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ABSTRACT

A STRATEGY FOR COLLABORATIVE LEADERSHIP AT
MT. SINAI SEVENTH-DAY ADVENTIST CHURCH
IN ORLANDO, FLORIDA

by

Herman L. Davis

Adviser: Charles Drake

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Document

Andrews University

Seventh-day Adventist Theological Seminary

Title: A STRATEGY FOR COLLABORATIVE LEADERSHIP AT MT. SINAI
SEVENTH-DAY ADVENTIST CHURCH IN ORLANDO, FLORIDA

Name of researcher: Herman L. Davis

Name and degree of faculty adviser: Charles Drake, PhD

Date completed: May 2021

Problem

Organized as a Seventh-day Adventist Church in 1899, Mt. Sinai was the first Adventist Church for people of color in Orlando. Although Mt. Sinai gave birth to several other churches in the Central Florida area, Mt. Sinai lost its ability to build a successive and collaborative leadership, giving way to conflict and dysfunction. Clashes arose between African American and Caribbean cultures related to leadership, worship, and doctrinal interpretations.

Methodology

The church was asked to help identify areas of concern related to types of conflict, conflict management, and conflict resolution as identified by the project

proposal. The church was asked to offer input on what outcomes they would expect to see followed by the formation of focus groups which was the method of study for this project. The focus groups were formed through a collaborative effort with the pastor and local church leaders.

Six focus groups of diverse persons were selected. Nine to twelve persons were proposed to comprise the focus groups. All persons within the groups were eighteen or more years of age. Each person was a member of the Mt. Sinai Seventh-day Adventist Church who attended not less than two Sabbaths per month. They had an acceptable history of involvement in some phase of the church's ministry and mission. Group participants were asked to have a history with Mt. Sinai of at least one full year. Factors such as age, gender, marital status, positions served, education, longevity in membership, prior membership from another Adventist church, culture and ethnicity, leadership experience, and spiritual inclinations such as conservative, progressive, or liberal were used to help create diversity in the focus group composition.

The focus groups were asked to assess predetermined subjects related to the identified needs and issues of Mt. Sinai. When specific areas or concerns were identified, selected presenters and discussion facilitators were asked to share knowledge, methods and learning on how to recognize, classify, form resolution strategies and approach the implementation of such strategies for resolution and growth. These instructional presentations were made at least twice monthly for six to eight months. The focus groups met at least twice monthly. The remaining four to six months were to demonstrate and test learning associated with the instruction and facilitation presented to the focus groups. At the end of the focus period, assessments were made of what issues were identified,

what instruction and learning, what methods and techniques were used to implement learning and how that learning would be achieved and measured.

The focus groups proposed recommendations to the church for how it could successfully make adaptations and changes that would create leadership strategies desired by the congregation. The project was limited to Mt. Sinai Seventh-day Adventist Church and as such, is intended only to demonstrate what may or may not result from the work done in this project.

Results

A new organizational structure designed to correlate compatible ministries into relevant leadership teams was implemented. An administrative elder was added to help coordinate the collective ministries. More engagement of leaders in planning and implementation produced collaboration and empowerment thus broadening participation and ownership. Leaders were not only given more opportunity to lead, but were also given opportunity to risk failure and thus to gain practical experience.

Conclusion

The project demonstrated that collaborative engagement by a broader base of informed leaders created empowerment and lessened conflict. It was further demonstrated that a wider implementation of these strategies would assure leadership growth and provide better potential for more productive successive leadership.

Andrews University
Seventh-day Adventist Theological Seminary

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A Project Document
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Herman L. Davis
May 2021

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CHAPTER 1

INTRODUCTION

Ministry Context

The ministry context for this project is the Mt. Sinai Seventh-day Adventist Church located in Orlando, Florida. The Mt. Sinai Seventh-day Adventist Church, hereafter referred to as Mt. Sinai, is a part of the Southeastern Conference of Seventh-day Adventists, which is headquartered in Mt. Dora, Florida. Mt Sinai was first organized on July 29, 1899 and was known as the Second SDA Church. In 1946, the church took the name, Mt. Sinai.

Mt. Sinai is located at 2600 Orange Center Boulevard, Orlando, Florida 32805. It occupies approximately two acres of land upon which it operates an Educational Complex that provides a child development center and a junior academy. The Church complex is located on the same property and comprises a 500-seat multipurpose auditorium and several classrooms, along with the main worship sanctuary with a seating capacity of approximately 1,000. All worship services and ministries are conducted from this location. The average enrollment for the education complex is 175, and the average attendance for Sabbath services is about 600. The church operates approximately thirty ministries that involve about two hundred persons.

Statement of History

Mt. Sinai was organized as a Seventh-day Adventist Church on July 29, 1899. It was the first Adventist Church for people of color in Orlando. During this era, races did not generally worship together. After existing for almost five years they were disbanded and reorganized on July 14, 1905, as the Second Seventh-day Adventist Church of Orlando, Florida in the Florida Conference of Seventh-day Adventists. In 1946, the name was changed to Mt. Sinai Seventh-day Adventist Church when the church became a part of the newly-organized South Atlantic Conference of Seventh-day Adventists.

Dr. E. E. Cleveland, an Adventist evangelist, conducted the first denominationally sponsored evangelistic tent revival in this area in 1951. A short time later, salaried minister, Elder Horace Barker, was sent by the South Atlantic Conference to the area. Land was subsequently acquired on Parramore Avenue and ground was eventually broken for the building of a new Mt. Sinai under the leadership of Pastor C. B. Rock in 1957. Construction of the church was completed under Elder I. J. Johnson in 1962.

Pastor O. H. Paul, in 1978, began the task of building a new place of worship at 2600 Orange Center Boulevard, Orlando, Florida on the property previously purchased by Pastor Gerald Wells. In 1980, phase one of the new building project was completed and the congregation left the Parramore Avenue property, permanently moving to Orange Center Boulevard, Orlando, Florida. In 1983, the final phase was completed, and the congregation settled into its current sanctuary.

In 1982, Mt Sinai opened its first daycare center. Ten years later, Pastor Patrick Vincent led the change from a childcare center to a child development center concept. He

was the builder of the current educational complex, which houses the Mt. Sinai Child Development Center and Mt. Sinai Junior Academy.

Over the past century, Mt. Sinai has sponsored several other churches within the central Florida area: Mt. Zion in Kissimmee, Bethel in Eatonville, Mars Hill in Sanford, Patmos Chapel in Winter Park, Mt. Olive in Apopka, and Maranatha in Apopka. Despite these church plantings, Mt. Sinai maintained a membership of more than 1,000 members.

Statement of the Problem

These changes which occurred over time brought many from diverse cultures and backgrounds. Some came by baptism, through public evangelism, and through personal soul-winning; still others by letters of transfer or profession of faith. Conflicts arose as change competed with tradition and cultures clashed; especially when later arrivals began to outnumber the original membership. Emotional regulation and emotional reflection was not present among them (Cloud, 2013, para. 45). While the congregation was primarily Afrocentric in race, it was heavily mixed with Southern Blacks, West Indians, and Northern Blacks. These did not all see worship and governance the same way. West Indian influence would eventually dominate the Mt. Sinai Church leadership and gradually displace traditional African American worship and leaders. The Anglophone Caribbean demonstrates the eventual reach of West Indian influence in North America (Philipps, 1998). The church managed to grow numerically, but a subtle discontent festered passively within the church body. The church's challenge would be to build a unified team (Blackaby, 2011, p. 10).

Time brought power, control, and authority issues as few gained dominance over the many, specific family groups and related alliances controlled the policies and processes of the church resulting in limited dialogue, loss of collaboration, and the rise of perpetual conflict. The problem created the need for leadership strategies that would convert the fractures into collaboration, and cooperative leadership within the congregation and introduce equilibrium (Cloud, 2013, para 48).

Membership and Giving

Membership for Mt. Sinai was relatively constant over a period from 2001 to 2012. Following is a chart showing data collected by the church clerk in local recors that shows the advance and decline in annual membership from the time period cited. These numbers are cumulative and do not show specific gains by baptism, transfers, or profession of faith. Additionally, other unaccounted factors include death, apostasy, or membership transfer.

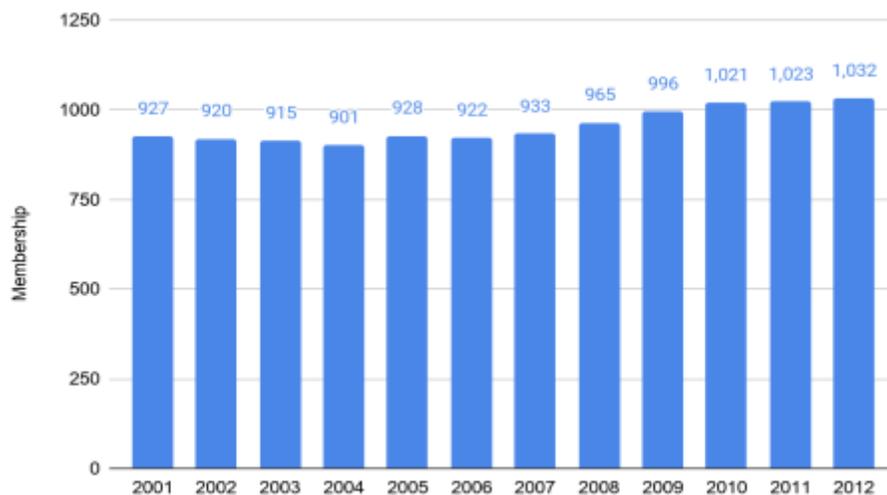


Figure 1. Membership Growth.

This congregation was populated by an older, or more mature, group with the median age being approximately fifty years old. Families in this church were multigenerational. Young adults aged 18-30 were not as actively involved as their parents and grandparents had been. Several Adventist Churches in the area were often more appealing to this younger group due to worship style, programming schedules and services for preadolescent children.

Tithe and local budget giving are charted below. This data is collected unscientifically from the records of the local treasurer. Tithe and membership remained constant for the time span reviewed, but giving to the local church budget was less constant. The local budget giving was frequently affected by the number of variables such as: the economy, seasonal projects within the church, internal church politics, and perception of need.

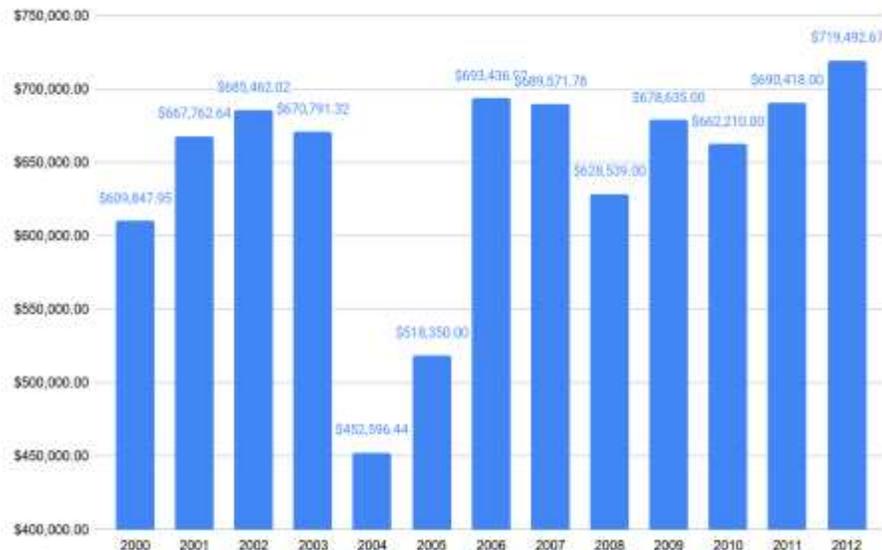


Figure 2. Tithe and Budget Comparisons.

There is no data available to compare the per capita giving of the local church with the Southeastern Seventh-day Adventist Conference. Dialogue with area pastors from the Southeastern Conference has produced some comparisons. On average, approximately 25% of attending members account for most of the local church contributions. Nearly 80% of those contributors are likely to be from congregants above the age of 50 years old. The pastors reported that this trend tended to be true no matter the size of the church or the size of the annual tithe. The majority of Adventist churches in the area except those directly linked to institutions such as the hospital or the academy tended to have lower local giving averages.

Demographics

The membership of Mt. Sinai is demographically diverse. Racially, the congregation is composed primarily of persons of African descent, originating from North America, the Caribbean, Africa, and Canada. The principal group among them is Caribbean. According to the American Census Bureau there are 21,810 African Americans located in the 32805 area. This represents approximately 76% of the total population (ZipDataMaps, n.d.); however African Americans comprise approximately 30% of the total church population. This is so, despite the church being seen as African American, due in part to its location and history.

Culturally, the church is mixed between American and Caribbean. Among this group, Jamaicans and Trinidadians are the larger groups. Others hailed from Grenada, St. Lucia, Barbados, Tobago, Guyana, Antigua, the Virgin Islands, the Bahamas, and Haiti. Africans who attended were generally from Nigeria, Kenya, Ethiopia, and Zimbabwe.

About ten percent of the membership was involved in various levels of church leadership. Approximately one third of that ten percent served on the church board. The remaining two thirds were in leadership positions that were not listed among board members. Of the nearly one hundred leaders in the church, about ninety percent of them were volunteers. The remainder received some form of monetary gratuity, called a stipend, which fell short of an official salary.

Volunteerism increased when there were large events such as health fairs, neighborhood outreach, celebrations, and evangelism targeted to the public. In evangelism, there were five or six leaders to head up ministry, messaging, music, ushering, parking, greeting, and finances. Each of these leaders would have as many as six to ten persons who assisted in the implementation of their respective assignments. In school recruitment there were six staff teachers who were tasked to assist in student recruitment. Typically, there were two to four persons who would assist teachers in their visits to homes and area churches with recruitment.

Youth events had assigned leaders based upon the age group of the young people. The youngest children had leadership ratios of 1:5, compared to teens that had leadership ratios of 1:15 or 1:20, depending on location and duration of the event. Major events such as the Annual Homecoming would require that all the leaders and volunteers were involved, so that as many as one hundred and fifty persons were involved in specific leadership functions.

The percentage of non-members involved in these events was usually quite small except when an event was promoted by or supported by local civic, health, educational, or institutional organizations. An example would be the Orange County Annual "Night

Out” community outreach held in conjunction with the local police department and neighbouring churches. Events of this type were intended to foster community relationships.

The purpose of the education outreach was to grow the church’s local Mt. Sinai Junior Academy, and to promote Adventist Christian education. “Rescue the perishing” is the watchword of evangelism; it is also the ultimate objective of Adventist education, for education’s ministry is designed to “restore in man the image of his Maker” (White, 1952, p. 15). The further purpose of the evangelism and outreach ministries was to foster awareness, self-help, lifestyle improvements, and church growth. “In the highest sense the work of education and the work of redemption are one” (White, 1952, p. 30). Mt. Sinai viewed itself as a community existing within a community.

The various activities, ministries, and programs of the church were intended to foster and facilitate relationships based upon need, trust, respect, and service. The key values proposed to foster such relationships were loving, leading, learning, and living. These ministries and programs led to baptisms in the years 2009-2012. When they learned, they believed; when they were led, they became baptized. The final step was living what they came to love and learn, by disciplining others. This path, or flow, was intended to lead to ministry involvement and church growth.

Ministries

To make ministries more efficient, the church was organized into six councils under the leadership of the church board. See Table 1. This innovation represents some first steps toward a reframing of the church. This resulted in a greater solidarity among

the ministries, and a better distribution of financial appropriations, because duplicate appropriations could often be avoided and a wider collaboration among the ministries to fulfil the vision and mission of the church.

