, they often try to manage their companies or their departments far too long. They are detail-oriented people, concerned with knowing where everything is and if it is in its proper place and functioning to its full capability. Preservation of an excellent status quo is more important to them than creation. The role of an entrepreneur is to create something out of nothing. For the most part, this is a complete antithesis of a *banker's* natural inclination.

*Bankers*, just like any other *core energy*, must have strong partners or employees who provide the creative energy, the sales, the team building, and the drive to get results. Their difficulty lies in admitting it. *Bankers* are prone to build an empire of supporters who, like themselves, gather, analyze and report information. They are generally appropriate and considerate bosses, but this is significantly different than the team building activities of a *merchant*.

*Bankers'* strengths lie in knowing that all of the information is accurate and available at their fingertips whenever needed. A *banker* is reluctant to make a decision except by omission or delay. *Bankers* are good at saying "no", which is a trait many people do not possess. It is important, however, that they do not put situations at risk to avoid their general discomfort with moving forward when the situation calls for it. This is usually understood by the other core energies and is considered one of their strengths. When a *banker* gets pressed, pushed to the wall, forced to make a decision or act against his analytical conclusions, he may simply disengage. *Bankers* who feel unduly pressured may judge others as being wrong and withdraw their trust. They may withhold information to regain control. They may also use that information to undermine others when the opportunity arises. This would be considered a weakness within this *core energy*.

Because they dislike conflict, *bankers* will occasionally make promises they do not intend to keep. They may simply say a flat, unqualified "no" to everything, hoping that this simple act will be powerful enough to cause others to draw back and surrender. When *bankers* feel out of control, they may become aloof, untouchable, unreasonable, intractable, non-responsive, unavailable, busy, etc., due to what they perceive as an inordinate amount of unjustified pressure.

*Bankers* generally outlast *builders*, *merchants*, and *innovators* in a fight because they refuse to invest any energy in the battle until everyone else is exhausted. Their staying power, often considered strength, may also be a weakness when used at an inappropriate time.

*Bankers* have extraordinary staying power. Their compulsion to be right or to be seen as being right does not allow them to easily admit failure. They keep trying, keep doing, and keep analyzing until often, by perseverance alone, they succeed where others would have failed long before.

## **Banker/Innovators**

*Banker/innovators* are generally quiet, knowledgeable, resourceful, self-directed and steady people. Any business that needs creative solutions in a highly demanding, practical situation will appreciate the contributions of a *banker/innovator*. When the situation calls for reduction of good concepts to design and then the further reduction to documentation and quality control, the *banker/innovator* becomes irreplaceable.

*Banker/innovators* are rationally based, working from fact, provable systems and logical flow. This *core energy* can rapidly assess a situation and come up with multiple solutions or systems to support the stated objectives. Once conceived, the ideas are analyzed, organized, proven on paper and perfected in documentation.

The power of *banker/innovators* in areas of product or system design echoes the strengths of the *merchant/banker* in risky business situations. The *banker/innovator* is prone to carefully push the technological or systems horizons. The *innovator* struggles to create the best possible end product, while for the *banker*, half of the *core energy* is constantly worrying about the details, picking up the unfinished and unresolved design flaws, challenging each step before and after it occurs, and assuring maximum likelihood of success.

Because of their *banker* side, *banker/innovators* will come up with true innovations that actually work. There is nothing more valuable to an engineering design team than unlimited innovation balanced by the ability to design such an innovation to perfection and ending up with documentation that carries all the way through production, testing and quality assurance.

It is likely that *banker/innovators* developed calls and puts in the stock brokerage arena. This is a prime example of innovation for the sake of risk reduction.

*Banker/innovators*, however, have a difficult time making decisions. Saying "no" without thought is not making a decision. Information provides evidence to create new solutions, and new solutions need proof, which can only be derived from further information, making the process loop endless. If you are a *banker/innovator* and the president of a company (or head of a department), then your way to success is through attracting *merchants* and *builders* with strong enough personalities to act on their own authority and not wait for you to make a decision. They also must be willing to tell you that some of the information you believe you "need" is not needed in order to get things done.

When *banker/innovators* go into their "no decision today" lock-up, there is little hope of getting them out of it. The *innovator* side gets stubborn and isolates from others until "I can figure this out," and the *banker* side sets into motion a protracted data gathering and analysis cycle which "only I can manage." This posture is virtually impenetrable, unless a courageous *builder* simply puts himself at risk and takes unauthorized action, and a *merchant* stays in the resulting fracas to help resolve relationships and keep everyone focused on the corporate goals. Spontaneity for a *banker/innovator* is not a proposition for him. Recognizing this as a weakness can help the *banker/innovator* surround himself with *merchants* and *builders*.

**Your third level BUILDER *core energy* gives you the ability to respond appropriately to a broad spectrum of situations.**

Your **BUILDER** values are strong enough to bring balance into your life. Learning to shift your strategy to this *core energy* in times of high opportunity or during conflicts will contribute significantly to your success.

Accomplishing tasks now is a primary drive for you. You are practical and willing to face the truth. You pride yourself in knowing what to do. Whatever you do, you do without much hesitation. Giving directives comes naturally to you. Things go best for you when you have responsibility for results. You make up your mind quickly and intuitively.

You want the things you do to make a tangible difference. Knowing the cost and the gain for all actions is important to you. You are not afraid to bring things to an end; when you're done, you're done. You generally feel that you have enough resources, energy, and drive to achieve your goals. You like speaking clearly, telling the truth and asking for what you want. There are few situations in which you feel inadequate. You use your power, physical and personal, to get what you want.

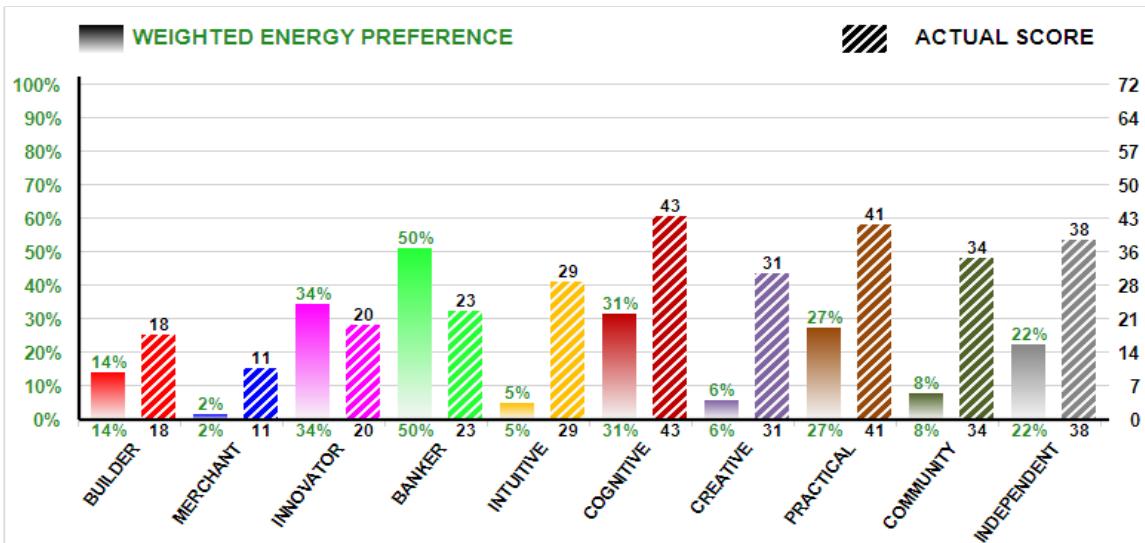
It is important to you that you do the right thing.

**Your fourth level MERCHANT *core energy* gives you the opportunity to live a balanced and successful life.**

Nothing feels right when the people you value are distant or are in conflict. You have a natural enthusiasm and like to be in situations that are fully engaging and energized. You want to receive good rewards and appreciation for time and energy spent. No potential plan, idea or possibility gets by you. A core strategy for you is to work effectively with others. Being acknowledged as a friend is important to you. You like to work and others enjoy working with you.

Getting what you want from others is a gentle negotiation and a friendly arrangement. Choosing your words carefully works well for you. You like a new charge in your life and you like to be the charge in the lives of others. You like to trust people and to share yourself with them freely. Motivating others with your visions and ideas is very satisfying. Talking with others is your way to learn and to teach. You seldom feel defeated; you see good potential in most situations.

It is important for you to see people and things as they really are.



## CORE VALUES AND CONTRIBUTION TYPES

### Core Values

The Core Values Index (CVI) creates an accurate picture of each person's core values. The CVI quadrants describe how each person aligns with one of the corresponding core values:

Quadrant	Core Value
Builder	Power
Merchant	Love
Innovator	Wisdom
Banker	Knowledge

The score in each quadrant indicates a relative strength of that core value compared to the other quadrants. Generally, a person is strongly inclined toward one Core Value strategy with a second Core Value strategy also being a very important part of their make-up. In turn, most people have two quadrant scores that are higher and closer together compared to the other two quadrants. The strongest core value is called the dominant core value. The next highest core value is called the secondary core value and the third highest is called the tertiary core value.

### Builder

The core value of a Builder is Power. Power is the personal energy used to make a difference and create a positive result. This core value is supported by the catalytic value of Faith. Faith is the confidence a person has to say, "I know what to do. I know that what I am about to do is right. I will know what to do next."

Builders are a well-respected group of people. They are powerful people who tend to create lasting monuments for themselves and their businesses. Builders act, make decisions, and drive toward results. They take the aspirations of the Merchants, the ideas of the Innovators, and the facts from the Bankers and through the application of personal energy produce results. Builders lead by example and by command. Their style is to take immediate action and apply their personal energy to create a desired result.

## **Merchant**

The core value of a Merchant is Love. Love is the nurturing of core values in one's self and in others. This core value is supported by the catalytic value of Truth. Truth is the ability to see the way things are.

Merchants are amazing sales people. But more than this, they are the risk-takers, the visionaries, and the traders opening new markets. They see endless possibilities. They foster the pursuit of wealth, art, and beauty. Merchants motivate and inspire Builders, Innovators and Bankers. Merchants are team builders and deal makers. They lead through love and excitement. They ask others to help them achieve their unique vision. Their strategy is to attract others to their visions, and to nurture the core values in others.

## **Innovator**

The core value of an Innovator is Wisdom. Wisdom is the ability to see the way things work and know what to do about it. This core value is supported by the catalytic value of Compassion. Compassion is the ability to remain in situations and understand why other people react the way they do.

Innovators constantly add to society with their ability to solve problems. They observe and understand situations while striving toward effective solutions. When others around them claim, "It can't be done", Innovators come up with a possibility and they ask, "What if?" Innovators keep projects rolling by providing alternative solutions for Builders, Merchants, and Bankers. Innovators always find a better way. They lead through brainstorming, innovation, strategic thinking, and the provision of effective strategies. They lead by questioning and providing critical answers for critical situations. Their strategy is to hold back, observing everything, and then work towards a personal understanding of a given situation or problem. From this place of understanding, they are able to provide wise solutions and effective strategies.

## **Banker**

The core value of a Banker is Knowledge. Knowledge is the "how" and "why" of things. This core value is supported by the catalytic value of Justice. Justice is the fair and equitable way.

Bankers gain and preserve the most important knowledge. They take personal responsibility for collecting and preserving the most important resources of society. They assimilate all available data in their field of endeavor. They organize thought and information to help others be more effective. They challenge the viability of new directions by showing past successes and failures. They keep balance in the system. Bankers keep Merchants, Builders and Innovators from unreasonable risk. Bankers conserve, analyze and inform. Bankers work hard for justice and appropriate behavior. Their strategy is to constantly gather knowledge, so that when the time comes, they will have the answer.

