

LIBERTY UNIVERSITY

**Emulating Paul's Ministry Leadership in a
Diverse and Changing Cultural Landscape**

A Thesis Project Report Submitted to
the Faculty of the John W. Rawlings School of Divinity
in Candidacy for the Degree of
Doctor of Ministry

by

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Liberty University John W. Rawlings School of Divinity

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THE DOCTOR OF MINISTRY THESIS PROJECT ABSTRACT

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The purpose of this Doctor of Ministry project is to train ministry leaders by studying the cross-cultural leadership characteristics of Apostle Paul. Central Steele Creek Presbyterian Church is part of the sad statistic of traditional churches that have been declining for the past thirty years. This will continue unless leaders of the church embrace the diverse culture and nature of the surrounding community. Cross-cultural leadership is needed in this time of multi-cultural communities and there is no one better than Paul to demonstrate this indispensable cross-cultural ministry paradigm. If leaders at Central are trained and motivated to embrace Paul's cross-cultural ministry leadership, then they will help a mono-cultural church to become a multi-cultural ministry.

This project addresses the problem of leadership at Central lacking understanding and openness to the changing cultural landscape of the surrounding community. The data collected from the project is helpful in educating, training, and raising up cross-cultural leaders who will lead and serve multi-cultural communities surrounding the church. The hope is that this project will provide some practical answers that will bring transformations in the organizational ministry of Central church's leadership team to help grow the church.

From the collected data, the conclusion is reached that training sessions will lead to increased measures in cultural intelligence and values for church members at Central. Infusion of cultural intelligence and values, along with openness to diversity, helps Central to transform from a declining traditional church to a potentially growing multi-cultural community church.

Keywords: Cross-cultural, Paul's leadership, diversity, cultural intelligence, training, church growth.

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Abbreviations

CQ	<i>Cultural Intelligence</i>
CSCPC	<i>Central Steele Creek Presbyterian Church</i>
DMIN	<i>Doctor of Ministry</i>
FASICLD	<i>The Schaffer Institute of Church Leadership Development</i>
IRB	<i>Institutional Review Board</i>
POC	<i>Presbytery of Charlotte</i>

CHAPTER 1: INTRODUCTION

Overwhelming evidence in scholarly work indicates that in the past thirty years, the mainline denominational churches have experienced a consistent decline in church membership and attendance, especially among the younger generations. While many people feel that the decline in church membership and attendance is a recent phenomenon of the past twenty or thirty years, the reality is that such a decline has always existed in slow and unnoticeable manners for many decades.¹ According to the Gallup polls, church membership in America has been declining for the past eight decades, and the number of people declaring membership in the local church has fallen below 50 percent for the first time since 1937.²

While there are many contributing factors to this disappointing decline, the one that stands at the top is the lack of biblical and ministry leadership in today's churches. The communities surrounding the churches have evolved and changed dramatically, but the churches have failed to grasp the cultural changes and equally failed to implement new ministry paradigms. For many years, the community surrounding Central Steele Creek Presbyterian Church was made up of farmers. But this community has evolved and transformed during the past thirty years. Andy Stanley states that ministry leadership is needed so much more in today's churches due to uncertainties that lie before the contemporary church. He emphasizes the importance of

¹ Thom Rainer, *Autopsy of a Deceased Church: 12 Ways to Keep Yours Alive* (Nashville, TN: B&H Publishing Group, 2014), 13.

² Jeffrey M. Jones, "U.S. Church Membership Falls Below Majority for First Time," *Gallup*, March 29, 2021, accessed June 10, 2023, <https://news.gallup.com/poll/341963/church-membership-falls-below-majority-first-time.aspx>.

contextualizing the biblical leadership model of the first century so that today's audience will understand and embrace the gospel message in the twenty-first century.³

The teachings from Scripture regarding biblical leadership can bring much-needed guidance, encouragement, wisdom, and convictions to today's church leaders. The subject of this project is that modern-day pastors and leaders of the church need to learn from and emulate Paul's biblical leadership, lifestyle, and ministry. This paper will focus on Paul's biblical and visionary leadership and how his leadership is still valid for modern-day pastors and leaders of the church, particularly for the leaders at Central Steele Creek Presbyterian Church.

Bill Hull believes that there needs to be a paradigm shift in the realm of Christian leadership from a reliance on the secular understanding of leadership to Jesus' style of leadership that contains the characteristics of sacrifice, humility, and suffering. To borrow a medical term, Hull believes that there is a need for Christian leaders to be rehabilitated from the secular paradigm of leadership, which has tangible attractions and rewards, to Jesus' leadership development strategy, which is rooted in His character.⁴ As a community of God's church, the values of the church's leadership, meaning the characteristics of the church leadership, need to resemble the characteristics of Jesus Christ. Paul writes to Timothy:

The saying is trustworthy: If anyone aspires to the office of overseer, he desires a noble task. Therefore, an overseer must be above reproach, the husband of one wife, sober-minded, self-controlled, respectable, hospitable, able to teach, not a drunkard, not violent but gentle, not quarrelsome, not a lover of money. He must manage his own household well, with all dignity, keeping his children submissive, for if someone does not know how to manage his own household, how will he care for God's church? He must not be a recent convert, or he may become puffed up with conceit and fall into the condemnation of the devil. Moreover, he must be

³ Andy Stanley, *Deep & Wide: Creating Churches Unchurched People Love to Attend* (Grand Rapids, MI: Zondervan, 2016), Kindle, loc. 549.

⁴ Bill Hull, *The Christian Leader: Rehabilitating Our Addiction to Secular Leadership* (Grand Rapids, MI: Zondervan, 2016), Lifeway ebook, 15.

well thought of by outsiders, so that he may not fall into disgrace, into a snare of the devil (1 Tim 3:1-7, English Standard Version).

In this letter, Paul is sharing with Timothy that among the many qualities that are needed in a leader, God values character. Among the qualities that Paul mentions in this list, only one can be labeled as a performance or work talent, which is teaching, and the rest are all descriptions of the person's character. They are all about what moves and motivates the leader and what he values the most. Paul knew that a leader with character will also lead and serve with character, the character of Jesus Christ, which is how disciples of Jesus Christ will be raised up in the church.

Among the principles of leadership, John MacArthur says that a leader must be trustworthy. MacArthur says, "Here's how you can easily recognize genuine leaders: They are the ones surrounded by gifted, capable, diligent, effective people who are devoted to their leader. That devotion reflects *trust*. And trust stems from the selfless way the godly leader uses his own energies and his own abilities in a sacrificial, selfless way."⁵ In 2 Corinthians, Paul is very open with the readers as he gives them a glimpse of his own pain and suffering in hopes of encouraging the people in their faith. Paul writes:

We put no obstacle in anyone's way, so that no fault may be found with our ministry, but as servants of God we commend ourselves in every way: by great endurance, in afflictions, hardships, calamities, beatings, imprisonments, riots, labors, sleepless nights, hunger; by purity, knowledge, patience, kindness, the Holy Spirit, genuine love; by truthful speech, and the power of God; with the weapons of righteousness for the right hand and for the left; through honor and dishonor, through slander and praise. We are treated as impostors, and yet are true; as unknown, and yet well known; as dying, and behold, we live; as punished, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing everything (2 Cor 6:3-10, ESV).

⁵ John MacArthur, *Called to Lead: 26 Leadership Lessons from the Life of the Apostle Paul* (Nashville, TN: Thomas Nelson, 2004), 13.

He is being transparent with the Corinthians so that they can trust him without any reservations. Acts 27 records Paul gaining the trust of Julius, a Roman centurion, even though he was a prisoner. Julius believed that Paul would not do anything to hurt him personally as a relationship of trust was developed. That relationship led to Paul's kind treatment despite being a prisoner.

Ministry Context

Christian leadership differs from other forms of leadership because of the motivation factor.⁶ John MacArthur said, "Leadership is not about style or technique as much as it is about character."⁷ The formation of character is essential to success in great leadership.⁸ Character is not only important to personal and spiritual growth, but it is also significant to the growth of the church community. The values of character in leadership shape the way the church community thinks about and approaches its work and, more importantly, the way each member views and relates to all the other members. The life and work of a leader are shaped not just by the gifts, talents, and visionary outlook but, more importantly, by an individual's values.⁹ It is through foundational character that people develop a value system that helps them make ethical or unethical, moral or immoral decisions about what actions to take in any given situation.

⁶ Ted W. Engstrom, *The Essential Engstrom: Proven Principles of Leadership* (Colorado Springs: Authentic Publishing, 2007), 63.

⁷ John MacArthur, *Called to Lead: 26 Leadership Lessons from the Life of the Apostle Paul*, 7.

⁸ Gayle D. Beebe, *The Shaping of an Effective Leader: Eight Formative Principles of Leadership* (Downers Grove, Illinois: IVP Books, 2011), 30.

⁹ Paul David Tripp, *Lead: 12 Gospel Principles for Leadership in the Church* (Wheaton, IL: Crossway, 2020), 101.

Therefore, defining and understanding the components of a well-developed and mature character is necessary to promote good actions and leadership.¹⁰

Paul valued people and treated them as equals. Everyone is created in God's image, and God loves everyone. An observance of this character trait can be seen in Paul's actions and, of course, in his writings.¹¹ Paul proved worthy of Julius' trust, and his godly character and display of Christian love were also helpful in gaining trust, which informs contemporaries that leadership is about building trust. This is only possible when people are convinced that the leader will do everything in his/her power for their good. Such trust has been lacking in the ministry context at Central Church during the past years, as the previous senior pastor of the church had one foot out the door. It was very apparent that he did not have a passion for ministry at Central as he was seeking a new call, and the leaders and members of the church lost trust in him as the spiritual leader. He was just going through the motions during his final several years of ministry. During his ten years of ministry at Central, the church membership diminished by almost 50 percent, and there was a lack of replenishment of new members to make up for the loss.

History of a Lack of Ministry Leadership

Along with the void of ministry leadership from the senior pastor position, there was unhealthy leadership from the director of music and accompanist. The Session of the church determined that a traditional worship model, which was fine during its peak ministry years as a White Protestant Church, did not fit the changing landscape of the neighborhood and its people surrounding the church. The neighborhood had become multicultural and multi-ethnic during the

¹⁰ Paul Pettit, *Foundations of Spiritual Formation: A Community Approach to Becoming Like Christ*, ed. Paul Pettit (Grand Rapids, MI: Kregel Publications, 2008), 144.

¹¹ Ryan Lokkesmoe, *Paul and His Team: What the Early Church Can Teach Us About Leadership and Influence* (Chicago, IL: Moody Publishers, 2017), 196.

past thirty years, according to the demographic breakdown presented in Appendix C, and people were not attracted to traditional churches in the area. So, the Session proposed changes to the worship service, which included blended music and less liturgy. The Session instructed the senior pastor to inform the music director and the accompanist regarding the changes to the type and style of music. The pastor is the head of staff, but he asked the Clerk of Session and another Session member to speak with the music staff because he was "fearful" of their reactions. This was one of many incidents that showed the pastor's lack of ministry leadership in the church during his ten years of ministry. When the Session members spoke with the music staff and instructed them to make adjustments to the music for worship services, they rejected the Session's directive and acknowledged that they were the experts in music and would not listen to anyone else.

The pastor of the church accepted a new call and departed in 2017, and an interim pastor was hired during the search process for a new senior pastor. The interim pastor, a retired minister from the Presbyterian denomination, recognized the tension between church leaders and the music staff soon after he arrived at the church. The Session shared the vision of the blended worship service, and the interim pastor began the work of removing the music director and the accompanist, which turned out to be a difficult proposition. The music director passed away from cancer, and the accompanist was not removed because he was a live-in partner to the music director. Because he was overcome with grief over her passing, the interim pastor was not able to relieve him of his duties at the church. A new senior pastor was hired in November of 2019, and the accompanist was relieved of his duties a few months after by action of the Session.

Two Factors Leading to Incomplete Assessment

As assessments were made after the hiring of the new pastor at Central Steele Creek Presbyterian Church, there are two important factors to consider. First, the pastor was installed as the Head of Staff back in November of 2019, so it has been a little over three years at the time of this writing. The second factor to consider is that the COVID-19 Pandemic has impacted the church since March 2020, and it did not resume meeting in person until September 2020. Even though the church is three years removed from the initial lockdown due to the pandemic, Central, as well as all other churches, has not recovered in attendance, participation, and giving. When these two factors are considered, both individually and progressively, in assessing the ministry at Central, it is difficult to conclusively determine exactly how much of the attendance loss is purely due to leadership issues. But best attempts will be made to provide a transparent and hopefully accurate assessment of Central's ministry, especially regarding the leadership component of the church.

History of the Church

A little background about Central Steele Creek Presbyterian Church and how the pastor was called and installed. The church has been around since the early 1900s, and its peak ministry years were during the 1960s to early 1980s, which was also the window for church growth for most mainline denominational churches. Those were the, to paraphrase a line from the movie *Field of Dreams*, 'If you erect a church building, then they will come' days. Since the early 1980s, the membership at Central has decreased from about eight hundred to the current membership of two hundred sixty members. But even this number is misleading because the active membership is less than one hundred people.

If Central does not grow in membership and continues the pattern of decline, the doors will be closed soon. Thom Rainer states that once a church declines to a point where there are less than one hundred worship attendees, then the doors will likely close within a few years.¹² Rainer also comments that the life expectancy of these declining churches is less than ten years.¹³ Central church has always been a very traditional church, and the worship service reflected its traditional roots, highlighted by a pipe organ. About 85 percent of the members are above the age of sixty, and there are only a handful of members in their thirties and forties.

Even though the membership number consistently decreased and new members, especially the younger demographic, were not flocking to the church, the leaders at Central never considered making changes to the church leadership and ministry paradigm. The church was mostly white, which was the makeup of the community up to the early 1980s. However, the community has become much more diverse in the last thirty years, and the church did not adjust to the changing surroundings. After conducting a strategic study for several years, Central extended a call to their new pastor, and that is how a second-generation Korean American pastor came to be the head of staff at Central.

Installation of a New Senior Pastor

When the pastor accepted the call and joined the church in November of 2019, some of the leaders and many of the congregants were still living in the 1980s as they hoped to duplicate the ministry paradigm from the 'glory days' of the church. The ministry paradigm from that period may have been effective for that era, but it has not worked for thirty years, and the results, declining membership and lack of young people and families, speak for themselves. Some of

¹² Thom S. Rainer, "Is There a Church Death Spiral?" *Thom S. Rainer: Growing Healthy Churches Together*, July 3, 2017, accessed May 28, 2022, <https://archive.thomrainer.com/2017/07/church-death-spiral/>.

¹³ Ibid.

these leaders still wanted to prioritize heavily liturgical worship services centered around the pipe organ, choir, and different sets of confessions and prayers from the 1700s. The organist was ten years past his prime, and the choir was trying to revert the church worship back to the 1980s. The pastor shared with the church leadership that the most important priority is to share the gospel of Jesus Christ in a manner that will be most effective and accepted by the diverse community surrounding the church.

The new pastor spent the first three years of his ministry at Central dealing with the challenging circumstances of the COVID-19 pandemic. He helped the leaders of the church prioritize what was most important in carrying out the mission of the church and how to utilize their limited resources in carrying out the mission. He also communicated to the church leadership and members that changes were needed. Changes are inherently difficult to make in the church as people are afraid of making changes because they are comfortable with the ‘knowns’ and uncomfortable with the ‘unknowns.’ So, to bring any measure of change, there needs to be a clear vision of where the church can and should be heading. Without this vision being communicated to the church, any attempt at making changes in the ministry setting will be met with closed hearts and minds, leading to futility.

Emulating Paul’s Ministry Leadership

Henry and Richard Blackaby write, “Spiritual Leadership is moving people on to God’s agenda. Leadership occurs when you move people from where they are to where they ought to be. The result of leadership is that people are not in the same place they were before they were led.”¹⁴ Any and all organizational changes for leadership begin with a transformational

¹⁴ Henry Blackaby, and Richard Blackaby, *Spiritual Leadership: Moving People on to God’s Agenda* (Nashville, TN: B&H Publishing Group, 2011).

conviction of faith in Jesus Christ. Among many important biblical characteristics for a Christian leader, faithfulness is at the top. The Bible states, “Let not steadfast love and faithfulness forsake you; bind them around your neck; write them on the tablet of your heart. So you will find favor and good success in the sight of God and man” (Prov 3:3-4, ESV). And listen to Jesus as to who will receive His blessing, “Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master” (Matt 25:21, ESV).

During his ministry, Paul assembled and sent out leaders who worked together for the common purpose of sharing the gospel of Jesus Christ. Paul encouraged them to emulate him, “Brothers, join in imitating me, and keep your eyes on those who walk according to the example you have in us” (Phil 3:17, ESV). Today’s church leaders must learn the lessons of Paul and seek to emulate him because even though he was living in a different time in history, many of the challenges he faced are similar to obstacles people encounter today, including cross-cultural ministry context.¹⁵ Central Church needs faithful and courageous ministry leaders who will emulate the faithfulness and courage of Paul and be willing to adapt and change in ministry leadership.

Problem Presented

The problem this project will address is that while the communities around Central have changed and become more and more diverse, the church has not changed and lacks strategic plans to reach the surrounding communities. Homogeneous community is a thing of the past, except for those who dwell in Lancaster, PA, among the Quakers, Amish, or the Mennonites. Central cannot rely on the ministry paradigms from the peak ministry years of the 1960s to 1980s.

¹⁵ Ryan Lokkesmoe, *Paul and His Team: What the Early Church Can Teach Us About Leadership and Influence*, 21.

A new ministry paradigm must be developed, and that means a strategic plan must be discovered, developed, and implemented. The implementation and success of the strategic plan will depend on the people who possess the passion, spiritual gifts, and leadership ability to move people toward God's agenda. More specifically, Central needs a diverse group of leaders trained in cross-cultural leadership to reach a surrounding community that has become multi-ethnically diverse. The current state of our society compounds this problem in its post-pandemic condition.

Early in the pandemic, there was a Zoom meeting with the members of the presbytery, and the Executive Presbyter stated that according to the consultation work of Carey Nieuwhof, the churches should expect only 37 percent of members to return to church post-COVID. Churches were told that this would be a short-term trend, but it would be a real problem for the church. Wendy Wang believes the COVID-19 pandemic has poured gas on the fire of declining church attendance and accelerated the decline of church attendance, which was already a problem prior to the pandemic.¹⁶ Many churches have closed their doors during the pandemic, and while the pandemic was not the sole reason for the closure, it was the final nail in the coffin. Lifeway Research reported in 2021 that 4,500 churches from thirty-four different protestant denominations closed their doors in 2019. The Center for Analytics, Research, and Data, which is affiliated with the United Church of Christ, believes the closures could be as high as 7,700 churches.¹⁷

While dealing with COVID and post-COVID issues are problems for the church, Bill Hull believes that there is a much bigger problem with the church. He believes that the churches

¹⁶ Wendy Wang, "The Decline in Church Attendance in COVID America," *Institute for Family Studies*, January 20, 2022, accessed June 10, 2023, <https://ifstudies.org/blog/the-decline-in-church-attendance-in-covid-america>.

¹⁷ Yonat Shimron, "Study: More churches closing than opening," *Religion News Service*, May 26, 2021, accessed June 10, 2023. <https://religionnews.com/2021/05/26/study-more-churches-closing-than-opening/>.

in America are not raising up mature leaders who are followers of Jesus Christ. He also believes this problem will not be fixed overnight, but the work to correct this problem must be immediate.¹⁸ He does not say that the biggest problem of the church is a lack of stewardship or a decline in membership or worship attendance. But the biggest problem lies with the lack of mature leaders and followers of Christ; in other words, today's churches are lacking leaders with the character and values of Jesus Christ. Hull's remedy for the church's problem is that "If Christian leaders can be rehabilitated to recognize that Jesus is a relevant model in character and conduct for living in the real world, there is hope."¹⁹ These are sober reminders to all church leaders regarding the sad state of today's churches in relation to the development of Christian leaders, or the lack thereof.