Table 1. Ministries

Administration	Worship & Services	Inreach	First Impressions	Outreach	Youth Ministries
Pastor	Music	Education	Deacon & Deaconess	Sabbath School	AYS
Elders	Prayer	Family Life	Hospitality	Personal Ministries	Pathfinders
Clerks	Technology	Home & School	Reception & Greeters	Community Services	Adventurers
Treasury		Men	Ushers	Health & Temperance	Children's Church
Finance		Women		Religious Liberty	Children's Choir
Stewardship		Singles			Child Sabbath School
Administrative Assistant		Prayer			League Basketball
Safety		Seniors			Recreation
Communication		NSO			
Programs		Disabilities			

Community Context

The community context, to a degree, did not always mirror the church. See Figure 3. The church is located within the 32805 zip code, which is home to twenty-six neighbourhoods that stretch in all directions from the church. More specifically, the church was located in the Clear Lake neighbourhood and was immediately abutted to the Washington Shores neighborhood. People of color primarily populated this community. Blacks were the largest people group, as demonstrated in Figure 3, even when compared against all other groups combined. This equated to a 76.0% Black population compared to a 24.1 % non-Black population. By comparison, the Black versus non-Black population of the church was approximately 99% Black versus 1% non-Black based upon a very non-scientific estimate of unofficial church records. The racial makeup was as follows:

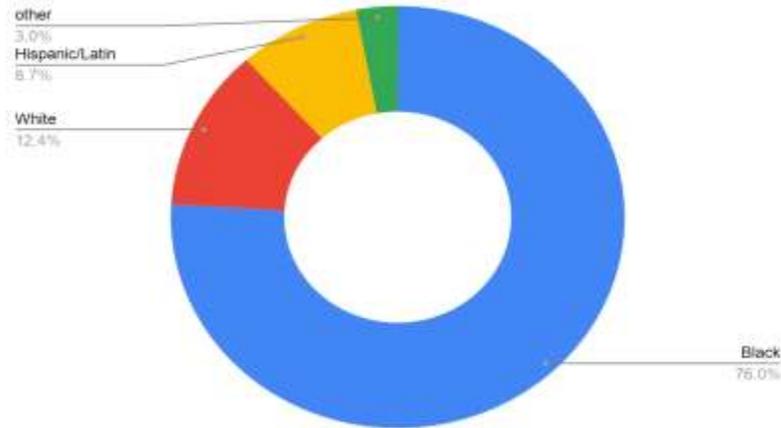


Figure 3. Racial composition in 32805 for 2010.

Source: ZipDataMaps.com

When a gender comparison was made of the 32805 zip code by Orange County, females outnumbered males 51.4% to 48.6% as demonstrated in the following chart.

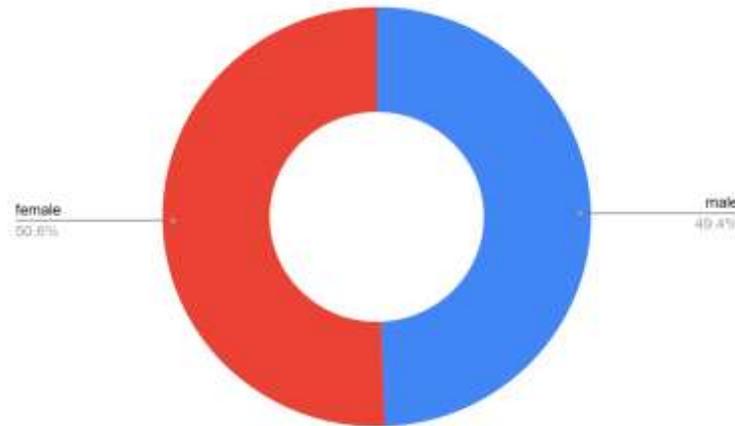


Figure 4. Gender comparison in 32805 for 2010.
Source: ZipDataMaps.com

Economically, the median income for the 32805 Zip code was \$34,607, compared to the median income for the state of Florida which was \$46,077. In the same zip code, 59% of the population were likely to be renters, while the state-wide median was 31%.

The demographics of the community were also expressed in terms of human need such as housing for the homeless, food, education, unemployment, job training, medical care, child services, family planning, crime, and numerous special needs. Additionally, agencies such as United Way, the Salvation Army, Second Harvest Food Bank, shelters for the homeless, and addiction treatment agencies were available. Within the church was limited food and clothing distribution, feeding the homeless, and referrals to local agencies. The lack of adequate funding and staff constrained the services provided and caused the program to be delivered in an inconsistent manner.

Volunteers were crucial to this work by the church, but there were no formal volunteer development strategies so that there was no sustainable volunteer program. Low volunteerism reflects a high degree of passivity. A high degree of directed volunteerism leads to greater engagement (Bakke, 2005, p. 285). Volunteerism and greater engagement are necessary and compatible.

Less than ten percent of the total membership was actively engaged in specific community involvement and outreach. Some of that was due to the distance most members lived from the physical location of the church. The majority of Mt. Sinai members lived further than five miles away. Membership records indicated that some of the members lived as far as fifty plus miles away from the church. This distance contributed to the church being disconnected from the daily struggles of the community in which the church is located.

Area Churches

Mt. Sinai was the only Seventh-day Adventist church listed among the 65 churches in the 32805 zip code according to Ziplocal.com (Florida, 2013). The largest denominational group consisted of approximately twenty-five independent or non-denominational churches, followed by the Baptist community of sixteen churches and the Methodist community of nine churches. First Baptist of Orlando was listed as a megachurch, and was by far the largest church in the area. According to its website, www.firstorlando.com, First Baptist reported a membership of 14,000. First Baptist, St. Mark A.M.E., the Hope Church, and Mt. Sinai Seventh-day Adventist Church were four churches that sponsored Christian education in the area.

Rather than duplicate services and ministries already provided by several of the churches in the area, this project proposes that the restructuring and reframing of strategies by Mt. Sinai would serve to prepare it not only to be collaborative within itself, but also to be collaborative within the larger community and its context. A vibrant and engaging leader would be a significant key in formulating workable strategies. Leaders who possess an ability to be friendly and to make friends in the larger community facilitate cooperation and collaboration.

Statement of the Task

People who lived in the community and around the church for an extended time were aware of the services the church provided in the past. Those people looked to the church for assistance as their needs arose. The church, however, was not always prepared to serve those needs. Based upon statistical data of 21,810 (ZipDataMaps, n.d.) persons in the 32805-zip code and 1,000 persons as members of the church, the ratio of population to church members is 28:1. Because such a significant portion of the membership does not live in this zip code, the dynamics of population to membership was high and the incidence of unmet needs rose. There are societal issues that cannot be met unless they are internally felt and shared. Collaboration, it might appear, needs an empathetic relationship (Stevenson, 2014). There was a need to get proximate. Deep levels of empathy cannot be felt from a distance.

This project was intended to empower the church by suggesting strategies that might enable the church to better utilize its diversity, improve its internal communication,

acquire more adaptive leadership strategies, and become a more collaborative congregation and member of the community at large.

The need existed in the church as well as within the community context surrounding the church for assistance with life issues such as education, jobs, job training, healthcare, health education, treatment for addictions, childcare, senior care, housing and homelessness. Dysfunction occurred when those and other services were underrepresented or not available. The church's ability to provide ministry and service in this context was hampered when dysfunction and conflict existed in its ranks. The goal of the church, according to its mission statement, was to compassionately tell the community that Jesus is soon to come. That mission statement was built upon the values of caring, sharing, teaching, and preaching. The church became unable to fully realize its mission and exemplify its values when it did not address and manage its conflicts. Because conflict is inevitable, it should be expected. Proactive strategies were therefore necessary to deal with the disruption conflict might bring.

Compassion, as a conflict management tool, requires the ability to relate, to feel, and to understand. Theologically, we have been compelled to "love one another" (John 13:34; Rom 12:10; 1 Pet 3:8; 1 John 4:7). A fundamental principle of that love is called the "Golden Rule": "Whatsoever ye would that men should do to you, do ye even so to them" (Matt 7:12).

Because the stated values of the church were to care, share, teach, and preach in order to bring about an improved quality of life within the community, the church needed to first fully embrace those values within its internal community. Because the community was diverse in population, race, culture, and need, and because the church had

significantly changed since it first came to the community, it needed to reframe itself, adapt its leadership strategies, and overcome its divisions so that it would be properly positioned to address the needs and concerns of the community. The ever-changing dynamic of the community drove this imperative as the population, ethnicity, culture, and needs evolved.

Delimitations of the Project

This project, which sought to devise a strategy for collaborative leadership, was limited to the Mt. Sinai Seventh-day Adventist Church officers and members, hereafter referred to as Mt. Sinai, who attended not less than twice a month. Those officers and members were at least 18 years old and included both genders.

CHAPTER 2

THEOLOGICAL REFLECTIONS

Introduction

Chapter one described the congregational context of this proposal. The setting was urban, and was culturally, racially, economically, and politically diverse. Mt. Sinai, which is at the heart of this project, was steeped in ethnic and traditional culture, and created a community within itself. The church was without a clearly defined and well-implemented discipleship strategy. As a result, the relationship between the church and the community it wished to serve was nearly non-existent. Additionally, a clear and functioning discipleship strategy on the part of the church was absent within the church. Strategic planning is crucial for every organization, as it formulates strategies for them. In order to avoid organizational failure and insure organizational success, strategies must be appropriately formulated and implemented (Rana, Rana & Rana, 2017). Although it is a non-profit organization, the church didn't see its need for long-range planning, and the congregation often found itself unable to provide the services its constituents needed because of it.

It is true that the church conducted evangelism and won "converts". It is also true that the church made "community service" forays into the surrounding community. But significantly absent was a missional relationship that allowed the church and its

surrounding community to act as a team or a unity of party working for the good of the church's internal and external community. Examples that would help to accomplish this would be cell or small group ministries. Family-specific ministries such as young adult groups, divorce counselling, marriage counselling, young mothers' club, money management, self-improvement and so many others were needed. These and similar ministries speak to relationships which require a dialogic process and intentional engagement to foster collaboration. Relational leadership is key to the dialogic process (Hersted & Gergen, 2013).

Another factor for consideration in these reflections was a need for the church to consider reflection upon how its vision and mission had become misaligned from the original intent. The vision as stated by the church was, "To be a unified fellowship of believers focused on spreading the Three Angels' Message, and setting the pace for innovative, well-managed whole person ministries in Central Florida". The church struggled within itself to present and implement unity, collaboration; empowerment, conflict management, and resolution strategies that would help it reach its vision potential. The mission statement proposed by the church, "To compassionately tell the world Jesus is coming soon," was often defeated because of the various conflicts within the church. One of the strategies necessary to strengthen the church was to obtain better ownership by the membership of the vision and mission of the church. This can start with its values assessment and formation (Malphurs, 1996, p. 90). An organization's core values signal its bottom line and can dictate what it stands for and what is worthwhile.

What is the theological model we must follow here as we reflect upon the issues and proposed solutions? A look at Phil 2:5-11 gives a clear picture of a servant leader in

the person of Jesus Christ. While fully God and vested with all the power and authority that goes with that, He humbled Himself to become a servant. His actions were ultimately for the glory of the Father. The church's values propose (1) warm fellowship where it seeks to care for others, (2) passionate evangelism where it shares the Gospel with its community, (3) Christian education which allows it to teach for a lifetime, and (4) Biblical preaching where the truth of Scripture is delivered without compromise. On its face, these core values would appear to mirror the model Jesus gave. On paper, the church seemed headed in a good direction. In function and practice, none of these things were happening with any depth or consistency. Successful servant leadership requires divestiture of self. Love for those they serve must be greater than the love a leader has for himself (Blackaby, 2011, p. 199).

“Physician, heal thyself,” a phrase used in Luke 4:23 might be applicable here. Before the church was able to do ministry outside its community, it had to examine and heal itself. In order to present itself as an authority on healing and ministry, the church would have to go on a journey of spiritual reflection and renewal. In the context of the Lord's Supper, a phrase often used might be applicable here. The Bible encourages the worshiper to “examine” himself (1 Cor 11:28). The implication here is that spiritual worthiness merits an examination of all aspects of life, including feelings, behaviours, and even thoughts. A revival of godliness must become priority among the members (White, 1958, p. 121).

We know Jesus as a perfect example of an ordered spiritual life. Scripture tells us He took time to “come aside and rest awhile” (John 6:31). Ellen White refers to this idea of spiritual and physical retreat in an expanded commentary in *Desire of Ages* chapter 48.

White teaches that Christ saw the need to spend instructional, reflective, and meditative time with the disciples so that they might learn from their life experiences and gain spiritual strength to continue their mission of ministry. It is not natural to be a spiritual person. Jeremiah 17:9 declares the heart to be deceitful and desperately wicked. That statement suggests the need for relief. James 4:8 admonishes nearness to God. Hebrews 11:6 implores a diligent search for God. This suggests intentionality.

The following reflections will examine a road to spiritual focus, mission, reconciliation, relationships, unity, change, and conflict resolution to move from where the church is to where it can be. The scriptural references used will be from the authorized King James Version, unless otherwise stated.

A Road to Change

Human behavior often breeds conflict and even insular behaviour. Such behaviour is attributed to spiritual deficits, as suggested in these passages of Scripture. It is not in man to direct his steps, according to Prov 14:12. Romans chapter seven says man is “sold unto sin.” In Romans chapter 3, Paul says, “There is none good, no not one,” (v. 10) and that “all have sinned and come short of the glory of God” (v. 23). These passages address the weakness of a sinful nature which helps to explain why certain behaviours may exist in the church. The goal is community, which is about positive relationships that communicate, cooperate, collaborate, and empower. Knowing this, a strong spiritual component must preside. The goal is to move from being the “desperate persons” Jeremiah and Paul describe, to the spiritually sound persons they encourage us to be.

Matthew Henry, commenting on 1 Tim 2, suggests that there are two spiritual virtues every Christian must have: godliness and honesty. He defines godliness as the right worship of God, and honesty as good conduct toward men. If the scriptural assertions about the sinful nature of man are true, then the path from that place to spiritual correctness has to lie in one's estimation or recognition of God; in this case, Jesus Christ (Henry, 2014). Paul, speaking to Timothy, suggests that Christ desires most that all men should be saved (1 Tim 2:4). It is reasonable then that Christ is the way or path to change. To know God is to deal honestly with all men, and to be honest is to have a good relationship with the Lord. Without a consistent relationship with God, true change is impossible. There are many theories and strategies that suggest methods and techniques for change and how to market them (Andreason, 2006). It is likely that some of these strategies and methods may work, if only for a season. The journey to change will likely necessitate ongoing reviews and revisions. Because we are talking about the church of God, there has to be more than human theories and strategies. There is a role the pastor, as leader, must play in bringing that church into spiritual focus where Christ is the center.

Spiritual Focus

There are two communities to be considered here. The first is within the church. Acts chapter two is clear: The Pentecost power of the Holy Spirit did not come upon that group until they were of one mind. But they did not lose their individuality; Acts chapter 15 bears that out. The singularity of their unity was in their recognition of one God, and of one mission in Him. John 17:18, 21 shows that Christ sought the empowerment of His

disciples based upon the empowerment He had received from His relationship with the Father. Earlier, Christ urged the disciples to tarry in Jerusalem. They spent their time in spiritual reflection and in relationship building. This corroborated Luke's phrase "They were one; one accord in one place" (Acts 1:14). Spiritual focus facilitated spiritual unity. The godliness spoken of earlier quickly becomes evident when the pastor and the church sharpen their spiritual focus. Dr. Ron Clouzet, while lecturing on the Holy Spirit, is alleged to have told the students that they should not simply desire the Holy Spirit, but that they should pray that God grant them a desire to desire the Holy Spirit.

It is to such a degree that the pastor must seek to lead his people to increase and sharpen their spiritual focus. The polarizations within the church that were earlier mentioned have to give way to that sense of community or oneness that Jesus prayed about in John 17:21. There He asks that the disciples be one as He and the Father were one. The pastor's role, in part, is to help the people learn to distribute their strength among the weak so that all are empowered to live better spiritually and to serve more fully. This can be done through presence, words, and concern. Being present among the people as they work encourages them. Demonstrations of love for the people through recognitions and commendations demonstrate acknowledgement of the services rendered and concern for their welfare produces fidelity (Blackaby, 2011, p. 302).

The Apostle Paul was a very strong force in his own right, and yet there were times when Barnabas was obliged to facilitate Paul. Thomas was fearful and full of doubt. Jesus patiently guided Thomas to a stronger faith. As faithful as Martha, the sister of Lazarus was, she needed encouragement to continue her service and to remember the purpose of her service. A United States Marine Corps motto is *nemo resideo*, "no one left

behind.” The level of compassion and commitment of a fellow marine is that even in death, no one would be left behind. The spiritual focus of the internal community of believers must become so clear that each is as committed to the other and to the collective strength of that spiritual community within the church.

The “second community” is the mission objective for the church. This community is outside the boundaries of the organized church. Some would call it “the world”. The church has to develop a positive worldview that allows it to embrace all people, including those who may not currently reside in the household of faith. Inside the body of Christ, there are too many who see others as unworthy, and therefore are not willing to embrace them. True godliness accepts that “whoever believes in Jesus need not perish but have eternal life” (John 3:16). If we accept the providence of God that allows goats to dwell among the sheep and tares to grow among the wheat because of His grace toward all persons, there has to be room for the community within the church to develop and grow a relationship with the community beyond the church’s inner self. In Luke 4:18, Jesus references two Old Testament statements about the work of the Messiah which should be directly related to the mission of the church community and to the larger external community. That work was to preach the Gospel to the poor, to heal the brokenhearted, to preach deliverance to the captives, to recover the sight of the blind, and to set at liberty them that are bruised (Isa 61:1; Ps. 147:3). How will such work be done?

There cannot be successful spiritual growth without good management of the energies we invest in leadership. Joy in the workplace that promotes workplace fulfillment contributes to positive energy (Ben-Sharhar, 2007). Performance, health, and happiness are grounded in skillful management of energy. Investment has to be made in that

management. Equally, investment must be made in rest which allows for restoration of energy. Engagement and disengagement must be strategic and not happenstance (Loer & Schwartz, 2003).