## **Contribution Types**

People operate most of the time from their dominant and secondary core values. This is where they carry the most emotional commitment to the values, and prescribe how they are geared to generate their successes. However, an additional level of insight can be gained by

considering how the core values work in combination with each other. These combinations are called contribution types. There are six contribution types. Each contribution type is derived from a unique combination of two of the core values. The contribution types help a person gain more insight concerning how their core values affect their behaviors and actions. Typically, a person will find themselves described mostly in the dominant/secondary type, but some of the qualities will be found in the other types as well. While each dominant/secondary contribution type has positive strategies that lead to success, each has its own blind spots and weaknesses as well.

### **1. Intuitive Type: Knowing as an instinct with sharp, eclectic insight.**

The Intuitive contribution type is a combination of the Builder and Merchant core values. The Intuitive score is derived by adding the Builder score and Merchant score together. The opposite of the Intuitive type is the Cognitive type. Builders and Merchants are both intuitive in their thinking. Builders value acting from the gut, from impulse. Merchants, also intuitive, value acting from love. Both of these values rely on spontaneity. Intuitive people tend to act without a lot of thought or second-guessing. They tend to make quick decisions based upon the way things feel and the way they feel about things. They believe in their capacity to know what to do next.

### **2. Independent Type: Desire and ability to act autonomously, without supervision or significant restraints.**

The Independent contribution type is a combination of the Builder and Innovator core values. The Independent score is derived by adding the Builder score

and Innovator score together. The opposite of the Independent type is the Community type. Innovators and Builders both value monument building. Builders like to leave monuments demonstrating their powerful presence on earth in brick, stone, and tangible materials. Innovators love to leave their monuments in the form of systems, new products, and innovations. Independent people like to participate in solving problems. The Innovator wants to make an assessment and find the right solution, while the Builder instinctively knows what to do and wants to immediately fix the problem. They know how to derive a good strategy from a challenging situation, and they are willing to immediately effect the right actions. Since proof of personal power and wisdom is their driver, there is little value placed upon teamwork

### **3. Practical Type: Experience, practice, or use rather than theory or speculation.**

The Practical contribution type is a combination of the Builder and Banker core values. The Practical score is derived by adding the Builder score and the Banker score together. The opposite of the Practical type is the Creative type. Builders and Bankers both value "being right". These people think that they are never wrong. Builders believe they're never wrong because they are acting from the gut, and who can challenge the validity of a gut instinct? Bankers believe they are never wrong because they have the data to back up their actions and conclusions. When a practical person is right in his conclusions, he is a powerful steady force that creates firm and unwavering forward motion. He will tend to set a course and hold to it, and do whatever is required to make certain they are able to do so.

#### **4. Creative Type: Originality, expression, vision, and imagining what can be.**

The Creative contribution type is a combination of the Merchant and Innovator core values. The Creative score is derived by adding the Merchant score and Innovator score together. The opposite of the Creative type is the Practical type. Merchants and Innovators both value being needed, either for their solutions and technologies, or for their humanity, creativity and love. This need to be appreciated drives them to achieve long-term relationships, and to develop products and systems which insure the longevity of the relationships which are formed. The power of an Innovator/Merchant derives from their inexhaustible well of creativity. This creates a deep sense of optimism. If the Merchant's dream is not being realized, the Innovator can kick in and come up with the appropriate solutions. When the Innovator's solutions do not align perfectly with the Merchant's vision, a new vision is deftly formed. This new vision can encompass the solutions and systems which the Innovator has conceived and still achieve all of the basic values desired by the Innovator/Merchant.

#### **5. Community Type: Belief in teamwork and organizations of individuals as strategic tools for success.**

The Community contribution type is a combination of the Merchant and Banker core values. The Community score is derived by adding the Merchant score and Banker score together. The opposite of the Community type is the Independent type. When long-term relationships and long-term results are the desired outcome, a Merchant/Banker will provide maximum assurance of a positive outcome. The worth of Merchant/Bankers is best seen in situations that require highly technical or profuse knowledge that needs to be disseminated to others, or situations in which the demand for risk is high, and the need for detail and follow-through extreme. Merchants handle risk very well and Bankers are always considering how they will survive catastrophe.

#### **6. Cognitive Type: Process of faculty of knowledge and reasoning.**

The Cognitive contribution type is a combination of the Innovator and Banker core values. The Cognitive score is derived by adding the Innovator score and Banker score together. The opposite of the Cognitive type is the Intuitive type. Innovators and Bankers both value making decisions based upon assessment and analysis. They make decisions based upon what they think or know versus what they feel. Banker/Innovators are rationally based, working from fact, provable systems, and logical flow. A person with a strong Cognitive type can rapidly assess a situation, and come up with multiple solutions or systems to support the stated objectives. Once conceived, the ideas are analyzed, organized, proven on paper, and perfected in documentation.

## **WHERE I TEND TO BE VULNERABLE, AND WHY**

Let's face it, everyone has their weak spots, their undermining thoughts, their occasional slips of logic, and ineffective behavioral responses that are embarrassing, ineffective, and sometimes destructive to ourselves and others.



We have learned that most of these Achilles Heel kinds of mistakes in behavior and attitude most often come out of our most dominant Core Value Energies, out of our most precious and important human energy. As Dan Cox likes to say, "We are most vulnerable when we are operating in our most dominant Core Value Energy."

Bankers have vulnerable heels in their core value, knowledge. Builders lose their strength when they most need their core value, power. Love fails the best of us merchants just when relationships are most in need of thoughtful responses and a little more maturity in our interactions. Innovators, who are most needed for their wisdom and their constant effort to understand and provide solutions, find themselves in a loop of logic and intuitive blocks that make the best of us look a little foolish at times.

This may not be the most fun topic for any of us, but it is one that may help us most to master our own lives and create our greatest contribution. One admonishment; be very slow to say to yourself, "this doesn't apply to me." The only way any of us humans make progress is when we allow ourselves to feel uncomfortable with the way we are choosing to show up. As a last resort to keep yourself honest ask your spouse or other Core Relationship™ people, whether you occasionally display a little Achilles Heel in your daily activities.

Your dominant Core Value Energy is, **Banker**. If you have more than 26 points of this Core Value Energy, you are almost certain to wrestle with the following challenges on a regular basis. If you have 19-25 points, you are likely to have some of the challenges.

When **bankers** slip quietly out of their contribution mode into the personality driven 'taking and getting' mode, it is often caused by their commitment to *knowledge* as the most essential human energy in life. They have a drive to be an expert, to have the *knowledge* that is most needed in a given situation. They expect this of themselves and hope that others find this to be true most of the time.

The Achilles Heel arises when their peers or higher authorities in business do not ask for the *knowledge* the *banker* has. Or an important leader, having asked for the facts, procrastinates reading the reports until it is too late. Or, having read the information the *banker's* associates do not make a different decision than they previously would have made without the information. Or, having made the right and better decision, they fail to take action and get the better result that the *banker's* *knowledge* could have assured.

When the *banker's* efforts to provide essential information for better success do not lead to greater success, the *banker* tends to feel anxious that the *knowledge* they had was not sufficient, not good enough, not thorough enough, not detailed enough. They tend to respond to the anxiety by trying harder, building a more detailed report. This anxiety works like the dimmer switch in your dining room at home.

When the dimmer switch is fully open and there is no anxiety the *knowledge* energy is free to flow into the room bringing light into the darkness. When the *banker's* anxiety gets excited the dimmer switch begins to restrict the flow of his *knowledge* Core Value Energy. This restricts the free flow of *knowledge* into the situation causing further failure to make an optimal contribution of *knowledge* into the room.

This effort causes an unconscious escalation of the *knowledge* energy, trying to force it into strong influence and participation. The effect is usually that people begin resisting this effort.

They begin to feel worn down by the *knowledge* person's constant statements of "the obvious." They tend to become black and white, wrong or right thinkers building resentment among others in the process.

The tendency is to continue to try to be the *knowledge* in the situation, long past the time when they would have benefitted from and been more effective by shifting into one of the lesser held Core Value Energies.

**Note: Learn more about how to shift from one Core Value Energy to another in my book, Choices.**

Having failed to listen to their anxiety, they find themselves judging others as being unworthy of 'my' *knowledge*. The *banker* may become very aloof and unavailable emotionally, socially and even in functional business situations. The black and white thinking causes others to quit asking for the *banker's knowledge*. This causes a fear based response that is either total withdrawal and withholding of information or a pontificating of facts and information in a manner and at a time when this information is neither requested or appreciated.

The best response for a *banker* who finds himself in this situation is to remember one simple truth, one simple fact... The most ignorant thing a person can do is to continue to be the presence of *knowledge* in a situation that needs more *power, love* or *wisdom*. Shift to one of these other essential human energies and get back into a contributing mode.

The smart (awake and conscious) *knowledge* person shifts to one of these other essential human energies and gets back into a contributing mode.



## CORE VALUES LEARNING STYLES™

Once we understand a person's core values, we gain great insight into the *learning styles* of the individual. We know that everyone is able to complete some level of learning in each learning style; but lessons learned in harmony with

primary learning styles are far more easily and enjoyably learned than lessons derived from learning styles that do not come as naturally to the individual.

### The Four Learning Styles

The learning style of an individual is directly related to his Core Values Profile™. When lessons are provided in a manner harmonious with a person's core values - learning is easy, fun, and long lasting. When lessons are given in a manner that is contrary to learning style, the work of learning is arduous, boring and irritating; it takes far too much energy and disappears as soon as the lesson is ended.

We remember everything that supports our core values. We easily forget anything that does not support our core values. The reason is simple. We are all geared to approach life in a specific and consistent manner, based upon our unique recipe of core values. We all have

these same values, but in different degrees. Our life strategy is based upon these core values, and we intuitively know that we develop self-esteem when we work within this value structure, and that we are most likely to succeed in making our contribution when we are functioning in harmony with our core values.

When we are involved in learning things that support and relate directly to fulfillment of our core values, we are filled with enthusiasm, energy and motivation. When these lessons serve our desire to make important contributions to the world, our self-esteem is increased, our confidence is improved and we perform at our highest levels of productivity, creativity and effectiveness. Our desire and ability to learn is inherently increased when the lessons themselves come to us closely aligned with our core values.

## 1. Builders – The *Decide and Do* Style of Learning

The ***Decide and Do*** style of learning is the most difficult to accommodate in a classroom. The drive of these persons is to make gut level decisions and to

take action. They want to make things different—now. They want to experience their own power in real life situations.

Create contests that involve making dozens of decisions quickly, with little information. Fast action—physical contests that create the sense of personal power and ability. Stacking blocks – large blocks—as a team—competing to build the highest stack, or the stack that can hold the most weight. Illustrations of ideas with physical games and contests. Leadership exercises—the ability to make clear commands and cause a team to work together toward a short-term goal.

The learning style of these people requires a connection to Power (The application of personal energy for good effect). Whatever happens in the classroom must either relate to a decision that promises a powerful effect, or the direct application of personal power (commands serve nicely). The balancing social cornerstone is faith (I know what to do. I will get the results I intend. I will know what to do next.) Putting *Decide and Do* people in a situation that requires these issues of faith, with quick decisions and physical consequences satisfies their deepest drives.

### Communication Methods that Don't Work for Builder *Decide and Do* People

If you make ***Decide and Do*** (power) people sit and listen they will not only ***not*** listen, but they may not remain seated. These people are action oriented. Give them physical things to do or decisions to make. Do not expect one-on-one dyad work at the intimate level, unless the work is to make specific decisions that promise concrete action and measurable results. Do not ask them to analyze data, or to solve complex problems. Don't give them more information than they ask for. Make them ask for it.