Apostle Paul's leadership presents a challenge to leaders of today's church to rethink the conventional and comfortable assumptions about effective ministry paradigms and traditional leadership. Biblical leadership is needed in this time of multicultural communities, and there is no one better than Paul when it comes to cross-cultural ministry paradigms. In his letter to the Christians in Rome, Paul had to negotiate a difficult and complex set of relationships. He is communicating to a large, multi-ethnic congregation in one of the most powerful cities in the world. Cross-cultural leadership in today's church context is very important, and the life and ministry of Paul provide a blueprint for developing cross-cultural leadership. The problem is that Central needs a diverse group of leaders trained in cross-cultural leadership to reach a surrounding community that has become multi-ethnically diverse.

¹⁸ Bill Hull, *The Christian Leader: Rehabilitating Our Addiction to Secular Leadership*, 33.

¹⁹ *Ibid.*

Purpose Statement

The purpose of this DMIN action research project is to train ministry leaders by studying the cross-cultural leadership characteristics of Apostle Paul. The teachings from Scripture regarding biblical leadership can bring much-needed guidance, encouragement, wisdom, and convictions to today's church leaders. Modern-day pastors and leaders of the church need to learn from and emulate Paul's biblical leadership, lifestyle, and ministry. In short, today's ministry leaders need to be character-driven leaders and not result, or outcome-driven leaders. Joseph Stowell explains two types of leadership, the first is an outcome-driven leader who focuses on maximizing outcomes. However, a character-driven leader focuses more on the characteristics and methodology of leadership while still being committed to good outcomes.²⁰

Stowell insists that perhaps the strongest contrast between outcome-driven and character-driven leaders comes from here:

Outcome-driven leaders ultimately suffer from self-consuming dynamics in times of both success and failure. When great outcomes are on a roll, self-reliance, self-adulation, and self-promotion dominate their souls. But when outcomes are not all they dreamed they would be, and the enterprise seems to be going south, then self-pity, self-doubt, and a host of self-consuming insecurities deflate them at the core. Character-driven leaders, by contrast, while not exempt from disappointment and seasons of difficulty, have ballast in their souls. They know that their leadership is not about self-advance but about stewarding the environment where God has put them for His glory and gain. In good times, they are very much aware that if it were not for the favor of God, the gifts He has given them, and the hard work of those around them, nothing good would have ever happened. They rejoice in giving credit to others and glory to God.²¹

Many would agree with Stowell's contrast between the two types of leaders, not only in theory but also in practicality because many pastors are living, breathing, walking testimonies of his biting and harsh, but very much accurate, depictions of leadership. It is not uncommon for a

²⁰ Joseph Stowell, *Redefining Leadership: Character-Driven Habits of Effective Leaders* (Grand Rapids, MI: Zondervan, 2014), Lifeway ebook, 14.

²¹ *Ibid.*, 34.

pastor, especially early on in ministry, to resemble an outcome-driven leader, as described by Stowell. Simply put, an outcome-driven leader is most consumed by personal agendas and follows personal feelings only. But a character-driven leader seeks to be a disciple of Jesus Christ, in other words, a follower of Christ.

John MacArthur says that there is no better human model of character-driven leadership than Apostle Paul because he was a true leader of people, and his leadership was manifested in all circumstances.²² In the article, ‘Legacy leadership: The leadership wisdom of the Apostle Paul,’ the authors write, “If we accept the spread of Christianity and its enduring impact on civilization, the Apostle Paul must be recognized as one of the most influential men in history.”²³ This DMIN project will study the leadership qualities of Apostle Paul and seek to train ministry leaders of Central to lead a mono-cultural church to become a multicultural ministry.

Basic Assumptions

It is safe to assume that the ministry leadership paradigm of the past thirty years failed the mainline denominational churches. By considering the data from the given period, this is no longer just an assumption; it is a matter of fact. Despite this hard fact, the leaders of the mainline denominational churches have done very little to correct the problem.

Another assumption is that repeating the same model or paradigm of ministry leadership will not result in the growth of church membership. There are proven track records that show many of the mainline denominational churches that did not adapt changes to ministry leadership have closed their doors for good. As mentioned before, The Center for Analytics, Research, and Data believes that as many as 7,700 churches from thirty-four different protestant denominations

²² John MacArthur, *Called to Lead: 26 Leadership Lessons from the Life of the Apostle Paul*, 5.

²³ J. Lee Whittington, Tricia M. Pitts, Woody V. Kageler, and Vicki L. Goodwin, “Legacy leadership: The leadership wisdom of the Apostle Paul,” *The Leadership Quarterly*, 16, no. 5 (2005): 767.

closed their doors in 2019.²⁴ Central is part of the Presbytery of Charlotte, and twenty years ago, there were about one hundred twenty churches operating in the greater Charlotte area. Now, there are little more than eighty churches, and a third of these churches are in danger of closing their doors in the next three to five years.

Another assumption is that had Central not made the commitment to embrace a new ministry leadership paradigm in 2017, Central's doors would also close within a five-year period. Little over five years later, Central still needs to embrace a more diverse ministry leadership paradigm to impact the surrounding diverse communities with the gospel of Jesus Christ.

Definitions

This project is primarily concerned with the need for cross-cultural leadership at Central Steele Creek Presbyterian Church to help the church do multicultural ministry. Certain terms are used to convey the past, present, and future paradigms of the ministry leadership at Central. The key terms used in this paper include biblical leadership, character-driven leadership, the COVID-19 pandemic, mainline denominational church, Presbytery of Charlotte, and Session.

Biblical leadership. Possession of qualities, principles, and values of Jesus Christ, and some of them include discipline, vision, wisdom, courage, and humility. While all these are important for a ministry leader, discipline is an indispensable spiritual quality because the rest of them flow out of the spiritual gift of discipline. J. Oswald Sanders says this about discipline, "Without this essential quality, all other gifts remain as dwarfs: they cannot grow."²⁵ Humility is an important quality of a biblical leader because sacrificial service requires the attitude of humility that was revealed through the life and ministry of Jesus Christ. Timothy Laniak says,

²⁴ Yonat Shimron, "Study: More churches closing than opening."

²⁵ J. Oswald Sanders, *Spiritual Leadership: Principles of Excellence for Every Believer* (Chicago, IL: Moody Press, 1994), 52.

“Shepherd leadership requires humility before God and responsiveness to God’s people. It resists pretense, posturing and privilege.”²⁶ Biblical leadership has a cost, just as Jesus paid a huge cost in leading His people, and Sanders reminds his readers that leadership in God's kingdom requires paying a high cost, and the cost becomes higher as the leadership becomes more effective.²⁷

Character-driven leadership. Spiritual growth as a believer of Jesus Christ cannot be possible without character and spiritual formation. Character-driven habits are formed through reading, meditation, and application of God’s Word. John Ortberg says, “Don’t Just Read It... Do Something.”²⁸ Prayer is also abundantly important in the journey of a character-driven leader. Ortberg writes, “Prayer, more than any other single activity, is what places us in the flow of the Spirit. In prayer—in the presence of God—we come closest to being fully ourselves.”²⁹ Reid Kisling says, “character is what you do when no one is looking.”³⁰ The goal of a character-driven leader is to glorify God and magnify the name of Jesus Christ.

COVID-19 pandemic. This was a global outbreak of coronavirus, an infectious disease caused by the severe acute respiratory syndrome virus. The first cases of novel coronavirus were first detected in China in December 2019, with the virus spreading rapidly to other countries across the world. This led WHO to declare a worldwide public health emergency on January 30, 2020, and to characterize the outbreak as a pandemic on March 11, 2020.³¹

²⁶ Timothy S. Laniak, *Shepherds After My Own Heart: Pastoral Traditions and Leadership in the Bible*, New Studies in Biblical Theology 20, ed. D. A. Carson (Downers Grove, IL: InterVarsity Press, 2006), 207.

²⁷ J. Oswald Sanders, *Spiritual Leadership: Principles of Excellence for Every Believer*, 115.

²⁸ John Ortberg, *The Me I Want to Be: Becoming God’s Best Version of You* (Grand Rapids, MI: Zondervan, 2010), Kindle, 112.

²⁹ *Ibid.*, 180.

³⁰ Reid Kisling, *Foundations of Spiritual Formation: A Community Approach to Becoming Like Christ*, ed. Paul Pettit (Grand Rapids, MI: Kregel Publications, 2008), 146.

³¹ "Archived: WHO Timeline – COVID-19," in *Wikipedia: The Free Encyclopedia*; (Wikimedia Foundation Inc., updated 30 January 2023, 13:17 UTC) [encyclopedia on-line]; available from https://en.wikipedia.org/wiki/COVID-19_pandemic#Notes; Internet; retrieved 31 January 2023.

Mainline denominational churches. These are historic churches with protestant backgrounds, and they are referred to as Seven Sisters of American Protestantism and include American Baptist Churches, the Christian Church (Disciples of Christ), The Episcopalian Church, the Evangelical Lutheran Church in America, the Presbyterian Church (USA), United Church of Christ, and United Methodist Church.³²

Presbytery of Charlotte. This is the second largest presbytery in the PCUSA (Presbyterian Church in USA) denomination. Located in the Southern Piedmont region of North Carolina, the Presbytery of Charlotte serves seven counties: Anson, Cabarrus, Mecklenburg, Montgomery, Richmond, Stanly, and Union.³³ The presbytery is the council serving as a corporate expression of the church within a certain district and is composed of all the congregations and ministers of the Word and Sacrament within that district. The presbytery is responsible for the government of the church throughout its district and for assisting and supporting the ministry of the congregations.³⁴

Session. This is the governing body of the Presbyterian Church, and it is made up of ruling elders and the pastor of the church, who is the teaching elder. The Session exercises leadership, government, spiritual discernment, and discipline and has responsibilities for the life of a congregation, including ecumenical relationships. Ruling elders are nominated by a committee elected by the congregation and then approved by the congregation to serve a term of

³² Michael S. Hamilton, and Jennifer McKinney, "Turning the Mainline Around: New sociological studies show that evangelicals may well succeed at renewing wayward Protestantism," *Christianity Today*, 47, no. 8 (2003): 35-36.

³³ Presbytery of Charlotte, "About Us," accessed January 31, 2023, <https://www.presbyofcharlotte.org/about-us>.

³⁴ The Office of the General Assembly, *The Constitution of the Presbyterian Church (U.S.A.) Part II: Book of Order 2019-2021* (Louisville, KY: Presbyterian Publishing Corporation, 2019), 50-51.

three years. They are eligible for reelection according to the bylaws of the church but cannot serve more than six years consecutively.³⁵

Limitations

There will be limitations on the accessibility of the past historical records of Central's decline in membership. In other words, it will be very difficult to speak with departed members of the church during the past thirty years and inquire about their decisions to leave the church. The difficulties stem from the fact that many of the departed members have passed away, and others may not be willing participants in the research process. Another limitation is evidence of a direct correlation between Central's decline in membership and its inability to embrace and adopt changes to a more diverse ministry leadership paradigm. There is no documentation that can support this theory, and the past church leadership lacked accountability and responsibility to make such distinctions in the review of the church's decline in membership. There will be difficulty in securing interviews with ministry leaders of other churches as they may not be transparent enough given their positions in their respective churches.

Delimitations

During the research process, there will be no limitations on the number of current ministry leaders and members at Central who can be interviewed for this action research paper. Most, if not all, of the current ministry leaders at Central supported the mission of the church to create a more diverse ministry leadership team in hopes of becoming a more diverse church in a multi-ethnic and multicultural community. Control can be exercised in the types of people being interviewed for the research project. These types will include long-time members and leaders of

³⁵ The Office of the General Assembly, "*The Constitution of the Presbyterian Church (U.S.A.) Part II: Book of Order 2019-2021*," 48.

the church as well as members and leaders who joined the church in the last five years. Diversity among the people being interviewed can be controlled, and this diversity will include age, ethnic background, and socio-economic background.

Thesis Statement

David Prior writes in his commentary that Paul expects the church to be a manifestation of God's Christian community, which contains a diversity of spiritual gifts and people.³⁶ Paul challenges today's church to break out of its comfort zones and embrace diversity within the church and its surrounding communities. Richard Ascough and Charles Cotton also emphasize the importance of diversity in the life and health of the church and how Paul connects the application of diverse spiritual gifts among a diverse group of people in building up the body of Christ.³⁷ Ascough and Cotton say, "Diversity in spiritual expression, not uniformity, is the essential matter for a healthy Christian community. However, this diversity should not lead to divisions, which are a sign of an unhealthy church. Paul's creative and passionate advocacy of the need to celebrate diversity within our communal contexts is a non-negotiable element of his leadership style."³⁸

Paul is challenging leaders of today's churches to rethink their conventional and comfortable assumptions about effective ministry paradigms and traditional leadership. Cross-cultural leadership is needed in this time of multicultural communities, and there is no one better than Paul when it comes to the cross-cultural ministry paradigm. Training in cross-cultural leadership is needed in today's churches, and such training will involve both theological and

³⁶ David Prior, *The Message of 1 Corinthians*, The Bible Speaks Today, ed. John R. W. Stott (Downers Grove, IL: InterVarsity Press, 1985), 195-196.

³⁷ Richard S. Ascough, and Charles A. Cotton, *Passionate Visionary: Leadership Lessons from the Apostle Paul* (Peabody, MA: Hendrickson Publishers Marketing, 2005), 121.

³⁸ Ibid.

practical sessions. The theological training will come from the life, ministry, and writings of Paul, and the practical training will be hands-on experience out in the community. The effectiveness of the training will be measured through cultural intelligence assessment, which will measure an individual's ability to work and engage effectively across cultures. Therefore, if leaders at Central are trained and motivated to embrace Paul's cross-cultural ministry leadership, then they will help a mono-cultural church to become a multicultural ministry.

CHAPTER 2: CONCEPTUAL FRAMEWORK

The literature review for this project includes an examination of the decline of membership and attendance in traditional protestant churches. One of the main reasons for the decline is a lack of diversity in the congregations, especially in today's multicultural and multiethnic communities. This literature review provides the importance and necessity of embracing diversity and implementing cross-cultural leadership in the church. Such a leadership paradigm begins with leaders of the church.

The ministry and life of Paul will be presented as the human model for embracing diversity in leadership and ministry. Different aspects of Paul's leadership will share the cost he paid in ministry and the visionary outlook that fueled his ministry. The literature review also examines Paul's dependence on prayer and the values and virtues that shaped his character. Paul's desire for a team ministry concept and his passion for social interaction will also highlight the essence of his leadership qualities.

Literature Review

There are many schools of thought as to why the traditional mainline denominational churches have been declining in membership and attendance, and many have expressed their reasoning for the decline. The decline of modern churches will not stop anytime soon unless some major transformations take place in God's churches. Bill Hull predicts that the number of modern churches will continue to decline despite the growth in population.¹ Central is part of this

¹ Bill Hull, *The Christian Leader: Rehabilitating Our Addiction to Secular Leadership*, 31.

sad statistic of traditional churches that have been declining for the past thirty years, and the decline will continue unless diverse and influential leaders are trained and raised up in the church.

Biblical and cross-cultural leadership is needed to reach and impact the surrounding communities that have evolved and changed drastically from mono-ethnic society to multiethnic and multicultural communities. Pat MacMillan sees that society will continue to change and evolve, and exceptional leadership is needed to meet these changes.² This literature review will assess the decline of the traditional protestant church and the need to embrace cross-cultural leadership in today's church. It will also cover the importance of ministry leadership and examine Apostle Paul as the model of cross-cultural ministry leadership.

Church Membership Falling Across the Board

Church membership in America dropped below 50 percent for the first time in 2020, as 47 percent of US adults belonged to a religious organization.³ The figure for 2020 is down more than 20 percent at the turn of the century, and the reason for this decline is mainly due to a lack of religious preference among US adults.⁴

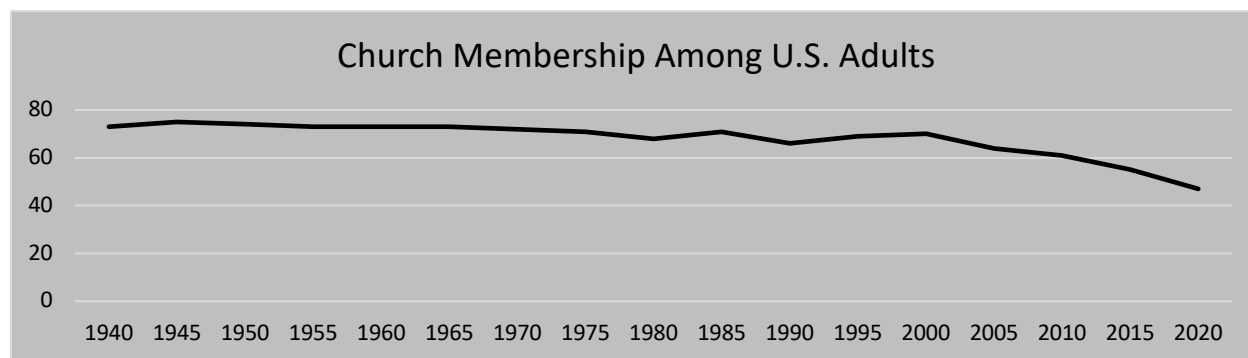


Figure 2.1. Church Membership Among US Adults (1940-2020)

² Pat MacMillan, *The Performance Factor: Unlocking the Secrets of Teamwork* (Nashville, TN: B&H Publishing Group, 2001).

³ Jeffrey M. Jones, "U.S. Church Membership Falls Below Majority for First Time."

⁴ Ibid.

The decline in church membership appears to be tied to population change as older generations are more likely to be church members, and the younger generation seems to be less likely to be affiliated with church membership.⁵ The change is especially noticeable in recent decades as Millennials and Gen Z are further apart from other older generations.⁶

Table 2.1. Changes in Church Membership by Generations

	1998-2000	2008-2010	2018-2020	Change Since 1998-2000
	%	%	%	Pct. Pts.
Traditionalists (born before 1946)	77	73	66	-11
Baby Boomers (born 1946-1964)	67	63	58	-9
Generation X (born 1965-1980)	62	57	50	-12
Millennials (born 1981-1996)	n/a	51	36	n/a

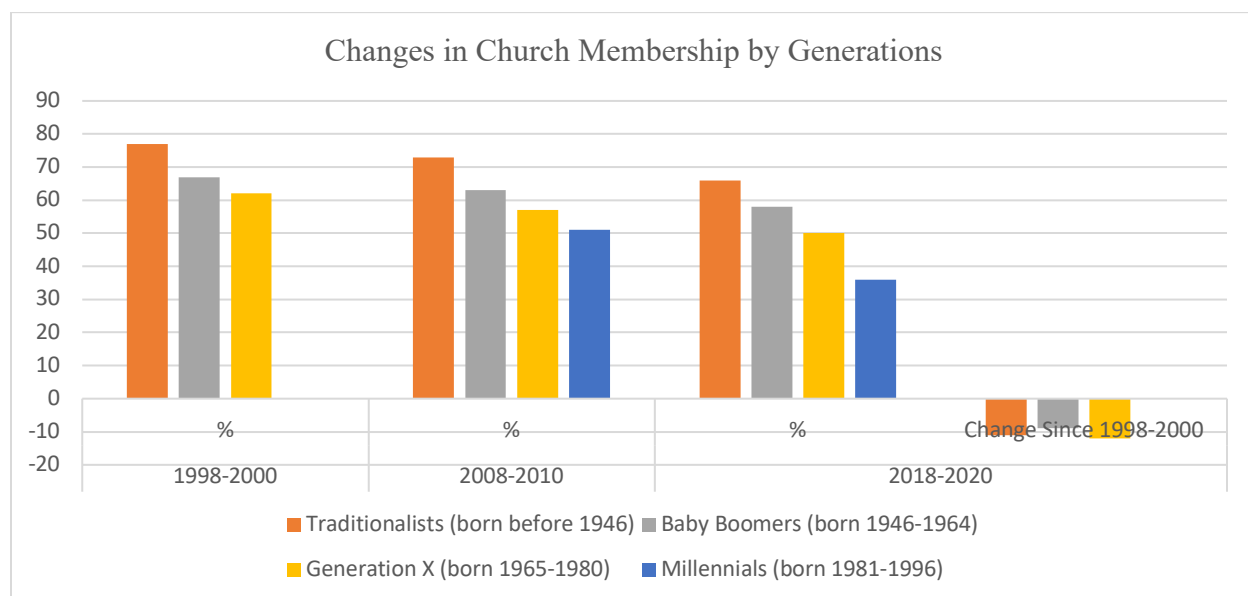


Figure 2.2. Changes in Church Membership by Generations

⁵ Jeffrey M. Jones, "U.S. Church Membership Falls Below Majority for First Time."