The Mission

Mt. Sinai has chosen as its mission, “To compassionately tell the world that Jesus is coming soon.” Scripture paints a large mosaic of God’s compassion from Eden all the way across the vast spectrum of time until the prophetic destruction of sin and the reintroduction of eternity. The pastor is challenged with the task of developing, teaching, and implementing strategies that will affect compassion toward those the church wishes to lead to conversation and discipleship. An earlier reference was made regarding an insular quality within this particular church. The term was used to mean that as a group the church demonstrated an attitude designed to discourage or dissuade new ideas, practices, and at times, people. One need only to review the attitude of Peter in Acts 10, or the strenuous debate of Acts 15 to see that even in the very shadows of the Pentecost, insularity existed.

A part of the mission of this project was to awaken a care and concern for those both inside and outside the boundaries of tradition and “the Church”. The “church” has unfortunately become a filter that allows others to be excluded, diminished or even dismissed. Jesus’ method comes to mind which was to mingle with the people, show sympathy, minister to people’s needs, win people’s confidence and bid them follow Him (White, 1905, p. 74). We read of Jesus being moved with compassion (Matt 9:36; Luke 7:13). This suggests that He cared. In this way He was never insular, but integrative. His

desire was to bring all together. This project proposes to provide the forum through strategies for collaborative leadership where the compassionate care of Christ is evident for all to see and to have thereby becoming integrative.

When Jesus chose the disciples, they were not a cohesive look-alike, act-alike group. They frequently jostled among themselves for their own selfish ambitions. As Christ ministered, he ignored Jewish culture and the Abrahamic code the Jews had constructed to exclude anyone not of the circumcision. Christ was notorious for mingling with publicans and sinners. He invited the redeemed adulteress to follow Him (John 8:1-11). He visited at Jacob's well with a scandalous woman (John 4). He dined at Zacchaeus' house (Luke 19). He touched a leper and allowed a blood-defiled woman to touch Him (Matt. 8:1-4, Matt 9:20-22). He even invited a convicted thief into the kingdom of Heaven (Luke 23: 39-43). He went where those willing to be saved were found. This project proposes that the community is bigger than "the Church". To reach that community, where the people are, "the Church" must take on the spiritual image of the Christ.

Scripture paints an awesome picture of Christ's gentle and caring compassion. A scorned woman is lying disgraced in the street. Jesus stoops down to write and to speak with her (John 8:1-11). Peter was impetuous and destructive (John 18:10). Jesus gently rebuked him, while simultaneously nudging him toward his salvation (Luke 22:31). Patiently, Jesus gave the centurion an opportunity to recognize his own faith in a Savior he reluctantly recognizes in the person of Jesus (Matt 8:5-13). These people are just a few examples of the many who would later respond so publicly and openly just a short while later as He was crucified, and still later when Pentecost came. Luke 22:32 paints an

excellent picture of the patient compassion of Christ. He warned Peter of Satan's desire to have him and how He (Christ) had prayed for him. Christ then tells Peter that when he is restored to confirm his brothers or others. Restoration allows what was destroyed to be put back together. This project is intended in part to help those broken or separated to be restored in a fashion like the work of the potter in Jeremiah 18.

Reconciliation

The negative attributes within the church today are not unlike those found among the believers in Paul's time where he referred to them as works of the flesh (1 Cor 3:1-3). Paul enumerated such fleshy attributes and contrasted them with evidence of the Holy Spirit's presence within the community (Gal 5:19-23). The deeds of the flesh serve to separate us from God (Isa 59:2). Such separation destroys the community of faith and dampens the church's ability to lift Christ up. In 2 Cor 5:19-21, we can find a formula for reconciliation to God through the cross of Christ. The compassion of Christ we spoke of earlier is modeled perfectly in this text. The conflict that makes reconciliation a necessity is often based on strife over space. Often, that space is physical, but it can also be emotional and even spiritual.

Confrontation arises because each side focuses only on its perception of who and what is right. Reconciliation is a process that helps the opposing sides to look for mutual benefit and common ground (Biagini, 1993). There is no one-size-fits-all solution to problem-solving. Solutions must have to do with seeking to meet the needs of the parties involved. A fair amount of negotiation should be expected in the search for viable outcomes (Menkel-Meadow, Schneider & Love, 2006).

One of the objectives of this project is to make Christ the center of change. When Christ is clearly seen within the church community through compassionate care, patience in recovery and instruction, and a humble spirit of service, He can more easily be lifted up in the larger community (John 12:32). The absence of the accepted love of God creates brokenness. The love of God is perfect. Perfect love casts out fear (1 John 4:18). God's love is perfect (1 John 4:7-8).

The process of reconciliation is explained by Paul in his letter to Galatia. He outlines what the sinful nature of a man is (Gal 5:19-21), as well as what the solution to such a nature is (Gal 5:22-23). Note the explicit need for the Holy Spirit. The Holy Spirit is the fuel without which neither reconciliation nor new beginning can take place.

Observe what some of the attributes of the Holy Spirit's agency in one's life can be. He quickens or gives life (Rom 8:26-27), He brings power (Acts 1:8), He teaches (John 14:26), and He intercedes (Rom 8:26-27). The Holy Spirit provides power and authority to fulfil the command to win and to disciple others for Christ. The Holy Spirit provides the gifts or tools that will empower the church community to fulfil its mission to the larger community to call the lost to salvation (1 Cor 12:8-10; Eph 4:7-13; Rom 12:3-8).

For reconciliation to find fruition as described in Gal 5:22-23, relationships must form and must have proper foundation. A part of that foundation is in the joy of peaceful living. The lasting fulfilment of joy is built on a daily basis. Happiness is a state of mind. In order not to be overcome by conflict and assorted negativity, intentional positivity must be pursued and maintained (Ben-Sharhar, 2007). An interesting experiment exists called "MOPE" the Minds of Peace Experiment advocated by Amon Cahen brings together two traditional enemies whose leaders for decades have not been able to achieve

meaningful peace. Working among themselves and using moderators from among themselves, these two groups successfully discuss and exchange ideas and potential solutions to their conflict (Cahen, 2012). The point is that when people are willing to talk with and listen to each other, a true spirit of unity and collaboration can be achieved.

Relationship

Early in the creation process, God decided that Adam needed a relationship, and so God provided Adam with a life mate. There was a perfect relationship. Ellen White tells of the counsel given to Adam and Eve to stay close together to help guard against their spiritual enemy, Satan. The angels cautioned Eve to beware of separating herself from her husband while occupied in their daily labor in the garden; with him she would be in less danger from temptation than if she were alone (White, 1890, p. 53). Only when Eve strayed from Adam did the tempter move to undermine her relationship to Adam, and thus her relationship with God.

From Gen 3 we can see that God visited with Adam and Eve in their garden home. When we compare scripture to Ellen White's comments regarding the couple in the garden, we see that a relationship existed between the couple and God. "The divine presence was manifested in the garden. In their innocence and holiness, they had joyfully welcomed the approach of their Creator" (White, 1890, p. 57).

When the dissonance was introduced into their relationship, both their human and divine relationships were negatively impacted. Spiritual harmony expressly requires fidelity. Community existed between Adam and Eve a wider community existed between the couple and God. The introduction of the averse (sin) broke apart their fidelity. Their

relationship to each other and to God, before sin, was built upon mutual love, respect, trust, and obedience.

The context of this project reflects discordant notes which directly impact the quality and fidelity of relationships. Negative qualities such as envy, distrust, anger, jealousy, fear, and disputes find residence within the church community. Distance, separation, isolation, prejudice, and fear impact the relationship between the church and the wider community.

Jesus, anticipating the struggles His followers would have, left relationship counsel in John 13:34-35, when He reminded them of His love for them and urged them to love one another, because their love for one another would be evidence of their love for and discipleship to Him. Observe John 15:8-17, where Jesus speaks of relationship on several levels. He referenced His Father's love, and His fidelity to His Father and to His Father's commands. Christ then refocuses the relationship to Himself and His disciples, and He posits a similar call to relationship with them. He goes further to take his relationship with His disciples from more formal to less formal when He refers to them as friends, and also equates that friendship to His relationship with His Father. Contained in this example are virtues and characteristics of both earthly and spiritual relationships.

The New International Version of Heb 10:24-25 says, "And let us consider how we may spur one another on toward love and good deeds. Let us not give up meeting together, as some of you are in the habit of doing, but let us encourage one another - and all the more as you see the day approaching." In his letter to the Ephesians, Paul expands on relationships when he says, "Be completely humble and gentle; be patient, bearing with one another in love. Make every effort to keep the unity of the Spirit through the

bond of peace” (Eph 4:3). Earlier, we referenced the work of the Holy Spirit. Here again, the evidence of the Holy Spirit is demonstrated in the cohesiveness suggested in both Hebrews and Ephesians. Notice the characteristics listed: love, encouragement, humility, gentleness, patience, and peace (Eph 4:2-6). The fruit of the Spirit (Gal 5:22-23) mirror this list rather closely. Relationship demands the influence and presence of the Holy Spirit as a unifying agent. Christ urged His disciples to aspire for unity even as He and His Father are one, one in presence, passion, and purpose (John 17:22).

Unity

Community continues to be the strong theme or focus of this project. Another aspect upon which community must be built is unity. When God is considered the center of that community, evidence is then given as to what power energizes it. Acts 1 portrays that energizing or enabling power as the Holy Spirit. When Christ called the disciples, He formed that first community. When He counseled them to tarry in Jerusalem (Luke 24:49), they had advanced as a community. When the Pentecost of Acts 2 occurred, they became a community unified and empowered by the Holy Spirit. It was that community which received the gifts of the Spirit. United, they set about to reach the wider community with the Gospel of Christ. The Book of Acts is a chronicle of the actions of the Holy Spirit at work in influencing and gathering the people of God into the formation of a united community for God. The unity among the believers was a reflection of the perfectly unified relationship among the Father, the Son, and the Holy Spirit (John 14:16; Acts 1:4).

Unity among the followers of Jesus in that newly-formed community is expressed through (1) Holding to one body of teaching, (2) common meals, (3) prayer, and (4) having all things in common. Breaking down barriers and uniting the community begins where they have common ground. This represents an integrative strategy as opposed to the more insular actions of the Jew versus non-Jew (Thompson, 2011). The guiding presence and power of the Holy Spirit is the enabling factor that makes the effort for unity successful. A study of Ephesians suggests two steps in the process toward unity. They are spiritual and relational. The Apostle begins with the spiritual unity that the Jews already have with their Gentile converts (Eph 4:3-7). He successfully preached the Savior to them. He asked them to maintain the unity of the Spirit which they had acquired. The second step toward unity that Paul referenced was relational. He pointed to one body, one spirit, one hope, one Lord, one faith, one baptism, one God and Father of all (Eph 4:4-6). Their relational commonality was to be carried out in the context of their experiences. The diversity of the gifts acquired from the Spirit allowed them to function both individually, where they were gifted, and also together as a body for the edification of that body and the perfecting of it. From this spiritual and relational unity, the body (community) expands in growth. The Good News translation of Isa 53 reads, "Give strength to hands that are tired and to knees that tremble with weakness. Ezra 1:6 offers yet another view of relational connectedness intended for God's people: "And all their neighbors supported them with articles of silver and gold, with goods and livestock, and with valuables, in addition to all their freewill offerings."

Is it possible to think unity exists when it in fact does not? A survey of some of Paul's counsel to the believers at Corinth highlights this point. Speaking to Corinthians

about their preferences for preachers, the Apostle penned these words, “The name of our Lord Jesus Christ, that ye all speak the same thing and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgement. For it has been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you” (1 Cor. 1:11). When each thinks within himself that he is right, what is perceived as a good thing can lead to dissension. To counter this disunity, the Apostle points the church back to its purpose and mission which is service in Jesus Christ. The church struggled with culture versus spiritual practice in matters such as the covering of the head, or lack of the same, as an example. Their differences highlight the struggle of individual opinion, a problem that could plague a group or community. One last example addresses new converts who Paul describes as not yet spiritual. Their culture and biases are influencing their behavior. Paul is quick to condemn their behavior and remind them that they belong to Christ (1 Cor 3:23). An individual congregant can never have sufficient wisdom to do the work of and will of God on his own. He will need an enabler to give guidance (John 16:13). Another factor which often threatens unity is conflict. Conflict is a key issue in the context of this project.

Conflict

Conflict is no stranger to the spiritual setting. Lucifer first introduced it in heaven from whence he was eventually cast out (Isa 14:13-15; Ezek 28:12-18; Rev 12:7-9). Cain slew Abel (Gen 4:8). Jacob’s sons despised Joseph, their younger brother (Gen 37:1-4). The disciples of Christ argued about who among them would become the greatest one

(Luke 9:46). In each of these examples, the subjects were engrossed in their own subjectivity. Christ's response was that to be the greatest, one had to become the least (Mark 10:42-44). The perfect love of God does not and cannot center on self.

God is presented to us as love in 1 John 4:7-10. In this context, God is seen not only as what He does (John 3:16), but also as who He is: Love. God's love is paternal and ageless. It is limitless or boundless. It is described as unsearchable and yet so very present and available. God gave it in the form of His Son, Jesus Christ. In Christ is the embodiment of what that love is and what it can do. Jesus affirms the relationship of God's love to Jesus and to us, and our love for Jesus because of the Father. Jesus says there that He came from the Father and that the Father's love is reciprocated in us because we love Jesus (1 John 16:26-28).

As Christ prepared the disciples for the mission, He would leave for them to follow, He expressed His desire and instruction that they affirm one another in love (John 13:34-35; John 15:12, 17). This same desire and command would be repeated at least fifteen more times by the apostles of Christ as they taught the churches. Jesus would not stay with the disciples; He had to return to the Father. In the context of His love for them, Jesus urged fidelity and promised an advocate, a strengthener, a comfort, a standby - the Holy Spirit (John 14:14-18). The presence of the Holy Spirit would provide the capacity and the authority the followers of Christ would need to accomplish His purposes. The love of God, delivered to the people of God through the agency of the Holy Spirit, was intended to bind the followers of Christ to Him and to each other.

The contradiction to that love is the work of the devil to destroy that love by producing conflict. Galatians 5:19-21 gives a list of what many would consider very

negative traits and behaviors. The desires of people make them give in to immoral ways, filthy thoughts, and shameful deeds. They worship idols, practice witchcraft, hate others, and are hard to get along with. People become jealous, angry, and selfish. They not only argue and cause trouble, but they are envious. They get drunk, carry on at wild parties, and do other evil things as well. I told you before and I am telling you again: No one who does these things will share in the blessings of God's kingdom. In this list of anti-love behavior are such actions as hating others, being hard to get along with, jealous, angry, selfish, trouble-making, and envious. These behaviors are often the root of conflict. When these behaviors reside within the community of faith, the conflict is palpable and negative. Clear and focused spiritual leadership is not only necessary, but expected.

When the Corinthians struggled over their differences, Paul urged them to allow no differences among themselves (1 Cor 1:10, 12:25). Intentionality was the key in defending against such things. Jude urged the believers to contend for the faith (Jude 1:3). Dissidents, malcontents, and faithless ones obstruct the development of the values and principles of the church. Such behavior leads to conflict, disunity, and discord. Jude's admonition is to resist the dissonance by standing up against the discordant ones within the fellowship of believers. 1 Corinthians 15:58 urges believers to "be steadfast, unmovable, always abounding in the work of the Lord, knowing that you labor not in vain in the Lord."

Because of human nature (more specifically, sinful nature) conflict is inevitable. Cain and Abel; Isaac and Rebekah; Jacob and Esau; Eli within himself regarding his sons; Elijah in the context of Jezebel; the disciples of Christ as they struggled with relations and positions; Peter within himself; and the New Testament believers in the

struggles regarding culture, tradition, and the law. These are just a few examples of conflicts noted in Scripture. The human struggle is aptly described by Paul in the form of tension that pulls the soul in opposing directions resulting in conflict that is divisive. The conflict is between the spiritual and the carnal sides of man (Rom 7:14-25).

In contrast to the work of the Spirit who brings healing and unity, divisive conflict disrupts the flow of God's love and reflection of His image among His people. Not all conflicts need be bad, however. But there is a need to recognize that conflict cannot be ignored. True spirituality can only come from God. It serves as a defense against negative or useless conflict. Paul invites the church at Ephesus to recall that they are children of God called to walk in love. He further admonishes that they avoid adverse or negative behavior, and to submit themselves in love (Eph 5:21).