Give ***Decide and Do*** individuals situations that require assertiveness and direct responses spontaneously. Don't ask them to draw pretty pictures—back of the napkin strategy sessions that are directly related to decisive action is okay. Don't ask them to do solitary research, or to participate in long (more than 10 minutes) brainstorming or lecture sessions. Promise them a chance to take action soon, before every ***short*** presentational session. Don't show

them long non-work, non-action videos or movies.

## 2. Merchants - The *Talk and Listen* Style of Learning

The ***Talk and Listen*** style of learning is a high energy, fun and team oriented experience. The most engaging methods for teaching in this style involve games, situation dramas, group and individual presentations—lots of pictures, drawing exercises, illustrations, videos—short informative lectures (5-10 minutes) with instant application in a fun exercise. Personal sharing in small teams and one-on-one encounters relating to personal topics are also important and desired by people in this group.

The core value of this learning style is love (nurturing the core values in one's self and in others) and truth (seeing the way things are, the way people are relating). Anything that teaches about these things is of interest. Any method that utilizes these values is preferred. Purchase one or more of the resource guides below to develop a thorough understanding of these principles.

### Communication Methods that Don't Work for Merchant *Talk and Listen* People

Talk and Listen (love) people are not patient with data and information sessions. They are bored and frustrated by research and other solitary assignments. Books and literature should not be academic or highly literal. Listening to long lectures without interaction is an attention killer. If classroom sessions do not allow extended conversations, Socratic discussions and small team interactions you cannot engage these people. They think and make decisions as they talk. They work out problems through discussions. They enjoy supporting each other in the process. The best learning happens when these elements are pervasive in the learning environment. Merchants are embarrassed by direct measurement of results. They don't like situations that involve personal conflict. They resist exercises that require them to hear personal criticism in front of other people. They like games that are high energy and competitive in a friendly way. But don't press them to make personal responses or to speak more directly, or to rush their talk and listen decision processes with others.

## 3. Innovators - The *Observe and Solve* Style of Learning

Complex, difficult challenges must be the core of this learning experience. Situation stories with multifaceted and varied possible outcomes, brainstorming, scheming, gathering of information using all five senses (not detailed research) — these elements must be in place to capture the observant, problem-solving mind. Cleaver mysteries, puzzles, systems assessments and recommendations, real life, hard edged stories with complex, interconnected stratagems make the ***Observe and Solve*** style of learning creative and engaging.

The core value that must be honored in this learning style is Wisdom. These people need to have a complex situation to evaluate. Complex and difficult problems intrigue these people and their self-esteem is significantly based on the size, importance and difficulty of the problems they solve.

They must be asked to make individual assessments, developing their own intellectual powers. They must also be allowed to share their observations— brainstorm and derive a

wise response or solution. They are competitive with their ideas, enjoy having their solutions accepted and put into practice, and they thrive on interactive "storm and solve" sessions. They are able and willing to remain compassionate with people, so discussions are generally high energy and confrontational without being combative. All lessons that require observation, understanding and wisdom will captivate this type of student.

#### **Communication Methods that Don't Work for Innovator *Observe and Solve* People**

It is ineffective to give ***Observe and Solve*** people spontaneous, high-energy exercises that do not allow them to develop a comfort level for the process and environment, or time to work out a good solution (response). Don't give them easy problems to solve. Don't provide answers for them. Let them develop their own. Don't give them repetitive tasks, or a simple transference of numbers into different forms-- No analysis. These people want to be creative, clever. You can talk to them for hours if there are lots of engaging questions, good Socratic dialogue and debate.

Give them ample time to make their assessments and to derive their solutions. Homework is good for these people. They need isolation and total quiet to do their best wisdom work. Don't give these people a controlling, irrational or emotional teacher. They will simply not participate, or they will disrupt by asking embarrassing and interrogative questions. Don't belittle their ideas or set them up to make quick decisions, then face ridicule or even thoughtful feedback. If you don't give them time to make an assessment, ask questions, process their observations and experiments, they will feel ill-used, disrespected. They will become stubborn and unmanageable very quickly under this kind of learning system.

## **4. Bankers – The *Read and Analyze* Style of Learning**

The ***Read and Analyze*** learning style is very straightforward. There should be almost no talking without details, information, charts, graphs and statistics. If you don't give this group something concrete to memorize you won't get high marks for teaching. Reading materials that offer hard evidence plus the opportunity to analyze, dissect and re-organize are the core ingredients. Methodology, mathematics, historic proofs, and precise experimentation cause these persons to engage and learn. All directions for activities should be in writing.

The core value that must be honored for these people is Knowledge (the how and why of things). Don't bother trying to teach them anything if you can't substantiate it, or better yet, if *they* can't substantiate it. Read and Analyze people value justice. They like being asked to determine the level of justice and appropriate responses in situations. They also like to create a presentation of knowledge that is easily conveyed to others. Give them lots of opportunity to create their own demonstration of knowledge, or identify and prove an injustice.

#### **Communication Methods that Don't Work for Banker *Read and Analyze* People**

It is not effective to ask Read and Analyze people to be highly spontaneous, to do role-playing or to make off-the-cuff presentations. They like to be perfect and right. Don't put them in situations where they may be made to look ignorant, or foolish. Don't give them a lot of

verbal information. Put things in writing. Don't offer information that they can't use, or that is beneath their development level. And don't just hand it to them. Make them work to find the data, and work to analyze and reconstruct data into an analytical form.

Don't ask them to make snap decisions. Don't expect dyad work at an intimate/relational level. Don't ask for solutions to complex problems, especially abstract problems. These people like to be concrete and linear in their thinking.

## CONFLICT STRATEGIES

### Builder Negative Conflict Strategy

#### The Art of Intimidation

*Intimidation* is an effective defense mechanism because it catches people off guard, makes them feel overwhelmed and threatened. The energy coming from the *intimidator* is an order of magnitude greater than what is normally expected in a given situation—especially for persons whose *power core value* is relatively low.



*Intimidation* tends to work immediately. Then it comes back to haunt the *intimidator*, because others harbor ill will, and use their alternative defense mechanism to defuse the *intimidation* strategy. Also, *intimidation* works best when people are face to face—on the phone is second in line for positional advantage, then written *intimidation*. Once people have the ability to hang up the phone, or tear up the letter (delete the email) the strategic advantages of *intimidation* are made somewhat impotent.

Part of the potency of intimidation comes from an overt use of shame and blame toward others. The power based person whose is resorting to *intimidation* will try to make his behavior completely justifiable by pointing the shame and blame finger at others. This is the nature of the *power*-person's victim position. The victim posture is another social strategy that is owned by all four core value strategies. They each put a different face on their victim persona.

Another price paid by a person who occasionally or commonly uses *intimidation* is the loss of the ability to use clean appropriate *power* strategies. Since *intimidation* is a fear-based *power* strategy, persons who have been the target of *intimidation* or have witnessed the use of *intimidation* with others, will hold back, avoid confrontation, and avoid close proximity with the *intimidator*.

Now, every act of *power* can be interpreted as part of the *intimidators* arsenal of attack. Many people begin to resist, avoid and redirect the *power* based person's efforts to put his/her personal energy into work and cause others to work hard with or for him.

Once *intimidation* has been exercised in a group with any frequency, others begin to see that the *intimidation* is not all that fearful, and they begin to assume at the subconscious level, that they don't need to respond to directives, commands, or stated expectations, until the

*power* based person escalates into the *intimidation* mode. Then everyone jumps to attention and works furiously—until the *intimidator* leaves. Then everyone sags back into a slightly less productive mode than existed before this latest round of *intimidation*.

People who do not use *intimidation* as a strategy, even when in a state of fear, are often at a loss about how to deal with someone who is using *intimidation*. That's why it works—*intimidation* comes as a surprise, and the level of emotional, psychological energy is so great it causes people to instinctively back away and give in.

Also, many people are suckers for accepting blame and shame from others. Some are willing to accept the anger and hostility of intimidation, because they continue to believe that they may have been the legitimate cause of the other person's emotional outburst.

### **Effective strategies for defusing the intimidation strategy**

**1. Meet *Intimidation* with real *Power*.** If you are a power based person (first or second dominant core value), you may use a counter-punch approach—meeting intimidating power with fearless power. It is very important to understand that when a person is trying to intimidate you, by allowing yourself to become fearful and going into intimidation behaviors yourself, you will not be effective—

Unless, of course, you are truly more *powerful* and more willing to give up self-control and allow your *intimidation* behaviors to win 'no matter what.' Otherwise an *intimidating* response to an *intimidation* behavior is only good for escalating things into a more destructive conflict.

If you have a position of authority that is superior to the *intimidating* person, the assertion of this authority will usually back the person down, or cause them at least to keep their behavior within reasonable (socially tolerable) bounds.

If you are personally significantly more *powerful*—bigger, stronger, richer, smarter, or better connected—whatever the source of *power*—the *power* based person makes an intuitive estimate of any opponent's *power* and chooses whether to escalate into higher conflict. Real *power* can work occasionally to back down a person who is trying to *intimidate*.

**2. Distract the Intimidator with honest questions.** By shifting from the power strategy to the wisdom mode of operation, the tactic for defusing an attempt by another person to intimidate you requires you to remain passive and calm. Ask a pointed, honest question in a quiet voice, with a willingness to leave the situation if this tactic fails.

When you ask an important question calmly, the *intimidator* is taken off-guard. There is no returned threat or identifiable strategy to over-power or to harm. The need for intimidation begins to dissipate immediately, held onto only by the depth of fear of the *intimidator*, or the egotistical need to appear more *powerful* in front of others and self.

The assertion of intelligent questions into an emotional situation causes everyone involved to shift from the *intuitive* type behavior to a more *cognitive* behavior type. This shift into the conscious *cognitive* mode of operation automatically causes a loss of energy, and a reduction of the rage and fear that was driving the *intimidation* strategy.

**3. Defuse intimidation by asserting the value of the friendship/relationship.** The shift to

a *love* strategy also requires a calm exterior. Remain seated, arms open and non-protective and face relaxed and peaceful. In this un-intimidating posture say the person's first name several times until there is a break in their shouting and make one of the following assertions:

A.I don't want to fight with you but I am unwilling to stay with you while you are shouting and threatening.

B. I value our relationship and will be happy to talk again at another time. Then leave.

**Note:** If someone gets into an intimidating posture with you and refuses to leave your office, it is time for a restroom or coffee break. Leave your own room if that's what it takes to defuse the situation. This is not a time for giving in to the ego's concerns about appearances in front of others, or negative judgments you might make of yourself.

Contrary to common belief, this act of leaving is a powerful deflector and may cause the *intimidator* to try to follow you around to continue the conflict. If so, simply find someone else to start talking to, ignoring the *intimidator*. If the person is reasonably socially acceptable, and not violent or neurotic, the inappropriateness of their escalated intimidating behavior will cause them to back out of the situation.

**4. Remain emotionless and in a fixed position.** The knowledge strategy is equally effective against intimidation. This generally involves continuing to remain seated or standing in a fixed position, not speaking moving, or even looking in the intimidator's eyes; basically ignoring the individual who is deemed to be inappropriately intimidating.

This refusal to become emotional, and to disengage from the situation while remaining quiet and non-responsive can cause another escalation of shouting and even physically threatening postures (standing over, forming a fist, going nose to nose). The lack of forceful response however, causes most *intimidating* individuals to defuse quickly and to try another tactic. After all, the intent of *intimidation* is to cause the *intimidator's* opponent to run or fight.

The *banker* strategy provides nothing to aim at, nothing to fight.

## **Merchant Negative Conflict Strategy**

### **The Art of Manipulation**

The *manipulation* strategy is effective because most people assume that the people around them have a good degree of integrity. The expectation is that what another person says is basically true, and that what a person appears to be wanting or trying to do is the whole and recognizable agenda.