⁶ Ibid.

Decline of Membership in Traditional Protestant Churches

The decline of membership and attendance in the traditional protestant churches and most mainline denominational churches has been evident for many decades. There is no need for statistical analysis or extensive research to understand the reality of such a steep decline because people can see it with their own eyes, and churches can feel it in their offering plates.

Metaphorically and literally speaking. David Fowler, John Musgrave, and Jill Musgrave also point out this problem, "Church attendance is declining in the western hemisphere. This trend has been in existence for decades."⁷

There is a school of thought that the church's lack of connection with modern society and culture played a key role in the decline of the church. Tim Keller states that by the mid-1990s, there were growing concerns that the conservative churches in the mainline denominations were quickly losing contact and connection with modern society and culture at large.⁸ While there is an ongoing debate about how much engagement the church needs to have in modern society and culture, Keller believes that the church cannot take the stance of being indifferent to modern society and culture.⁹

There were 226.5 million people in the US in 1980, and 140 million people, or 62 percent, were affiliated with a local church as attendees.¹⁰ However, church attendance has declined since the 1980s and 1990s, and in 2014, only 40 percent of the population in the US indicated that they

⁷ David Fowler, Jon Musgrave, and Jill Musgrave, "A Traditional Protestant Church Experiencing Substantial Membership Decline: An Organizational Strength Analysis and Observations to Attend Or Leave the Institution," *International Journal of Organization Theory and Behavior*, 23, no. 3 (2020): 207.

⁸ Timothy Keller, *Center Church: Doing Balanced, Gospel-Centered Ministry in Your City* (Grand Rapids, MI: Zondervan, 2012), 183.

⁹ *Ibid.*, 184.

¹⁰ Paul Taylor, *The Next America: Boomers, Millennials and the Looming Generational Showdown* (New York, NY: Public Affairs, 2014), 126.

regularly attend church worship.¹¹ People declaring themselves to be religiously unaffiliated has been steadily rising in recent decades, and Pew Research has a label for these people, calling them the "Nones."¹² Pew Research discovered that about 33 percent of the people interviewed under the age of thirty had no religious affiliation at all, and the number of "Nones" in this age group is growing at an alarming rate.¹³ This age group is referred to as the Millennials.

Diminishing Millennials

Millennials are twentysomething young adults trying to find their place in society as they contemplate different options, from college to employment opportunities.¹⁴ Millennials are the largest and most diverse generation in the history of America, with more than 40 percent comprised of minorities.¹⁵ This is a big increase compared to Generation X (1965-1979) and Baby Boomers (1946-1964), which are comprised of 25 percent minorities, and the Silent Generation (1928-1945), which is comprised of only 10 percent minorities.¹⁶ As Millennials take control of society, there are people who are concerned about such a shift in the societal paradigm because they view Millennials as conceited, entitled, and indecisive people.¹⁷ Despite the criticisms from older Americans, Millennials are more diverse and optimistic about society's future. They are progressive, pragmatic, and idealistic, except when it comes to the subject

¹¹ Paul Taylor, *The Next America: Boomers, Millennials and the Looming Generational Showdown*, 126.

¹² *Ibid.*, 127.

¹³ *Ibid.*

¹⁴ *Twentysomethings Struggle to Find Their Place in Christian Churches* (Ventura, CA: Barna Research Group, 2016), accessed June 10, 2023, <https://www.barna.com/research/twentysomethings-struggle-to-find>.

¹⁵ Morley Winograd and Michael D. Hais, *Millennial Momentum* (New Brunswick, NJ: Rutgers University Press, 2011), 27.

¹⁶ *Ibid.*, 28.

¹⁷ *Ibid.*, 29.

matter of the church. Their view of the church is cynical at best, and despite having a belief in God, they have become increasingly unaffiliated with the local church.¹⁸

Schaffer Institute's Research on Church Decline

The Schaffer Institute of Church Leadership Development (FASICLD) researched why churches have declining membership and attendance and concluded that the church has become irrelevant and distant from society.¹⁹ Dr. Richard J. Krejcir, a researcher for FASICLD, indicated that some mainline denominations have decreased membership by as much as 40 percent during the 1980s and 1990s.²⁰ Due to a decrease in church attendance in the Twenty-First Century, FASICLD reveals that church membership continued to decline at an alarming rate, despite the increase in the US population.²¹ US Census Bureau revealed that about one thousand new churches are being planted, but about four thousand churches close their doors each year, which results in a net loss of three thousand churches each year.²²

FASICLD also reveals that approximately 2.7 million church members leave the church each year, and during the period between 1990 and 2000, the Protestant denominations decreased by five million people while the population in the US increased by twenty-four million people.²³ In 1990, there were twenty-seven churches for every ten thousand people in the United States, but by the year 2000, there were eleven churches for every ten thousand people.²⁴ There are no

¹⁸ Winograd and Hais, *Millennial Momentum*, 30.

¹⁹ Richard Krejcir, "Statistics and Reasons for Church Decline," Francis A. Schaeffer Institute of Church Leadership Development, 2007, accessed June 10, 2023, <http://www.churchleadership.org/apps/articles/default.asp?articleid=42346&columnid4545>.

²⁰ Ibid.

²¹ Ibid.

²² Ibid.

²³ Ibid.

²⁴ Ibid.

indications that the numbers have improved in recent years; rather, the numbers look worse as the number of churches, church membership, and attendance continue to decline.

Three Reasons for Decline by Walter Sundberg

Walter Sundberg believes there are three reasons for the decline in church membership and attendance. First, Sundberg mentions Dean Kelly, who said that there are many churches that have “watered down message and have allowed the world to dictate the sermons.”²⁵ Second, churches have injected politics into the life of the church, resulting in divisions among the members along the political lines.²⁶ Just as political views can divide the nation, Sundberg alludes to the fact that injecting politics into the church also results in division, leading to the decline of the church. Third, Sundberg believes that the separation of church and state has led to the secularization of the church, leading to its decline.²⁷ While Sundberg believes the separation of church and state is a reason for the decline of the church, records indicate that the church has grown for about two hundred years despite the separation of church and state.

Growth of Megachurches

Fowler, Musgrave, and Musgrave identify an interesting external reason for the decline and demise of the traditional mainline churches, and that is the prominence and growth of megachurches. These megachurches are attractive to people leaving traditional churches and to the unchurched in the community.²⁸ Andy Stanley, the pastor of a megachurch in Atlanta, Georgia, has some strong and biting words for traditional churches that talk and sing about grace

²⁵ Walter Sundberg, “Religious Trends in Twentieth Century America,” *Word & World* 20, no. 1, (Winter 2000): 23-24, accessed Jun. 9, 2023, wordandworld.luthersem.edu.

²⁶ *Ibid.*, 27.

²⁷ *Ibid.*, 29.

²⁸ David Fowler, Jon Musgrave, and Jill Musgrave, “A Traditional Protestant Church Experiencing Substantial Membership Decline...,” 219.

but create a culture and atmosphere that excludes people who do not conform to their way of church.²⁹ Stanley also believes that traditional local churches will not feel any urgency to change, even though their membership and attendance are declining until their bank accounts run out of money. He calls this the "Pay the Bills" mission of the church, which is sadly the actual mission of many of the churches.³⁰

Church is Too White

Along with the growth of megachurches, another factor that led to the decline of the traditional Protestant church was their inability to assimilate into and embrace the multiethnic culture of their surrounding communities. In other words, these churches declined because they remained wholly 'White' churches while their neighborhood transformed into multiethnic communities. Rachel Bacon points out that predominantly white traditional churches in America are declining or in a stagnant state because of their inability to minister to ever-growing diverse and racially ethnic communities.³¹ An article written by Kevin D. Dougherty, Gerardo Marti, and Brandon C. Martinez also refers to the demographic shift in race and ethnicity as one of the most persistent external challenges to modern churches.³² Traditional Protestant churches have remained mono-ethnic, mostly white, for such a long period of time that these churches have difficulty changing and adapting to the racial-ethnic diversity of today's communities. Rachel Bacon also says, "Major Protestant denominations have long struggled with their responsiveness

²⁹ Andy Stanley, *Deep & Wide: Creating Churches Unchurched People Love to Attend*, loc. 1052.

³⁰ *Ibid.*, loc. 3301.

³¹ Rachel J. Bacon, "Racial-Ethnic Diversity and the Decline of Predominantly-White Mainline and Evangelical Protestant Denominations: A Spatial Fixed-Effects Approach," *Spatial demography*, 7, no. 2-3 (2019): 195.

³² Kevin D. Dougherty, Gerardo Marti, and Brandon C. Martinez, "Congregational Diversity and Attendance in a Mainline Protestant Denomination," *Journal for the Scientific Study of Religion*, 54, no. 4 (2015): 669.

to racial-ethnic diversity.”³³ Rather than changing and adapting to the diverse nature of modern communities, many of the traditional churches refuse to change and instead maintain their declining and existing identity.

Research also reveals that some declining churches physically move their church to a different location, hoping that a relocation strategy will lead to growth in membership of the church.³⁴ There is a lack of substantial data to analyze if this relocation strategy has been successful for declining churches to recover and grow their congregation. This is a gap in the literature that requires more time to determine if such a strategy has been a successful one and whether other churches can adopt similar strategies to resolve their problems of declining membership and attendance. While there is a lack of data to analyze the nature of the success of this relocation strategy, there is more than adequate data that reveals more and more communities are becoming multiethnic and multicultural in America, and this trend is not going to stop.

Blame it on Secularism!

The growth of megachurches and lack of diversity are two of the factors that have played key roles in the decline of traditional protestant churches. The contemporary debate on this topic also places a lot of the blame for the decline of the local churches on the broader discourse of secularism, which considers gender roles and social morality as important elements.³⁵ There are people who make direct connections between the decline of traditional Christianity in America

³³ Rachel J. Bacon, “Racial-Ethnic Diversity and the Decline of Predominantly-White Mainline and Evangelical Protestant Denominations: A Spatial Fixed-Effects Approach,” 197.

³⁴ Kevin D. Dougherty, Gerardo Marti, and Brandon C. Martinez, "Congregational Diversity and Attendance in a Mainline Protestant Denomination," 670.

³⁵ Paul Silas Peterson, *The Decline of Established Christianity in the Western World: Interpretations and Responses*, ed. Paul Silas Peterson (New York, NY: Routledge, 2018), 39.

and the decline of social morality. However, another school of thought thinks the decline of social morality led to the decline of traditional Christianity.³⁶

What came first, the chicken or the egg? Does it matter? It does not matter because the decline of traditional Christianity is a multi-dimensional problem that requires multi-dimensional responses. One of the major responses to the problem of declining traditional church membership has been the formation of a 'new church,' which is led by younger generations with reforming agendas.³⁷ This would be a total makeover of the church, but some traditional churches are opting for mild touch-ups as they try to transform themselves through a new style of worship, including a new worship order.³⁸

Need to Embrace Diversity in the Church

The decline of the traditional white Protestant churches has been paralleled by an increase in racial and social diversity in America, which has led to an increase in multiracial congregations. According to research by Baylor University, multiracial congregations, where no one racial or ethnic group makes up more than 80 percent of the congregation, have almost tripled in the last twenty years.³⁹ Michael O. Emerson shared at the 2019 National Multiethnic Church Conference some important data. He shared that in 1998, only 6 percent of all religious organizations could be described as multiethnic, which has at least 20 percent racial or ethnic diversity in the membership. As of 2019, the number of congregations described as multiethnic

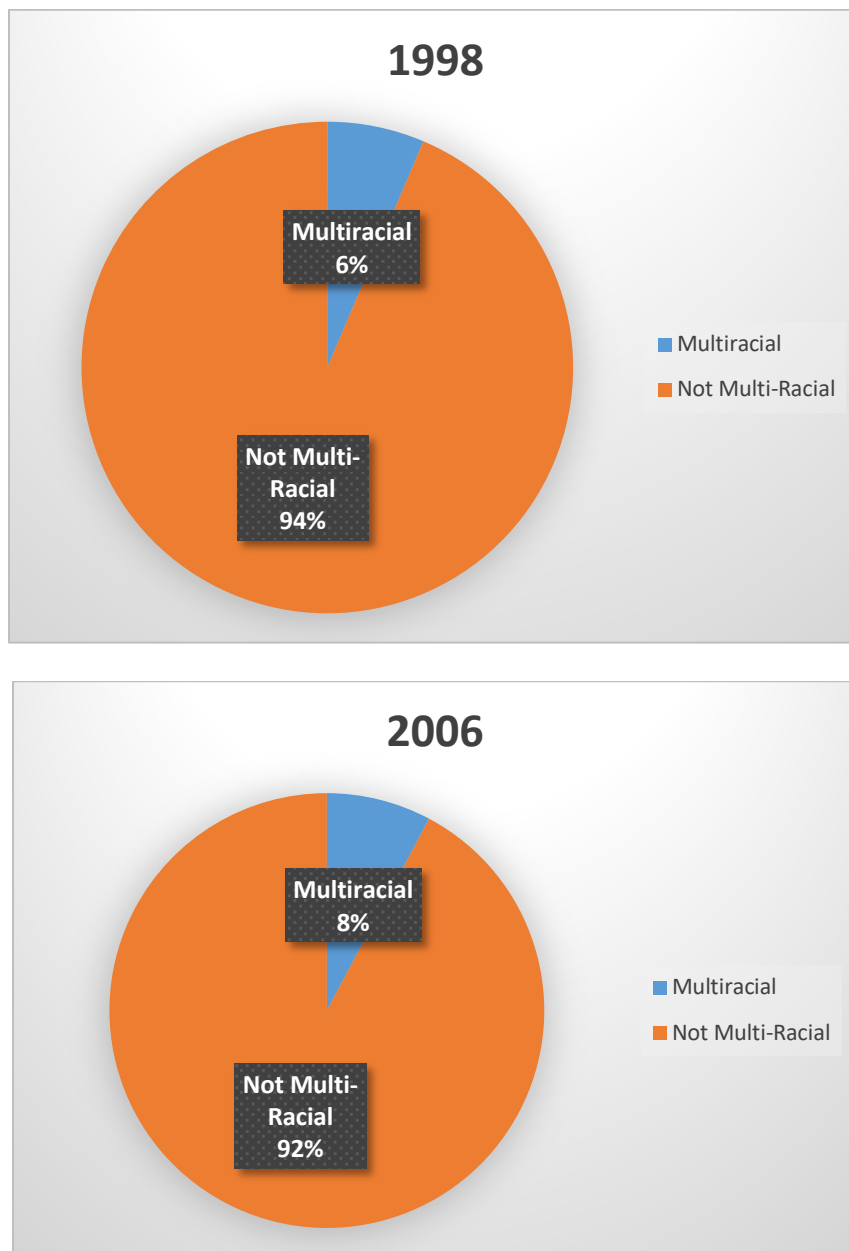
³⁶ Paul Silas Peterson, *The Decline of Established Christianity in the Western World*, 40.

³⁷ *Ibid.*, 247.

³⁸ *Ibid.*, 249.

³⁹ Terry Goodrich, Terry, "Racially Diverse Congregations in the U.S. Have Nearly Tripled in the Past 20 Years, Baylor University Study Finds," Baylor University Media and Public Relations News, November 11, 2020, accessed Jun. 10, 2023, <https://news.web.baylor.edu/news/story/2020/racially-diverse-congregations-us-have-nearly-tripled-past-20-years-baylor>.

increased to 16 percent.⁴⁰ Figure 3.3 presents a breakdown of multiethnic and multiracial congregations in the United States for 1998, 2006, and 2012:



⁴⁰ Mark DeYmaz, “New Research on Multiethnic Churches,” Outreach Magazine, March 29, 2020, accessed June 10, 2023, <https://outreachmagazine.com/features/multiethnic/53748-new-research-on-multiethnic-churches.html>.

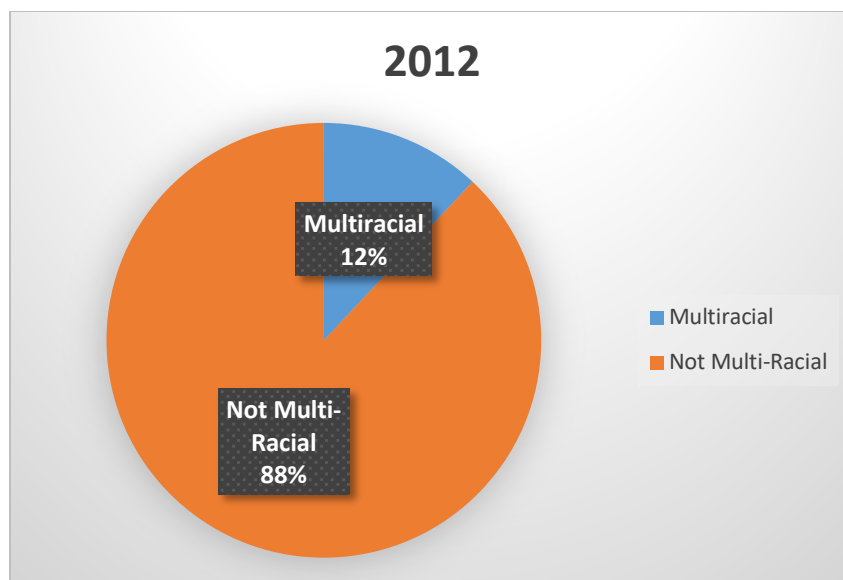


Figure 2.3. Multiracial Congregations in the U.S., 1998, 2006, and 2012

This increase in community diversity has impacted membership and attendance among religious organizations. Due to these rapidly changing demographics today, traditional protestant churches are struggling to attract new members, let alone maintain their membership.⁴¹ Noticing the shift in the demographic composition in America, churches in major protestant denominations have made and are making efforts to bring greater diversity in their churches with minimal effects. Churches are finding that the new approach to embracing diversity is bringing slow results as membership and attendance are not quickly increasing. This new approach to embracing diversity by engaging new demographics also comes with the risk of alienating the current and embedded members of the church.⁴²

This has been one of the main concerns against proactively pursuing and embracing diversity in the church. The fear is that current members, mostly older and longtime members of

⁴¹ David Fowler, Jon Musgrave, and Jill Musgrave, "A Traditional Protestant Church Experiencing Substantial Membership Decline: An Organizational Strength Analysis and Observations to Attend Or Leave the Institution," 210.