It is believed by some that conflict has its source in the struggle for power. Within the context of this project, the struggle for power exists. As the church ages, new people and younger people ride to greater positions of leadership. With it comes change. New people have migrated into the church and brought new ways of doing things, these changes pose some threat to tradition and the comfort accumulated from sameness. Out of these changes arise resistance. It is the responsibility of the spiritual leaders within the church to help the church deal with its differences by demonstrating that differences can be opportunities to witness (1 Cor 10).

Conflict can also be an opportunity to demonstrate peace (Rom 14:19). To accomplish this, a believer must be willing to put others ahead of himself. A humble spirit (Prov 29:23) will help mitigate the tension that would otherwise lead to conflict. Neither peace-making nor humility signals weakness on the part of the intercessor.

Barnabas and Paul strongly disagreed about the ministerial future of John Mark.

Barnabas remained committed to Mark and interceded on his behalf by making Mark his protégé in ministry while maintaining his long-standing friendship with Paul.

In his letter to the Romans, Paul urges peace, harmony, cooperation, and conciliation among all believers. We are the body of Christ. There are differences among us, just as the parts of the body are different, but when properly joined together, provide unity and strength. The body of believers must be bound together by love and care for one another. There cannot be vengeance within the body toward any who are in the body of Christ. Members of the body of Christ are urged to live peaceably with all persons (Rom 12). Christ is the ultimate authority and exemplar regarding peace. He is the Prince of Peace (Isa 9:6). He said blessed are those who make peace (Matt 5:9). The Jewish leaders sought to trap Him and to excoriate Him, but He held his peace (Matt 26:63; Mark 14:61). The peace of Christ cannot and must not be limited to conflict as it is known among men. There is a wider controversy that involves the disruptive nature of Satan who has attacked the character and love of God through sin.

Notice this as a contrast between adaptive and maladaptive response (Matthews, Ryan & Williams, 2010). Adaptive response is modeled in the examples presented earlier centered around Christ. In contrast, note the disruptive nature of Satan. In the process of engagement, the team must remain diligent about the desired and expected outcome so that the maladaptive responses are eliminated.

Sin brought pain, suffering, and ultimately death. Sin has separated us from God. It has torn the bonds of peace that existed between God and man (Isa 59:2). Jesus came to restore the peace that sin disrupted. At Calvary the ultimate price was paid so that the

penalty of sin might be relieved, thus bringing peace. Those who had been alienated by the controversies of evil are now in Christ able to come nigh unto God in peace (Eph 2:13-18). Conflict can be painful and disruptive. It can mirror division and strife, but it need not be an end unto itself. Strength can come from struggle. Clarity can come from conflict.

In his letter to the Romans, the Apostle urges consideration of others, a remembrance that the kingdom of God is a kingdom of righteousness and peace, and that we should live in peace and edify one another. In the same context, he notes that there may be differences among us, but they should be regarded in consideration for the good or well-being of others. We must never allow our actions to become stumbling blocks or spiritual hazards to anyone (Rom 14:13-19).

CHAPTER 3

LITERATURE REVIEW

Introduction

The long and storied history of Mt. Sinai gave way to the products of tradition, status quo, and individualism, which evolved into a stealth decline of its ability to work together collaboratively in ministry, and to be viable participants within its community. That decline was not noticed nor appreciated by its stakeholders, who are its members, and the community as-large within and around the church. Of its more than 100 years of existence, the recent twenty years form the backdrop for the issues that confront this church and its stakeholders.

The church was originally located in the Parramore Community. Parramore is a core community within the older neighborhoods of Orlando. Church growth necessitated change, so the congregation was relocated to the Clear Lake community in 1980. The move brought new life and energy to the congregation. People flocked to Mt. Sinai from everywhere. As Mt. Sinai moved from its old Parramore neighborhood to its present location in the Clear Lake community, it rose in prominence to become the place to worship when in Orlando. Strong individual members collaborated with and supported an even stronger visionary and transformational leader. The leadership model was built on the “great man” theory, and was largely autocratic. Time gave way to new pastors and

church leaders. The original vision of faded while tradition and practice remained unchanged. New members came with new and different ideas about what the mission of the church should be and how that mission should be achieved. In addition, the community also changed as it became more socially and culturally diverse. With these changes there ultimately came unresolved conflict. The conflict was centered in leadership style, generational and cultural differences. In times past, the leadership was arbitrary. Transparency was not a known or expected practice. Young people were often not included in planning or decision-making, and frequently ceased to participate once beyond childhood. As repeated several times, cultural dissonance became a source of conflict. Today, the church struggles with being what it once was, and becoming what is needed contextually.

This project will examine some of the conflicts within the church. Such conflicts are generational, gender-related, cultural, and educationally-related. This project will explore how to manage the conflict through the use of conflict management, conflict resolution, or conflict strategies such as adaptive change, collaboration, and empowerment. The goal of this project is to introduce strategies for collaborative leadership intended to resolve as many conflicts as possible while recognizing that a rigorous examination of differences can be healthy when properly identified and managed. Conflict in the context of age, gender, culture, leadership styles, organizational structure, and relationships will be examined.

More than one half of the Mt. Sinai members are beyond the age of fifty, and favor a worship experience that is traditionally Eurocentric. While the church is Afrocentric in race and ethnicity, it is Eurocentric - which some would call “traditional” -

in its worship style. The older group of members consists of individuals who have leadership experience. They have been members of the church the longest. They formed an allegiance to each other and to the methods of leadership that frame the current church structure and practice. Thus, the leaders of the church are primarily from the oldest age group in the church. Older members often assume, therefore, that the style and tenure of leadership and worship should favor the older, traditional group. This contradicts the expectations of the younger members who are eager for a more contemporary formatting of leadership and worship. Contemporary leadership and worship may be defined when compared to the traditional style, as less structured, more spontaneous emotionally expressive. The contemporary leadership style is less vertical, less deferential, and less inclined to value history and tradition. Contemporary worship can be eclectic, less structured, spontaneous, and emotional. These opposing views of leadership and worship are often debated and discussed in the context of who has the power to ultimately decide.

The ensuing power struggle between the older church members and the younger members sets the stage for conflict. Relational leadership can be helpful in this context. It provides opportunity for reflective and reflexive practice. Reflections allow for consideration of one's actions for the purpose of learning. Reflexive actions take those reflections into self-examination and consideration of preconceptions that are brought to bear. The leader first looks within himself and then proceeds to lead the team to become more objective (Alvesson & Sveningsson, 2003). The goal of the leader must never be to make people dependent on the leader, but to empower people to become leaders in their own capacity. The relational leader leads by example (Hersted & Gergen, 2013, p. 80).

More than one half of the church membership was female. With these women came children and grandchildren. A significant portion of the women were single mothers. Conflicts rose when the women believed there was not sufficient programming and consideration for their unique and specific needs. Financial issues were often at the heart of this conflict. There never was enough income from offerings to address the volume and urgency of the needs as the women saw and expressed them. Much of the effort to meet the needs of women frequently came at the expense of programs and allocations that would otherwise have gone to more traditional ministries. In recent years, the Mt. Sinai membership experienced an increase among West Indian members. Religiously, West Indians are more conservative and traditional in their worship and leadership styles. The West Indian community within Mt. Sinai is often divided generationally. Children and grandchildren who are born and reared in the United States typically claim their West Indian heritage when it suits them, but are often very Americanized. These children and grandchildren who have been born in America or have lived most of their lives in America are far more contemporary than their elders in almost every facet of their lives.

The Americanized children and grandchildren often desire worship that is less sedate; instead, their worship experience is expressive, spontaneous, and structurally different. This Americanized group also brought leadership ideas which are significantly different from their parents and grandparents. This expectation adds to the conflict as the younger group values an organic and lateral leadership style, while their counterparts look for structure and a more bureaucratic approach. In an article on intergroup conflict and social identity, Hunt offers a broad spectrum of thought where it is asserted that

identity theory indicates “intergroup bias,” and that predisposes them to think more highly of groups they belong to, and leads to discrimination (Hunt, 2018, p.239).

Regardless of the church member’s heritage, it appears that another factor contributing to generational conflict between the young and older adults is disparity. As more young adults are formally educated, tendencies to challenge traditional or “senior” leadership have increased. Therefore, in the minds of older people, an assumption may be that age of seniority is an unspoken advantage, and carries a built-in deference to those of age and experience.

The combinations of a more outspoken female stakeholder, a less deferential young person, and the advance of learning and technology have brought on a displacement that some seniors or mature members are not ready for. When the pastor is also an agent for change, these older and less formally educated members form pockets of resistance that may have nothing to do with the issues at hand. The more fluid and lateral leadership styles are then perceived as disrespectful and at times, even blasphemous to those who choose a more extreme view.

The organizational structure of the church is outlined in the Seventh-day Adventist Church Manual. Since approximately 1966, that structure has undergone several stages of change to the point that older members complain that they do not recognize the church. Older and West Indian members are more likely to want to adhere closely to the church manual when it comes to structure and operation of the local church. More educated and younger persons see the manual as suggestive, rather than legislative. Issues such as time for services, formality (or a lack thereof) in worship and

programming and styles and methods of service are just some of the areas of contention within the church.

Relationships may pose the biggest cause for conflicts. Older families versus younger or more recent families; shifts in the power balance between families; the social dynamics associated with internal and familial politics all create a never-ending tension that often influences who, when, and how matters are perceived, discussed, and decided. Usually, the best interests of the church are subjugated to the overwhelming power-play within the church because of these relationships. Intergroup versus intragroup, and their impact on collaboration will be a part of this discussion regarding the role of conflict within this church. Power differentials will also be discussed in the context of relationships within conflict management.

Conflict

Conflict is an interpersonal struggle where misperceptions exist (Wilmot & Hocker, 2007). An accumulated entrenchment produces a tension that everybody is aware of but doesn't seem to know how to become free of. Research involving several disciplines speaks to the cause of conflict, the types of conflict, and to the issue of whether conflict can be positive, or must always be negative.

Personality differences, struggles over turf, and authoritarianism are some reasons for conflict (Breen, 2008). Matters related to role boundaries and accountabilities also contribute to the cause of conflict (Brown et al., 2010). Annoyance and distrust over motives generate a dysfunctional conflict with specific impact on relationships (Payne, 2010).

This project proposes a discussion of conflict management, with the idea that conflict can be treated and therefore resolved. Research has revealed that conflict management is not synonymous with conflict resolution (Robbins, 1978). Conflict resolution also known as alternative dispute resolution uses processes such as negotiation, conciliation, mediation, settlement conferences, arbitration, consensus-building, and community conferencing. It also includes conflict management and prevention systems which can help people decide what dispute resolution process they want to use. Conflict resolution involves the following points: recognizing the validity of another's point of view, effective communications, self-awareness, and culture (Gee, 2002) and setting reasonable expectations (Klomprens, Beck, Brockman & Nunez, 2008,). The online source, Business Dictionary.com, defines conflict management as, "the practice of recognizing and dealing with disputes in a rational, balanced and effective way". Conflict management usually involves effective communication, problem-solving abilities, and good negotiating skills to restore the focus to), therefore it is important that all parties strive to be aware of, respect, get along with, and understand each other (Beamer, 2008). Empathy in conflict resolution cannot be overlooked. Empathy has the profound ability to transform the way conflicts are resolved, and bring great understanding to any situation (Titulaer, 2012).

This is specifically related to relationship conflict, an awareness of interpersonal incompatibilities which includes affective components such as tension and friction (Amason, 1996, Jehn, 1997). Traditional wisdom seems to suggest that conflict hinders decision-making effectiveness (Papadakis & Barwise, 1998). To have successful adaptive change, functional conflict is necessary (Robbins, 1978).

There are advantages and disadvantages of conflict management strategies. They are effective depending on the type of conflict and on the situation in which the conflict occurs (Lewicki, Weiss & Lewin, 1992). Conflict management theory further suggests that conflict between opposing parties can be managed by turning the intergroup, two or more parties, into an intragroup, one party or team (Payne, 2010) where leadership encourages a refocus from individual perspectives to a new focus based on an agreed upon mutuality. The new group is encouraged to step back and see broader perspectives. There is risk to this approach. Efforts to lower risk avoidance could lead to groupthink, which would reduce the level of functional conflict. Diversity could be negatively impacted as a result of the possible limitations of groupthink (Payne, 2010).

Groupthink occurs when a group values harmony and coherence over accurate analysis and critical evaluation. It causes individual members of the group to unquestioningly follow the word of the leader, and it strongly discourages any disagreement with the consensus. One possible outcome for intragroups is to make team members accountable for team results. This would require the teams to assure rich information diversity (Payne, 2010). Functional conflict (Robbins, 1978) becomes a managed conflict which imposes strategies such as intervention, development of conflict protocols, and individual strategies for direct and open communication (Brown et al., 2010).

Functional conflict is considered to be cognitive in nature and is generally task-oriented, and focused on how best to achieve common objectives (Amason, 1996). Strategic decision-making is less affected by how much conflict is present than by what

type of conflict is present. Consider functional versus dysfunctional conflict. Functional cognitive conflict is good because it facilitates implementation and consensus, thus producing significant and lasting results (Papadakis & Barwise, 1998). Functional conflict is often necessary because such conflict causes adaptive change while enhancing survival (Robbins, 1978).

On the other hand, dysfunctional or affective conflict is bad. Dysfunctional conflict can occur because of annoyance or distrust of motives. To counter that, an interactive approach to conflict management which includes controlled inputs designed to achieve desired outputs such as improved decision-making, innovation, and improved morale, can be implemented (Payne, 2010). When conflict is dysfunctional, it tends to be emotional and focused on personal incompatibilities or disputes. This type of conflict is called affective conflict. Distinguishing functional cognitive conflict from dysfunctional affective conflict makes the overall effects of conflict on strategic decision-making easier to understand. Conflict appears to be necessary for high-quality, functional decision-making. Yet it appears to be an impediment to affective acceptance (Amason, 1996).

Affective conflict resolution needs intervention, conflict management protocols, and strategies for direct and open communication (Brown et al, 2010). It would appear that functional cognitive conflict is necessary to address the vetting of diverse ideas and thoughts. It allows for play and counter-play, but often does not recognize role boundaries, nor provides accountability. Its objective is about the task. On the other hand, dysfunctional affective conflict, which is emotional, is concerned about people in lesser positions, seeks avoidance of conflict for fear of causing discomfort, and appears to be more attuned to results (Brown et al., 2010).

We can conclude that conflict is inevitable. Conflict is not simple in its presentation, but is manageable when context, participants, intended outcomes, and managers or leaders are in sync. Synchronization is not easily predictable, but somewhat complex because the mix of variables is not always designed for the same outcomes. When management or leadership is fixed solely on outcomes intended to meet the narrower objectives of leadership, conflict can often result in dissatisfaction and lowered performance.

Functional cognitive conflict is more likely to yield such results (Amason, 1996). Functional conflict is necessary because it often leads to adaptive change (Robbins, 1978). Amason (1996) agrees to an extent, but also asserts that functional cognitive conflict is an impediment to affective acceptance. Cognitive conflict falls short in providing conflict management protocols, intervention, and open communication (Brown et al., 2010).

Conflict tends to manifest itself in three primary areas: task, relationship, and process (Jehn & Mannix, 2001; Dayal, 2002; Payne, 2010). Task conflicts may occur in the presence of animated discussions and personal excitement, but are often void of the interpersonal negative emotions often associated with relationship conflicts. Relationship conflict often involves personal issues and feelings such as annoyance, frustration, and dislike. Process conflict pertains to issues of duty and resource delegation such as who gets what and who does what. In other words, it is about understanding how the task will be accomplished (Jehn & Mannix, 2001). The presence of conflict is not a guarantee harmony cannot exist. People voluntarily desire to work with one another to achieve objectives. They will do so either in cooperation or in conflict (Dayal, 2002).

Adaptive Change

Earlier we spoke of leading to change. Functional cognitive conflict leads to change because of the need to survive. The need to survive is why adaptive change becomes necessary at times (Robbins, 1978). There are many reasons conflict might arise. In the cognitive environment, energetic discussion and debate often strip away veneer, exposing realities that require pointed action for the sake of desired outcomes. Status quo can easily be challenged; thus, change may result. Affective conflict is less objective and often results in displays of various emotions leading to fear of loss or threat of disaffection, thus narrowing or slowing growth and innovation thereby necessitating change.

Heifetz and Linsky speak of change as being technical and adaptive (Heifetz & Linsky, 2002) Technical change involves people putting in place solutions to problems for which they know the answers. While this may be difficult, it is not as difficult as adaptive change which is called for when the problem cannot be solved with existing knowledge and skills. Adaptive change involves more than routine behaviors or preferences; it involves a change in people's hearts and minds. Because the change can be so profound, adaptive change can result in transformation of the system. Strong adaptive leadership is essential. The adaptive leader prepares and encourages people to deal with the change in part through values alignment (Mizzell & Huizing, 2018, p. 21). That leadership is "followship" centered and focuses on how to help others do the work they need to do to adapt the challenges they need to face (Northouse, 2016; Carsten et al., 2011; Cunliffe & Eriksen, 2011).