It also works because people generally like to be liked, enjoy being an accepted part of a group. *Love* based people who have shifted into the *manipulation* defense mechanism may appear very much like a *love* based person who is happy, fearless and simply being an effective relationship building and relationship nurturing individual. This is the art of *manipulation*—to fool others into believing that the *love*- based person is continuing to act in a *loving* fashion.

Another side of manipulation is to claim the victim posture and cause people around you to see someone else as the cause of conflict and hurt feelings. This still keeps the manipulating person from appearing unloving, only wounded and undeserving of such disregard and abuse.

The strategic objectives of the *manipulation* strategy are many and varied, making them difficult to understand, track and defuse. When you are the target of a person who is on the defensive and using *manipulation* to regain composure and to get what he wants in an indirect fashion, you may find yourself feeling confused. Some talked about being slimed, or flattered and used, or suckered by a story that has worked to deflect conflict, criticism and disapproval to others.

Finally, you may find yourself talking about the past or the future avoiding talk about any criticism, measurement of performance, or reality of the current situation.

Part of the manipulator's quiver of arrows consists of exaggeration (lying) and high energy emotionally based attempts to excite people into compliance with the manipulator's agenda. All of this is done to make certain the world sees the manipulator as free from faults, free from accountability, free from any failure—a person whose is innocently beyond the scope of measurement or responsibility for anything deemed by others to be negative in any way.

Once in the mode of *manipulation* the use of others through emotional *manipulation* is ordinary and effective—getting others to fight their battles so the *manipulators* can remain outside the fray, and appearing to be a good, happy and wonderful person.

Once a leader has used *manipulative* tactics within a group with any kind of regularity, his word is no longer trusted, as positive. Hopeful statements are guessed to be exaggerations and not based in fact, and the recipient devalues displays of overt emotion and compliments. In short, the *love* based person is not seen as a caring person, but a user, a liar and a fake.

The ability to make the primary contributions of a *love* based person is diminished. People are reluctant to be inspired by the leader's vision and goals, when the trust in the relationship has been broken. As a result, the expected ingredients of success—team spirit, interdependence and sharing—have been cut off or reduced in magnitude by the manipulative acts of a *love* based person who is experiencing fear and acting out old childhood scenarios in a now adult world.

Others then skeptically view the positive, inspirational, motivational and creative vision of the love based person as just a part of another kind of *manipulation*. The leader's ability to excite his team, inspire and set new initiatives into motion is dramatically reduced, sometimes totally defeated. It takes a long time for trust to be re-established in a group.

Once the *love* based person believes he is not being *loved*, is being unfairly treated, disregarded, left out, blamed for failures, the people who are seen as the unfair, blaming, and un-accepting individuals are judged to be unloving and not very good people (at this moment, or for ever). Since these perpetrators of unkindness are being unfair and attacking the *love* based person who is trying to be a loving presence on this planet, these perpetrators must be *not good* —a judgment that allows the *love-based* person to employ manipulation freely until the sense of being *loved* and appreciated returns to him.

We, as individuals, no matter our *Core Value Nature*, do not appreciate being seen as *not good*. The message that we should always be a *good girl, or good boy* has been drilled into almost every child (appropriately or inappropriately). The judgment that I am *not good* sets off an alarm deep within each person that causes them to unconsciously consider using their defense mechanism to defeat this deep threat that is aimed at the soul, not just at today's activity.

*Merchants*, people whose dominant *core value* is *love*, are generally the most forgiving type of person—but once slighted, offended, disregarded to an unacceptable level too often, once they have lost their sense of *truth* in the situation—these people become the least forgiving, least trusting. Once cut off by a *merchant*, the likelihood of recovering that relationship low.

Extreme acts of humility, words of apology, expressions of caring are required to begin to earn the chance to get back on their good side.

**Note:** It is important to separate the concept of a forgiving attitude, from a long-suffering, tolerant attitude. *Love* based people are generally not long- suffering, and often are quite intolerant of even perceived slights. They tend to forgive easily at the surface, but hold a count of wounds and afflictions caused by any other individuals in their mind. This roster of perceived offenses is used for two important purposes:

1. As a tool to justify attack and as proof of the badness of the perpetrator when yet another offense is received.
2. Evidence of reasons for distrust that are aimed at the protection of the *love* based person. Protection from being too trusting, being fooled again, and hurt by acts of others who the *love* based person has allowed to hurt them.

One of the best tactics of the defensive—in the manipulation mode—*love* based person is the rage-filled listing of the offenses perpetrated by the ‘bad’ person in the past. A diatribe of past offenses often hits the present offender with enough force to cause them to back off, or attempt to get forgiveness (overtly or covertly) from the *merchant*.

The individual who is now under attack from the *love-based* person may also be willing to use rage to manipulate compliance or relief from abuse; This individual now has sufficient evidence that they are under attack, making the *love-based* attacker appear ‘bad’ as well.

Anxiety and fear begin to take over both individuals who are now in the defense/attack mode, using their most practiced weapons of strategic defense to disarm, defuse or destroy the other.

Counter-manipulation. "Oh, what a web we weave, when first we practice to deceive." My unconscious decision to use manipulation causes any other *love-* based person to mistrust me. It gives them the proof that I am not the good person I represent myself to be. Like a good debater, they now have yet another strong argument for their position; that I cannot be trusted, that I am not worthy of being *loved*. *Manipulation* of me, a bad person, is no longer crime against *love*.

### **Effective Strategies for defusing the Manipulation strategy.**

1. **Meet manipulation with assurance of love.** You are not being advised to be

permissive, or to let manipulation achieve its goals. This strategy is the affirming love and acceptance—expressions of how much you value your relationship with the person currently stuck in his manipulative strategy. It is an intentional validation of the worth of this individual, a direct and earnest honoring of the *core value* of this person.

It offers the manipulator the opportunity to decrease his emotions, and opens the possibility for a continued good relationship—basically you are allowing him a chance to let go of the need to defend himself. Even a relatively immature *love* based person may be able to shift out of the *manipulative* posture and into a workable, effective listening and sharing mode if you honor their deepest *Core Value—love*.

**2. End the situation.** This *power* based response intuitively judges the current situation as being potentially destructive and assumes the right to call and end to the engagement. Try the statement, "I am not willing to continue with this now". This is followed by the commitment to try again at a specific time—far enough into the future to allow the defensive *love* based person the chance to relax away from the need to manipulate-- but soon enough that he does not feel pushed aside.

The *love* based person will feel respected and honored and will have difficulty maintaining any commitment to his negative emotions. Acts of *power* can be received as validation of *love*, as long as there is no threat or *intimidation*, or disregard of the person—*Power* based language that does not yield to *manipulation*, but also does not overpower or dismiss the *love* based individual is what is needed.

**Example:** "I want to have more effective communication with you than we are having. I am willing to take this up again tomorrow morning." These are strong assertive, powerful statements that can easily be interpreted by the *love* based (now fearful and manipulative) person as statements of commitment to a good relationship. This provides the opportunity to say yes or no to the chance to work things out in the morning. Love is honored, but the manipulation is not allowed to have any influence.

**3. Give a chance to share a positive accomplishment.** *Wisdom* sits back and watches a person who is in the throws of *manipulation*, and wonders what is going on? Why is this person so agitated? The *wisdom* person can look past the emotion, whether it is whining or rage, and remain curious about the source of discomfort. The wise person, may, however, more easily see the *manipulation*—especially if he allows himself to begin questioning the *love* based person who is in the *manipulation* mode.

But great care must be taken not to ask questions that feel like *interrogation*, or that require a disclosure of uncomfortable *truth*, when the *love* based person is already feeling embarrassed, judged, unloved and unappreciated. *Wisdom*, then, looks for an honest question that can be

answered with a sure positive statement of accomplishment, success, or simply the claiming of good skills or attributes. This re-founds the manipulator in self-respect and offers them the chance to defuse the negative emotions. This may allow the *love* base person to be willing to stay in an uncomfortable situation without resorting to *manipulation* for survival.

**Example:** *What was the strongest part of your strategy before now? Who did you most trust to help you create your success? Who could have been most helpful if you had called him in earlier? What value can we create from this current circumstance?*

Once the person who is resorting to *manipulation* relaxes a little, he may begin to feel that a simple conversation may be okay. The sense of criticism and potential rejection or shame is relieved so this person who was embarrassing himself by lying, or whining or rage, will be able to sit quietly and explore the possibilities for improvement. The first requirement is to honor this person's *core value of love* and establish a talking and listening environment that promotes continued relationship.

**4. Report to others this individual's previous personal successes.** In order to establish a frame of reference, a build-up of previous successes creates the sense of longevity and consistent contribution. The reporting of a *love* based person's successes needs to have more than hard facts. There needs to be an enumeration of personal attributes, relationships that have been established by him, and the value that these relationships have brought to the team or group, or company. The best effect is achieved when this is done in front of a group that is important to the best-himself individual.

## Innovator Negative Conflict Strategy

### The Art of Interrogation

*Interrogation* is the negative conflict strategy of a *wisdom* based person. It is a very effective ploy since it catches others off guard, reveals their ignorance or lack of ability to respond glibly. The art of *interrogation* is designed to use *wisdom*-like strategies to strip away any reasonableness from anyone else's argument, revealing ignorance in others and making others appear to be fools.

Through cutting, vindictive questions, the *interrogator* causes observers to keep their distance and remain quiet for fear of undergoing a similar *interrogation* themselves. This tactic also establishes the superiority of the *interrogator's* logic and reasoning skills, which builds the *interrogator's* sense of being in control, and makes others fear and admire the cleverness and intelligence of the *interrogator*.

Note: This is not the same thing as having people respect and value this one's wisdom. But the acknowledgement of reasoning skills and questioning talent by others is often sufficient to allow the wisdom based person to relax away from *interrogation* and slowly return to the wisdom process.

The weakness of this tactic is that often when talking about ideas, a *wisdom* based person will become quite excited about the ideas he is expressing. He may enjoy the parry and jab of logical argumentation, getting juice from this mental sport—a form of brainstorming that often causes another level of thinking to be reached.

But others, having witnessed or been themselves targets of this person's *interrogation*, tend now to hear this positive *wisdom* based strategy as part of the same cruel, offensive *interrogation* tactic. They will tend to hold back, not venture the expression of any but the

soundest ideas in open brainstorming sessions. The *wisdom* person is thus cut off from the interactive best thinking of others that he needs to fuel his inquiring mind.

Like the other negative conflict strategies, *interrogation* invites others to become fearful themselves. So, the *interrogator* often excites *manipulation* in *love* based persons, *intimidation* in the *power* people, and *aloof judgment* in *knowledge* people. Wisdom people who resort to *interrogation* invite emotional and cruelly *interrogation* by other *wisdom* based persons.

They find themselves occasionally revealed as the fool they are so afraid they just might be. This incitement of counter-*interrogation* causes an escalation of the intensity and a deepening of the negative, destructive intent. The counter-punching war of two or more *interrogating* persons is an interesting battle to watch—from a safe distance.

### **Effective Strategies for Defusing Interrogation**

**1. Ask an Honest Question about the Intent of the Interrogator.** When a wisdom based individual (innovator) slips hard into interrogation it is in defense of a perceived attack. He perceives a judgment that his ideas are not being respected or put to good use, a belief that some people may be viewing the interrogator as a fool. This incites the deeper fear that maybe "I am a Fool." So the act of interrogation is a deflection, throwing the weight of intellect into tearing someone down through interrogation rather than providing strategic guidance, solid solutions, essential wisdom.

Ask a question about the intent of the *interrogator*'s question(s). "What is the most important thing that needs to happen right now?" This kind of question will not necessarily stop the *interrogation*, but whatever integrity remains in the person underneath their fear of being seen as a fool, wants to stop and respond to an honest question. It is calling for their true *wisdom* to return and re-engage.