⁴² Rachel J. Bacon, "Racial-Ethnic Diversity and the Decline of Predominantly-White Mainline and Evangelical Protestant Denominations: A Spatial Fixed-Effects Approach," 196.

the church, feel alienated and overlooked and may leave the church and take their checkbooks with them. A question that surrounds embracing diversity in the church has been the direct connection between diversity and church growth. Is there a direct connection and cause-and-effect relationship between diversity, membership, and attendance growth in the church?⁴³ There are people and churches that cast doubt on the direct correlation between diversity and church growth and, in fact, argue that diversity leads to suppression of growth. However, recent research provides a clear indication that diversity in the church leads to growth, and one of the reasons is that diverse churches attract people from a larger pool of demographics.⁴⁴ Drawing from a larger pool of demographics also increases the opportunity for more diverse relational connections, and spiritual life is all about vertical relationships with God and horizontal relationships with one another.

Rachel Bacon makes a strong argument that there are risks in embracing diversity in the short term, but ignoring it guarantees the long-term decline of the church.⁴⁵ Ignoring demographic changes will not just result in long-term decline; it can surely lead to church doors being permanently closed, which has been the case for many churches in the last twenty years. Ascough and Cotton say, "Diversity in spiritual expression, not uniformity, is the essential matter for a healthy Christian community."⁴⁶ Ryan Lokkesmoe calls on Christians and Christian

⁴³ Kevin D. Dougherty, Gerardo Marti, and Brandon C. Martinez, "Congregational Diversity and Attendance in a Mainline Protestant Denomination," 669.

⁴⁴ *Ibid.*, 671.

⁴⁵ Rachel J. Bacon, "Racial-Ethnic Diversity and the Decline of Predominantly-White Mainline and Evangelical Protestant Denominations: A Spatial Fixed-Effects Approach," 196.

⁴⁶ Richard S. Ascough, and Charles A. Cotton, *Passionate Visionary: Leadership Lessons from the Apostle Paul*, 121.

churches to navigate through and embrace the diversity of race, socioeconomic status, gender, political philosophy, language, nationality, and worldview in the name of Jesus Christ.⁴⁷

Importance of Ministry Leadership

Research indicates that Vocational Christian leaders, mostly full-time pastors in the church, are leaving the field of ministry at an alarmingly high rate. Many leadership experts acknowledge that only about a third of all pastors and church leaders have good ministry experience in the church.⁴⁸ When so many pastors and church leaders are leaving the church and ministry, who is going to fill the void? Ministry leadership has always been an important topic, but it has become so much more important in the current church climate in relation to the rapidly changing society.

John Maxwell says, “Leadership is influence—nothing more, nothing less.”⁴⁹ John MacArthur said, “To put it simply, leadership is influence.”⁵⁰ Oswald Sanders agrees with both Maxwell and MacArthur’s definitions of leadership as influence, which is the ability to influence others to follow. But Sanders makes it abundantly clear that true spiritual leadership is found in service to God and others and not in inducing others to serve the leader.⁵¹

Effective leadership has been missing in today's churches, and that has contributed to the decline of the church. The desperation of churches experiencing a decline in membership and attendance has caused many of them to look outside for models of leadership, particularly the

⁴⁷ Ryan Lokkesmoe, *Paul and His Team: What the Early Church Can Teach Us About Leadership and Influence*, 118.

⁴⁸ Rob Parkman, Rene Erwich, and Joke Vansanne, “Advice From The Apostle Paul To Pastors On How To Do Sustainable Ministry,” *The Journal of Applied Christian Leadership*, 14, no. 1 (Spring 2020): 80.

⁴⁹ John C. Maxwell, *The 21 Irrefutable Laws of Leadership* (Nashville, TN: Thomas Nelson Publishers, 1998), 17.

⁵⁰ John MacArthur, *Called to Lead: 26 Leadership Lessons from the Life of the Apostle Paul*, 6.

⁵¹ J. Oswald Sanders, *Spiritual Leadership: Principles of Excellence for Every Believer*, 15.

corporate and business models. Michael Cooper makes an observation that modern churches are marketing themselves to attract new consumers like a company would market products to the consumer base. But he makes a plea that churches must look to Scripture for the essence of ministry leadership.⁵² Because the church is a spiritual institution, it is crucial that spiritual leaders are nurtured and raised up for churches to thrive and grow. Therefore, Christian leadership must depend on the Bible and biblical concepts so that inappropriate cultural and worldly concepts do not dominate ministry leadership.⁵³

Corporate and business models of leadership lack spiritual focus, but despite such spiritual deficiencies, Brian Dodd says this about what the modern churches are doing, “We have hungered after the world's wisdom and stuffed ourselves on secular practices, techniques and buzzwords.”⁵⁴ This is not a good practice for modern churches because ministry leadership must be Spirit-led, Spirit-empowered, and Spirit-inspired. Mark Dever warns against elevating people with secular qualifications to positions of church leadership and says that people of character who can correctly share God's Word and reveal the Fruit of the Spirit should be in leadership positions.⁵⁵ The awesome responsibility of leading a congregation should be placed in the hands of such spiritual and biblical leaders.⁵⁶ Emphasis on biblical theology for ministry leadership is

⁵² Michael Cooper, "The Transformational Leadership of the Apostle Paul: A Contextual and Biblical Leadership for Contemporary Ministry," *Christian Education Journal*, 2, no. 1 (Spring, 2005): 48.

⁵³ Marg Perry, “How Can the Life, Ministry and Teaching of the Apostle Paul, Address the Development of Cross-Cultural Leadership Practice That Is Biblically-Based, and Informed by Relevant Secular Theory?” *Journal of Contemporary Ministry*, no. 4 (2018): 112.

⁵⁴ Brian J. Dodd, *Empowered Church Leadership: Ministry in the Spirit According to Paul* (Downers Grove, IL: InterVarsity Press, 2003), 10.

⁵⁵ Mark Dever, *Nine Marks of a Healthy Church* (Wheaton, IL: Good News Publishers, 2004), 231-232.

⁵⁶ *Ibid.*, 232

essential because the Scripture speaks with authority, and it proceeds from God as the starting point for all church ministry.⁵⁷

Modern churches need effective ministry leadership, and Andy Stanley believes bold leadership that embraces and conveys the unchanging mandate from the first century to a Twenty-First Century audience that is ever-changing is needed.⁵⁸ Such bold and spiritual ministry leadership can only be possible through God's grace and humble obedience at the feet of Jesus' cross. Paul David Tripp says, "There is simply no such thing as a call to ministry leadership that isn't also a call to a life of servanthood."⁵⁹ What is the servanthood or servant-leadership that Tripp is referring to as an indispensable component of ministry leadership? Steven Crowther lists ten qualities of servant-leadership, "listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people, and building community."⁶⁰ There is no better human model of servant-leadership in the Bible than Apostle Paul.

Leadership in Multicultural Environment

David Livermore, writing on cultural intelligence, says that leadership in today's environment is a "multicultural challenge."⁶¹ There have been many different approaches to mitigate these leadership challenges in multicultural settings, but the best approach seems to be cultural intelligence (CQ), which is "The capability to function effectively across national, ethnic,

⁵⁷ Herman Bavinck, *The Doctrine of God* (Carlisle, PA: The Banner of Truth Trust, 1991), 63.

⁵⁸ Andy Stanley, *Deep & Wide: Creating Churches Unchurched People Love to Attend*, loc. 509.

⁵⁹ Paul David Tripp, *Lead: 12 Gospel Principles for Leadership in the Church*, 135.

⁶⁰ Steven Crowther, *Biblical Servant Leadership: An Exploration of Leadership for the Contemporary Context* (Fayetteville, NC: Palgrave Macmillan, 2018). 1-2.

⁶¹ David Livermore, *Leading with Cultural Intelligence: The Real Secret to Success* (New York, NY: American Management Association, 2015), 3.

and organizational cultures.”⁶² According to a 2006 article from the Economist Intelligence Unit, ninety executives from sixty-eight countries identified cross-cultural leadership as the most difficult management challenge for the next one hundred years.⁶³ Effective leadership in a cross-cultural environment is very much possible, and a leader's cultural intelligence will be a key resource in fruitful leadership outcomes.⁶⁴ The essence of cultural intelligence, along with the breakdown and application of CQ, is discussed in Chapter 3 (Methodology) of this paper.

An essential ingredient of CQ is an understanding of intercultural communication, which is an understanding of communication that involves differences among various cultural groups.⁶⁵ Intercultural communication enables leaders to acquire the necessary knowledge and dynamic communication skills to navigate and manage different cultural backgrounds appropriately and effectively.⁶⁶ Understanding the essence of intercultural communication helps to understand what a culture is. Ting-Toomey and Chung say that Culture is "a learned system of meaning."⁶⁷ They define culture as “a learned meaning system that consists of patterns of traditions, beliefs, values, norms, meanings, and symbols that are passed on from one generation to the next and are shared to varying degrees by interacting members of a community.”⁶⁸ Intercultural

⁶² Soon Ang and Linn Van Dyne, *Handbook of Cultural Intelligence: Theory, Measurement, and Applications*, ed. Soon Ang and Linn Van Dyne (Armonk, NY: M. E. Sharpe, 2008), 3.

⁶³ Economist Intelligence Unit, “CEO Briefing: Corporate Priorities for 2006 and Beyond,” 2006, accessed June 13, 2023, http://graphics.eiu.com/files/ad_pdfs/ceo_Briefing_UKTI_wp.pdf, 3.

⁶⁴ David Livermore, *Leading with Cultural Intelligence: The Real Secret to Success*, 23.

⁶⁵ Stella Ting-Toomey and Leeva C. Chung, *Understanding Intercultural Communication* (New York, NY: Oxford University Press, 2005), 3.

⁶⁶ *Ibid.*

⁶⁷ *Ibid.*, 27.

⁶⁸ *Ibid.*, 28.

communication takes place when the values of different cultural groups affect our communication process, either consciously or subconsciously.⁶⁹

The importance of cultural intelligence in the ministry of Jesus Christ is revealed in the life and ministry of Apostle Paul. Throughout Paul's life and ministry, he had to deal with, and at times struggle with, questions of culture and customs. Paul Wendland says regarding Paul and his ministry and mission, "In a very important sense, he had to detach himself from his own culture in order to do so."⁷⁰ Cultural intelligence was a key component of Paul's spiritual and cross-cultural leadership, and CQ also plays an important role for today's Christian leaders. Cultural intelligence cannot be avoided by leaders and members at Central as the surrounding community has become very diverse.

Model of Ministry Leadership: Apostle Paul

Paul is a great human model of ministry leadership because he emulates and accentuates the same quality of leadership as Jesus Christ. John MacArthur makes the point that both Jesus Christ and Apostle Paul highlight character as the true Biblical test of leadership.⁷¹ Leadership saturated in character is what inspires people to draw closer to Jesus Christ in faith and hope. Paul was an impressive leader not because he possessed incredible communication skills or management skills, which he possessed to a certain degree. Paul was an effective leader because he was Christ-centered and humbled himself at the cross of Jesus Christ.⁷²

So, Paul's leadership focused on Jesus Christ as the Lord and Savior of his life, and then it was about the people and the community that he was called to serve and lead to Jesus Christ

⁶⁹ Stella Ting-Toomey and Leeva C. Chung, *Understanding Intercultural Communication*, 37.

⁷⁰ Paul O. Wendland, "The Apostle Paul And Culture," *Wisconsin Lutheran Quarterly*, 105, no. 3 (Summer, 2008): 1.

⁷¹ John MacArthur, *Called to Lead: 26 Leadership Lessons from the Life of the Apostle Paul*, 11.

⁷² Brian J. Dodd, *Empowered Church Leadership: Ministry in the Spirit According to Paul*, 14.

with the gospel message of salvation. Ascough and Cotton believe that leadership for Paul was all about supporting communities for a better future through the revelation of the good news.⁷³ Preaching, teaching, living, and sharing the good news was Paul's sole mission as a servant-leader. Marg Perry says, "Paul catapults the gospel message to the ends of the earth and leads in the development of cross-cultural ministry principles to be emulated today."⁷⁴ An important element of cross-cultural ministry is communicating cultural knowledge and skills, but the need to grow in spiritual character is equally, if not more important, than knowledge and skills. Paul is a great example of cross-cultural leadership because of his approach to the development of core gospel values and cultural adaptation. Tim Silberman says, "Cross-cultural leadership development will require contextualization of both the developmental relationship and the expression of gospel values."⁷⁵ Silberman believes that Paul presented himself as the model of leadership for cross-cultural ministry in his writings and should be the model for imitation by Christian leaders.⁷⁶

Paul's leadership was also synonymous with Christ-like humility. On many occasions, Paul faced challenges, opposition, and even threats to his life. But rather than seeking confrontations with his opponents, Paul would remove himself without any resistance. Despite challenges to his leadership, Paul manifested humility and perseverance.⁷⁷ His humility was not his own; it emanated from his Christ-centered faith and desire to glorify God through his service in bringing the gospel message to others. Paul's leadership was about imparting faith and hope in

⁷³ Richard S. Ascough, and Charles A. Cotton, *Passionate Visionary: Leadership Lessons from the Apostle Paul*, 34.

⁷⁴ Marg Perry, "How Can the Life, Ministry and Teaching of the Apostle Paul..." 112.

⁷⁵ Tim Silberman, "Imitation in Cross-Cultural Leadership Development," *Missiology: An International Review* 46, no. 3 (2018): 240.

⁷⁶ Ibid.

⁷⁷ Christoph W. Stenschke, "Lifestyle and Leadership According to Paul's Statement of Account before the Ephesian Elders in Acts 20:17–35," *Hervormde Teologiese Studies* 76, no. 2 (2020): 4.

Jesus Christ to the people so that they would be equipped for their spiritual lives. John Frame mentions the teachings of Jesus Christ that leadership is not about who possesses authority, but leaders should serve the people under their authority, just as Jesus gave His life for His people.⁷⁸

Even Paul considered himself an unlikely leader because he was once a persecutor and murderer of Christians. But the reason for choosing Paul as a leader was to send a message to the world that God chooses lowly people of the world and draws them to His Kingdom. Brian Dodd says in choosing Paul as a leader, "God's purpose is to overthrow the worldly focus that we humans put on appearance and accomplishment and abilities apart from God."⁷⁹ Dodd's message is that Paul is a model of ministry leadership because he represents the grace and mercy of God as he was transformed from a violent persecutor of Christians to a messenger of Christ. It is all about God and only about God in ministry leadership and not about the person's accomplishments or personal qualifications.

Cross-Cultural Leadership

Understanding other cultures is of utmost importance in communicating the gospel message of Jesus Christ for the purpose of connecting with people from different cultural backgrounds. Wendland says, "We want to do everything we can to remove stumbling blocks to the truth, and so we will adapt our message, as did Paul."⁸⁰ Wendland's statement states that Paul adapted, whenever possible, his forms of communication in ministry so that they would be sympathetic and compatible with the host culture. Paul's cross-cultural leadership did not pander to the audience by only telling them what they wanted to hear and omitting the truth of the

⁷⁸ John M. Frame, *Worship in Spirit and Truth: A Refreshing Study of the Principles and Practice of Biblical Worship* (Phillipsburg, NJ: Presbyterian and Reformed Publishing Company, 1996), 65.

⁷⁹ Brian J. Dodd, *Empowered Church Leadership: Ministry in the Spirit According to Paul*, 20.

⁸⁰ Paul O. Wendland, *The Apostle Paul and Culture*, 9.

gospel message of Jesus Christ. He was willing to adapt his style so that his message does not create unnecessary stumbling blocks for the people listening to him.

One of the examples of Paul's willingness to adapt is found in Acts 13, where Paul adapted the style of his speech to respect his audience in Antioch in Pisidia. At the synagogue in the city, Paul is speaking to an audience that has great connection and familiarity with the Old Testament knowledge. Wendland says, "He [Paul] retells the story of Israel in such a way as to make the point that Jesus of Nazareth is Israel's Messiah."⁸¹ Another example of Paul's cross-cultural leadership is found in Acts 21, where Paul goes to the temple with others at James's request to fulfill a vow. Despite the danger of personal safety that existed for Paul, he embraced James' request so that he could remove any stumbling block for the Jews. Like Paul, modern-day Christian leaders need to engage in conversations with others by finding ways to communicate with people of different cultural backgrounds. Paul tried to share his vision in a multicultural context, and his leadership tried to bridge the communication gap in a multicultural environment.

Cost of Leadership

Ascough and Cotton write that transformational leaders such as Paul challenge people to embrace change and look at things in different ways. The journey of a transformational leader is never a smooth one, as there will be difficulties and challenging circumstances. According to Ascough and Cotton, adversity comes in many forms, but they all involve resistance to and threats on the leader's journey with others.⁸² Paul experienced pain, suffering, and depression when he was betrayed by his oppressors and even by his friends. This is the cost of leadership, and it is a lonely and often thankless calling, and Paul's words to Timothy express his sense of

⁸¹ Paul O. Wendland, *The Apostle Paul and Culture*, 7.

⁸² Richard S. Ascough, and Charles A. Cotton, *Passionate Visionary: Leadership Lessons from the Apostle Paul*, 47.

loneliness (2 Tim 1:15). Spiritual leadership requires carrying and bearing the weight of the cross, and there is a price to pay. The price is paid because leaders are asked to embrace the brokenness of this world and communicate the message about the crucified and risen Lord, who also endured the pain and paid the price.⁸³

Visionary Leadership

Chip Ingram states that the visionary outlook of mankind constructs the future, and he uses the words "dream" and "vision" interchangeably to describe the powerful influence of a vision.⁸⁴ Ingram believes that God will fill the hearts of His people with the vision of fulfilling the purpose of His kingdom, and people who embrace and submit to God's immense power will receive the power to carry out His vision.⁸⁵ The prophet Jeremiah points out God's immense power to carry out His vision in His people in Jeremiah 32:17. It is paramount for leaders to seek God's vision and share and reveal that vision in their ministry leadership.

Paul teaches that leaders must always share the vision because such is the life of leadership.⁸⁶ Ascough and Cotton say, "Paul teaches us that real leaders cannot stop sharing their vision. It is a fact of leadership life."⁸⁷ Paul learned this lesson when God spoke to him in Corinth and told him to keep sharing the vision (Acts 18:9-10). Sharing God's vision, especially in a cross-cultural environment, is a challenging and daunting task. But Paul reminds the

⁸³ Brian J. Dodd, *Empowered Church Leadership: Ministry in the Spirit According to Paul*, 71.

⁸⁴ Chip Ingram, *Good to Great in God's Eyes: Ten Practices Great Christians Have in Common* (Grand Rapids, MI: Baker Publishing Group, 2007), 74-75.

⁸⁵ *Ibid.*, 75-76.

⁸⁶ Richard S. Ascough, and Charles A. Cotton, *Passionate Visionary: Leadership Lessons from the Apostle Paul*, 34.

⁸⁷ *Ibid.*

Christians in Ephesus that God's power is at work in them, and they are not alone in this visionary work (Eph 3:20-21).

Michael Cooper believes that Paul epitomized the essence of a visionary leader.⁸⁸ Sometimes, the terms visionary leadership and transformational leadership are used interchangeably, but they both denote that such leadership is more than just certain behaviors of the leader. Paul Pettit defines visionary leadership as the transformational behavior of the leader being manifested through the leader's character.⁸⁹ Visionary leadership is about implementing change not by addressing where the church currently is but by addressing where the church wants to be.⁹⁰ Paul tried to encourage his readers to possess hope, faith, and positive thoughts in his letter to the believers in Philippi (Phil 4:4-7). Paul also encourages them to think of themselves as citizens of heaven, to be joyful, to be humble, and not to be afraid of their sufferings, which are all principles of cross-cultural ministry.

Prayerful Leadership

Lost in the busyness of ministry leadership among today's church leaders is the spiritual power and movement of prayer. The call of the ministry leader is to move people. To move people, God must move the leader, and He moves His people in response to prayers.⁹¹ Great prayers all have one common focus, and that is fulfilling God's plans and purpose in His kingdom.⁹² Praying for personal needs is encouraged by God, and He will hear and answer

⁸⁸ Michael Cooper, *The Transformational Leadership of the Apostle Paul: A Contextual and Biblical Leadership for Contemporary Ministry*, 52.