There are always problems to solve and people do have the knowledge and skills to address them. These are called technical problems. They are a host of problems, not just subject to authoritative expertise or standard operating procedures. These are adaptive challenges because they require new experiments, new discoveries, and adjustments from numerous places within the organization or community. Without learning new ways and changing attitudes, values, and behaviors, people cannot make the adaptive leap necessary to thrive in new environments. The sustainability of change depends on having the people with the problem internalize the change (Heifetz & Linsky, 2002; Fullan, 2003). Addressing the problem of sustainability is the ultimate adaptive challenge (Fullan, 2005). Adaptive change is likely to upset the status quo because it is innovative. Once such changes are in place, sustainability requires discipline and an ongoing intentionality to avoid reversion or collapse.

Because it conflicts with their deepest beliefs, adaptive change is a deeply unsettling process that can threaten people's sense of identity, and lead to resistance. "Adaptive change stimulates resistance because it challenges people's habits, beliefs, and values. It asks them to take a loss, experience uncertainty, and even express disloyalty to people and cultures. Adaptive change asks people to question, and perhaps refine aspects of their identity; it also challenges their sense of competence. Loss, disloyalty, and feeling incompetent is a lot to ask" (Heifetz & Linsky, 2002).

There are three elements of leadership to consider in the context of change the first: Defining the Problem which addresses the technical and adaptive change which has been touched on.

The second element to bring about change is through Conferred Authority. This is divided into formal authority, informal authority, and without authority. Formal authority, by its role, produces certain expectations. Informal authority fulfils expectations of a loosely-formed coalition of people. Martin Luther King is an example of such an authority figure.

The third is Without Authority. Such leaders are those who occupy no role and have no specific support group whom they represent. The third element is comprised of the following four principles (Heifetz, 1994) for bringing about adaptive change:

1. Recognizing the challenge that requires adaptive change; understand the values and issues at stake (p. 23).

2. Keeping the stress tolerable for doing adaptive work. Adaptive change causes stress. Too little stress does not motivate; too much is defeating (p. 259).

3. Maintaining focus on the issue. Do not get distracted by so-called stress-reducing distractions; such distractions are work-avoidance mechanisms (p. 37).

4. Ensuring that those who need to make the change take responsibility for doing the work of change themselves (p. 20).

Adaptation via change is a dynamic process of mutual influence. All creatures act on their environments, and their environments act on them. Those who have a very narrow view of the objectives tend to know little of the mission and contributions of others. Teamwork is likely poor and “we-they” conflicts develop. A form of groupthink can easily develop (Payne, 2010). Those who embrace traditional values such as unit loyalty are more likely to foster values such as cooperation and responsiveness.

In keeping with the theory that adaptation is a dynamic process of mutual influence, adaptive leadership is (1) about influence through competition versus isolation, (2) proactive because it looks for opportunities, and encourages diverse and divergent views, and (3) astute regarding the various environments (Albano, 2013). Affective change and adaptive leadership are more likely to flow together in spite of the negatives some theorists would associate with them. In cognitive process-oriented change, the task tends to take precedence (Jehn & Mannix, 2001). Adaptive leaders process differently and are more likely to experiment, take risks, strive to improve openness, build capacities to learn, transform students, and improve their personal openness to new ideas while encouraging innovation (Albano, 2013). This change is relational.

Parties engaged in conflict, no matter the type or source, must address it for the sake of desired outcomes. This leads to reframing (Bolman & Deal, 2008). The art of reframing is to maintain the conflict in all its richness to help people look at it in a more open minded and hopeful way” (Mayer et al., 2000). At Mt. Sinai, the parties involved need to step back and take another look. It is time to refocus or reset the frame. Getting above the situation (Heifetz et al., 2009, p. 49) suggests a two-step approach which includes diagnosis then action. To get on the balcony is to get above the situation in order to grasp the nature of the challenges and the status quo within which they exist. Sustained, enthusiastic change doesn’t occur by osmosis, or by extrasensory perception (Denning, 2007). The parties involved have to want to recognize the need for change. Dialogue begins the process of benefit to the involved parties. Reliance on transparency and full disclosure of all relevant information is needed for dialogue to be effective

(McCarthy, 1997). A need exists to be able to bounce back, to display resilience in the search for connection and awareness (Avolio & Gardner, 2005, p. 331).

What we are talking about, in “Heifetzian” terms, is collecting data: identification (Heifetz et al., 2009, p. 32), understanding why we are here: interpretation (p. 33), and initiating the next move: intervention (p. 35). This establishes a process which must be iterative. Context must be considered so that relevance is maintained. Understanding of context is vital because of its effect on decision-making (Blamey & Mackenzie, 2007). The adaptive leadership needed to set the change process in motion has to mobilize the parties to take on the tough challenges and to thrive. It builds on the past, relies on diversity, regulates and rearranges some old DNA, takes time, and occurs through experimentation. There is no quick fix. In the diagnosis stage, the goal is to create a common definition of the problem and increase the potential for more collaborative and integrative solutions (Mayer et al., 2000). The change has to be owned by a wide range of stakeholders who ultimately own the outcomes because they are convinced of its doability, and because they are involved in the key decisions (Blamey & Mackenzie, 2007).

Hand in glove with diagnosis is a process of reflection. What difficult outcomes are desired? What are the parties willing to do in order to achieve those outcomes? How far outside of their comfort zone are they willing to get? Change often creates loss. There are inescapable politics associated with people. Understand the parties and the associated cultures involved. Change impacts their comfort, culture, loyalties, hidden alliances, power, and influence. Because of those politics and the fears associated with loss, when diagnosis and reflection are properly done, intervention follows (Heifetz et al., 2009, p.

125). The intervention referenced by Amason (1996) and Blamey & Mackenzie (2007) is synonymous with Heifetz's aforementioned concept of intervention, and is therefore used interchangeably. Making the right decisions facilitates consensus, which in turn facilitates implementation (Papadakis & Barwise, 1998). Focus on the long-term vision of the intended initiative; articulation of the types of outputs, and short-term outcomes will achieve specified targets (Blamey & Mackenzie, 2007). The implementation proposed should be questioned to assure that timelines, finances, and capacities are compared to the aspirations. The proposed change should be articulated in such a way that it is open to evaluation.

When people understand better, they will legitimize the need to learn new ways. A well-framed intervention strikes a chord in people, speaking to their hopes and fears. It starts where they are and is iterative (Heifetz et al., 2009, p. 32). A well-structured change strategy will get attention, stimulate desire, and reinforce reason. Attention is gotten by providing a brief history, outlining potential obstacles, and raising provocative questions such as, "What would it take to succeed? How would we get from here to there? What does 'there' look like?" (Denning, 2007). Change must be innovative in that it must lead to new methods, ideas, and outcomes. Innovative leadership and a climate of change are linked with such attributes as efficacy, influence, and adaptability (Becan et al., 2012).

Collaboration

Successful intervention must be a collaborative effort. Collaboration produces high-performance teams and organizations. It provides a culture of creativity, trust,

purpose, values, and goals intended to do away with individualism in favor of engagement (Blanchard et al., 2015). Collaboration must promote the well-being of individuals and groups, and require authentic dialogue based on values, diversity, and interdependence. The most important thing a good leader can do is encourage and allow team meetings to be opportunities to bring creative ideas and share honest opinions in order to create an internalized sense of team unity (Heyman, 2010). Collaboration has been viewed by some as a function of the recursive interaction of knowledge, engagement, results, perception of trust, and learning over time (Schuman, 2006). Collaboration involves buy-in, the building of trust, the elimination of trust issues, access to more and better ideas, and eventually to the empowerment discussed later (Rabinowitz, 2013).

Collaboration by its very nature is an effort of others. It cannot be done alone. It must be relational and interactive (Payne 2010; Chrislip, 2002). There is a process that contributes to group formation and continuation where norms are shared, and there is free and personal interaction and acceptance within the group (Dayal, 2002). The group considers the problem(s) and decides what to do. The process should be open and truly collaborative. There is no set end point. The end result is worked out among all the participants. The idea is to help the collaborative process lead the parties toward a particular decision or in a particular direction (Rabinowitz, 2013). Those seeking more plural, less individualized leadership explore the possibilities of leadership that is collective, collaborative, participative, and distributed (Raelin, 2016).

Because conflict is inherent in teamwork (Brown et al., 2010), collaborative leadership can come with some difficulties. For instance, “Collaboration takes time and

decision-making that involves a large number of people and groups. It may seem to proceed very slowly, and with a great deal of friction. It demands the ability to face conflict directly and mediate it to an acceptable resolution. Collaborative leadership is not a job for people who like everything calm, and who would prefer that no one ever raises his or her voice. It may mean trying to overcome resistance to the idea of collaboration. Many people would just prefer to tell them exactly what they need to do, so they know they're doing the right thing. Being asked to share leadership just makes them resentful and leaves them feeling that the leader isn't doing his/her job. Selling the concept may be the hardest part of the job" (Rabinowitz, 2013).

Because we know conflict is inherent in groups (Brown et al., 2010), and that conflict is a necessary tool to effect change (Robbins, 1978), we cannot overlook potential barriers to successful collaboration. Some of them might be a lack of time; failure to recognize and address conflict, and avoidance due to fear of causing discomfort (Brown et al., 2010). People may need to be taught how to work together. Existing conflicts may have caused loss of self-worth, control, or confidence. There may be the need to create more egalitarian settings in order to negate the threat of power differentials where the elite may seek to dominate (Brockman et al., 2010). Negative history with groups or individuals may work against intended collaboration, requiring the development of strategies that allow the fractured parties to interact and make connections. Create face-to-face situations to equalize input from everyone. Organizational capacity may be weak. Use the intended collaboration to create structures that will address the issue and finally, there could be a paucity of funding. While looking

for sources of funding, work on projects that require little or no funding to complete (Rabinowitz, 2013).

We may conclude that collaboration involves more than one party. It cannot be done alone. The task, the process, and outcomes require: openness, dialogue, patience, inclusion, and a mutually agreed-upon purpose and focus. Conflict is not an automatic deterrent to success; it must be managed and properly applied as the process unfolds. Proper collaboration produces desired outcomes which have to be implemented, reviewed, and changed as needs arise. The collaborative process should have produced parties and partners, and even a sense of community and family within the team (Dooner et al., 2008). By virtue of their collaboration, they are empowered to nurture and develop the collaborative outcomes.

Empowerment

What is empowerment? How does it work? How is it sustained? Empowerment is defined as sharing information regarding performance, reward based upon performance, granting power to make decisions that influence organizational direction and performance (Ugboro & Obeng, 2000). It is an interactive process through which people experience personal and social change, enabling them to take action and achieve influence over organizations and institutions which affect their lives and the communities in which they live. Empowerment is a process of change (Lord & Hutchinson, 1993). It is a complex concept which tends to mean different things to different people (Quinn & Spreitzer, 1999). All this and more often gets underway when facilitators or change agents become

proactively involved. Then change agent helps to facilitate efficiency and the utilization of well-defined strategies (Bartunek, 2003; Charbonnier-Vorin & El Akremi, 2010).

How does it work? Quinn and Spreitzer (1999) argue two perspectives. The first being that most empowerment programs are embedded in a mechanistic perspective which assumes a top-down direction where delegation of decision-making is set within clear boundaries. Power cascades downward to the lower levels. Yet this perspective is incomplete by itself. To counter this imbalance, they propose another perspective which they call an organic perspective on empowerment. This empowerment perspective works from the bottom up. It embodies risk, trust, initiative, growth, and change. It trusts people and tolerates their imperfections. They conclude that only when these two perspectives are juxtaposed do we get to fully understand what it means for organizations to effectively empower their people. The successful implementation of empowerment requires the integration of both views.

Empowerment enhances the possibilities of people to control their own lives. People understand their needs far better than anyone else, and as a result, should have the power both to define and act upon them. Personal empowerment is uniquely individual and is an ongoing process. Participants usually do not get involved by their own impetus or conscious decision. Because the participant became engaged in the process, a sense of power or empowerment ensued. The process usually is not easy or straightforward, but does generate self-efficacy. The process usually produces changed or improved relationships, skill level improvement, and increased knowledge (Lord & Hutchinson, 1993).

Some scholars support the theory that empowerment enhances feelings of self-efficacy (Ugboro & Obeng, 2000). They further state that empowerment centers on strategies or interventions that strengthen employee or team member's self-efficacy or confidence, and produces higher levels of job satisfaction and performance because of their involvement. Conditions that contribute to feelings of powerlessness are removed and a work environment that strengthens feelings of self-efficacy is created, producing the following three actions: (1) empowerment produces delegation of decision-making authority, (2) there is participation or involvement in the decision-making process, and (3) there is access to information and other organizational resources. Self-efficacy is a personal judgement of how well one can execute courses of action required to deal with prospective situations (Bandura, 1986).

The possibility of failure is a constant companion who walks alongside any empowered person. Nevertheless, people will be willing to risk that failure if they truly experience a sense of empowerment and are part of an environment which values and supports risk, trust, and initiative (Quinn & Spreitzer, 1999).

Conclusion

Collaborative strategy looks at four areas of concern: conflict, adaptive change, collaboration, and empowerment. While some conclusions may have been drawn, this should not be represented as an exhaustive study. The first area of interest for this project is conflict. Conflict is defined as a tension between parties who have incompatibilities. It is inherently present where people are attempting to achieve together (Brown et al., 2010). On the surface, conventional wisdom would suggest that conflict hinders the

effectiveness of decision-making (Papadakis & Barwise, 1998). Conflict management theory suggests that conflict can be managed, however (Payne, 2010).

Conflict can be functional and dysfunctional. Functional conflict is cognitive in nature and, according to Amason (1996), is generally task-oriented. It is considered to be a good conflict because it facilitates implementation and consensus (Papadakis & Barwise, 1998). Functional conflict is viewed as good because it causes adaptive change which is necessary for survival (Robbins, 1978). Dysfunctional or affective conflict is considered to be bad because of such concerns as annoyance or distrust of motives. When conflict is dysfunctional, it tends to be emotional and personal in its focus. It is, by its nature, affective. To counter these apparent negatives, an interactive conflict management strategy which includes controlled inputs designed to achieve desired outputs such as improved decision-making, innovation, and improved morale should be put in place (Payne, 2010). We learned that it is necessary to understand and distinguish between these two conflict types. Functional conflict is necessary for high quality decision-making because it strips everything to its core before implementing productive strategies. At the same time, it is an impediment to affective acceptance (Amason, 1996). Affective conflict is less cognitive and more emotional; it requires a greater concern for participants because of their feelings, emotions, fears, and their lesser positions (Brown et al., 2010).

Conflict is inevitable, but manageable. Many complexities and variables present themselves. Cognitive conflict management falls short in providing conflict management protocols such as intervention and open communication. We have concluded, however, that cognitive conflict by its nature causes adaptive changes (Robbins, 1978). In groups

that work and live together, it can be said that they develop bonds of trust that allows for focused, unfiltered debate and discussion (Lencioni, 2002).

Adaptive change involves more than routine behaviors or preferences; it involves changes in people's hearts and minds. Such changes can result in transformation of the system. We can conclude from some researchers that there are problems that cognitive conflict management cannot solve (Fullan, 2003; Heifetz & Linsky, 2002). They are adaptive challenges because they require experiments, new discoveries, and adjustments from within the community. Without learning new ways such as changing attitudes, values, and behaviors, people cannot make the adaptive leap necessary to survive in new environments. We have concluded that adaptive change can be disruptive. Adaptive change stimulates resistance because it challenges people's habits, beliefs, and values. It asks them to take a loss, face uncertainty, and maybe even become disloyal to people and culture (Heifetz & Linsky, 2002). Simply put, adaptive change causes stress. Sustained change does not come by osmosis (Denning, 2007). The parties involved have to want to recognize the need for change (McCarthy, 1997). Change requires diagnosis and intervention, or identification and interpreting that is iterative (Heifetz et al., 2009, p. 32). Here, intervention is synonymous with implementation and should be thoroughly vested and transparent. Successful intervention leads to collaborative efforts. The changes must make sense. Making sense of the change makes the change easier. Such change is aimed at anyone who wants to understand why change happens, and what needs to be done to make the change a welcome rather than a dread (Cameron & Green, 2004).

Collaboration involves buy-in and by its nature, is recursive (Rabinowitz, 2013). It is an effort of others. We have concluded that collaboration is not for the faint of heart.

It cannot be done alone, but is in itself collaborative. Barriers to collaboration must be examined when studying conflict (Robbins, 1978). Negative history, elitism, and power differentials are possible barriers to collaborative success. Proper collaboration will insure the likelihood of good outcomes. Parties and partners are empowered to effect collaborative change by virtue of their collaboration.