This kind of question is a surprise. What an *interrogator* expects is to catch you off guard, put you on the defensive and cause you to do and say foolish things, sharpening another round of *interrogative* questions.

**Other Examples:** Are you trying to hurt me with that question? This question offers the chance for the interrogator to show leniency and mercy, and, if asked with sincerity, can break through to the deeper person who is hiding behind the interrogative strategy. After all, it looks foolish for a knight in armor to raise his sword against his page who is holding the reins of the knight's horse. Like using an atomic bomb against people shooting arrows, the interrogative bomber wants to have his interrogation appear to be reasonable and justifiable response to the offender's actions. Since the goal of the interrogator is to make others look and feel foolish, this tactic of asking about the degree of intent, disarms the interrogator if only for a moment.

Do you really want an answer to that question? The fact is, the only answer the interrogator is looking for is a foolish one. If you remain reasonable and calm, showing that you have no intention of becoming defensive, hysterical, or interrogative yourself, the interrogator is hard pressed not to answer a reasonable question with a reasonable response. To do otherwise would illustrate the foolishness of the interrogative strategy and ruin its intended destructiveness.

**2. Return Facts and Information for Abusive Interrogation.** This knowledge based strategy is effective because the supply of facts and information is a neutral, non-emotional, non-threatening response. This can only be seen as peaceful and non-inciting by anyone watching and listening. Since the accepted legitimate purpose of any question is to obtain information or to excite new ideas, the provision of details and facts defuses the interrogator's strategy.

Since the *wisdom* based person feeds his drive towards being a wise person with information and ideas, the seduction of this new information is quite often sufficient to allow him to return to his tasks of observing and asking questions that come from a place of curiosity, not hostility.

It also works to sit quietly and refuse to answer.

Look the person in the eye without hostility, or any emotion. Like the *innovator*'s innocent question about the intent of the *interrogator*, this non-response, emotion-less, non-threatening posture, provides no new fuel for the *interrogative* battle. Without a silly response to incite a further query the *interrogator* now must run on their own creative steam just to keep the questions pounding. If the pounding is producing no effect—the goal being to illustrate your foolishness—the strategy will be forsaken.

If either of these two strategies fail, turn and walk quietly away. This either ends the *interrogation* due to lack of proximity, or causes the *interrogator* to shift to a different conflict strategy, making him look and feel foolish in his pursuit of you as you exit the room.

**3. Acknowledge the Interrogator's usual Wisdom.** It should be unnecessary at this point in this book to remind you that this only works if you speak with integrity—but there, consider yourself reminded. Assert your need for the interrogator's wise counsel. Now more than ever, the acknowledgement of his wisdom will defuse the need to defend his wisdom. This destroys his need to make you look foolish by comparison.

This *merchant* strategy, then, is eloquently effective. The statements might be: "I was hoping that you would give me some good advice as always. I'm counting on that from you." Or "Maybe we can talk later, because I really need to hear your opinions and ideas."

Granted, this evasion of answering the interrogators questions and substitution of positive affirmations is difficult to accomplish, and will not easily be trusted by the *interrogator*. After all, if he quits his *interrogation* because you are using some *manipulative* ploy, he will look more foolish than he feels now. So, you have to sell this posture of acceptance and respect. This happens naturally if you are without emotion and earnest in your communication.

If the interrogation continues, wait for a pause, respond to the last question with a statement something like this: "I don't believe you want an answer. I believe you want to fight and make me look foolish. I'm not interested in continuing this. Please come back later because I do need your advice and ideas."

This strategy is difficult for a *merchant, love* based person to use effectively. It is counter-intuitive for the *love* based person to be the first to call a time out, or to walk away, or separate from another person. *MERCHANTS* might often be seen pursuing another person in order to continue whatever ineffective communication is happening, with the hope that a

resolution can be reached now, and we can feel good together again—right now.

The *love* based person must learn to convert childish beliefs about what love looks like, and see the situation from an adult perspective. What is the likelihood that a person who is resorting to *interrogation* is not feeling good about himself right now? He is feeling fearful and attacked. The loving thing to do is to give this person space.

The *innovator wisdom* person, often seeks a quiet space so they can work things out in their head before continuing. It is an act of *love* and respect to set things up so your *interrogator* opponent is able to calm himself down. He will get back to a reasonable posture and try again later to achieve an effective communication with you.

**4. Name that Strategy.** *Power* based persons can be very effective at defusing the *interrogative* strategy. They must not use an *intimidating* tone, posture or look when effecting their counter-*interrogative* response. Speak with a clear, unequivocal voice. Delivering a message this way is often effective: "You are trying to *interrogate* me. I am not interested in continuing this" Then turn and leave—even if you have to leave from your own room—Have a place to go, a meeting to attend—"I have to meet John for a sales conference. Try me again later."

*Wisdom* based people are reluctant to get into open conflict. That's why the *interrogation* strategy works so well for them. They appear to be simply asking questions, ducking and parrying without overt *power*, or attack. When confronted with real *power* that is not *intimidating* --just clean and difficult to resist-- they are hesitant to continue the *interrogation*. To do so would be to show a willingness to go into open conflict. This is not the art of *interrogation*. Situation defused.

God, I envy *power* based people sometimes.

## Banker Negative Conflict Strategy

### The Art of Aloof Judgment

Oh, the wicked, wonderful, enigmatic strategy that *knowledge* based people have when feeling fearful and under attack. Their response is so offsetting, so uncomfortable to fight against—in fact, there is nothing in their strategy to do battle with. All other *Core Value Strategies* are baffled by the *knowledge* person's use of *aloof judgment*.

Let's take a look at how and why the posture of *aloof judgment* puts the *knowledge* person in control of the situation. Let's take a look at how it effectively defends against slights against *knowledge*, his information, his expertise, his responsible conservative actions and work.

First, most of us are painfully aware of our own inadequate supply of *knowledge*, expertise and ready information. When another individual demonstrates that he has *knowledge* and expertise that we do not have, we develop instant respect and begin to rely upon this person's judgments and facts.

When in conflict the first reaction of the *knowledge* based person is to pull back and become aloof, inaccessible emotionally, mentally and physically, the first reaction is to pursue this

person and try to keep them engaged. This failing, the *knowledge* person withholds his *knowledge*.

This negative strategy is further enhanced by the reality that the *knowledge* based person is convinced that he has the right facts and answers, that there is injustice in the current situation, and that the pronouncement of this *judgment* is needed to bring others to their senses. This declaration of the wrong of others and the right (correctness not goodness) of the *knowledge* based person causes others to step back, secretly reviewing the situation to see if they are in the wrong.

This momentary focus away from the *aloof judge* provides time and conserves emotional and psychic energy. Since the *aloofness* works to stop interaction and reduce the required energy of the *aloof* person, he can outlast all of the other strategies. The *aloof judge* can wait silently, while *builders* shout, *merchants* pout, and *innovators* re-route.

The longer a *knowledge* based person withholds his *knowledge* and remains aloof, the more desperate the others on the team become. They instinctively begin seeking him out, asking for his expertise and *knowledge*— mission accomplished.

This tactic also serves the desire to avoid conflict, and sets up a passive aggressive tactic that can be even more effective when in full bloom. The *knowledge* person works in the background, presenting the truth, as he sees it-- providing proof he is right and gathering the forces in a politically astute, low visibility fashion.

Often the *knowledge* person in the negative conflict mode, becomes passively aggressive and is able to enlist *merchants* to whine and sell the *banker's* point of view. This *knowledge* person may encourage *builders* to begin taking action hoping the *power* person will self-destruct. Or the *power* person may be encouraged to force results that align with the *banker's* view. He may concurrently encourage *innovators* to develop tactics and processes that will honor the *banker's knowledge* that is pertinent in the current situation.

What often backfires for the *aloof judge* is that a feeling of resentment develops in other team members. Since the withholding of information and the *judging* of others as being wrong only happens under a stressful situation, it may become commonly accepted that the *banker, knowledge* based person who resorts to the *aloof judgment* tactic cannot be counted on in a time of crisis.

Others also resent being judged and made to seem wrong. They instinctively look for faults in the one who has chosen to be, even if only momentarily, the *aloof judge*. So, the severe judgment that the *banker* uses in times of fear and duress, can become the commonly held *judgment* of others toward him. The best defense is sometimes a good offense.

### **Effective strategies for defusing Aloof Judgment**

**1. Meet accusations and withdrawal with a request for information.** This banker response to another knowledge based person's aloof judgment tactic is very effective. As the aloof judge exits, or withdraws information, judging others around him to be wrong, the composed banker team member simply acknowledges that this person has been correct in the past, then requests that the exiting person 'please leave your information so I can review it and understand your position.'

Even though the intent of the aloof judge is to withhold information and avoid the conflict, this invitation to prove himself right with others (honoring his core value of knowledge) is compelling and squelches the urge to exit as rapidly and completely as previously intended. The need of the banker to be always seen as being appropriate causes the aloof judge to hesitate and to be enticed into delivering his knowledge as requested.

If he withholds his information after being acknowledged as someone who is often right, and after being told his information will be used to determine the right in the situation, it is almost impossible for the aloof judge to hold to his chosen fear-induced strategy.

Also, since the request is coming from a like spirit, another knowledge based person who generally acts appropriately and avoids open conflict, there is nothing to fight against in the acknowledgment and request. There is an opportunity to develop a political ally in defense of the aloof judge's position. A bravura performance for the quietly perceptive fellow banker.

**2. Include reliance upon Knowledge as a key to obtaining the team Vision.** The effective *merchant*, working from a *love-based* position will enjoy acknowledging the importance of a conservative, *knowledgeable* team member and will paint a positive picture about the current *aloof judge* as a reliable contributor to the team. The essential nature of the *knowledge* based person's participation will develop a base for the *aloof judge* to let go of his need to withhold information and withdraw.

This act of acknowledgment must not be emotional or have any scent of exaggeration. There can be no urge to act or seduction to change thinking. The exchange has to be above reproach, high integrity—done in this manner, with the real desire to connect with the *knowledge* person's *Spiritual Core Value*—the need to resort to *aloof judgment* will be eradicated.

Any vision put up as worthy of the *knowledge* person's expertise and information must, by its nature be a just and fair organization, the people respected and worthy of the gift of *knowledge*. There should also be a clear picture of the mission of the team, and the essential materials, supplies, resources that will make the mission a success. The magnitude of the mission, the availability and importance of the resources provide the *knowledge* person with the motivation to invest their life energy in conservation of resources and guidance of the team with the *knowledge* in this leader's possession. Lastly, but with immeasurable importance is the requirement that the mission and the team will by their nature, and in the normal course of fulfillment of their purpose generate significant new information, new expertise for the *knowledge* person, new knowledge that can be put to use in an even greater mission.

**3. Attract Knowledge with a declaration of Ignorance.** A truly wise *innovator* instinctively knows that a poignant question is a seduction impossible to resist for a strong *knowledge* based person. A question well expressed will offer the ignorance of the questioner as a real opportunity for the *aloof judge* to make a contribution. The urge to fill the ignorance void with personal knowledge will be so great that the ego driven requirement to withdraw and disengage and withhold knowledge will evaporate.

Combine this honest provocative question with a stated problem—the scarcity and critical nature of the essential resources-- and you will add to the attractiveness of ignorance in others, the *knowledge* person's natural conservative passion—so strong that he will have

little motive for remaining in his *aloof judgment* mode. He will rise to the call for an expert's guidance through a difficult time.

The *knowledge* person's self-respect is not based in the *knowledge* he has; it is substantiated by the magnitude of the mission of his team, the level of importance of the preservation of resources, and the clarity of his responsibility to provide essential knowledge and control and preserve the resources. When his *knowledge* is requested, analyzed and applied correctly to make better decisions; when the results are better because his *knowledge* was used appropriately, the *knowledge* person is fulfilled—only then.