⁸⁹ Paul Pettit, *Foundations of Spiritual Formation: A Community Approach to Becoming Like Christ*, 156.

⁹⁰ Andy Stanley, *Deep & Wide: Creating Churches Unchurched People Love to Attend*, loc. 3194.

⁹¹ J. Oswald Sanders, *Spiritual Leadership: Principles of Excellence for Every Believer*, 91.

⁹² Chip Ingram, *Good to Great in God's Eyes: Ten Practices Great Christians Have in Common*, 105.

prayers according to His will. But even prayers for personal needs must be saturated in the larger scope of bringing glory to God.

Consistent daily prayer is needed to join forces with God so that His will can be accomplished in the work of the ministry leaders. Prayer needs to be prioritized over planning, and leadership is in trouble when more time is spent planning than in prayers.⁹³ No one is born with a distinctive ability to pray, and J. I. Packer says that praying is something one learns to do, not by learning from a book but by doing it over and over.⁹⁴ Packer emphasizes the importance of practicing daily prayer, which can become a natural and spontaneous activity full of proficiency and excellence.⁹⁵

Prayer is the engine that powered the ministry of Paul as he learned that human efforts mean nothing without the power of the Holy Spirit through prayers. Brian Dodd proclaims the importance of prayer in Paul's life and ministry by observing his passionate and consistent prayers for the churches under his leadership.⁹⁶ Some of the Bible passages that reveal Paul's prayerful leadership include Romans 1:9-10, Colossians 1:9-10, 1 Thessalonians 3:9-10, and 2 Timothy 1:3.

Paul prayed for the believers in Ephesus to possess spiritual strength and power in Ephesians 3:14-19. He prayed for the believers in Rome to be filled with hope, "May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope" (Rom 15:13, ESV). Paul also prayed to give thanks for the people under his leadership (Eph 1:16; Col 1:3; 1 Thess 1:2-3). Tim Keller states the importance of prayer for all

⁹³ Paul David Tripp, *Lead: 12 Gospel Principles for Leadership in the Church*, 45.

⁹⁴ J. I. Packer, *Growing in Christ* (Wheaton, IL: Crossway Books, 1994), 157.

⁹⁵ Ibid.

⁹⁶ Brian J. Dodd, *Empowered Church Leadership: Ministry in the Spirit According to Paul*, 127.

believers, but especially for leaders of the church, by saying that prayer is a continued conversation with God. The foundation of this conversation is found in God's Word and grace, and therefore, prayer eventually leads to a full encounter with God.⁹⁷ Prayer is essential in any ministry paradigm, and cross-cultural ministry presents a multitude of challenges that require faithful prayers from the ministry leaders.

Character Leadership

Leaders must live by standards that are higher than their followers, and this higher standard reveals the character of leadership. One of the most important characteristics of a leader is integrity, and this will be pertinent in earning the trust of others. John Maxwell states that leaders lacking integrity will also lack trust from others, which will result in the absence of followers, and a leader without any followers is not a leader.⁹⁸ Maxwell also shares a teaching from Billy Graham that leaders must always seek to maintain integrity because it is the foundation of the life of a leader, and when such character is missing, then everything is lost. Maxwell writes, "Billy Graham said, 'Integrity is the glue that holds our way of life together. We must constantly strive to keep our integrity intact. When wealth is lost, nothing is lost; when health is lost, something is lost; when character is lost, all is lost.'"⁹⁹

John MacArthur writes, "Leadership is not about style or technique as much as it is about character."¹⁰⁰ Ministry leadership is driven by the virtues and values of the leader, and it is

⁹⁷ Timothy Keller, *Prayer: Experiencing Awe and Intimacy with God* (New York, NY: Penguin Group, 2014), 48.

⁹⁸ John C. Maxwell, *Developing the Leader Within You* (Nashville, TN, Thomas Nelson Publishers, 1993), 44.

⁹⁹ *Ibid.*, 45.

¹⁰⁰ John MacArthur, *Called to Lead: 26 Leadership Lessons from the Life of the Apostle Paul*, 7.

embedded in the character of the person.¹⁰¹ Christian leaders' character-driven habits are also formed in the conviction of the calling. Character driven habits require repetition of good habits as leaders make good choices and decisions that will bring glory to God. Faithful Christian leaders will emulate Christlike character by bearing the fruit of the Spirit. The character of leaders in cross-cultural ministry will be of utmost importance in today's church context.

Team Ministry Leadership

John Maxwell points out that the greatest leaders from history all had flaws and weaknesses, and the solution is to create a group of leaders working together, which is more effective than a single leader working alone.¹⁰² Maxwell shares five ideas for organizing a successful leadership team: (1) Visionary leaders are willing to hire people better than themselves. (2) Wise leaders shape their people into a team. (3) Secure leaders empower their teams. (4) Experienced leaders listen to their teams. (5) Productive leaders understand that one is too small a number to achieve greatness.¹⁰³ A leadership team is much more effective than just one leader. True leaders are humble enough to realize that great accomplishments are achieved not by an individual but through teamwork.¹⁰⁴

Chip Ingram writes that greatness in the Christian community comes from lifting and building others up in a teamwork setting, where the focus is the greatness of others and not self-greatness.¹⁰⁵ Ingram is alluding to the spiritual practice of empowering other people to become

¹⁰¹ Steven Crowther, *Biblical Servant Leadership: An Exploration of Leadership for the Contemporary Context*, 26.

¹⁰² John C. Maxwell, *The 360-Degree Leader: Developing Your Influence from Anywhere in the Organization* (Nashville, TN: Thomas Nelson Publishers, 2005), 265.

¹⁰³ *Ibid.*, 266-268.

¹⁰⁴ Myles Munroe, *The Spirit of Leadership: Cultivating the Attitudes That Influence Human Action* (New Kensington, PA: Whitaker House, 2005), 248.

¹⁰⁵ Chip Ingram, *Good to Great in God's Eyes: Ten Practices Great Christians Have in Common*, 187.

great in a teamwork atmosphere. There are people who think that Paul was an individualist when it came to ministry work, but Paul valued and was committed to team ministry. Ascough and Cotton believe that Paul was a proponent of the team ministry model, and it was a major theme of his written communications to his followers.¹⁰⁶ Team ministry is an important element of cross-cultural leadership, and Paul illustrates this in his greeting to the church in Philippi (Phil 1:1-2). Paul includes Timothy as a co-sender of the letter and describes him as a servant of Jesus Christ in empowering and encouraging Timothy. In Romans 16, Paul encourages the people to welcome and embrace Phoebe as a servant of God's church and also greet and welcome his coworkers (Rom 16:3-4).

Myles Munroe says, "True leaders have an attitude of teamwork; they do not care who gets the credit."¹⁰⁷ Efrain Agosto has a similar take on team ministry leadership by utilizing the Pauline terminology, "fellow workers," which defines good leadership as the development of leadership potential of other people.¹⁰⁸ Empowering others in leadership is essential in a cross-cultural ministry and an indispensable element of cross-cultural leadership. Paul's relationship with his fellow workers resembles the ministry leadership team model between Jesus and his disciples.¹⁰⁹ Just as Jesus and His disciples and Paul and his coworkers ministered in cross-cultural settings, today's church leaders are also engaged in cross-cultural ministries.

The church is the body of Christ, and the ministry leadership of the church is a microcosm of this body. Therefore, the ministry leadership needs to work together in harmony to grow. Paul writes to the church in Ephesus, "From whom the whole body, joined and held

¹⁰⁶ Richard S. Ascough, and Charles A. Cotton, *Passionate Visionary: Leadership Lessons from the Apostle Paul*, 89.

¹⁰⁷ *Ibid.*, 249.

¹⁰⁸ Efrain Agosto, *Servant Leadership: Jesus & Paul* (St. Louis, MO: Chalice Press, 2005), 10.

¹⁰⁹ *Ibid.*, 164.

together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love” (Eph 4:16, ESV). Humility among the team members is an indispensable attribute for successful team ministry leadership in a cross-cultural setting. Paul was humble enough to accept help from others, and he was being influenced by his team members just as he was influencing them.¹¹⁰

Social Context Leadership

American families are becoming less and less religious, and children are less likely to grow up in households with parents who are spiritually active members of their local churches.¹¹¹ The decline in religious socialization for American families is a key factor in the decline of church membership and attendance. In previous generations, the church was the main hub of social interactions, and there was some level of social expectation to at least keep up an appearance of being a Christian and a member of the local church. Such expectations or social pressure no longer exist in most parts of the country, and therefore, Christians cannot assume that their neighbors and coworkers share their Christian faith.

Ministry leaders need to be socially connected and persistent like Paul and never forget that people in society need Jesus Christ to help them see the truth.¹¹² Paul’s leadership is formed, maintained, and transformed through social interactions and negotiations.¹¹³ This can be seen in Paul’s letter to the Corinthians as Barentsen says, “2 Corinthians is not merely the plea of a

¹¹⁰ Ryan Lokkesmoe, *Paul and His Team: What the Early Church Can Teach Us About Leadership and Influence*, 112.

¹¹¹ Paul Silas Peterson, *The Decline of Established Christianity in the Western World: Interpretations and Responses*, 43.

¹¹² Ryan Lokkesmoe, *Paul and His Team: What the Early Church Can Teach Us About Leadership and Influence*, 171.

¹¹³ Jack Barentsen, “The social construction of Paul’s apostolic leadership in Corinth,” *HTS Teologiese Studies/Theological Studies* 74, no. 4 (2018): 3.

solitary leader before a community, but represents a dynamic communication process where both the group around Paul and the communities in Corinth have an interest in maintaining their relationship.”¹¹⁴ This is not to say that Paul's authority and leadership only rested in his social relationships, but it was an important aspect of his leadership in a cross-cultural ministry context.

Conclusion

This literature review provided the importance and necessity of embracing diversity and implementing cross-cultural leadership in the church. The ministry and life of Paul were presented as the human model for embracing cross-cultural diversity in leadership and ministry. Paul's leadership also included the cost he paid and the visionary outlook that fueled his ministry. The literature review also examined Paul's dependence on prayer and the values and virtues that shaped his character. Paul's desire for team ministry concept and his passion for social interaction were also highlighted as the essence of his leadership qualities. Paul's cross-cultural leadership in the literature review reveals the need for training in cross-cultural leadership for Central's leaders.

Theological Foundations

As today's church leaders in the United States are dealing with diverse cultural conditions, Apostle Paul also ministered amid multicultural conditions. He had specific beliefs, values, and methodologies to rely on the power and movement of the Holy Spirit to bring transformation to the people in multicultural settings. Today's church leaders can benefit from the biblical insights offered through Paul's life, ministry, and writings. Ministry leaders of today's ever-changing cultural landscape must embrace Paul's cross-cultural leadership approach, which includes both

¹¹⁴ Jack Barentsen, “The social construction of Paul’s apostolic leadership in Corinth,” 3.

biblical and cultural dimensions. However, priority needs to be placed on the biblical approach, as Marg Perry says that ministry leadership in today's cross-cultural landscape must be approached using biblical concepts first so that inappropriate cultural concepts can be avoided.¹¹⁵

C. Peter Wagner and Donald A. McGavran say that church ministry and church growth are intimately related to theology, which means faith in Jesus Christ leading to salvation is a necessity in church ministry.¹¹⁶ Church leaders in cross-cultural ministry, and for that matter, in all ministries, need to possess unshakeable theological convictions, and Paul is a good model for such theological convictions.

Efrain Agosto points out that today's church leaders need to minister in circumstances similar to those of the leaders of the New Testament. The similarity is the diverse and cross-cultural nature of today's society and the societies of the New Testament period that contained diverse groups of Jews, Greeks, Romans, wealthy, poor, slaves, and free.¹¹⁷ Paul referred to this diverse and cross-cultural reality of his time and the need to be united through faith in Jesus Christ (Gal 3:28). Paul declares himself as the type of ministry leader in a cross-cultural landscape that leaders of today's churches should emulate. Paul is worthy of imitation when it comes to ministry leadership. This is a recurring theme in Paul's letters to his readers, especially to leaders of the churches in different cities.¹¹⁸

¹¹⁵ Marg Perry, "How Can the Life, Ministry and Teaching of the Apostle Paul...", 112.

¹¹⁶ C. Peter Wagner, and Donal A. McGavran, *Understanding Church Growth* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1994), 8.

¹¹⁷ Efrain Agosto, *Servant Leadership: Jesus & Paul*, 9.

¹¹⁸ J. Lee Whittington, Tricia M. Pitts, Woody V. Kageler, and Vicki L. Goodwin, "Legacy leadership: The leadership wisdom of the Apostle Paul," 754.

Imitating Paul's Cross-Cultural Leadership

Paul shared his calling into cross-cultural ministry when he spoke to the Ephesian Elders (Acts 20:18-21, ESV). He also presents himself as the model of a cross-cultural ministry leader and encourages his readers to imitate him in his writings. Paul writes to Corinthians, "I urge you, then, be imitators of me" (1 Cor 4:16, ESV). He also wrote to the Thessalonians, "For you yourselves know how you ought to imitate us, because we were not idle when we were with you, nor did we eat anyone's bread without paying for it, but with toil and labor we worked night and day, that we might not be a burden to any of you. It was not because we do not have that right, but to give you in ourselves an example to imitate" (2 Thess 3:7-9, ESV). In Paul's encouragement to imitate him in a cross-cultural ministry environment, there are several essential gospel values that must be duplicated by leaders of today.

Devotion Focused on God

In his letter to the Christians in Philippi, Paul encourages them to conduct themselves in a certain manner by saying, "Only let your manner of life be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of you that you are standing firm in one spirit, with one mind striving side by side for the faith of the gospel" (Phil 1:27, ESV). This is not just an imitation of outward behavior, but it is an encouragement to imitate the mindset of Paul's single-minded devotion to God.¹¹⁹ A similar message of single-minded devotion to God is also found in Paul's letter to the Thessalonians, where Paul exhorted them to live their lives "in a manner worthy of God" (1 Thess 2:10-12, ESV).

¹¹⁹ Tim Silberman, "Imitation in Cross-Cultural Leadership Development," *Missiology: An International Review* 46, no. 3 (2018): 242.

Single-minded devotion to God is an important gospel value of cross-cultural ministry leadership. Central leaders and members have not always possessed single-minded devotion to God as they struggled with declining membership and attendance. Rather than focusing on glorifying God in worship, the leaders were arguing about the liturgy of the worship service. Single-minded devotion to God was absent from Central, and it was replaced with self-centered mindsets and ambitions.

Self-Sacrifice for Others

Making self-sacrifice for others is another characteristic of cross-cultural leadership. Paul calls on the Philippians to imitate him in this gospel value by saying, "Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves. Let each of you look not only to his own interests, but also to the interests of others" (Phil 2:3-4, ESV). Paul is quick to point out that he modeled himself after the Son of God, Jesus Christ, in this cross-cultural leadership value. He states that Jesus sacrificed His glory and honor in heaven and "emptied himself, by taking the form of a servant, being born in the likeness of men" (Phil 2:7, ESV).

The Corinthian church is also encouraged to imitate Paul in this gospel value of self-sacrifice as he addresses the issue of food sacrificed to idols in 1 Corinthians chapter 8. An extended examination of this gospel value can be found in the next section of this paper. The practice of self-sacrifice for the purpose of prioritizing the spiritual well-being of others is an important characteristic of cross-cultural leadership.¹²⁰ Central leaders and members need to make sacrifices in their desire to maintain the traditions of the church and recognize the need for changes in a multicultural church setting.

¹²⁰ Tim Silberman, "Imitation in Cross-Cultural Leadership Development," 243.

Faithful Perseverance in Suffering

Paul also encourages others to imitate him in possessing faithful perseverance as they encounter suffering in their lives. Paul commends the Thessalonians for their faithful perseverance despite facing suffering in afflictions (1 Thess 1:6-7). John Stott writes regarding the afflictions faced by the believers in Thessalonica, “But the persecution had not deterred the Thessalonians. They had welcomed the message in spite of the suffering involved.”¹²¹ It was not just the faithful perseverance of the people in suffering that made the Thessalonians imitators of Paul. Paul commended them for being joyful as they experienced affliction and suffering. Silberman writes, “Following Christ inevitably meant facing affliction, but by imitating Paul and his companions, the Thessalonians had endured their affliction with joy.”¹²²

Another encouragement from Paul to imitate his faithful perseverance in suffering can be seen in his letter to Timothy. Paul reminds Timothy that just as he had faced affliction because of his ministry, Timothy will also need to do so (2 Tim 4:5). Timothy would not only follow Paul’s “teaching, conduct, aim in life, faith, patience, love, steadfastness,” but he would also imitate Paul’s “persecutions and sufferings” and by enduring through them, Paul says, “yet from them all the Lord rescued me” (2 Tim 3:10-11, ESV). Donald Guthrie writes, “The apostle brings into focus not only his own endurance, but the Lord’s deliverances.”¹²³ Central has experienced suffering due to longtime members choosing to leave the church because they disagreed with proposed changes from the Session. Some of the departing members did not leave quietly, but they made false accusations and spread false rumors to hurt the pastor and other leaders of the

¹²¹ John R. W. Stott, *The Message of 1 & 2 Thessalonians*, 35.

¹²² Tim Silberman, *Imitation in Cross-Cultural Leadership Development*, 244.

¹²³ Donald Guthrie, *Tyndale New Testament Commentaries: The Pastoral Epistles*, 173.

church. More growing pain is expected as the church hopes to embrace the multicultural community and implement cross-cultural leadership in the church.

These gospel values of devotion focused on God, self-sacrifice for others, and faithful perseverance in suffering are to be emulated by Christian leaders in cross-cultural ministry settings. These gospel values modeled by Paul are relevant to people in every culture, and they must be applied in ways that are appropriate to each culture in a cross-cultural ministry environment.¹²⁴

Paul's Encouragement to the Corinthian Church: 1 Corinthians 9

In fulfilling his calling as an apostle of Jesus Christ, Paul had to deal with the questions of the cross-cultural dimensions of his audience in Corinth. Paul seemed to be built for cross-cultural ministry as he was a Hellenistic Jew who grew up in the Greek culture of Hellenistic Tarsus. He was also trained in Jerusalem as a rabbi and a Pharisee. The context of this passage is an extended discussion of whether Christians should eat meat sacrificed to idols in 1 Corinthians chapter 8.

Complexities in Cross-Cultural Environment: 1 Corinthians 9:1-14

The kosher laws of rabbinic Judaism would have made this entire issue a moot point, but it was not a clear issue for new believers of Jesus Christ in the first-century Corinthian church. According to Leon Morris, this situation was further complicated by two facts: "First, it was an accepted social practice to have meals in a temple, or in some place associated with an idol. Secondly, most of the meat sold in the shops had first been offered in sacrifice and priests

¹²⁴ Tim Silberman, "Imitation in Cross-Cultural Leadership Development," 245.

customarily sold what they could not use.”¹²⁵ This issue was not going to be resolved through theological implementations, so Paul turned to his pastoral heart to show compassion and love to the people. Paul has been dealing with people who asserted their rights related to freedom in Christ even when that harmed other people.

So, in this passage, Paul makes a strong argument that he nor any other believer should assert freedom in Christ to the detriment of others.¹²⁶ Paul is addressing how freedom in Christ intersects with the work of sharing the gospel message in a cross-cultural environment. An important verse is found here, "If others share this rightful claim on you, do not we even more? Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the gospel of Christ" (1 Cor 9:12). Paul's calling was to advance the gospel, and he did not want anything unnecessary to hinder that work. This does not mean that Paul would compromise the integrity of the biblical truth. But Paul was willing to endure personal inconvenience and even hardship to advance the gospel, which is an important principle of cross-cultural ministry leadership. This is a lesson that leaders and members at Central need to learn and seek to implement. Central members have become too comfortable in their ministry ways and do not want to leave that comfort zone for anyone because they fear inconvenience.