We have concluded that empowerment is an interactive process of change (Lord & Hutchinson, 1993). It is a complex concept which tends to mean different things to different people (Quinn & Spreitzer, 1999). Empowerment can work either from the top down, or from the bottom up. Top-down empowerment has structured outcomes, but is incomplete. Bottom-up empowerment embodies risk, trust, initiative, growth, and change. It requires tolerance of people's imperfections. These two perspectives are juxtaposed, but successful implementation of empowerment requires integration of both views. Empowerment is not an easy process. It is not a quick fix, but, according to Ugboro and Obeng (2000), empowerment strategies strengthen the worker, improve self-efficacy, produce involvement in decision-making, and raise involvement in the decision-making process.

While potential for failure is always present, we have concluded that there is a desire in people to take that risk as long as they experience a sense of empowerment and are part of an environment which values and supports risk, trust, and initiative (Quinn & Spreitzer, 1999). Greatness is often preceded by risk-taking. The Wright brothers took enormous risks that resulted in major aviation advancements. Building the Golden Gate Bridge took a willingness to take risk against odds never before challenged in that context. Jack Welch, legendary CEO of General Electric, discovered that mistakes can

often be as good a teacher as success. Fear of making mistakes may be a greater deterrent against success than the mistakes themselves. Willingness to change is strength. A good leader is a careful planner. A great leader plans, but does not fear taking risks and making room for team members to fail in order to succeed. (See reference for citation). Edison is said to have tested more than 3,000 designs for bulbs before filing a patent for the electric lamp.

CHAPTER 4

METHODOLOGY

Introduction

Before discussing the methodology of this project, a brief review is in order. This project takes place in an urban setting, the congregation in question has a history that is nearly one hundred years long. The original congregants were from the neighborhoods immediately adjacent to the church. The original neighborhoods were largely African American with some persons from the Caribbean mixed in. During the decade of the 60's and beyond, more and more persons of West Indian heritage found their way into the community and into the church. The specified congregation referenced here is the Mt. Sinai Seventh-day Adventist Church that relocated from the Parramore district to the Orange Center area of Orlando, Florida in the early 80's where it is today.

For more than twenty years after it moved from Parramore to Orange Center, Mt. Sinai was dominant among Afrocentric Adventist churches in the Greater Orlando area. During this same period, the church took on a strong West Indian persona, so much so that African Americans were soon absorbed, though not eliminated. This is a pervasive issue that has global implications, as seen in places like the United Kingdom (Lee, 2019). Culture, ethnicity, and generational shifts help set the stage for conflict and decline in this once dominant church. A strong resistance to change and new ideas prevailed. In the

context of collaboration, resistance does not necessarily mean collaboration is not possible. Addressing certain dissonance within the Roman Catholic Church, Pope Francis spoke to how some dissonance could lead to disenfranchisement among members. He pointed to clergy behavior which, for our purposes, mirrors some of the dissonance between cultures at Mt. Sinai. There exists a school of thought which advocates the adoption of a more tolerant, welcoming stance, referred to as leading with engagement, as opposed to an over-reliance on clericalism leading with dogma and warnings. If there is no engagement, there will be no collaboration. The team has to believe the leader is willing to sacrifice all for the team to gain (Gordon, 2017). The conflict has to be met head on via active, positive engagement. This project proposes that while conflict exists, it need not become disabling. Conflict can be a source of strength because it exposes differences, new ideas, and opportunities that must be nurtured in the context of collaborative effort (Fowler et al., 2019).

In Chapter 3, we have defined collaboration as: a function of the recursive interaction of knowledge, engagement, results, perception of trust, and learning over time. Therefore, room must be made for diverse thought and culture in order to give life and viability to that congregation. The arrival of new congregants because of evangelism and migration added to the conflicts that seem to impact the church more and more. A church that once boasted cooperation, coordination, and collaboration found itself unable to continue functioning smoothly and progressively.

Some examples of how conflict presented itself in an increasingly negative way would be: (1) clashes regarding differences in worship styles between those of Southern African American descent and those of West Indian descent, (2) generational differences

regarding dress in worship and types of instruments used in and for worship, (3) the role of “young people” in the current church, and (4) leadership style and leadership authority. In a *Stanford Social Innovation Review* article, John Huggett speaks about collaboration between two nonprofits. What we learn is the level of collaboration between the parties must be of such nature to keep them from drifting into individualism. The same thing holds true in the local context of which we speak. We must introduce the idea of open communication to avoid dissonance (Huggett, 2018).

This proposal was first presented to the leadership team of Mt. Sinai by the pastor. They were asked to embrace the intent and implementation of the project. They were also asked to help identify areas of concern related to types of conflict, conflict management, and conflict resolution as identified by the project proposal. They were further asked to offer input on what outcomes they would expect to see followed by the formation of focus groups which was the method of study for this project. Focus group research, for the purposes of this project, is intended as a method to gather people’s perceptions, opinions, beliefs, and attitudes. It is concerned with mission, ministry, and methods regarding leadership and partnership. The focus groups were formed through a collaborative effort with the pastor and local church leaders. Prior to the formation of the groups, a survey of officers was made (see Chapter 5). The surveys were anonymous and delivered through the Survey Monkey platform. After completion of the surveys, focus groups were called in to analyze the data and propose strategies to be used for the collaborative objectives of this project. The article, “When to Use Focus Groups and Why,” the authors submit:

Focus groups are particularly useful when there are power differences between the participants and decision-makers or professionals, when the use of everyday language and culture of a particular group is of interest, and when one wants to explore the degree of consensus on a given topic. (Morgan & Kruger, 1993, chap. 1, p. 3)

Focus groups were made up of diverse persons from within the congregation. Six focus groups were selected. Nine or more persons were proposed to comprise the focus groups which would not exceed twelve in any given group, although all groups may not have reached the number twelve. Each person within the group was eighteen years of age or older, a member of Mt. Sinai with a recorded attendance of not less than two Sabbaths per month, and an acceptable history of involvement in some phase of the church's ministry and mission. Group participants were asked to have a history with Mt. Sinai of at least one full year, while some may have had history as much as several decades long. Factors such as age, gender, marital status, positions served, education, longevity in membership, prior membership from another Adventist church, culture and ethnicity, leadership experience, and spiritual inclinations such as conservative, progressive, or liberal were used to help create diversity in the focus group composition.

The focus groups were asked to assess predetermined subjects related to the identified needs and issues of Mt. Sinai. When specific areas or concerns were identified, selected presenters and discussion facilitators were asked to share knowledge and methods on how to recognize, classify, form resolution strategies for implementation, and growth. These instructional presentations were made at least twice monthly during the same period to discuss the issues at hand, and to propose possible solutions or strategies for solutions. The remaining four to six months were to demonstrate and test learning associated with the instruction and facilitation presented to the focus groups. At the end

of the focus period, assessments were made of what issues were identified, what instruction and learnings were obtained, how the focus groups collated and correlated those instructions and learning, what methods and techniques were used to implement learning, and how that learning was achieved and measured.

This project also proposed that the strategies presented for implementation would introduce dialogue and methodologies for adaptive change through communication, cooperation, collaboration, community, and empowerment among the collective focus groups. They were asked to share their perceptions, opinions, beliefs, and attitudes toward the identified issues and instructions given. The collective focus groups then proposed recommendations to the church for how it could successfully make adaptations and changes that would create leadership strategies within the congregation to impact the congregational community and the community at-large. These are presented in Chapter 5.

The facilitation and instruction used came from trained persons primarily outside of the congregation in an attempt to create openness and as much transparency as possible. The intent of the focus groups was to demonstrate an understanding of the issues presented and discussed, to propose strategies to resolve the identified issues, and to use measurement strategies that will help determine rates of successful change - or the lack thereof. As the focus groups went through the various discussions and interacted with the companion focus groups, the instructions given and the focus group discussions allowed the church to begin structured efforts to achieve the agreed-upon goals of communication, cooperation, collaboration, and empowerment. It was proposed that the learning, research, and reporting take up to approximately one year, and then be followed up with presentation and interpretation of the findings.

The intent of the findings was to produce strategies that would identify areas of need: types of adaptive change that would be current and sustained so that conflict is better managed, and growth is sustained through consistent collaboration, cooperation, community, and empowerment. This project was limited to Mt. Sinai, and as such, is intended only to demonstrate what may or may not result from the work done in this specified project. Others with similar dynamics may find correlations, but only coincidentally so.

All too often, proposed solutions have a very short shelf-life. The original issues either prevail or rise again, and are often worse and more debilitating than before. This is unless the intended collaboration remains intentional. In addition, proposed solutions and strategies often follow the pastor so that once he or she leaves, prior conflicts may reoccur and growth is lost. The idea inherent in this proposal was that strategies for change and growth be less static and more organic or systemic (Goin, 2012). As such, it would then become a sustainable model for the Mt. Sinai church leadership and the wider congregational community. There can be good strategy and bad strategy. Insight into the true nature of the situation and into the appropriate response is reflective of good strategy (Rumelt, 2011).

Cooperation, communication, collaboration, and empowerment are objectives of this project, thus the focus group method was used. The process of the focus groups necessitated that the members would use qualities intended in the desired outcomes to initiate new organisms of cooperation, communication, collaboration, and empowerment.

Presenters in the study of conflict were invited in. They were asked to identify what conflict, conflict management, and conflict resolution are. Presenters who were able

to address local church organizational leadership and structure were invited to discuss what these should look like. They were asked to show how the various sectors of the church could be organized to collaborate as a community. In this instructional period, spiritual leadership and empowerment structure were also discussed.

It was intended that the instruction, given by the facilitator/instructor, would provide direction and focus by identifying what the issue(s) being discussed might be, and by providing suggestions of possible solutions. The focus groups were led by persons skilled in such discussions. At no time was the intent that the instructor(s) propose solutions. Pathways to solutions were proposed but the actual learning was meant to take place by way of the discussions and interactions of the persons comprising the focus groups.

Within the focus groups, at least two people were tasked with keeping some record of the issues discussed and solutions proposed. This information was intended to help confirm the assessments made, and also help to provide some evidence of the path(s) taken to attempt solutions. At a later point in the focus review process, before final analysis took place, the focus groups were cross-pollinated to review the learning and proposed implementations. When the focus groups were brought together as one group, another opportunity was presented to demonstrate desired learning.

The reporting method included a restatement of the list of initial concerns. Specific issues and needs were identified. What are the areas of conflict? Why do these conflicts exist? What, in the opinion of the focus group(s) can or should be done to resolve such conflict? Is it possible to use the conflict(s) constructively? Are changes needed or desired? If so, why and what are they? Can a definitive list of such changes be

made? What proposals might be made to introduce and sustain such changes? It is intended that specific strategies will be presented based upon the instruction and learning received, and upon the dialogue of the focus groups what will lead to desired solutions. These answers and any other findings or proposals were then reported.

To validate their findings, the reports presented demonstrated consultation with recognized sources of wisdom, experience, and learning. Recommendations advised that it would be necessary to identify various established assessment instruments and learning tools to insure the process was transparent. The reporting was thorough and comparative. Each focus group kept an account of its considerations and findings. Each was asked to take into account the presentations and learning it acquired along with its own proposals for growth and change. The individual and aggregate reports were presented for later analysis, summary, and conclusions.

Assessments for the sake of summary and review identified initial concerns and subjects of discussion, the process of discussion, proposed solutions, methods followed to address the concerns and identify proposed results. The assessment measured progress or growth over the project period. The measurement was intended to show whether notable learning and growth had taken place, by comparing the initial condition of the church with the more current atmosphere at the church, and to demonstrate whether a more positive trend emerged toward desired growth. The determination of whether positive trends might emerge were to be captured from the summary statements and reflections of the various focus groups. These summaries were assessed in light of the instructions and learning received and shared among the focus groups. The proposed changes were

intended to become part of the roadmap the church will use to accomplish the project's objective of communication, cooperation, collaboration, community, and empowerment.

A part of the intended outcome is to achieve spiritual growth for the pastor and for the church family. The pastor should be an integral part of any solution or intervention that is discussed and proposed for the local church. As the practical and spiritual leader of the church, the pastor has to understand the needs of the church organizationally, structurally, relationally, and spiritually. While the focus groups exercise intended independence in their research and findings, the pastor must be in tune with their work and offer input as the groups may need. In consultation with the pastor, the proposed interventions were presented and adopted.

To accomplish the objectives of this proposal, the pastor will need to evaluate and improve personal learning, awareness, and adaptive skills. The pastor will need to be open to the proposed solutions and interventions because cooperation, communication, commitment, collaboration, community, and empowerment cannot happen without his personal involvement and participation. The pastor must be a good listener, a good partner in learning, and willing to be led as well as to lead.

Spiritual development and growth will have to be a part of the expected outcomes for this project. This spirituality must comprise care and compassion, inclusion, biblical learning, and reflection. As the various entities of the church are led in spiritual reflection and study, a community of care and compassion can be created with assists in the formation of practical strategies and more productive relationships.

The professional, academic, social, and spiritual development of the pastor is significant to the resolution and implementation process. The learning expected of the

church has to be achieved in conjunction with the learning of the pastor. The pastor must be associated with relevant professionals and be exposed to relevant professional materials that will enhance his personal and professional development. An old biblical adage suggests that one who desires friendship must show himself friendly (Prov. 18:24). Interpersonal relationships are fundamental to organizational growth. Understanding people, engaging people, and appreciating people helps the pastor better interact with people. Therefore, a part of the methodology used to achieve the desired outcomes is to be sure the pastor is properly prepared and engaged. The pastor would need to increase professional development, participation in leadership groups and roundtables, increase reading of relevant books and articles, and spend more time engaged with church leaders on the development and implementation of desired outcomes.

Beside the technical skills, resources, and learning already referenced, the pastor must have some sense of God in discussions, reviews, proposals, and solutions. Theologically, there is the family of God, the brotherhood of all humankind. The counsel Christ gave to His disciples was that they “love one another” (John 13:34, 35). The act of loving or caring for, one another not only benefits the recipient of such attention, but the giver is enriched as well. “Let us love one another for love is of God...” (1 John 4: 7, 8) is a standard admonition from the Johannine writings of the New Testament. It is generally agreed among conflict resolution and management experts that conflict is not only inevitable, but can also be helpful. As previously stated, the presence of conflict does not indicate a lost cause. The biblical imperative that we love one another suggests solutions are possible in the context of brotherly love and acceptance of the love of God.

Theologically, the methodology proposed must include interest in and about the persons with whom and about whom the conflict occurs. Because the desired outcomes expect communion, communication, cooperation, and collaboration, a measure of care and compassion is implied. The leader has to be a good listener (Alvesson & Sveningsson, 2003). An appreciation of human equity enhances the ability of the focus group to see the issues at stake through the eyes of the other. Recognizing the social integrity of the church family helps to bring about better interactions. When such interactions have a spiritual component attached to the study of the issues, their assessments and strategies are expected to yield positive and definitive outcomes.

The various conflicts are often likely to come about because of subjective views and interpretations. The biblical notion that one treats or sees others as they themselves would like to be seen or treated opens up the dialogue and helps to resolve the matters at hand.

In summary, the primary method of resolution is through focus groups. The focus groups study the issues independently, initially. Before their findings are finalized, the focus groups come together as one group to compare findings and make their final recommendations to the church. The methods of enacting these findings are formulated and implemented for several months. When the period of implementation is completed, the analysis and conclusions are formulated with recommendations, and are then reported.

CHAPTER 5

INTERVENTION

Introduction

The problem, as stated earlier, centered on the need to develop strategies for collaborative leadership with the Mt. Sinai Seventh-day Adventist Church in Orlando, Florida. Because the church was operating with a very loose form of leadership that allowed for individualism among the ministry leaders, severe lack of communication and coordination fostered unmanaged and unresolved conflict. Help from other sources was needed.

Membership and Leadership Revival

Pastor Mark McCleary, Ph.D., who served many years as a large city urban pastor, was invited to spend eight days in revival with the members of the church. He was chosen because of his academic training, his exposure to similar church culture in the urban Midwest and East coast large city ministry experience. His formal training is in leadership. From Scripture, Dr. McCleary taught the importance of seeking for and developing first a closer personal relationship with God. The personal and spiritual connection with God makes possible a better spirit for working with others, according to the Scriptural command to love and care for one another. This revival focused on making a commitment to be a follower of Christ, according to the New Testament model of

believer engagement where the gifts of the Spirit (Rom. 12:5-8; 1 Cor. 12:28-31; Eph.4:11); provide the areas where each may find placement and thus involvement. The revival was intended to set the spiritual tone for the later, more practical study that would be done by Charles Drake, Ph.D.

Dr. Drake, a retired church administrator, former large church pastor, and an expert consultant in leadership, spent five days with the leaders of the church. His emphasis was on how to dialogue constructively, cast a vision, define mission, and build strategies for more effective ministry and leadership. He combined the spiritual and the practical, and called upon the leaders to use these two components as pillars upon which to build the mission and ministry of the church.