**4. Put the responsibility for survival and success on his shoulders.** The builder's response is naturally a power based tactic. That's what makes him a builder. So the application of power into the effort to defuse aloof judgment must simultaneously honor the core value of the knowledge person. This is done while also staying true to the Core Value—power. This is not difficult, once understood.

**Examples:** *The builder response cannot be a threat or a command. It must be a statement of intuitive fact. "I can't do this thing without someone watching my back, protecting our resources and keeping me on track." This acknowledgment of the power person's need for expertise, knowledge and a responsible keeper of the resources is a strong seduction to give up the aloof judgment tactic. The call to deliver support to a powerful person who is going to cause significant things to happen is what the knowledge person wants—my knowledge and expertise put to good use.*

Again, the integrity of this statement must be absolute. The *power* person cannot be perceived as commanding, or intimidating the *knowledge* person into compliance. So, there needs to be a pause that allows the *aloof judge* to put down his defenses on his own and take up the responsibilities being put forth. The call to action can be a clear statement of requirement. "John, I need that report first thing in the morning. Whatever I have in front of me then will be the basis of my decision, and the reason for the actions I take."

If presented, not as a command, but as a clear acknowledgment of requirement, and with the promise that the information will be used to make an important decision – even if some hard personal feelings still remain – this call to put information to good use is too pure and clear to ignore.

## The Positive Core Value Conflict Strategies.

The effective positive strategies for assuming leadership or making a strong contribution are:

- **Power** asserts intuitive knowledge and forceful action and a commanding presence.
- **Knowledge** proves right thinking and judgment and expects compliance with Rules and judgments, conserving everything possible, while gathering and analyzing information.
- **Wisdom** asserts solid strategies and tactics and convinces others with reason, making astute assessments and developing good solutions and systems.

- **Love** persuades morally right action, team spirit, positive vision and inspiration, building on the inclination of people to work together.

When we look at the *core value* types, we see an amazing elaboration of conflict strategies that can be employed, both for positive results, and for fear-based defense and taking control.

## The Conflict Strategies of the Six Types of Contribution

### ***Intuitive Type Strategies***

The *intuitive* type person relies upon either *loving power*, or *powerful love* when working to make a positive contribution. This shifts to *manipulative intimidation* or *intimidating manipulation* when the person has shifted to old fear-based responses.

When a positive contribution is the aim, this strategic value-based response to situations will appear as inspired, intuitive action that includes and honors the near term and long term good of the group-- *Inspired Initiation*. When anxiety and fear cause control to be the aim, these strategies may translate into desperate shouting, assertions of being right and good, charges that others are wrong and bad, followed by pouting and whining about disregard and threats of force or dominance—a demand for immediate obedience or surrender.

### ***Cognitive Type Strategies***

The *cognitive* type person relies upon either *knowledgeable wisdom*, or *wise knowledge* when seeking to make a positive contribution. When these persons shift to their old fear based responses they will demonstrate their ability to take control through *judgmental interrogation*, or *interrogative judgment*. When a positive contribution is the aim, this strategic value-based response to situations will likely appear as careful planning and brainstorming, curiosity and research supported by a *compassionate* attitude and commitment to *justice*-- *Reasoned Response*. When control is the aim, these strategies revert to cold emotionless questioning, repetition of facts, withholding of information, and denial of any responsibility for the future, and accusations of injustice, ignorance and foolishness on the part of others.

### ***Practical Type Strategies***

The *practical* person relies upon *powerful knowledge*, or *knowledgeable power* to make positive contributions. To take control, they utilize *judgmental intimidation*, or *intimidating judgment*. When a positive contribution is the aim, this strategic value-based response to situations will appear as appropriately expressed demands to review the *practical* person's information and to take immediate action based upon the facts— *Right Action and Organization*. When control is the aim, these strategies devolve to shouted *intimidation*, shame and blame, *aloof judgment*, interruption then abandonment.

### ***Creative Type Strategies***

*Creative* people rely upon their *loving wisdom*, or their *wise love* to make positive contributions. When seeking to take control, they use *manipulative interrogation* or

*interrogative manipulation.* When a positive contribution is the aim, this strategic value based response will appear as resourceful exploration of ideas, invention and strategic thinking, supported by *truth* about the present and past and *compassion* for others. *Strategic Vision.* When control is the aim, these strategies revert to whining isolation, letters, emails and faxes about the wrong being done, attacks on the reputation and accusations of falseness and foolishness on the part of others.

### ***Independent Type Strategies***

The *Independent Type* uses *powerful wisdom*, or *wise power* to make a positive contribution. They revert to *intimidating interrogation*, or *interrogative intimidation* to take control. When a positive contribution is the aim, this strategic value-based response to situations will appear as strategic thinking and directed brainstorming, combined with immediate actions that yield measurable results and new ideas for new actions. *Focused Inventive Action.* When control is the aim, these strategies revert to shouted autocratic decisions, desperate invention, confusion, exaggerated crises and foolish off-focus activity.

### ***Community Type Strategies***

*Community* people use their *loving knowledge* or their *knowledgeable love* to contribute to their society. When taking control they revert to *manipulative judgment*, or *judgmental manipulation*. When a positive contribution is the aim, this strategic value-based response to situations will appear as development of rules, publishing of policies, informative reports and meetings, and constant team building activities. *Collective Resourcefulness.* When control is the aim, these strategies revert to whining and passive aggression, politicking behind the scenes, accusations of injustice/unfairness, shaming and blaming others, and denial of culpability for anything that is wrong or bad.

## APPENDIX F: PRE-COACHING SURVEY

Please take a few minutes to answer the following questions on a 5-point scale from “Not at All” to “To a Great Extent.”

(1) none at all (2) a little (3) a moderate amount (4) a lot (5) a great deal

### **Team Goals:**

1. To what extent do you consider the mission of RCC is...
  - A. clear?
  - B. compelling?
  - C. consequential?
2. To what extent do you consider the goals of the ministries leadership team are...
  - A. clear?
  - B. agreed upon?
3. To what extent do you consider the goals of the team are challenging enough to require...
  - A. each member's meaningful contribution?
  - B. interdependent teamwork?

### **Team Communication and Collaboration**

4. To what extent do you consider there is plenty of opportunity to provide input and participate in decisions?
5. To what extent do team members give feedback to one another in a way that is helpful and constructive?
6. To what extent are team members open, honest, and direct in their communication?
7. To what extent do team members coordinate their work together?

## **Team Leadership and Execution**

8. To what extent do you consider leadership on the team is a shared endeavor?
9. To what extent do team leaders define the wins for the team?
10. To what extent do you consider teamwork is rewarded and valued?
11. To what extent do team members take responsibility for the effectiveness of the team?

## **Team Relationships**

12. To what extent do you consider team members are enthusiastic and proud to be on the team?
13. To what extent do you consider conflict is accepted as part of team development and addressed effectively?
14. To what extent do you consider you can trust that the team members have your back?

## **Team Roles and Responsibilities**

15. To what extent do you consider the variety of personal strengths among team members is sufficient for its success?
16. To what extent do you consider your roles are clear and well-defined?
17. To what extent are you aware of how you best add value to the team?
18. To what extent do you consider that you can depend on the strengths of others on the team when you need help?
19. To what extent do you consider that others on the team would say you are willing to go the extra mile for them?
20. To what extent do you consider you are the perfect fit for your role on the team?
21. To what extent do you consider there are parts of your role that drain you?
25. To what extent have you been completely candid in your answers?

### **Qualitative questions**

22. What is it about serving with the others on the ministry leadership team that you most appreciate?
23. How would you describe your team experience to a friend who is not associated with the church?
24. What two or three things could make the team stronger?

## APPENDIX G: POST-COACHING SURVEY

Please take a few minutes to answer the following questions on a 5-point scale from “Not at All” to “To a Great Extent.”

(1) none at all (2) a little (3) a moderate amount (4) a lot (5) a great deal

### **Team Goals:**

1. To what extent do you consider the mission of RCC is...
  - A. clear?
  - B. compelling?
  - C. consequential?
2. To what extent do you consider the goals of the ministries leadership team are...
  - A. clear?
  - B. agreed upon?
3. To what extent do you consider the goals of the team are challenging enough to require...
  - A. each member's meaningful contribution?
  - B. interdependent teamwork?

### **Team Communication and Collaboration**

4. To what extent do you consider there is plenty of opportunity to provide input and participate in decisions?
5. To what extent do team members give feedback to one another in a way that is helpful and constructive?
6. To what extent are team members open, honest, and direct in their communication?
7. To what extent do team members coordinate their work together?

## **Team Leadership and Execution**

8. To what extent do you consider leadership on the team is a shared endeavor?
9. To what extent do team leaders define the wins for the team?
10. To what extent do you consider teamwork is rewarded and valued?
11. To what extent do team members take responsibility for the effectiveness of the team?

## **Team Relationships**

12. To what extent do you consider team members are enthusiastic and proud to be on the team?
13. To what extent do you consider conflict is accepted as part of team development and addressed effectively?
14. To what extent do you consider you can trust that the team members have your back?

## **Team Roles and Responsibilities**

15. To what extent do you consider the variety of personal strengths among team members is sufficient for its success?
16. To what extent do you consider your roles are clear and well-defined?
17. To what extent are you aware of how you best add value to the team?
18. To what extent do you consider that you can depend on the strengths of others on the team when you need help?
19. To what extent do you consider that others on the team would say you are willing to go the extra mile for them?
20. To what extent do you consider you are the perfect fit for your role on the team?
21. To what extent do you consider there are parts of your role that drain you?

## **Team Building Workshop**

22. To what extent do you consider the team building workshop was helpful for the team morale?
23. To what extent do you consider the team building workshop improved the team's capacity for teamwork?
24. To what extent did the Core Value Index assessment and follow-up coaching exercise contribute to your self-awareness in your leadership role?
25. To what extent would you want to participate in future team coaching events?
26. To what extent would you recommend this kind of team building exercise to other church ministry teams?
30. To what extent have you been completely candid in your answers?

## **Qualitative Questions**

27. What did you find most beneficial from the team-building workshop? Please tell briefly why that was helpful.
28. What could make the next team building workshop better?
29. What two or three things could make the team stronger?

For pre-coaching and post-coaching survey comparisons, please identify yourself by writing the last 4 digits of your driver's license. This will keep your answers anonymous and still give Bill the ability to analyze the results.