Voluntarily Gives Up His Right: 1 Corinthians 9:15-18

Paul chose not to make use of his legitimate rights, like eating meat, taking a wife, and receiving monetary support for his missions. He gave up these rights to remove any potential obstacles that would hinder the advancement of the gospel. Paul feels so passionate about giving up his right to boast about the gospel that he says, "I would rather die than have anyone deprive

¹²⁵ Leon Morris, *Tyndale New Testament Commentaries: 1 Corinthians* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1996), 120.

¹²⁶ *Ibid.*, 129

me of my ground for boasting” (1 Cor 9:15, ESV). Leon Morris says, “The gospel gave him rights, but he chose not to use them.”¹²⁷ The issue in exercising the rights afforded to Paul was not related to maintaining obedience to God, but it would affect his comfort and convenience. Paul is making a specific point about his financial support and the general point about giving up his personal rights to love and minister to the weaker member of God’s family.¹²⁸

Paul showed cross-cultural leadership by voluntarily giving up his rights for the advancement of the gospel. Another important lesson for leaders and members at Central is that some people have a hard time giving up their "personal seat" in the sanctuary. Some members think they cannot worship God if they are not in their seats and stand over visitors in their seats before worship. Aside from the difficulty of giving up their seats, other members have a hard time giving up traditions and outdated ministry paradigms that have not served the church well in the past. The choir was asked by the new pastor to sing from the front of the pulpit area rather than from the choir pew, which was buried in the back of the pulpit area. If the choir still had thirty or more members, then it would not be a problem to sit in the choir pew. But the choir was down to less than ten people, and their singing was difficult to hear from for most people. Some of the choir members were open to the request, but there were others who refused, citing a tradition of singing from the choir pew.

Servant to All People: 1 Corinthians 9:19-20

Nothing could be more powerful in showing Paul’s abandonment of his rights than his statement here, “For though I am free from all, I have made myself a servant to all, that I might win more of them” (1 Cor 9:19, ESV). Paul was a free man, but he made himself a servant

¹²⁷ Leon Morris, *Tyndale New Testament Commentaries: 1 Corinthians*, 135.

¹²⁸ Dan Nighswander, *1 Corinthians*, Believers Church Bible Commentary, ed. Douglas B. Miller and Loren L. Johns (Harrisonburg, VA: Herald Press, 2017), 211.

toward non-believers, and he makes it clear that he is not serving fellow believers of Christ but non-believers. David Prior writes, "He had sacrificed matters of racial identity, religious sensitivity, and conscience. He had done that with one goal."¹²⁹ The one goal is illustrated in verse 19, "that I might win more of them" (ESV).

Giving up his rights would have been an exemplary action of a cross-cultural leader. But Paul expands on that leadership by choosing to make himself a servant for the people who need to hear and receive the gospel. Servanthood is an essential characteristic of cross-cultural leadership, and an important element of servanthood is identifying with the people and adapting their lifestyles. Paul became all things to all people, and he identified with the people he was trying to reach. Personal considerations are set aside for the greater purpose of advancing the gospel and saving unbelievers.¹³⁰

Paul exhibited cross-cultural leadership by becoming a servant because he valued the gospel more than his own rights, comfort, and culture. Central leaders and members did not consider the need to advance the gospel in the community by understanding and respecting other cultures in the community. Cross-cultural servanthood requires the sacrifice of racial identity and religious sensitivity, and Central leaders and members need such leadership qualities.

Maintain Spiritual Discipline: 1 Corinthians 9:21-23

Paul shares how he became all things to all people by stating, "To those outside the law I became as one outside the law (not being outside the law of God but under the law of Christ) that I might win those outside the law. To the weak I became weak, that I might win the weak. I have become all things to all people, that by all means I might save some. I do it all for the sake of the

¹²⁹ David Prior, *The Message of 1 Corinthians*, 159.

¹³⁰ Leon Morris, *Tyndale New Testament Commentaries: 1 Corinthians*, 136.

gospel, that I may share with them in its blessings” (1 Cor 9:21-23, ESV). In this statement of his adaptation and servanthood, Paul places an important condition by stating, “not being outside the law of God but under the law of Christ” (ESV). In his cross-cultural ministry, Paul maintained spiritual discipline by staying within the boundary of the scriptural teaching.

The Scripture set the boundaries for his cross-cultural ministry to the people he was trying to reach. Morris writes, “Paul’s conduct was determined by the gospel.”¹³¹ Cross-cultural leadership reflects adaptation and servanthood but without compromising or contradicting the Scripture. This will be tested as Central leaders engage in cross-cultural leadership after the training sessions and cultural intelligence assessments. The leaders will need constant reminders and accountability to maintain spiritual integrity and faithfulness as they seek to identify with the diverse group of people in the community.

Paul’s Encouragement to the Ephesian Leaders: Acts 20

Paul understood his calling in ministry, and his calling shaped his lifestyle, which was an important element of his leadership. His leadership can be seen in the letter to the Ephesian elders, where Paul connects cross-cultural leadership and lifestyle in Acts 20:18-20 by reminding them how he was with them in ministry and life. Then Paul accentuates the importance of cross-cultural ministry leadership to acknowledge the cross-cultural context he was ministering into in the following verse, “testifying both to Jews and to Greeks of repentance toward God and of faith in our Lord Jesus Christ” (Acts 20:21, ESV). Paul addressed the leaders of the church in Ephesus in this letter to the importance of acknowledging and embracing cross-cultural ministry, and now, modern-day leaders are being asked to do the same through the same passage.¹³²

¹³¹ Leon Morris, *Tyndale New Testament Commentaries: 1 Corinthians*, 137.

¹³² John R. W. Stott, *The Message of Acts*, The Bible Speaks Today, ed. John R. W. Stott (Downers Grove, IL: InterVarsity Press, 1984), 323.

Paul Lives Among Them: Acts 20:18

“And when they came to him, he said to them: ‘You yourselves know how I lived among you the whole time from the first day that I set foot in Asia’” (Acts 20:18, ESV). As a cross-cultural leader, Paul lived among the Jewish and Gentile Christians in Ephesus, and his aim was to identify with them in ministry. Paul did not just share the gospel message with the people, but he wanted to share his life with them as well by living among them to experience firsthand the cross-cultural nature of the society. Paul wanted to expand his knowledge of the people, and he wanted others to get to know him. John Stott says Paul's emphasis on the Ephesian leaders' knowledge of him is reminiscent of 1 Thessalonians 2, where he used words like, "You yourselves know (verse 1); As you know (verse 2); As you know (verse 5); For you remember (verse 9); You are witnesses (verse 10); For you know (verse 11)."¹³³

Stott writes in his commentary that Paul had to be smuggled out of Thessalonica due to attacks from his enemies, and he was not able to return. Paul's critics undermined his sincerity as a leader, and a similar situation was playing out in Ephesus. Hence, Paul needed to defend his sincerity and did so by reminding the leaders in Ephesus of his visit and appealing to their memory of how he had lived among them with nothing to hide.¹³⁴ Paul's cross-cultural leadership was defined by his lifestyle with the people who observed his life while he lived among them.¹³⁵

It is important that the leaders of Central live in the community with the people that they hope to share the gospel of Jesus Christ. The new pastor used to live outside of the church community, but he and his family moved into the church community shortly after the installation

¹³³ John R. W. Stott, *The Message of Acts*, 325.

¹³⁴ Ibid.

¹³⁵ Christoph W. Stenschke, “Lifestyle and Leadership According to Paul’s Statement of Account before the Ephesian Elders in Acts 20:17–35,” 3.

ceremony. The pastor's family made some difficult sacrifices in this move, such as the convenience of their son's commute to his school for the last two years of high school. The pastor's wife is a music teacher at an elementary school, and her commute became much more difficult because of distance and traffic congestion. But it was important for the pastor and his family to be in the same community as the church. Many of the current leaders and members live in the surrounding church community, and the same will be expected of future leaders of the church.

Leadership With Humility: Acts 20:19

I. Howard Marshall says the first characteristic of Paul's ministry as a leader is humility, which is the refusal to take any credit for himself.¹³⁶ John Calvin wrote, "Humility is the beginning of true intelligence."¹³⁷ Paul's leadership characteristic of humility is also mentioned in 2 Corinthians 10:1, 11:7, and 1 Thessalonians 2:6. Paul says, "serving the Lord with all humility and with tears and with trials that happened to me through the plots of the Jews" (Acts 20:19, ESV). Despite being a leader, Paul is emphasizing the spiritual importance of being a servant and follower of Jesus Christ.¹³⁸ Stott writes in his commentary that Paul appealed to the memory of the Ephesian leaders regarding his humble lifestyle during his time with them, and he wanted them to remember his sense of humility.¹³⁹ Humility is essential for cross-cultural ministry leaders to put aside self-centered feelings and agendas and be open to possibilities of

¹³⁶ I. Howard Marshall, *Tyndale New Testament Commentaries: Acts* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1994), 330.

¹³⁷ John Calvin, *John Calvin's Commentaries on Ezekiel 1- 12* (Jazzybee Verlag, 2012), 84.

¹³⁸ Christoph W. Stenschke, "Lifestyle and Leadership According to Paul's Statement of Account before the Ephesian Elders in Acts 20:17-35," 3.

¹³⁹ John R. W. Stott, *The Message of Acts*, 325.

embracing other cultural dimensions for the purpose of sharing the gospel of Jesus Christ. Leaders at Central, like all people, have room to grow in humility.

Obedience to the Holy Spirit's Guidance: Acts 20:22

Despite the high calling as a leader in the ministry of Jesus Christ, Paul surrenders himself to the guidance of the Holy Spirit. Stenschke says Paul is a leader and an influencer among the believers in Ephesus, but he submits himself to the Holy Spirit.¹⁴⁰ “And now, behold, I am going to Jerusalem, constrained by the Spirit, not knowing what will happen to me there” (Acts 20:22, ESV). The Spirit has taken Paul captive in a figurative sense, and he is under divine constraint.¹⁴¹ This journey to Jerusalem is out of necessity because the Holy Spirit is guiding Paul, and therefore, he must be obedient to the leading of the Spirit.¹⁴² Embracing diversity for ministry leaders at Central is an absolute necessity, just as Paul's journey to Jerusalem was out of necessity. Just as the Spirit guided Paul in his journey to Jerusalem, Central's leaders need to be guided by the Spirit in embracing cross-cultural ministry. Therefore, leaders must seek discernment of the Holy Spirit and be obedient to the Spirit's guidance.

Suffering Included: Acts 20:23

“Except that the Holy Spirit testifies to me in every city that imprisonment and afflictions await me” (Acts 20:23, ESV). The same Holy Spirit who compelled Paul to travel to Jerusalem is also warning Paul about impending suffering and afflictions. Paul understands there are uncertainties and potential dangers that await him in just about every city that he visits to

¹⁴⁰ Christoph W. Stenschke, “Lifestyle and Leadership According to Paul’s Statement of Account before the Ephesian Elders in Acts 20:17–35,” 5.

¹⁴¹ Darrell L. Bock, *Baker Exegetical Commentary on the New Testament: Acts* (Grand Rapids, MI: Baker Academic, 2007), 628.

¹⁴² I. Howard Marshall, *Tyndale New Testament Commentaries: Acts*, 331.

proclaim the gospel message. Marshall believes potential danger and uncertainties in his trip to Jerusalem compelled Paul's appeal for prayers in Romans 15:30-32.¹⁴³ Suffering and afflictions are not optional experiences for cross-cultural ministry leaders like Paul and today's church leaders engaged in cross-cultural ministries.

But just as they shaped the ministry and life of Jesus Christ and Apostle Paul, the same must be true for leaders of Central. The leaders at Central have been admonished by the pastor that there are many uncertainties awaiting the church as it moves forward with new ministry paradigms. There will be difficulties and growing pains for the church.

Purpose of Selfless Service: Acts 20:24

Paul's leadership is not self-serving, and this is reflected in his letter, "I do not account my life of any value nor as precious to myself, if only I may finish my course and the ministry that I received from the Lord Jesus, to testify to the gospel of the grace of God" (Acts 20:24, ESV). Paul's motivation is not to prolong his life or accumulate worldly wealth and status.¹⁴⁴ According to verse 23, Paul was fully aware of the dangers that awaited him in Jerusalem and the impending suffering that would surely accompany him. But he did not know whether such danger and suffering would lead to his death, which he was fully prepared to embrace.¹⁴⁵

It is not that Paul disregarded his own life, but he regarded the calling and mission of spreading the message of Jesus Christ to be more precious than his life.¹⁴⁶ Paul is clear about the purpose of his leadership and life, which is to pursue and finish the calling set before him in a

¹⁴³ I. Howard Marshall, *Tyndale New Testament Commentaries: Acts*, 331.

¹⁴⁴ Christoph W. Stenschke, "Lifestyle and Leadership According to Paul's Statement of Account before the Ephesian Elders in Acts 20:17-35," 6.

¹⁴⁵ I. Howard Marshall, *Tyndale New Testament Commentaries: Acts*, 332.

¹⁴⁶ John R. W. Stott, *The Message of Acts*, 326.

selfless service to God. Leaders at Central need to emulate Paul's purpose of selfless service in pursuing and finishing the calling of worshiping and serving Jesus Christ in the heart of Steele Creek, which has become very diverse in the last thirty years.

Never About Personal Gain: Acts 20:33-35

“I coveted no one's silver or gold or apparel. You yourselves know that these hands ministered to my necessities and to those who were with me. In all things I have shown you that by working hard in this way we must help the weak and remember the words of the Lord Jesus, how he himself said, ‘It is more blessed to give than to receive’” (Acts 20:33-35, ESV).

John Stott says that Paul's declaration that he has not coveted other people's money and clothing is analogous to Samuel's farewell charge in 1 Samuel 12.¹⁴⁷ Paul is pleading with the church in Ephesus, particularly the leaders, to follow his example of selfless service.¹⁴⁸ Paul reminds the people in Acts 20:33-35 that faith in Jesus Christ is never about personal gain, but it is about serving others and helping the needy. By living and serving others with humility and selflessness, Paul influenced others around him and, therefore, provided leadership. This type of leadership did not derive from some principles of management, but a lifestyle was borne out of intimate faith in Jesus Christ.¹⁴⁹ Cross-cultural leadership requires the same attitude of selfless service and not personal gain. An attitude of personal gain was a problem at Central for many years in the past, but many of the people who left the church in protest of the changes were also the same people harboring the attitude of personal gain.

¹⁴⁷ John R. W. Stott, *The Message of Acts*, 327.

¹⁴⁸ I. Howard Marshall, *Tyndale New Testament Commentaries: Acts*, 336.

¹⁴⁹ Christoph W. Stenschke, “Lifestyle and Leadership According to Paul's Statement of Account before the Ephesian Elders in Acts 20:17–35,” 8.

Leader's Relationships: 2 Timothy

Leader's Relationship with Jesus Christ: 2 Timothy 1:12

In 2 Timothy 1:12, Paul realizes that he has been called into a personal relationship with Jesus Christ as his Lord and Savior. Paul placed his trust in Jesus Christ as he was assured of his salvation, and his confidence is emphasized in 2 Timothy 1:3 when Paul says that he serves God “with a clear conscience.”¹⁵⁰ Donald Guthrie emphasizes the importance of a clear conscience for Apostle Paul because, as a Jew, Paul would know how important it is for morality, worship, and service to go together.¹⁵¹

To serve without any shame, meaning a clear conscience means that Paul fulfilled the purpose God had for him and brought glory to His name. According to Bernard Bass, this strong sense of moral responsibility in serving God is a characteristic of a transformational leader.¹⁵² Paul completely trusted God, and he was completely devoted to God through his personal relationship with Jesus Christ, and he had the same expectations for his followers. Paul was wholly dependent on the power and spiritual gifts of Jesus Christ, and his personal relationship with Jesus Christ determined the efficacy of his ministry in revealing Christlike character to others.¹⁵³

¹⁵⁰ Michael Cooper, “The Transformational Leadership of the Apostle Paul: A Contextual and Biblical Leadership for Contemporary Ministry,” 54.

¹⁵¹ Donald Guthrie, *Tyndale New Testament Commentaries: The Pastoral Epistles* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1995), 135.

¹⁵² Bernard M. Bass, "Two Decades of Research and Development in Transformational Leadership," *European Journal of Work and Organizational Psychology*, 8, no. 1 (1999): 14.

¹⁵³ Michael Cooper, “The Transformational Leadership of the Apostle Paul: A Contextual and Biblical Leadership for Contemporary Ministry,” 55.

J. Oswald Sanders says that even though Paul was a natural leader, he became a great spiritual leader when Jesus captured his heart and mind in an intimate relationship.¹⁵⁴ Not all leaders in this world will become great spiritual leaders because such leadership requires belief in the saving grace of Jesus Christ. A spiritual leader must be assured of his or her calling in Jesus Christ and be dependent upon the power and gifts of Jesus Christ through a personal relationship. No one is in a position to judge someone else's intimacy with Jesus Christ. But leaders at Central will be encouraged to maintain intimacy with Jesus Christ and grow in their faith and knowledge of God.

Leader's Relationship with Coworkers: 2 Timothy 1:3-5

Another area of Paul's leadership that church leaders need to emulate is his relationship with his coworkers and followers. During his time in Ephesus, Timothy was dealing with difficult situations, including the impact of false teachers in the church. In his time of discouragement and despair, Timothy needed encouragement and support. Michael Cooper writes that Paul shows true leadership characteristics in 2 Timothy 1:3-5 and they are his appreciation for Timothy, his commitment to Timothy, and his encouragement to Timothy.¹⁵⁵ Paul's appreciation for Timothy can be seen in the first half of verse 3, "I thank God whom I serve, as did my ancestors, with a clear conscience" (2 Tim 1:3a, ESV). Paul's commitment to Timothy is demonstrated in his prayer, "As I remember you constantly in my prayers night and

¹⁵⁴ J. Oswald Sanders, *Spiritual Leadership: Principles of Excellence for Every Believer*, 40.

¹⁵⁵ Michael Cooper, "The Transformational Leadership of the Apostle Paul: A Contextual and Biblical Leadership for Contemporary Ministry," 56-57.

day” (2 Tim 1:3b, ESV). This means Paul prayed for Timothy consistently and faithfully during his morning and evening prayers.¹⁵⁶

Cooper writes that the measure and standard of a leader’s relationship with his followers can be found in the time he spends in prayer for them.¹⁵⁷ Paul prayed for Timothy night and day. While there is no denying Paul’s leadership influence on Timothy as a disciple of Jesus Christ, John Stott writes in his commentary that Paul recognized that it was God who formed and sustained Timothy, and therefore, Paul proclaims in verse 3, "I thank God whom I serve."¹⁵⁸ Stott reminds his readers that God had been at work in Timothy’s life to make him who he was, a Christian brother to Paul.¹⁵⁹ In Timothy’s time of need, Paul was a source of encouragement to him. In Timothy’s time of despair, Apostle Paul wanted to spend time with him, “As I remember your tears, I long to see you, that I may be filled with joy. I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your mother Eunice and now, I am sure, dwells in you as well" (2 Tim 1:4-5, ESV). Paul encouraged Timothy, his follower and coworker, by wanting to spend time with him and reminding him of his faithfulness. Central leaders need to be engaged in an ongoing and reciprocal relationship of encouraging and praying for one another, praying for leaders to be faithful servants, and praying for spiritual accountability. Prayers for one another are important as leaders will face temptations and persecutions for doing God’s work.