In order to have more effective dialogue, officers and leaders needed to learn how to better listen to each other. Hearing and being heard helped to develop trust, which in turn provided a better exchange of ideas. It also aided in the development of mutually agreed-upon outcomes. A series of surveys and focus groups was established to accomplish desired outcomes. (The surveys are available in the appendices). The outcomes had to be based upon clear and attainable vision. It was necessary to ask the right questions. How did they see themselves? How would they like to see themselves, and how would they like to be seen? The newly constructed dialogue empowered by vision would lead the church to a more collaborative mission. This would be followed by the development of their operating strategies and the eventual implementation of those strategies. Assessment and measurement of the results would help determine the depth of their success.

Roundtable Discussion and Survey

The next step taken was to convene a group of thirty persons, representing a cross-section of the church that had been chosen by secret ballot from the church in session. These diverse persons, all eighteen years of age and older, were invited along with approximately one dozen other persons, chosen by the church leadership team, to participate in a roundtable discussion under the theme of, “Moving Forward, Catch the Vision”. The discussion’s focus was on the history and the future of Mt. Sinai and the mission of the church. Thirty-seven persons attended the roundtable without coercion or compensation.

Tiffany McIntyre, MSW, a social worker specializing in group dynamics and interpersonal relationships, led the roundtable. A five-point discussion was conducted and centered around participants’ sentiments and experiences at Mt. Sinai. The discussion was freewill and open. Ms. McIntyre chose the five questions used at the roundtable (listed in the appendices).

Responses from the discussion with Ms. McIntyre were written on several flip charts by scribes who had been selected prior, as the responses were being given. Roundtable participants could see and hear the discussion in real time and react accordingly. It was important to openly expose the process since empowerment and collaboration was the ultimate objective. These responses were later presented to focus groups for assessment and analysis. Focus group discussions are thought of as being synonymous with interviews. Interviews are more often, one-on-one, whereas focus groups are generally moderator-directed group discussions. Usually, there are a number of series of group discussions in search of a particular objective or outcome (Nyumba et

al., 2018). From the focus groups would come strategy recommendations to be discussed and adopted by the church body in a duly called church business meeting, also known as Church in Conference. In addition, each participant at the roundtable was given a printed survey that had been developed using Survey Monkey. Thirty-five persons completed the entire survey (the results are available in table two (see appendices)).

These results were to be compared to a later anonymous survey that was given to the membership at large.

Church-at-Large Survey: Results and Analysis

In order for the church membership survey to ensure anonymity, the members were instructed to access the church's website and take the survey online where the participation was logged and later tabulated in Figure 3 of the appendices.

No identifications of any kind were required to take the survey. No one was obligated in any way to participate. All participation was totally and completely voluntary. Without the church survey being exposed to the roundtable survey results, the tabulations were remarkably close in their conclusions. Comparison of the separate surveys demonstrated some key priorities: (1) outreach and evangelism, (2) children and youth ministry, (3) education, (4) worship, (5) fellowship and visitor relations, (6) inreach, and (7) administration. An interesting observation is the distance between number (1) outreach and number (5) fellowship and visitor relations. The hope was that these could be better reconciled in the focus group discussions and strategy implementations. While the primary concern was outreach and evangelism, there appears

to be a disconnect with fellowship and visitor relations. Both of these foci are very people centered and demand engagement and collaboration.

Focus Groups

The information from the roundtable under the title, “Attributes of the Church”, was presented to six focus groups. Each focus had six or more persons, and was tasked with meeting several times over a six-week period to discuss the attributes presented at the roundtable, and proposing strategies that could be discussed and adopted by the church at-large. They were given results of the church at-large survey for consideration along with roundtable results. These focus groups proposed the strategies the church would continue to use as it grew its efforts toward collaboration, cooperation, and community both within itself and surrounding itself.

Proposed Strategies

For the church to move forward, a change in leadership structure was proposed and presented to the church during its official business meeting for approval. The Church Board had been functioning with six internal leadership teams into which the ministries and leadership of the church had been divided. These teams were reviewed and some of their structures and leadership were revised. A primary change was the addition of a Church Administrator in the form of an administrative Elder, who would serve voluntarily in consultation and collaboration with the pastor.

One of the primary objectives during the restructuring of the leadership strategy was to lateralize or broaden participation. In the traditional leadership model for this church, so much was centralized around the pastor. Perhaps, without intention, a great

man theory was at work. The great man theory might be explained loosely, as the impact of great men, or dominant figures who, because of the unique qualities such as courage, intelligence, and personality could lead or command loyalty. To offset that style of leadership, the idea of lateralizing or broadening leadership through collaborative partnerships was introduced (Tapscott & Williams, 2015). Although the church had a Church Board of more than thirty ministry leaders, too much was dependent upon the work of the pastor and the whims of the individual leaders. Leadership was severely stunted or impaired.

In Figure 7, observe that kindred ministries were grouped together in an attempt to reduce duplication of ministries. The work of these ministry teams was designed to complete a service ministry objective comprising two main pillars: inreach and outreach. The survey and focus group results suggested service to the community as a primary objective. Another result of the survey was to divide the community into two parts that served the community within the church family (inreach), and the community that surrounds the church (outreach). Spiritual development under the leadership of Head Elder and Children's Ministry were added to make a new total of eight leadership teams. In addition, the pastor's role as leader of the Administration and Worship teams were assigned to the Administrative Elder and the Worship Leader respectively, thus broadening leadership participation.

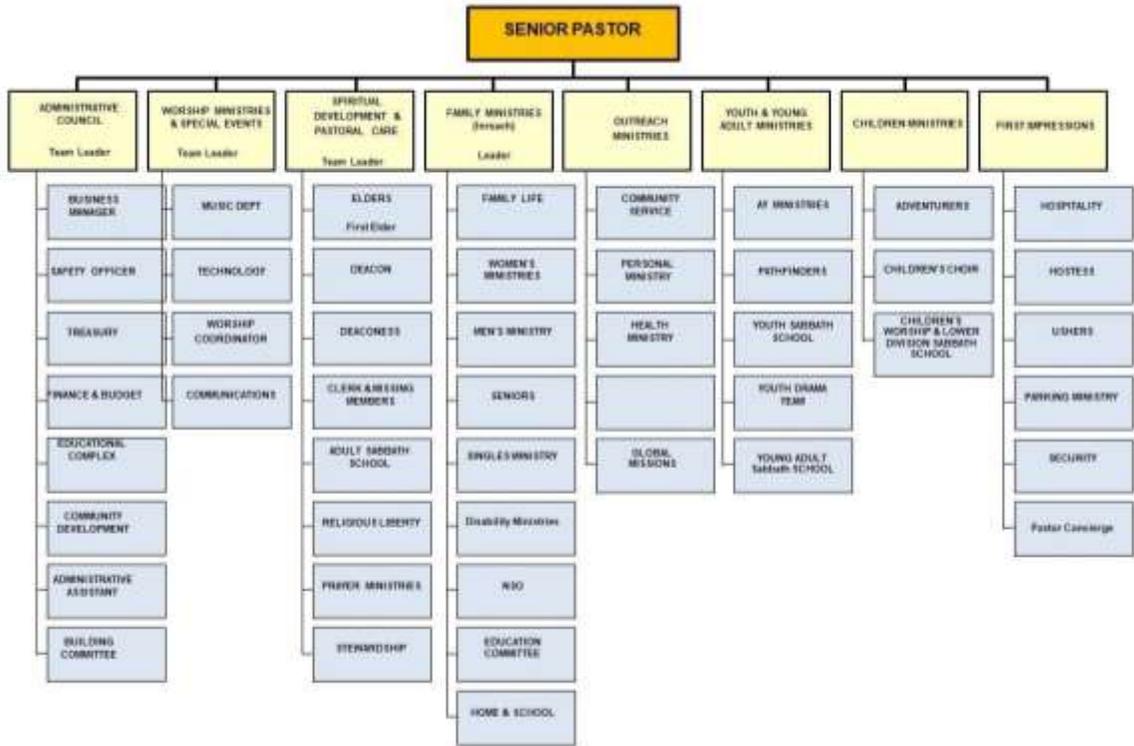


Figure 5. SDA Church Organizational Chart.

CHAPTER 6

OUTCOMES AND RECOMMENDATIONS

Introduction

The implementation of this project was proposed to take approximately one year, using surveys and focus groups. It was done instead over approximately twenty-four months. This process required flexibility in the timeline. Changes in pastoral leadership at Mt. Sinai during the project development contributed heavily to the delay. Often, local pastoral leadership had been subjective. If the pastor and the congregation were unable to collaborate, the disruptions previously removed will return. At Mt. Sinai, the new leadership schema, while unfamiliar to successful pastors, survived pastoral changes.

The purpose of this project was to propose a strategy for collaborative leadership at Mt. Sinai. This proposal arose because of an apparent discordant spirit in the internal community of the church. The church appeared to be disconnected from its external community. The membership at Mt. Sinai aged. Leadership in the church was slow to incorporate demographic shifts impacting the church. This would change as broader and more transparent inclusion was introduced. A greater cultural mix arose in the areas of gender, youth, and improved academic exposure. More young adults joined the church and brought fresh and positive influence. Expanded and more informed thought made room for the inclusion of the external community. The community surrounding the

church was constantly changing socially, economically, and politically. These changes contributed to unmanaged conflicts which negatively impacted church growth and community influence. By combining kindred internal ministries, the church was better prepared to fulfil its broader mission to the public community.

A very clear example is the formation of Community United. The Adventist Church operates Adventist Community Services. Needs in the Mt. Sinai community required services beyond the scope of Adventist Community Services. Lay persons in the church formed Community United as a ministry which aligned with other local community groups to address needs that were beyond the needs of Mt. Sinai. Community United then collaborated with local health systems to obtain grants and funding. This ministry has shared one million pounds of food goods in the local community in collaboration with 32 other ministries outside the Adventist Church.

The challenge facing the congregation necessitated the development of a strategy that would receive the congregation, manage and resolve its conflicts, and enhance its place in the community around it. Using surveys and focus groups. A strategy was put forth intended to dispel the dissonant spirit, and to maximize the use of the talent and resources available to the congregation at Mt. Sinai.

A roundtable of church officers and selected adults above the age of eighteen gathered under the guidance of a licensed social worker to brainstorm and answer questions about themselves and their relationship to Mt. Sinai. Using scribes and a series of flip charts, the discussion points arising out of the roundtable formed a series of questions to be used in the surveys. Next, the roundtable was offered a survey they could voluntarily take in an attempt to ascertain sentiment, perception, and attitude. Using the

points collected from the roundtable discussion, a survey was created on a Survey Monkey template. This survey was printed and offered electronically to persons above the age of eighteen. It was anonymous and completely voluntary. No coercion or incentives of any kind were offered or given. The surveys were collected and assessed. Six focus groups were formed:

Table 2. Focus Teams

Focus Team 1	<p>MISSION & SPIRITUAL DEVELOPMENT</p> <p>What is our “why”? Focuses on the right place with God</p>	<ul style="list-style-type: none"> • Re-establish the Mission. • Re-evaluate ministries with reference to the Mission. • Unify ministries around one Goal/Mission
Focus Team 2	<p>STRATEGIC PLANNING</p>	<ul style="list-style-type: none"> • How to increase funding for ministries. • Capital (long-term)/Strategic planning for fundraising (i.e., Homecoming). • Define top 10 challenges (e.g., What has worked? What has not?). • Educational subsidies and scholarships
Focus Team 3	<p>MARKETING AND BRANDING</p> <p>New marketing strategy and church branding</p>	<ul style="list-style-type: none"> • Brand needs to be refined/polished. • Improved public relations and communications
Focus Team 4	<p>RESTRUCTURING MINISTRIES</p> <p>Re-election of officers with church involvement.</p>	<ul style="list-style-type: none"> • Inreach: members-related ministries • Outreach: community and evangelism
Focus Team 5	<p>MEMBERSHIP ENGAGEMENT/ FELLOWSHIP</p> <p>Town Hall meeting within the church.</p>	<ul style="list-style-type: none"> • Being available and open to other people. • Church should be a safe haven for its members and others. • No cliques.
Focus Team 6	<p>MISSION & SPIRITUAL DEVELOPMENT</p> <p>Improve lower division (SS).</p>	<ul style="list-style-type: none"> • Focus on the youth (dedicated facilities, programs, etc.). • Parent participation in children’s ministry.

These focus groups met over a period of several weeks to study the survey results, and to propose strategies that would address the needs revealed. The group leaders met with the church board to report their findings and to present possible strategies for better communication and collaboration. The next step was to present the findings to the church in conference. At church in conference, the survey results were presented. The focus groups gave their reports based upon their discussions of the survey results. A new leadership schema was presented in the form of an organizational flow chart that redistributed leadership over eight administrative areas of the church.

The prior leadership schema centralized leadership under a select few, who re-elected themselves annually. The proposed leadership schema distributed leadership more broadly and required a greater accountability through wider participation. The focus groups strongly agreed among themselves that broader involvement and participation enhanced the desired collaboration which produces better community both within and without the church. The idea proposed the transfer of leadership energy from those above to those who actually do the work allowing leaders to lead from the rear. By so doing, the church became a more powerful organization (Sinek, 2017).

An administrative elder was added. This person would be tasked with keeping the internal organizational flow moving positively at all times. Much of the business of the church would be handled by this person, thus freeing the pastor to be more pastoral in educating, training, and nurturing the congregation. The head elder would be assigned pastoral care in the form of visitations, elder care, and special needs services such as funerals, communion, shut-ins, etc. The young people were specifically empowered and organized to connect with other young adults, youth, and children. Specific persons were

assigned to intentionally address their demographics and needs. A worship coordinator would be added to assist the pastor with the various spiritual services of the church, specifically divine worship: its structure, flow, and relevance.

Another outcome of this project is the restructuring of the church office election process. Traditional church officer nominations allowed for one or two-year terms for elected church officers. Often, persons were left in office long after their effectiveness or even desire to serve. Vacancies would at times remain unfilled because the election period had not expired. A new process called “review committee” emerged. The intention was to make periodic assessments of all officers, and to change or fill offices as needed. The new collaboration strategies put forth in this project refined the review process even more so that more persons participated in the election of officers. Spiritual preparedness, knowledge of the services needed, abilities to work with the connected ministries are some of the qualities to be emphasized. Persons are allowed to leave or seek reassignment, while others are free to come forward for service at any point the need or desire arises. The new schema was widely embraced by the church, and vigorously defended when some came later to disrupt and dismantle it. Since the implementation of these strategies, two pastor changes have been made at Mt. Sinai. The collaboration strategies developed and voted by the church have been maintained.

Recommendations

Church congregations are no longer isolated communities where the same persons, or few families, dominate the congregation. The migratory nature of our larger societies brings and takes people regularly. The local congregation must have a sense of

its purpose and mission. It must be in touch with itself, with its core values, and with its mission and ministry. To do this, community and collaboration from within must be perpetual and intentional through active dialogue and inter-ministry engagement. While its principles are forever firm and biblically grounded, the church cannot be afraid of reasoned adaptation. Speaking in the context of personal salvation, Paul urges self-examination (1 Cor 11:28). Luke advises to “count the costs” (Luke 11:28); Isaiah advises reasoning together (Isa 1:18). As stated in Chapter 2, the church must take on the image of Christ. These concepts are very appropriate in the practical performance of adaptive leadership in an ever-changing church situation. They also signal that the church should systematically review its mission, and service.

The intentional scheduling of the focus groups and the intentional reporting of the focus groups to the church in conference drew more people into participation. The essence of this process is dialogue. That dialogue should have careful and caring leadership that will create the dialogic process through relational leading (Hersted & Gergen, 2013). The challenge remains to broaden involvement. A broader involvement requires group interchange given the different constructions, motives, and skills that members bring to the group. It is important that the leader be specific regarding tasks and responsibilities of the members of the group and that leaders provide resources for organizational development (Hornstrup et al., 2012).

The executive leadership of the church must seek more efficient ways to engage and to inspire ministry leadership of the church. It has long been said, “A family that prays together stays together.” Surely this is true of the church. The project does not

solve all the issues that arise in its quest for collaborative strategies. The strategies suggested however, are intended as a way forward.

Lessons Learned

It is important to rise above the mystique of the local congregation. This may be true in places where the local church has a long, storied history such as Mt. Sinai. Group thinking can easily encroach. Group thinking must be defended against. Groupthink can be defined as the practice of thinking or making decisions as a group in a way that discourages creativity or individual responsibility. Groupthink occurs when the desire within a group for harmony and conformity results in irrational or dysfunctional decision-making (Janis, 1982).