## APPENDIX H: THE CVI LADDER<sup>1</sup>

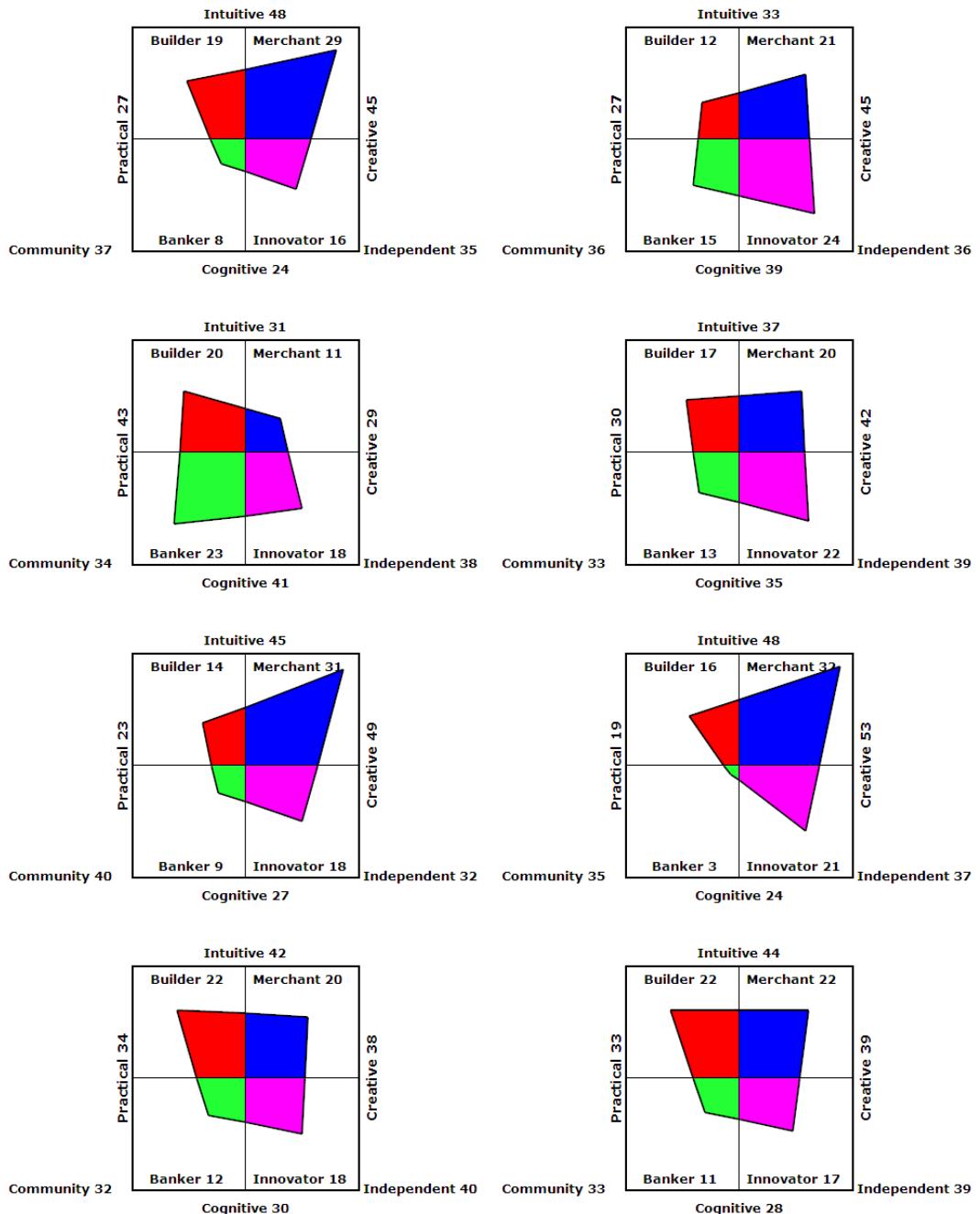
The CVI™ Ladder – Discovering Your Core Value of Focus	
Write your four <i>core values</i> scores where each score fits on this ladder – i.e. <b>Power 33</b> then subtract your second highest score from your highest score to find the difference between each score	
Your Wired in Challenge(s)	
36	If your score for a <i>core value</i> in the <i>Core Values Index™</i> is...
	... You almost always operate in alignment with these <i>core values</i>
26	
25	
	... You ordinarily and regularly operate in line with these <i>core values</i> , and you find it energizing.
19	
18	
	... You occasionally and with effort operate in line with these <i>core values</i> .
12	
11	
	... You almost never operate in line with these <i>core values</i> and you find it de-motivating.
1	

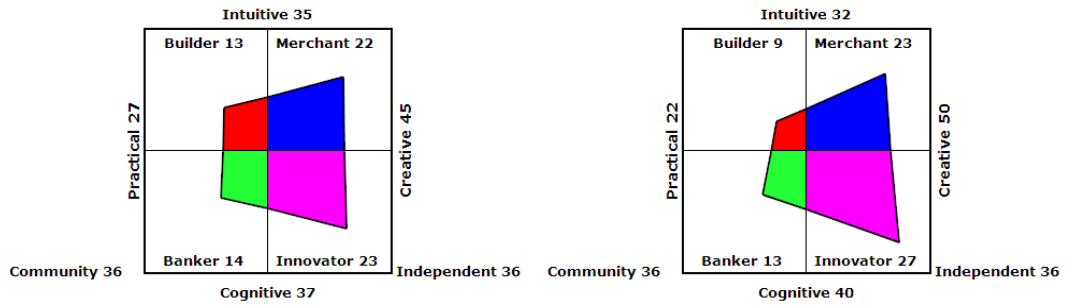
Now you can see how you operate. You can see why it is easy or hard for you to shift from a *power* strategy to a *love* strategy, or why you can hardly imagine operating in the *wisdom* strategy at all.

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## APPENDIX I: CORE VALUES NATURES TEAM PROFILE





**APPENDIX J: DISTRIBUTION OF RESPONSES  
FOR ALL SURVEY ITEMS**

**Distribution of Responses for All Items**

**Pre1\_1**

		Frequency	Percent
Valid	A moderate amount	1	11.1
	A lot	4	44.4
	A great deal	4	44.4
	Total	9	100.0

**Pre1\_2**

		Frequency	Percent
Valid	A moderate amount	1	11.1
	A lot	3	33.3
	A great deal	5	55.6
	Total	9	100.0

**Pre1\_3**

		Frequency	Percent
Valid	A lot	5	55.6
	A great deal	4	44.4
	Total	9	100.0

**Pre2\_1**

		Frequency	Percent
Valid	A moderate amount	2	22.2
	A lot	5	55.6
	A great deal	2	22.2
	Total	9	100.0

**Pre2\_2**

		Frequency	Percent
Valid	A little	3	33.3
	A moderate amount	2	22.2
	A lot	2	22.2
	A great deal	2	22.2
	Total	9	100.0

**Pre3\_1**

		Frequency	Percent
Valid	A little	1	11.1
	A moderate amount	1	11.1
	A lot	4	44.4
	A great deal	3	33.3
	Total	9	100.0

**Pre3\_2**

		Frequency	Percent
Valid	A little	2	22.2
	A moderate amount	2	22.2
	A lot	2	22.2
	A great deal	3	33.3
	Total	9	100.0

**Pre4**

		Frequency	Percent
Valid	A little	1	11.1
	A moderate amount	1	11.1
	A lot	5	55.6
	A great deal	2	22.2
	Total	9	100.0

**Pre5**

		Frequency	Percent
Valid	A lot	7	77.8
	A great deal	2	22.2
	Total	9	100.0

**Pre6**

		Frequency	Percent
Valid	A moderate amount	1	11.1
	A lot	5	55.6
	A great deal	3	33.3
	Total	9	100.0

**Pre7**

		Frequency	Percent
Valid	A moderate amount	3	33.3
	A lot	3	33.3
	A great deal	3	33.3
	Total	9	100.0

**Pre8**

		Frequency	Percent
Valid	A little	1	11.1
	A moderate amount	1	11.1
	A lot	6	66.7
	A great deal	1	11.1
	Total	9	100.0

**Pre9**

		Frequency	Percent
Valid	A moderate amount	4	44.4
	A lot	3	33.3
	A great deal	2	22.2
	Total	9	100.0

**Pre10**

		Frequency	Percent
Valid	A little	2	22.2
	A moderate amount	2	22.2
	A lot	1	11.1
	A great deal	4	44.4
	Total	9	100.0

**Pre11**

		Frequency	Percent
Valid	A little	1	11.1
	A moderate amount	5	55.6
	A lot	2	22.2
	A great deal	1	11.1
	Total	9	100.0

**Pre12**

		Frequency	Percent
Valid	A moderate amount	1	11.1
	A lot	6	66.7
	A great deal	2	22.2
	Total	9	100.0

**Pre13**

		Frequency	Percent
Valid	A little	2	22.2
	A moderate amount	2	22.2
	A lot	4	44.4
	A great deal	1	11.1
	Total	9	100.0

**Pre14**

		Frequency	Percent
Valid	A lot	6	66.7
	A great deal	3	33.3
	Total	9	100.0

**Pre15**

		Frequency	Percent
Valid	A moderate amount	1	11.1
	A lot	5	55.6
	A great deal	3	33.3
	Total	9	100.0

**Pre16**

		Frequency	Percent
Valid	A moderate amount	4	44.4
	A lot	3	33.3
	A great deal	2	22.2
	Total	9	100.0

**Pre17**

		Frequency	Percent
Valid	A moderate amount	3	33.3
	A lot	3	33.3
	A great deal	3	33.3
	Total	9	100.0

**Pre18**

		Frequency	Percent
Valid	A little	1	11.1
	A moderate amount	3	33.3
	A lot	2	22.2
	A great deal	3	33.3
	Total	9	100.0

**Pre19**

		Frequency	Percent
Valid	A moderate amount	4	44.4
	A lot	3	33.3
	A great deal	2	22.2
	Total	9	100.0

**Pre20**

		Frequency	Percent
Valid	A moderate amount	3	33.3
	A lot	5	55.6
	A great deal	1	11.1
	Total	9	100.0

**Pre21**

		Frequency	Percent
Valid	Not at all	1	11.1
	A little	4	44.4
	A moderate amount	4	44.4
	Total	9	100.0

**Pre22**

		Frequency	Percent
Valid	A lot	5	55.6
	A great deal	4	44.4
	Total	9	100.0

**Post-Test Frequencies****Post1\_1**

		Frequency	Percent
Valid	A lot	4	44.4
	A great deal	4	44.4
	Total	8	88.9
Missing	System	1	11.1
	Total	9	100.0

**Post1\_2**

		Frequency	Percent
Valid	A moderate amount	1	11.1
	A lot	1	11.1
	A great deal	6	66.7
	Total	8	88.9
Missing	System	1	11.1
	Total	9	100.0

**Post1\_3**

		Frequency	Percent
Valid	A lot	2	22.2
	A great deal	6	66.7
	Total	8	88.9
Missing	System	1	11.1
	Total	9	100.0

**Post2 1**

		Frequency	Percent
Valid	A lot	6	66.7
	A great deal	2	22.2
	Total	8	88.9
Missing	System	1	11.1
Total		9	100.0

**Post2 2**

		Frequency	Percent
Valid	A moderate amount	2	22.2
	A lot	6	66.7
	Total	8	88.9
Missing	System	1	11.1
Total		9	100.0

**Post3 1**

		Frequency	Percent
Valid	A lot	4	44.4
	A great deal	4	44.4
	Total	8	88.9
Missing	System	1	11.1
Total		9	100.0

**Post3 2**

		Frequency	Percent
Valid	A moderate amount	1	11.1
	A lot	2	22.2
	A great deal	5	55.6
	Total	8	88.9
Missing	System	1	11.1
Total		9	100.0

**Post4**

		Frequency	Percent
Valid	A moderate amount	3	33.3
	A lot	3	33.3
	A great deal	2	22.2
	Total	8	88.9
Missing	System	1	11.1
Total		9	100.0

**Post5**

		Frequency	Percent
Valid	A lot	4	44.4
	A great deal	4	44.4
	Total	8	88.9
	System	1	11.1
Total		9	100.0

**Post6**

		Frequency	Percent
Valid	A moderate amount	4	44.4
	A lot	2	22.2
	A great deal	2	22.2
	Total	8	88.9
Missing	System	1	11.1
Total		9	100.0

**Post7**

		Frequency	Percent
Valid	A moderate amount	4	44.4
	A lot	3	33.3
	A great deal	1	11.1
	Total	8	88.9
Missing	System	1	11.1
Total		9	100.0

**Post8**

		Frequency	Percent
Valid	A moderate amount	1	11.1
	A lot	6	66.7
	A great deal	1	11.1
	Total	8	88.9
Missing	System	1	11.1
Total		9	100.0

**Post9**

		Frequency	Percent
Valid	A moderate amount	2	22.2
	A lot	5	55.6
	A great deal	1	11.1
	Total	8	88.9
Missing	System	1	11.1
Total		9	100.0