¹⁵⁶ Paul M. Zehr, *1 & 2 Timothy, Titus*, Believers Church Bible Commentary, ed. Douglas B. Miller and Loren L. Johns (Scottsdale, PA: Herald Press, 2010), 154.

¹⁵⁷ Michael Cooper, “The Transformational Leadership of the Apostle Paul,” 57.

¹⁵⁸ John R. W. Stott, *The Message of 2 Timothy*, The Bible Speaks Today, ed. John R. W. Stott (Downers Grove, IL: InterVarsity Press, 1984), 26.

¹⁵⁹ *Ibid.*, 27.

Leadership Qualities in Paul's Letter to the Thessalonians

Imitation of Paul: 1 Thessalonians 1:2-10

Paul expounds on his encouragement to imitate him when he tells the Corinthians, “Be imitators of me, as I am of Christ” (1 Cor 11:1, ESV). Imitation of his leadership is also the theme in Paul's letter to the Thessalonians. Leon Morris claims in his commentary that Paul's encouragement to the Thessalonians to imitate him is more than just an encouragement because of the use of the verb *'dei,'* which denotes a compelling necessity and carries the meaning of *'you must.'*¹⁶⁰ Morris also writes that Paul waived his rights to be supported and maintained as a preacher so that he could set a good example for the Thessalonians to imitate.¹⁶¹

Again, Paul encourages the Corinthians to imitate him, “I urge you, then, be imitators of me” (1 Cor 4:16, ESV). David Prior writes in his commentary on 1 Corinthians that Paul sees himself as a spiritual father or mentor to the Christians at Corinth and particularly to Timothy in 1 Corinthians 4:17. Prior believes that Paul feels responsible, on a human level, for the faith of the Christians in Corinth and he wants them to imitate him in their daily Christian lives.¹⁶² The Corinthian community possessed a cross-cultural landscape; to be more specific, it was a Greco-Roman culture. Jack Barentsen writes that Paul offers an alternative vision for leadership for a diverse Corinthian community, which emphasizes Paul's leadership to be social and theological, as well as both cultural and religious.¹⁶³ Central leaders need to accept Paul's invitation to imitate his leadership in the cross-cultural landscape of the Steele Creek community.

¹⁶⁰ Leon Morris, *Tyndale New Testament Commentaries: 1 and 2 Thessalonians* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1994). 144.

¹⁶¹ *Ibid.*, 145.

¹⁶² David Prior, *The Message of 1 Corinthians*, 68.

¹⁶³ Jack Barentsen, “The social construction of Paul's apostolic leadership in Corinth,” 2.

Boldness of Paul: 1 Thessalonians 2:2

Effective leaders must be able to demonstrate boldness in the face of opposition, and Paul declares to the church in Thessalonica that he possessed such boldness, "But though we had already suffered and been shamefully treated at Philippi, as you know, we had boldness in our God to declare to you the gospel of God in the midst of much conflict" (1 Thess 2:2, ESV). Leadership is about change, and leaders are considered as change agents. Change is sometimes met with resistance and opposition.¹⁶⁴ Paul refers to the brutal treatment he and Silas received in Philippi before coming to Thessalonica, where they were beaten and thrown into prison. They were falsely accused and illegally punished despite being Roman citizens. Through all the mistreatments and opposition, Paul maintained his boldness, and he reflected on his boldness in the face of opposition in 2 Corinthians 4:7-11.

John Stott says the afflictions and oppositions did not deter Paul, but instead he was equipped with courage and strength from God to continue his work of preaching the gospel message.¹⁶⁵ Peter Koestenbaum identifies courage (boldness) as one of the four corners of his "leadership diamond" and refers to the need for leaders to take a stand to be truly influential as great leaders.¹⁶⁶ Paul exemplified this type of boldness, and ministry leaders at Central must be equipped with the same boldness as they wage a spiritual battle to bring diversity to the church.

¹⁶⁴ J. Lee Whittington, Tricia M. Pitts, Woody V. Kageler, and Vicki L. Goodwin, "Legacy leadership: The leadership wisdom of the Apostle Paul," 754-755.

¹⁶⁵ John R. W. Stott, *The Message of 1 & 2 Thessalonians*, The Bible Speaks Today, ed. John R. W. Stott (Downers Grove, IL: InterVarsity Press, 1984), 48.

¹⁶⁶ Peter Koestenbaum, *Leadership: The Inner Side of Greatness, A Philosophy for Leaders* (San Francisco, CA: Jossey-Bass, 2002).

Motive of Paul: 1 Thessalonians 2:3-6

Paul defends his motive in ministry leadership against accusations from opponents of the gospel and false teachers.¹⁶⁷ Paul addresses three charges in verse 3. The first is the accusation that his message was filled with falsehood; the second accusation involves sexual impurity; and the third accusation is related to Paul's ministry methods.¹⁶⁸ Paul responds to the accusations by saying, "For our appeal does not spring from error or impurity or any attempt to deceive" (1 Thess 2:3, ESV). While accusations toward leaders at Central embracing diversity in ministry may not reach such heavy levels, there will need to be responses to accusations dealing with the motive of creating a diverse ministry paradigm.

John Stott says that Paul makes a bold claim here that his message was true, his motives were sincere and pure, and his methods were transparent and trustworthy.¹⁶⁹ Paul makes the claim that he has been entrusted with God's Word and seeks to fulfill God's purpose. Leon Morris states that Paul defended himself by responding to the accusations in three ways: first, there were no errors in the preaching; second, there was no engagement in sexual immorality; and third, there was no attempt to trick the people.¹⁷⁰

Paul continues to defend his motive in 1 Thessalonians 1:5-6 by reminding the Thessalonians that they have observed his ministry, and he has nothing to hide from them by saying the phrase, "as you know." Then he states three disclaimers to reveal the pure motive of his ministry leadership: first, he never uttered words of flattery, which is done to obtain personal

¹⁶⁷ J. Lee Whittington, Tricia M. Pitts, Woody V. Kageler, and Vicki L. Goodwin, "Legacy leadership: The leadership wisdom of the Apostle Paul," 755.

¹⁶⁸ Ibid.

¹⁶⁹ John R. W. Stott, *The Message of 1 & 2 Thessalonians*, 50.

¹⁷⁰ Leon Morris, *Tyndale New Testament Commentaries: 1 and 2 Thessalonians*, 52.

gain; second, he denies that his ministry is a scam for the underlying motive of greed; and third, he did not come to seek approval from the people.¹⁷¹

Paul has set the example of personal integrity and high moral standards for leaders at Central to emulate as they engage in a new ministry paradigm of bringing diversity to the church. This motive will be questioned, monitored, and opposed by some people, and they will look for any slip-ups from the leaders. Opponents of diversity in the church will try to bring down the ministry paradigm by bringing down the people engaged and leading the new ministry movement. Therefore, personal integrity and high moral standards will be of utmost importance in revealing the pure motives behind the diverse ministry paradigms.

Gentleness and Affection of Paul: 1 Thessalonians 2:7-8a

Imitating Paul's leadership means dealing with the same pressures that Paul faced in his calling as a ministry leader in a cross-cultural landscape. Rob Parkman, Rene Erwich, and Joke Vansanne point out the pressures that Paul experienced, and they are internal pressures, pressures from within the church, and pressures from outside the church.¹⁷² Paul wrote to the Christians in Corinth, "And I was with you in weakness and in fear and much trembling" (1 Cor 2:3, ESV). David Prior writes that Paul's reasons for being fearful had to do with the reputation of the city and his own sense of vulnerability.¹⁷³ It is a reminder that Paul was a human being, and he had a human response to the intimidations he faced in a ministry setting, which is always filled with opposition and uncertainties.

¹⁷¹ J. Lee Whittington, Tricia M. Pitts, Woody V. Kageler, and Vicki L. Goodwin, "Legacy leadership: The leadership wisdom of the Apostle Paul," 756.

¹⁷² Rob Parkman, Rene Erwich, and Joke Vansanne, "Advice From The Apostle Paul To Pastors On How To Do Sustainable Ministry," 82.

¹⁷³ David Prior, *The Message of 1 Corinthians*, 49.

Paul faced pressure from within the church as he made some decisions that were not well received, including his decisions to limit the influence of false teachers and their false doctrines. As Paul tried to maintain the theological integrity of the church, he encountered pressure from within the church among the people who desired to exercise power but were not worthy of having any power or influence.¹⁷⁴ The pressure he faced from within the church left him crying out, “But oh, my dear children! I feel as if I am going through labor pains for you again, and they will continue until Christ is fully developed in your lives” (Gal 4:19, New Living Translation).

John Stott writes that Paul was in pain for the people in Galatia at the time of their conversion, but now, their openness to false teachings has caused them to backslide in their faith, leading to more pain for Paul as a leader.¹⁷⁵ Paul also faced the pressure of leadership in disagreements with members of his ministry team, and one example comes from his disagreement with Barnabas in Acts 15:36-40. The disagreement with Barnabas caused a split between Paul and his ministry team member. The struggle and tension within the church placed a lot of pressure on Paul and his leadership. Central faced immense internal pressure from some of the members to merge with other Presbyterian churches nearby due to a decline in membership and attendance. The new pastor also faced pressure from members who opposed the changes being implemented in the church's worship and ministry paradigm. Patience and gentleness needed to be exercised in the face of such pressure.

Pressure from outside the church came in the form of external opposition to Paul's ministry leadership from Jewish leaders in several cities that Paul visited.¹⁷⁶ Acts 13:44-45, 50

¹⁷⁴ Rob Parkman, Rene Erwich, and Joke Vansanne, “Advice From The Apostle Paul To Pastors On How To Do Sustainable Ministry,” 82.

¹⁷⁵ John R. W. Stott, *The Message of Galatians*, The Bible Speaks Today, ed. John R. W. Stott (Downers Grove, IL: InterVarsity Press, 1984), 116.

¹⁷⁶ Rob Parkman, Rene Erwich, and Joke Vansanne, “Advice From The Apostle Paul To Pastors On How To Do Sustainable Ministry,” 82-83.

describes an incredible level of pressure from the Jewish leaders as Paul and Barnabas attempted to reach a cross-cultural section of people. What Paul and Barnabas experienced is a reminder and caution to Central leaders that any discussion of ministry leadership must consider the existence of difficult people who will oppose the leader's ministry.¹⁷⁷ One example of outside pressure is a constant solicitation from investment companies encouraging the church to sell the land and property to them. Central is located on a prime real estate property, and many developers would love to build residential housing in a community struggling with a housing shortage. Another subtle pressure comes from the presbytery, who will end up owning the church property if the church closes its doors. It is important for leaders of Central to be patient with difficult people and show gentleness and affection to reveal the love of Jesus Christ.

Vulnerability of Paul: 1 Thessalonians 2:8b

For some strange reason, contemporary leaders, especially in the political arena, seem to feel that they must exhibit an image of invincibility or invulnerability. These people go to great lengths to show others that they are not weak and seek to maintain distance between themselves and others to mask any sign of weakness. Brene Brown says in her Ted Talk presentation, "Vulnerability is the core, the heart, the center, of meaningful human experiences."¹⁷⁸ Brown also declares that vulnerability is not a weakness.¹⁷⁹ A blog from Eugene Therapy declares that vulnerability is a strength for the following reasons: 1) Vulnerability allows people to be authentic; 2) Vulnerability leads to empathy; 3) Vulnerability leads to good emotional and

¹⁷⁷ Rob Parkman, Rene Erwich, and Joke Vansanne, "Advice From The Apostle Paul To Pastors On How To Do Sustainable Ministry," 87.

¹⁷⁸ Brene Brown, "The Power of Vulnerability," TED, June 1, 2010, 21 minutes, www.brenebrown.com.

¹⁷⁹ Brene Brown, *Dare to Lead: Brave Work. Tough Conversations. Whole Hearts.* (New York: Random House, 2018), 23.

mental health; 4) Vulnerability is a sign of courage; and 5) Vulnerability can lead to better relationships.¹⁸⁰

Unlike the insincere leaders in modern society, Paul was willing to open himself up and be vulnerable.¹⁸¹ Paul says, “We were ready to share with you not only the gospel of God but also our own selves, because you had become very dear to us” (1 Thess 2:8b). Paul and his team understood the most important calling, which was to share the gospel message of Jesus Christ. But to share the gospel with integrity and influence, the gospel message must be accompanied by the sharing of their lives. Leon Morris says Paul and his team were willing to share the gospel message and willing to share their lives.¹⁸² In other words, Paul was willing to be vulnerable as a leader and open himself up to his followers. In our modern society of diverse cultures and ethnicities, it is paramount for leaders of Central to be vulnerable so that they can be authentic, empathetic, stable, and courageous as they minister to the people in the community struggling with similar life issues and circumstances.

Diligence of Paul: 1 Thessalonians 2:9

Paul reveals the diligent nature of ministry leadership in cross-cultural ministry in 1 Thessalonians 2:9. Here, Paul asks his readers to remember the “labor and toil” that he had to endure in his work of evangelism. Paul shares with the Thessalonians the degree of his diligence when he tells them that he worked “night and day.” John Stott believes Paul probably preached and performed ministry functions by day and did manual labor by night so that he would not

¹⁸⁰ *Why Vulnerability is a Strength* (Eugene, OR: Eugene Therapy, May 13, 2021), accessed June 18, 2023, <https://eugenetherapy.com/article/why-vulnerability-is-a-strength/>

¹⁸¹ J. Lee Whittington, Tricia M. Pitts, Woody V. Kageler, and Vicki L. Goodwin, “Legacy leadership: The leadership wisdom of the Apostle Paul,” 758.

¹⁸² Leon Morris, *Tyndale New Testament Commentaries: 1 and 2 Thessalonians*, 57.

burden the Thessalonian Christians with requests for money.¹⁸³ Craig Keener says “night and day” did not mean that Paul was ministering and working all day long, but it was a common phrase that referred to working from sunrise and then doing ministry work in the early afternoon.¹⁸⁴ Diligence is an important trait for ministry leaders engaged in God's work in today's cross-cultural landscape. Central leaders need reminders and encouragement that church growth can be very slow. Therefore, they need to be diligent in doing the work of God in and outside of the church.

Authenticity of Paul: 1 Thessalonians 2:10

Paul illustrates his authenticity by utilizing three adverbs in verse 10, “You are witnesses, and God also, how holy and righteous and blameless was our conduct toward you believers” (1 Thess 2:10, ESV). Holy, righteous, and blameless describe Paul's sincere and authentic behaviors as a ministry leader in a cross-cultural setting. Leon Morris defines “holy” as being set apart for God, “righteous” as conformity to the law of God, and “blameless” to mean without cause for reproach.¹⁸⁵ John Stott provides practical implications by stating that “holy” seems to refer to a faithful and pious life that is pleasing to God, “righteous” should be the foundation of a leader's dealings with other people, and “blameless” should be the hallmark of their public prominence and character.¹⁸⁶

The importance of authenticity cannot be overstated in a modern society that is littered with people of disingenuous character and motives. Central has seen what impure motives look like, as some of the people acted like the church belonged to them. Again, these are the same

¹⁸³ John R. W. Stott, *The Message of 1 & 2 Thessalonians*, 53.

¹⁸⁴ Craig S. Keener, *The IVP Bible Background Commentary: New Testament* (Downers Grove, IL: InterVarsity Press, 1993), 587.

¹⁸⁵ Leon Morris, *Tyndale New Testament Commentaries: 1 and 2 Thessalonians*, 59.

¹⁸⁶ John R. W. Stott, *The Message of 1 & 2 Thessalonians*, 53.

people who left the church when the church did not succumb to their desires and wishes. Lack of authenticity is not a problem for Central at this time, but it can become a problem if the leaders and members are not focusing on the holiness and righteousness of God.

Encouragement of Paul: 1 Thessalonians 2:11-12

In the earlier part of the letter (verse 7), Paul used the imagery of a mother nursing her young children. Here in 1 Thessalonians 2:11-12, Paul uses the imagery of a father who exhorts his children to partake in active training for the glory of God's kingdom. "For you know how, like a father with his children, we exhorted each one of you and encouraged you and charged you to walk in a manner worthy of God, who calls you into his own kingdom and glory" (1 Thess 2:11-12, ESV). The word "exhorted" comes from the Greek word "parakaleo," which means "to call alongside," and is related to the noun "parakletos," which means "one who comes alongside."¹⁸⁷ Paul is referring to how he came alongside the people in Thessalonica for the purpose of helping and instructing them in character development.¹⁸⁸ Paul is sending positive encouragement for Christian living.¹⁸⁹

The word "encouraged" is used in the Bible to bring tender, restorative, and compassionate uplifting for people struggling with heavy burdens and broken hearts.¹⁹⁰ Exhorting and encouraging are the actions taken by a loving father towards his children, and that is the role of a leader in relation to the people in the church. Central currently has a lot of older

¹⁸⁷ John MacArthur, *The MacArthur New Testament Commentary: 1 & 2 Thessalonians* (Chicago, IL: Moody Press, 2002), Kindle.

¹⁸⁸ J. Lee Whittington, Tricia M. Pitts, Woody V. Kageler, and Vicki L. Goodwin, "Legacy leadership: The leadership wisdom of the Apostle Paul," 758.

¹⁸⁹ D. Michael Martin, *The New American Commentary: 1, 2 Thessalonians* (Nashville, TN: Broadman & Holman Publishers, 1995), 84.

¹⁹⁰ John MacArthur, *The MacArthur New Testament Commentary: 1 & 2 Thessalonians* (Chicago, IL: Moody Press, 2002), Kindle.

members struggling with health issues and loneliness. They need encouragement, companionship, and support in trying and difficult times.

Theoretical Foundations

Thom Rainer reminds churches that it is important to have a structure because the structure of the church allows them to progress forward.¹⁹¹ Without a clear structure, the church will become distracted, and it creates what Thom Rainer and Eric Geiger call ministry schizophrenia, which is not an ideal environment for spiritual transformation and growth.¹⁹² Today's churches need to have cross-cultural ministry leadership as an important part of the church's structure and vision.

Cross-cultural ministry leadership in an ever-changing multicultural landscape is a work in progress, as many churches in America are still in the infancy stage of implementing such a leadership paradigm. There are many traditional churches that are still stuck in their past ministry leadership models because they have not embraced the need for change. Cross-cultural ministry in the church is a relatively new concept, and research into the topic of diversity in congregations is in its infancy.¹⁹³ Despite the intense amount of scholarly and research activity devoted to multiracial and multicultural congregations in the last twenty years, much of the research focuses on defining and describing diverse congregations, yet for the most part, they have not examined the changes in congregational diversity.¹⁹⁴

¹⁹¹ Thom Rainer, *Scrappy Church: God's Not Done Yet* (Nashville, TN: B&H Books, 2018), 36.

¹⁹² Thom Rainer and Eric Geiger, *Simple Church* (Nashville, TN: B&H Publishing Group, 2011) Kindle Location 518.

¹⁹³ Kevin D. Dougherty, and Michael O. Emerson, "The Changing Complexion of American Congregations," *Journal for the Scientific Study of Religion*, 57, no. 1 (2018): 27.

¹⁹⁴ *Ibid.*, 24.

Not an Isolated Event

It is no longer just an isolated incident or a short-term problem that predominantly white traditional churches are declining in membership and attendance, leading to closures. Among many reasons for such decline, Rachel Bacon's reason seems to be quite powerful, yet lacking impact in many declining and struggling churches. Bacon believes that the decline in predominantly white traditional churches is because they have failed to recognize, embrace, and thrive in their racial-ethnic diverse neighborhoods.¹⁹⁵ In other words, changes in ministry leadership were needed to embrace the ever-growing diverse neighborhoods, but many churches failed to do so. One of the most important changes must be racially diverse ministry leadership because leadership is an important factor and driver of congregational diversity.¹⁹⁶

Due to a lack of research data regarding diversity in congregations, it is difficult to answer one of the most repeated questions by church leaders regarding the relationship between diversity and church size and attendance. Does diversity stimulate or suppress church growth when it comes to membership and attendance? Church growth theorists Donald McGavran and C. Peter Wagner promoted the homogeneous principle as the tool for church growth and suggested that racial diversity was not the answer for church growth.¹⁹⁷ Evidence from churches planted in the 1990s that have culturally diverse congregations with membership growth suggests that pursuing diversity would not hinder the growth of church membership and attendance.¹⁹⁸ This

¹⁹⁵ Rachel J. Bacon, "Racial-Ethnic Diversity and the Decline of Predominantly-White Mainline and Evangelical Protestant Denominations: A Spatial Fixed-Effects Approach," 195.