Groupthink is a risky averse. Is surety and safety guaranteed when everyone is so agreed no new thought or idea is born or introduced? Opening a group to new ideas, thoughts and strategies involves risks. What if something does not work, or some are not readily familiar with the idea, thought, or suggestion? Risk inclusion can be a learning tool. Fear of failure will prevent the group from not only learning what to do, but also what not to do. Failure is a central component to success because with failure comes learning (Holmes, 2018, Katen, 2020). Collaborative interaction requires trust. Trust does not emerge automatically. The needed trust begins to emerge when the team starts to see themselves as taking action together and knowing why they did so (Sinek, 2009). Tom Rath asserts that such togetherness is accomplished when the leader can rally the team towards goals, missions and objectives. The leader must exhibit honesty, integrity, and respect. The leader must recognize that the basic needs of the team are trust, compassion,

stability, and hope (Rath, 2008). The team does not all have to think the same, but they must have mutual trust and interconnected care for the good of all, they must have the ability and opportunity to believe they can achieve agreed-upon outcomes that are the result of their diversity and inclusiveness. Balance in the team relationships cannot be ignored. Think of it as equilibrium. Mental and emotional equilibrium lend themselves to poise, stability, and balance that bring order out of potential chaos (Wheatley, 2006).

Earlier, when preparations were being made to create surveys, people were brought together to brainstorm and vision cast. Everyone present was invited to put forth thoughts and ideas, and to ask questions. Everything was recorded and catalogued according to related groupings. As leaders seeking collaboration and empowerment, we could not be afraid of new and different thoughts and ideas. We felt that focus had to be on mission and ministry, rather than on the preservation of an image or mystique. We needed to risk challenging the status quo. Fear of change expands conflict. Do not be afraid of change or conflict.

Conflict is inherently present in teamwork (Brown et al., 2010). Conflict often has its source in the struggle for power. In the context of this project, that power struggle is between traditionalists and progressives. The arrival of progressive thought challenged traditional thought which had become groupthink. A challenge for the progressives is to avoid becoming victims of their own groupthink. Earlier, discordant behavior was discussed. We learned that openness and willingness to change and adapt increased confidence, and therefore participation. The greater that participation becomes, the greater is the desire to collaborate. The idea is to facilitate the best fit working peer to peer (Roca & Wilde, 2019).

The identification of core values (Malphurs, 1996, p. 10) should be used to drive the mission and ministry of the church. It is believed by some that there is a direct correlation between values and organizational commitment. The perceived organizational values are drivers of the values-based organizational commitment (Abbott et al., 2005). The core values must be Biblically sound. Knowledge of all stakeholders is important. Introduce them to the group's values and principles, and allow communicative dialogue to lead to collaboration and growth. Resist groupthink. Do not fear new ideas and new methods, or new people. Take the risk. Be willing to lead the change. The real power of a vision is unleashed only when most of those involved have a common understanding of its goals and directions. The leader is the key to that change (Kotter, 2012).

Inclusion and diversity are essential to collaborative growth, therefore, seek to be heterogeneous. Because of intended diversity, conflict is inevitable, so focus on "doing" right, as opposed to "being" right. "Iron sharpeneth iron" (Prov 27:17). Just as two blades are rubbed together making them sharper and more efficient, so the coming together in fellowship might make the congregation stronger, better balanced, and cooperative.

Leadership change should be successive. To accomplish good leadership succession, there must be ongoing training and learning. Leadership transition should be thoughtful and intentional, as the situation and organization deem the need. Pastors come and go. The skills and talents of pastors vary. The course of the project and the results of group discussions, surveys, and focus groups suggested leadership restructuring, which is demonstrated in the organizational chart.

In addition to leadership succession, lateralization via broader participation was proposed. "I-centric" ideas are dictatorial, avoid confrontation, and are not receptive to

group contributions and group decision-making. They tend to demand consensus. “We-centric” leaders value individual worth and communication that is open and honest. They encourage coming together to engage and co-create (Glaser, 2006, p. 25). It is an adaptive form of leading and following (DeRue, 2011).

Consider the organizational flow chart in Chapter 5. It represents an effort to decentralize and engage. Grouping similar ministries together allows similar strengths and fosters team effort. Many groups call themselves teams, but in reality, they rely on a single leader while feigning teamwork. True survival must insist on collaboration (Hartwig & Bird, 2015). The organizational structure proposed, in part, helps create a pool of potential leaders that reduces the need to rely upon benevolent dictator types who, in fact, single-handedly run the show. A church administrator was added to the leadership team to free the pastor to do more pastoral care among the congregants. Having a resident church administrator with requisite skills and talents would provide consistency and long-term stability to the church. The transitional nature of pastors and the changes they often brought frequently destabilized the church, and negatively impacted growth and ministry. More hands, eyes, and ears help to foster better communication and more immediate responses and interactions. Good communication through full conversation allows for more clarifying questions and a better listening environment. Enough cannot be said about the value of listening. Good leaders listen longer and interject less (Scott, 2004).

Change needed to find root in the spiritual leadership of the pastor. The pastor has to search out and develop the leader within. The pastor cannot afford to discount such virtues as integrity, self-discipline, vision, and influence. The pastor must never forget his most appreciable asset, people. He is an influencer (Maxwell, 2012, p.79). The pastor has

a great example in Jesus Christ, who is said to often be moved with compassion when He observed the people. The pastor is an influencer. As an influencer, empathy is vital. It is the ability to identify with and understand the feelings and difficulties of others. As an influencer, the pastor has to listen well (Monarth, 2012). As stated in Chapter 4, the pastor must evaluate and improve his learning, awareness, and adaptive skills. The pastor cannot be afraid to fail. Failing is a critical component to success because with failure comes learning. The key is not the failure, but how the failure is handled. Taking ownership is crucial to the leader's credibility and to the leader's ability to gain and maintain the team's trust (Katen, 2020). Spiritual development and growth will have to be a part of expected outcomes. The pursuit of spiritual gifts is encouraged (1 Cor 14:1-6) for the edification of the church. These gifts equip the church to demonstrate its core values, and to fit itself for leadership consistency. The pastor's role in such equipping must be paramount. An intentional leadership structure is outlined in Ephesians 2:19-20. This equipping and structure facilitate leadership development and leadership succession while reducing pastor dependency. The pastor must be open to the proposed solutions and interventions because cooperation, communication, collaboration, commitment, community, and empowerment cannot happen without his personal involvement and participation. He must make room for unity to be created. This involves quality time and quantity of time through town hall meetings, conference calls, and social gatherings (Cloud, 2013). The leader must know his strengths and values (Drucker, 2001, p. 217). The leader must demonstrate an ability to share a clear, long-term vision, and possess the ability to switch thinking between the big picture and the detail (Black et al., 2011).

Afterthoughts

As the project was nearing its completion, the pastor was reassigned by the employing conference. Requests to delay the reassignment were denied. Access to and engagement with the Mt. Sinai membership was a central factor in the development of this project. The original intent was to complete the project after approximately one year of implementation. Instead, due to pastoral changes, the project was extended by nearly a year longer. Management of focus groups, collection and analysis of data, and ultimately implementation all necessitated engagement with the congregation. The original pastor found it necessary to work through third parties at times to complete the formation of the intended strategies.

Subsequently, some of the work done in the project was impacted and obstructed. A key component of the project was collaboration and broadening of leadership and membership participation so that the vision and mission of the church would survive pastoral change. The changes implemented proved themselves repeatedly as the obstructionists were overruled and the new leadership model took effect.

The addition of a church administrator and the placement of a leadership team schema proved successful (see the organizational chart in Chapter 3). In the old leadership model, the Church Board formed the basis of the leadership team with the pastor as chairperson. Membership on the board was determined using the traditional nominating committee process as outlined in the “Church Manual,” a book of recommendations published by the Seventh-day Adventist Denomination. Members elected to the church board served a two-year term at Mt. Sinai, and could be re-elected. Often, some were repeatedly elected, thus forming dominance on the Board. Other local

dynamics like too many persons from a single family serving together, a lack of succession leadership, failure to coordinate ministries, and failure to report to the church on a timely basis in duly scheduled and called business meetings led to lost transparency and a monopoly on leadership.

Observe the leadership chart in Chapter three. Related ministries were grouped together and encouraged to plan and work together to mutually achieve the core values adopted by the church at-large. Church elders were assigned to advise the various ministry groupings and help them maintain the focus on the implementation of the church values. The introduction of an administrative elder helped to give support to the pastoral ministry of the Mt. Sinai pastor by allowing him to focus more on preaching, teaching, and visitations. The Head Elder was charged with coordination of pastoral care in collaboration with the pastor. A worship leader was established to give better attention to preparation, style, and implementation of a consistent but inclusive worship service format. This became very popular among the members. In short, more persons were added to the development and decision-making process of the church. An environment for leadership succession was created as more persons got involved in and exposed to the inner workings of the church. The old nominating committee process was replaced with a sitting committee called the Review Committee. There were eleven of them, and their terms were staggered so that every year, half of them were themselves subject to review. Terms were not more than two years, and no person could serve more than two consecutive terms. Any persons wishing to serve in a ministry could present themselves to the Review Committee. If approved, that name was recommended to the church to be voted into service. The review committee was empowered to review all elected persons,

and to make recommendations as to their service or removal. Substantive leadership is critical. That leader has to know their strengths and resources, but in addition, has to be willing to go a step further to identify others who have points of power that the leader can draw upon. The leader cannot fear the strengths of others. He must be in command of himself and able to function in the moment (Blanchard et al., 2017).

Not to be lost is the idea that the local Conference leadership must be attentive and engaged with pastoral and local church leadership development. Local churches have personalities of their own, as do pastors. Prayerful and thoughtful attention must be given to the pairing of churches and pastoral leadership. The timing of movement of pastors is critical to the success of the pastor and of the local church. Traditional leadership models are often no longer viable, especially in larger churches such as Mt. Sinai. Cultural, ethnic, racial, gender, and academic demographics currently help inform how churches such as Mt. Sinai prepare themselves to exist in contemporary times. Pastors must be better prepared and supported as times change and the needs of churches change. The local church has to have the ability to survive changes in pastoral leadership. That can be more effectively done when local leadership is engaged and empowered to collaborate, and to own their mission and ministry. The era of “Great Man” is gone. Vertical leadership models are rapidly losing place in favor of more lateral interactions among members and leaders in favor of collaborative, and inclusive leadership. The untrained congregation has been succeeded by a more informed and educated congregation who demand a place at the leadership table.

Further, in this era of cynicism, paranoia, and self-interest, leadership must create a circle of safety where everyone belongs and where all the energies are focused toward

the common enemy (Sinek, 2017). “Good is the enemy of great,” says Collins. Curiosity is a primary ingredient that must lead all leaders and organizations to never settle for being good at who they are or what they do (Collins, 2001). My mother always told me I must never leave a hill without climbing it to see what’s on the other side, nor leave a curve in the road without going to look around it for what might be there. Curiosity can lead to greatness.

APPENDIX

APPENDIX A

VISION CASTING FOCUS GROUP

1. If you can create the perfect church, what would it look like? (Check all that apply).

- Everyone having a volunteer spirit
- Cohesiveness
- No lack of technology
- Children ministries every Sabbath
- Positive reinforcement
- Friendly and loving environment everywhere
- No cliques
- Participatory decision-making
- Huge community presence
- Powerful music ministry
- Committed and engaged in the larger church (Conference, Federation)
- Collaboration with other churches

2. Focus on the “10 most powerful things that impact persons in the church.”

- Youth/Assistant/Multiple Pastors
- Young people on FIRE!!!
- Members committed to their assignments
- Powerful evangelism
- A great outreach place
- Suggestion box
- Commitment to the power of prayer
- Spiritual Development programs
- Friday nights FREE/Family Time
- Better communication between departments
- In-house resources to connect members and community

- Forward thinking
- Church sponsorship
- Knowledge bowl/ Scholarships for students
- Needs of seniors to be addressed

3. What attributes do you think Leadership should have?

- Visionary
- Listen and open to change
- Strategic plan
- Attitude of service
- Accountability
- Teamwork
- Continue education
- Flexible talents
- Meek/Spirit-filled
- Lead by example
- Carry Church Brand
- Competent
- Transparent
- Know when to step aside/
Leadership Succession
- Discipleship

4. What changes are needed to the current ministries, structures, and processes to get to the vision you have described?

- Increase Funding
- New Marketing Strategy
- Why? Get focus in the “RIGHT” place... on God

5. Define the 10 most apparent challenges of the church. (What has worked?)

- Capital Planning (long-term) i.e., Homecoming
- Strategic Planning for Fundraising
- Re-election of Officers with church involvement
- Ministries need to have “ONE” goal

6. What would you say the short-term and long-term goals should be?

- Define Challenges
- Come up with solutions/steps to overcome challenges (long- and short-term)
- Brand needs to be defined/polished
- Improve Lower Division (SS)
- Town Hall meeting within church
- Focus on the youth: dedicated facilities, programs, etc.
- Parent participation in children's ministry
- Re-establish Mission
- Re-evaluate ministries, with reference to the Mission
- Active Health and Nutrition Activities e.g., exercise

7. What would it take for the church to have warm fellowship?

- Being available - open to other people.
- Church should be a safe haven for its members and others
- No cliques

APPENDIX B
ROUND TABLE SURVEY

Date created: Thursday, June 02, 2016

Completed responses: 33

1. How many years have you been a member of Mt. Sinai SDA Church? (If you are not a member, select the last option.

Answered: 35 Skipped: 0

2. What is your age category?

Answered: 35 Skipped: 0

3. What is your gender?

Answered: 34 Skipped: 1

4. What is your geographic region of origin?

Answered: 34 Skipped: 1

5. What is your approximate average household income?

Answered: 31 Skipped: 4

6. What is your marital status?

Answered: 34 Skipped: 1

7. I am the parent of... (check all that apply).

Answered: 35 Skipped: 0

8. What are your preferences on Christian education?

Answered: 34 Skipped: 1

9. My perception of Mt. Sinai Junior Academy is...

Answered: 26 Skipped: 9

10. Complete the following sentence: I am...

Answered: 35 Skipped: 0

11. Do you feel you have the resources and tools you need to run your ministry?

Answered: 32 Skipped: 3

12. How would you rate the friendliness of Mt. Sinai?

Answered: 35 Skipped: 0

13. How would you rate Youth Ministries (AY, Adventurers, Pathfinders, Children's Church, Drama, etc.)?

Answered: 34 Skipped: 1

14. How would you rate the Administrative Team (Elders, Clerk, Stewardship, Finance, Communications, Treasury, etc.)?

Answered: 35 Skipped: 0

15. How would you rate Inreach Ministries (Women's, Men's, Seniors', Education, Home & School, NSO, Family Life, Prayer)?

Answered: 35 Skipped: 0

16. How would you rate Worship Ministries? (Music and Technology)?

Answered: 35 Skipped: 0

17. How would you rate First Impressions Ministries (Deacons, Ushers, Hospitality, Deaconesses, Greeters, Security, Parking, etc.)?

Answered: 35 Skipped: 0

18. How would you rate Outreach Ministries (Community Services, Health, Personal Ministry, Sabbath School, Religious, etc.)?

Answered: 35 Skipped: 0

19. Do you believe you have a good understanding of Adventist beliefs?

Answered: 33 Skipped: 2

20. What is your preferred method of engagement with Mt. Sinai?

Answered: 30 Skipped: 5

21. If you had the opportunity to prioritize Mt. Sinai resources, where would you put it?

Answered: 29 Skipped: 6

22. Complete this sentence: At Mt. Sinai...

Answered: 34 Skipped: 1

APPENDIX C
CHURCH MEMBERSHIP SURVEY

Completed responses: 77

1. How many years have you been a MEMBER of Mt. Sinai SDA Church? (If you are not a member, select the last option.)

Answered: 74 Skipped: 3

2. What is your age category?

Answered: 76 Skipped: 1

3. What is your gender?

Answered: 75 Skipped: 2

4. What is your geographic region of origin?

Answered: 77 Skipped: 0

5. What is your approximate average household income?

Answered: 55 Skipped: 22

6. What is your marital status?

Answered: 76 Skipped: 1

7. I am the parent of... (Check all that apply.)

Answered: 74 Skipped: 3

8. Complete the following sentence: I am...

Answered: 68 Skipped: 9

9. How would you rate the friendliness of Mt. Sinai?

Answered: 77 Skipped: 0

10. Do you believe you have a good understanding of Adventist beliefs?

Answered: 65 Skipped: 12

11. Are your spiritual needs being met?

No response data recorded.

12. What is your preferred method of engagement with Mt. Sinai?

Answered: 65 Skipped: 12

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Pastoral Objective:

To be a present, caring, and engaged servant leader, and to reflect Christ to all I may interact with.

Education:

1969 BA Religion and History, Oakwood College
2011 MA Pastoral Leadership, Southern Adventist University

Professional Certifications:

1974 Ordained, Lake Region Conference
1996 Certified Trust Services Director, General Conference
1995 Certified Stewardship Director, North American Division

Experience:

1969 - 2021 District pastor
 Evangelist
 Conference Departmental Director