**Post10**

		Frequency	Percent
Valid	A moderate amount	2	22.2
	A lot	2	22.2
	A great deal	4	44.4
	Total	8	88.9
Missing	System	1	11.1
Total		9	100.0

**Post11**

		Frequency	Percent
Valid	A moderate amount	2	22.2
	A lot	4	44.4
	A great deal	2	22.2
	Total	8	88.9
Missing	System	1	11.1
Total		9	100.0

**Post12**

		Frequency	Percent
Valid	A moderate amount	2	22.2
	A lot	3	33.3
	A great deal	3	33.3
	Total	8	88.9
Missing	System	1	11.1
Total		9	100.0

**Post13**

		Frequency	Percent
Valid	A moderate amount	2	22.2
	A lot	3	33.3
	A great deal	3	33.3
	Total	8	88.9
Missing	System	1	11.1
Total		9	100.0

**Post14**

		Frequency	Percent
Valid	A moderate amount	2	22.2
	A lot	3	33.3
	A great deal	3	33.3
	Total	8	88.9
Missing	System	1	11.1
Total		9	100.0

**Post15**

		Frequency	Percent
Valid	A moderate amount	1	11.1
	A lot	4	44.4
	A great deal	3	33.3
	Total	8	88.9
Missing	System	1	11.1
Total		9	100.0

**Post16**

		Frequency	Percent
Valid	A moderate amount	2	22.2
	A lot	4	44.4
	A great deal	2	22.2
	Total	8	88.9
Missing	System	1	11.1
Total		9	100.0

**Post17**

		Frequency	Percent
Valid	A moderate amount	1	11.1
	A lot	2	22.2
	A great deal	5	55.6
	Total	8	88.9
Missing	System	1	11.1
Total		9	100.0

**Post18**

		Frequency	Percent
Valid	A moderate amount	2	22.2
	A lot	3	33.3
	A great deal	3	33.3
	Total	8	88.9
Missing	System	1	11.1
Total		9	100.0

**Post19**

		Frequency	Percent
Valid	A moderate amount	1	11.1
	A lot	5	55.6
	A great deal	2	22.2
	Total	8	88.9
Missing	System	1	11.1
Total		9	100.0

**Post20**

		Frequency	Percent
Valid	A lot	7	77.8
	A great deal	1	11.1
	Total	8	88.9
Missing	System	1	11.1
	Total	9	100.0

**Post21**

		Frequency	Percent
Valid	A little	4	44.4
	A moderate amount	3	33.3
	A lot	1	11.1
	Total	8	88.9
Missing	System	1	11.1
Total		9	100.0

**Post22**

		Frequency	Percent
Valid	A little	1	11.1
	A lot	2	22.2
	A great deal	5	55.6
	Total	8	88.9
Missing	System	1	11.1
Total		9	100.0

**Workshop Assessment Items****Post23**

		Frequency	Percent
Valid	A little	1	12.5
	A lot	5	62.5
	A great deal	2	25.0
	Total	8	100.0

**Post24**

		Frequency	Percent
Valid	A moderate amount	1	12.5
	A lot	4	50.0
	A great deal	3	37.5
	Total	8	88.9

**Post25**

		Frequency	Percent
Valid	A moderate amount	2	25.0
	A lot	2	25.0
	A great deal	4	50.0
	Total	8	100.0

**Post26**

		Frequency	Percent
Valid	A lot	1	12.5
	A great deal	7	87.5
	Total	8	100.0

**Post27**

		Frequency	Valid Percent
Valid	A great deal	8	100.0
Total		8	100.0

## APPENDIX K: PRE-COACHING SURVEY

### QUALITATIVE QUESTIONS

22. What is it about serving with the others on the ministry leadership team that you most appreciate?

- *Like mindedness, diversity, giftedness, friendship*
- *The genuine friendships, shared vision, and noble work that is done.*
- *I appreciate a highly collaborative teamwork environment. I believe it adds a variety of perspective and insight that leads to impactful ministry.*
- *Shared leadership and good sense of unity*
- *Collaboration; they make me way better than I am alone.*
- *Willingness to collaborate/other ministries partnering together*
- *Healthy criticism and challenges that improve the ministry and me as a person.*
- *Team work...working together to accomplish something.*
- *The willingness to put almost any decision in any department before the team for consideration and input, and the fact that disagreement is welcomed for the valuable creative tension it allows.*
- *The unity by far. Everyone seems willing to come together and do things that they may not even enjoy for the greater goal of seeing God glorified in all that we do. I love that so much!*

23. How would you describe your team experience to a friend who is not associated with the church?

- *Enjoyable and rewarding, comforting to work with a passionate, competent, hard-working, fun group of people.*
- *I am honored to serve with the others on my team. Team meetings and discussions include robust dialogue. Everyone genuinely likes each other. Differences are freely shared.*
- *We work like a machine of many moving parts, all who have a general idea of what the other parts do so we have a mutual respect for each other.*
- *We're a professional family.*
- *It's a family ... we love each other and have a lot of room to experiment. We're not afraid to fail but rarely do because we tend to get a lot of input from each other so that we're not making decisions alone. Various viewpoints are valued and desired. I'd also say that we've got unresolved issues on our team that surface from time to time that I hope someday are resolved.*
- *Friendly collaborative environment that encourages creativity and empowers everyone to make decisions for their respective ministries.*
- *I would say that for the most part, it is healthy and far better than any team I have been a part of. I have close friends who challenge me and work with me, and I have mentors who also work with me, but offer unique guidance into my life and ministry.*
- *I work with a team that knows how to work hard and "put on the hustle" when*

*required to move projects forward. I've personally experienced their willingness to go out of their way and help me out when things have gotten tough in my ministry or my life. Many of the church's important decisions are brought before the leadership team to be discussed and aired-out, and disagreement is not avoided, but is actually valued.*

- *Very collaborative and supportive. Everyone wants to see everyone else succeed. Whether that means exchanging ideas, manpower, or volunteers, we are all here to help one another succeed. There is a huge effort put into communicating with one another and I never doubt that someone has my back. When there is conflict, we talk about it. When things aren't going well, we assess why. When there are huge wins, we celebrate them. We are constantly growing together and encouraging one another.*

#### 24. What two or three things could make the team stronger?

- *A getaway together once or twice a year? / A conference together?*
- *Clear team goals. Celebrate wins. Greater awareness and support of team member's goals and tasks.*
- *Very clear definition of leadership. / More meaningful celebration of wins. / United sense of mission across all departments.*
- *More humility and vulnerability*
- *Financial health would greatly help us as a team so that we're rewarded for hard work and would help us feel more valued and appreciated. There are some team members who aren't pulling their weight and it would significantly strengthen us*

*if they added more value to the organization. Accountability for volume of work and timeliness of work would increase the momentum of our team and RCC.*

- *More team building activities (like this), quarterly/2X a year evaluations and/or check-ins*
- *Possibly more unity on the vision for the future of the church. Maybe a bit more clarity. I know this is something that applies to our lives in general and you are probably looking for more practical specific things, but I believe that praying together makes us stronger as a team. Maybe there could be more time that we could forcibly put aside to just sit in a room together for a while and pray?*
- *Better communication from the leadership. Knowledge that my voice matters to the leadership and not just to my peers on the team.*
- *Knowing what everyone's job involves. So many tensions arise from people simply not understanding what exactly folks are trying to accomplish and what it takes to get it done.*
- *1. Continuing to find ways to open communication up more. We do this so well, but if we get complacent and don't continue to grow in this, it could potentially fall apart. / / 2. Making sure that our volunteer guidelines are similar across all of the ministries and in line with our mission. Some of the ministry areas seem to do this better than others and I think it should be a unanimous effort and decision as to how we move forward with volunteers and invest in them.*

## APPENDIX L: POST-COACHING SURVEY

### QUALITATIVE QUESTIONS

27. What did you find most beneficial from the team building workshop? Please tell briefly why that was helpful.

- *It was very helpful to understand the different personalities on the team and how we would BEST function in collaboration so that all of our strengths are utilized.*
- *Awareness of strengths and weaknesses of others to equip me on how to best work together with them.*
- *Seeing all of the CVI assessments on the board together all at once. It was revealing as to our comprehensive strengths and weaknesses. It became clearer as to what values are most often represented and which ones are more frequently lacking. It explained some of the tensions and frustrations we experience because of the way we're wired.*
- *Learning more about other team members*
- *Getting to know other's "wiring"*
- *The most helpful thing was that I got a better understanding of myself. That's helpful because a better understanding of my strengths and weaknesses will allow me to be able to strengthen my strengths and get better in the areas that I'm weak in.*

- *Understanding more about what I am good at and what I need to work on. I'm really excited to start to improve the things that I am lacking in, and I think that having a good awareness of those things will help a great deal.*
- *Just being able to see visually and have words to describe all of the strengths that each person brings to the team was incredibly helpful in helping me understand how all of us work together. I've had too many conversations to count with staff members outside of the training environment about what we learned and about how it allows us to interact.*

28. What could make the next team building workshop better?

- *More often so that we build on past exercises so it isn't new each time.*
- *The team building workshop seemed to provide really healthy dialogue, and unmask a lot of underlying reasons we have poor communication with others on the team. While discussing issues and things to improve is helpful, I struggle to only name issues without working towards tangible solutions. Maybe focus team building solely on team building, and leave out the opportunity to address bigger issues.*
- *Having all of our assessment materials ahead of time to review and reflect upon. It was a lot to take in all at once.*
- *Not sure.*
- *More personalized discussion maybe by ministry groups/teams*
- *The next workshop could be better by building on what we did in this one. I loved*

*the workshop and thought that it was greatly beneficial, but it would be redundant to do the same thing over and over again. Building on what we learned in this workshop in different and creative ways would be of great benefit to the team and church in my opinion.*

- *I thought it was great! I really don't have any ideas.*
- *Perhaps the right-brain activities (choosing to describe ourselves with a picture, describing someone else with an object) could have been better explained for what they were. As it stood, they produced good results, but felt like a left-hand-turn after the straightforwardness and data-oriented content of the rest of the workshop. A brief explanation that we're trying to engage a different, creative part of our brain would help to put the activities into context.*

29. What two or three things could make the team stronger?

- *More team building events (coaching and just hanging out). Feedback sessions where we can share what's happening in our individual ministries and have an opportunity to hear suggestions, ideas, and support. Perhaps we could highlight one ministry a month where the ministry leader can bring a question/ topics of discussion and others can share their input.*
- *Better communication, clearly identified leadership, united purpose and mission across all ministries.*
- *Clarity around the two senior leaders' roles. / Accountability & consequences around goals being completed in a timely manner. We're not a very results-oriented team and there is often tension around that on both sides. / Figuring out*

*how to appreciate and reward high capacity team members to ensure they remain motivated and feel valued.*

- *A conference together / A retreat together*
- *Each team/ministry group working with another area of the church / More team building to get to know each other's leadership styles/wiring kinds of activities*
- *More communication. I feel like we communicate a great deal, but there's always room for improvement. / A clear definition of roles. Again, I feel like we do this well, but improving is always good. / Continue to improve at being a multi-site team.*
- *I think that there could definitely be a bit more oneness with the staff as a whole on a few things. I'm not sure what the road is to get there ... making suggestions with no solutions here. I think a bit more passion and excitement would get some more momentum going in what we are doing with our two sites. It's easy to get into a routine, but I think we need to watch out for that, because culture is consistently changing and if we are going to reach people with the gospel (which is what I am the most passionate about) I think we need to be constantly changing what we do, and how we do it as a ministry whole. Let's take some risks!*
- *1) Knowing what others do in their day-to-day jobs. 2) More inter-department endeavors.*

APPENDIX M: RIVERSIDE'S SANDBOX



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