¹⁹⁶ Kevin D. Dougherty, and Michael O. Emerson, "The Changing Complexion of American Congregations," 26.

¹⁹⁷ C. Peter Wagner, and Donal A. McGavran, "*Understanding Church growth*," 10.

¹⁹⁸ Kevin D. Dougherty, Gerardo Marti, and Brandon C. Martinez, "Congregational Diversity and Attendance in a Mainline Protestant Denomination," 669.

does not mean that all churches with culturally diverse congregations will no doubt experience growth in membership and attendance.

The question of how congregational diversity impacts the congregational size over time still needs to be answered. However, a theory that diversity in the congregation leads to negative growth in the church can be thrown out the window because that is not true. Tensions in race relations and interracial interactions are causing people to associate diversity with suppression of growth or a decline in church membership. However, recent studies suggest that diverse congregations are more likely to grow because they appeal to a wider pool of people in today's diverse communities.¹⁹⁹ The increase in culturally diverse congregations will lead to a greater need for cross-cultural leadership.

Importance of Cultural Intelligence

Leading in this world and in the church in the twenty-first century requires understanding and knowledge of the multicultural and multi-dimensional characteristics of this world and church. David Livermore believes that leadership in the twenty-first century is a multicultural challenge.²⁰⁰ Livermore believes that today's leaders need to learn cultural intelligence (CQ), which can be measured and improved so that they can effectively lead across various cultures.²⁰¹

There are four capabilities of cultural intelligence: 1) CQ Drive, which is the motivational dimension of CQ, and this is the level of interest, drive, willingness, desire, and passion to adapt cross-culturally. 2) CQ Knowledge, which is the cognitive dimension and refers to a person's knowledge about culture and its role in everyday life situations. 3) CQ Strategy, also known as

¹⁹⁹ Kevin D. Dougherty, Gerardo Marti, and Brandon C. Martinez, "Congregational Diversity and Attendance in a Mainline Protestant Denomination," 671.

²⁰⁰ David Livermore, *Leading with Cultural Intelligence: The Real Secret to Success*, 3.

²⁰¹ *Ibid.*, 23.

metacognitive CQ, is a person's ability to strategize in cross-cultural landscapes. 4) CQ Action is the behavioral dimension of cultural intelligence, and this is the person's ability to act appropriately in cross-cultural situations.²⁰²

The study and training in cultural intelligence needs to be implemented in the ministry leadership training at Central so that the leaders can improve in this area as they hope to embrace diversity. The hope is that cultural intelligence training will improve intercultural communication for leaders at Central. The world is continuously becoming a small, intersecting community, and people are constantly in contact with people from different cultural backgrounds.²⁰³ Intercultural communication is needed in this context to acquire the necessary knowledge and skills to manage cultural differences more appropriately and effectively.²⁰⁴ This training in more appropriate and effective communication skills is needed at Central because the surrounding neighborhood has become culturally and ethnically diverse. Greater details of the implantation of CQ for leaders at Central will be in the Methodology section in Chapter 3 of this project.

Conclusion

The problem facing Central Steele Creek Presbyterian Church is that the church lacks cross-cultural ministry leaders who are open to changes in reaching a surrounding community that has become multi-ethnically and multi-culturally diverse. Central has been relying on the ministry paradigm from its peak ministry years of the 1960s to the 1980s, and the church has steadily declined in membership and attendance during the past thirty years.

The purpose of this DMIN project is to train ministry leaders by studying the transformational and influential cross-cultural leadership characteristics of Apostle Paul.

²⁰² David Livermore, *Leading with Cultural Intelligence: The Real Secret to Success*, 27-30.

²⁰³ Stella Ting-Toomey and Leeva C. Chung, *Understanding Intercultural Communication*, 3.

²⁰⁴ Ibid.

Modern-day pastors and other ministry leaders need to learn from and emulate Paul's biblical leadership, lifestyle, and ministry. This DMIN project will study the leadership qualities of Apostle Paul and seek to train the leaders of Central through this study. If leaders at Central are trained and motivated to embrace Paul's cross-cultural ministry leadership, then they can help a mono-cultural church to become a multicultural ministry to reflect the surrounding community. Paul encouraged diversity in his letters, and he is challenging leaders of today's churches to rethink the effective ministry leadership paradigm. Cross-cultural ministry leadership is needed in this time of multicultural and multi-ethnic communities, and there is no one better than Paul to show the way.

Unless changes are made soon, the decline in membership and attendance in today's churches will not stop anytime soon. Cross-cultural leadership is needed to reach and impact the communities that have changed from mono-ethnic to multi-ethnic and multicultural communities. The literature review for this DMIN project shows an assessment regarding the decline of traditional protestant churches and the need to embrace diversity in today's church. The decline of traditional protestant churches has been evident for several decades. There is no need for statistical analysis to understand the reality of such a decline because people in the church can see it with their own eyes and feel it in their budgets.

The shift in the demographic composition cannot be ignored, and churches and their leaders need to make greater efforts to bring diversity to their congregations. These efforts are made when the makeup of the ministry leadership team reflects the cross-cultural characteristic of Apostle Paul. There is no better human model of cross-cultural leadership than Apostle Paul.

CHAPTER 3: METHODOLOGY

The research methodology is designed to address the problem depicted in Chapter 1, which is that Central Steele Creek Presbyterian Church lacks diverse and influential ministry leaders. The church lacks leaders trained in cross-cultural leadership to reach a surrounding community that has become multi-ethnically and multi-culturally diverse. The research methodology also reflects the theological and theoretical foundations laid out in Chapter 2. This chapter describes the design of the research thesis project intervention at Central to train ministry leaders by studying the transformational, influential, and cross-cultural leadership characteristics of Apostle Paul. The intervention design includes the method of the research, the anticipated participants, and the collection of quantitative and qualitative data from surveys, questionnaires, and interviews.

Intervention Design

While the communities around Central have changed and become more and more diverse, the church has not changed and lacks strategic plans to reach the surrounding communities. The intervention design brings greater diversity to the church congregation by educating, training, and raising up cross-cultural leaders to be open to diversity in the congregation. These leaders will encourage the rest of the church members to receive training in cross-cultural leadership and be open to inviting and ministering to diverse communities that surround the church. A guarantee cannot be made that this intervention design will be successful and bring growth in membership and attendance. But the alternative is to continue the status quo and eventually close the doors

soon because of the problem of declining membership. The intervention plan would change the vision and ministry paradigm for the church leaders and members.

Ethical Issues

Privacy is an ethical issue in this project, as participants will be asked questions related to sensitive church matters. The participants will be given assurances that all their responses will be kept private. Published reports will not include any personally identifiable information, and project records will reflect anonymity when used in future project studies. Project records will be stored securely, and only the researcher will have access to the records. Data will be stored in a locked drawer, and after three years, all hardcopy records will be shredded. The participants will be reminded that their decision to participate is wholly voluntary and will not affect their current or future relations with the church. The participants will also have the freedom to not answer any or all questions, and they can withdraw from the project at any time without affecting their relationship with the church and the researcher.

Low scores in the cultural intelligence (CQ) assessment for the participants can be an ethical issue. Hurt feelings, bruised egos, and embarrassment can be the results of low assessment scores. All participants will be encouraged to do their best and not worry about their scores. The participants in Group C (no training) will be reminded that their scores may be lower since they will not receive any training in cross-cultural leadership.

Method

The primary purpose of this project is to provide practical tools for resolving problems and Stringer says, "If an action research project does not make a difference, in a specific way,

for practitioners or their clients, then it has failed to achieve its objective.”¹ The main difference between a traditional research paper and an action research paper is the development of practical solutions to the problem. The hope is that this action research paper will not be just another academic paper that will take up space in the digital platform of research papers. The hope is that this action research paper can provide some practical answers that can bring transformations in the organizational ministry of Central church's leadership team to help grow the church. Stringer mentions that the action research project's aim is to help change the social, organizational, and personal dynamics so that everyone involved can benefit from the outcomes of the project.²

Appropriate precautions need to be observed, and one of them is to allow the participants and their voices to be heard without pushing presupposed agendas upon them. Stringer says, "The researcher's role is not to push particular agendas but to neutralize power differentials in the setting so that the interests of the powerful do not take precedence over those of other participants.”³ Another precaution is to be sensitive to the feelings of the participants when trying to understand the problem at Central through a process Stringer calls, constructing a preliminary picture.⁴ Just as a forensic pathologist conducts an autopsy of a dead person to determine the cause and manner of death, a spiritual autopsy of the church's past ministry leadership is needed to determine the cause and manner of decline in membership and possible imminent death (closure) of the church.

¹ Ernest T. Stringer, *Action Research* (Los Angeles, CA: SAGE Publications, Inc., 2014), 10.

² *Ibid.*, 15.

³ *Ibid.*, 68.

⁴ *Ibid.*, 85.

Project Conceptualization

It is amazing how many different opinions and interpretations can be presented for the same event or situation from the past. There will be disagreements and even hurt feelings when past problems and leadership issues are brought to the forefront of evaluations. Some people may leave the church because they disagree with the spiritual autopsy of the church's decline due to a lack of openness to diversity among church leaders. Stringer says, "Past events sometimes leave legacies of deep hurts and antagonisms that severely limit prospects for successful projects unless they are handled judiciously."⁵ Not everyone will agree with the new ministry leadership paradigm because some people will never embrace changes. But changes are necessary for the survival of the church in a cultural landscape that has and continues to change each day.

Reality of Central's Decline

Central has been declining steadily for the past thirty years, and this is not an isolated phenomenon, but the reality of traditional white protestant churches in multicultural and multiethnic communities. The Session members of the church need to hear, understand, and accept the painful reality of the church's decline. Before any new ministry leadership paradigms can be implemented, the current and former leaders need to accept the reality of the church's decline. While there are many different variables and reasons for the decline of the church, one of the most visible reasons is that the church is not a good reflection of the diverse community, and changes are needed. Tim Sensing remarks that for any change to be sustainable over a length

⁵ Ernest T. Stringer, *Action Research*, 85.

of time, it needs to be integrated into the community and impact the lives of the people in the community.⁶

Talking about and discussing change is less difficult than the actual implementation of change due to varying personalities in the church. In his book *Who Moved My Pulpit?* Thom Rainer devotes an entire chapter to identifying five categories of unmovable church members, and they are The Deniers, The Entitled, The Blamers, The Critics, and The Confused.⁷

According to Rainer, "The Deniers" are the strongest group that is most opposed to changes taking place in the church.⁸ This group is the most difficult group to convince that changes are needed because they believe things are fine, they feel changes are unnecessary, and they lack any motivation to change.⁹ Rainer says, "Denial is the fastest path to death."¹⁰ Central also has deniers, and there needs to be clear communication with the church leaders that the lack of diversity in the church is causing the church to decline, and the communication starts in the Session meetings.

Emphasis on Openness to Diversity

The current leadership team at Central is not the first group of leaders to lack openness to diversity in the church. The lack of openness to diversity has been passed down in the church for almost one hundred years, and during the first seventy years, there was no need for such openness because the community was a homogenous neighborhood. The Steele Creek

⁶ Tim Sensing, *Qualitative Research: A Multi-Methods Approach to Projects for Doctor of Ministry Theses* (Eugene, OR: Wipf & Stock, 2011), 226.

⁷ Thom S. Rainer, *Who Moved My Pulpit? Leading Change in the Church* (Nashville, TN: B&H Books, 2016), 17-22.

⁸ *Ibid.*, 18.

⁹ *Ibid.*

¹⁰ *Ibid.*

community has exploded in diversity during the last thirty years, and the church leaders were caught flat-footed in dealing with the transformation of the ethnic and cultural dynamics of the community. Figure 3.1 reflects the diversity of the Steele Creek community from the 2020 census:

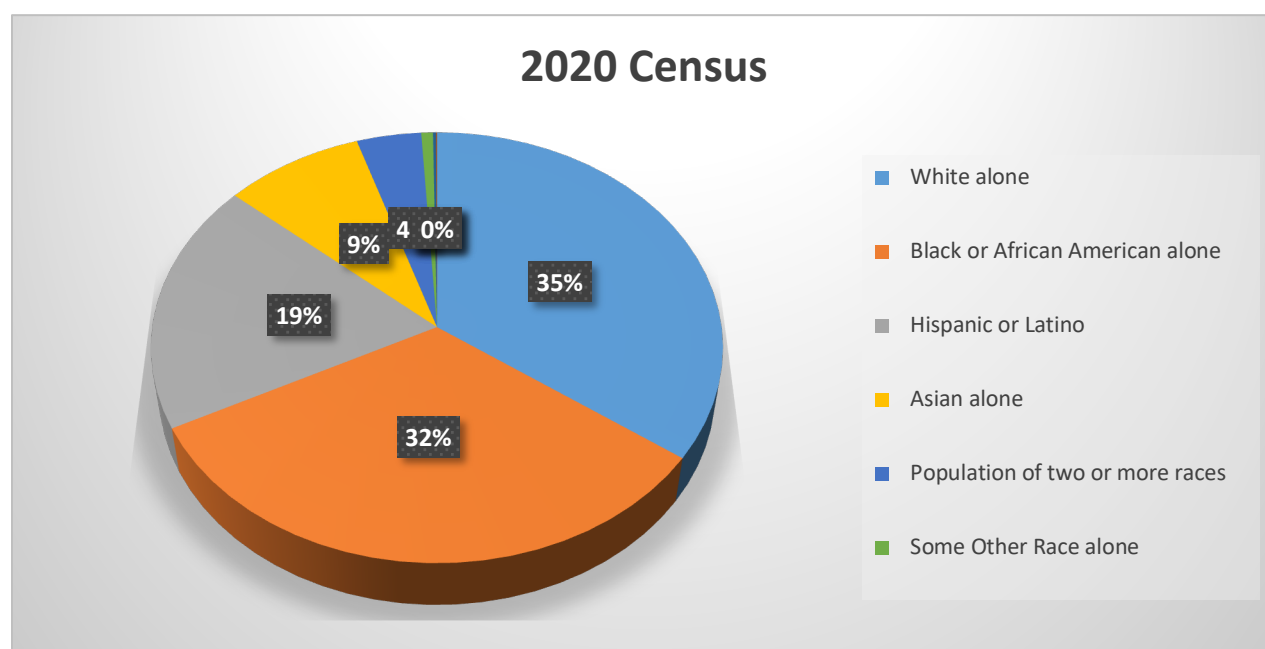


Figure 3.1. Steele Creek 2020 Census

Even though the church leaders got a late start, they need to be open in their mindset to the need for diversity in the church to reflect the diverse community. While the mindset is an important element for the leaders of Central to be open to diversity, the more important element is the spiritual conviction of the leaders. The leaders need to possess spiritual convictions for diversity to be a key visionary outlook of the church.

Training in Cross-Cultural Leadership: Apostle Paul as a Model

Paul is a great role model for training in cross-cultural leadership for the leaders of Central for many reasons, the most important being that he was Christ-centered. His leadership

focused on Jesus Christ as the Lord and Savior of his life, and then he placed greater emphasis on serving the people and the community with the gospel message of salvation. Through his Christ-centered faith, Paul possessed humility in his service to the people in the community. It was never about his own agendas, but it was about reaching the people and meeting them at their level. The leaders of Central need to possess Paul's Christ-centered and humble faith, which is open to achieving diversity in the church. Paul's leadership will serve as the model for the training of Central's leaders on two levels: Theological Training and Practical Training.

Theological training

Apostle Paul ministered in multicultural settings, and the leaders at Central can benefit from the biblical insights offered through Paul's lessons from God's Word. Central's leaders need to embrace Paul's cross-cultural leadership, which includes both biblical and practical dimensions, but a priority needs to be first on the biblical approach and biblical concepts. Theological training for the leaders at Central will be developed based on the researcher's exegetical study of Scripture and information from the Literature Review section of this action research thesis (see Appendix A). PowerPoint slides will be used during the theological training sessions (see Appendix B). Theological training will cover the following topics: Paul's calling in cross-cultural leadership and encouragement to imitate him; Cross-cultural ministry leadership is needed.

Practical training

As mentioned in the literature review section, Paul's leadership is formed, maintained, and transformed through social interactions and negotiations.¹¹ In order for Central leaders to

¹¹ Jack Barentsen, "The social construction of Paul's apostolic leadership in Corinth," 3.

understand the importance of possessing openness to diversity in the church, they need to be socially conscious and socially connected like Paul. After providing theological training to the leaders at Central, they will receive practical training that will broaden their understanding of the diverse nature of the community that surrounds the church. The first practical training will take place in the classroom setting, but the rest of the practical training will be conducted outside of the classroom and in the community. The practical training will be a weekly session, and the duration of the training will last four weeks. The leaders will be required to keep a journal during all training sessions and utilize the technology of their phones to take photos and videos for training reference. Here are the practical training sessions:

- 1) The first practical training session will be conducted in Room #300, and the report on the demographic study of the Steele Creek community from the 2020 Census will be reviewed. Central paid for a ministry area profile 2006 report that provided population by race and ethnicity from the 2000 Census and 2006 Update. This report will be discussed in the training session to understand the growth of the population in the community and the growth of diversity over the last twenty years (see Appendix C).
- 2) The second practical training session will be taking field trips to the Steele Creek community to get a firsthand experience of the community's diverse transformation. Some Central leaders have been living in Steele Creek for fifty years, and most of them have lived in this community for at least twenty years or longer. Many of them have witnessed the transformation from a homogeneous white farming community to a diverse community of multiethnic and multicultural residents. Despite being residents in the community for a long time, many of the leaders of the church have

not ventured far out of their immediate neighborhood and the bubble of the church campus. The leaders will visit different community sites to get a firsthand look at the diverse nature of their community. In small groups, they will visit local grocery stores, the public library, multiple restaurants, and local fitness centers and gyms. There is a factory outlet center in the community, and while there are out-of-town visitors at the outlet center, a lot of the shoppers are residents of Steele Creek. Participants will be divided into small groups of three or four people per group and visit these local places on the weekend to get maximum exposure to the community crowd. Participants will be encouraged to follow Paul's leadership of injecting himself into the community and seeking to bring the gospel message to the diverse communities that he visited.

3) For the third practical training, Central leaders will meet and speak with local community leaders engaged in serving the community to learn more about community diversity. These local leaders will include school principals, local YMCA supervisors, staff, and instructors. Central has partnership relationships with several elementary schools in the community, and it will be beneficial for the church leaders to gather information from the principals about the makeup of the student body at their schools. Central is also partnering with the local YMCA as they are using the church's campus and facilities to conduct before-school and after-school programs. The church and the YMCA have also partnered to establish an arts preschool program in the fall of 2021, and the number of students increased from eleven to a current enrollment of forty-five. It would be beneficial for the church leaders to visit the preschool and speak with the director and teachers to understand the diverse nature of

- the community. Paul's model of visiting with community leaders will be emphasized to the participants as they follow Paul's model in this phase of the practical training session.
- 4) The fourth and last practical training session will require a lot of humility on the part of Central leaders as they will be encouraged to visit and speak with the leaders of the only church in the community that has grown in membership in the last thirty years. The participants need to emulate Paul's humility, which can be seen in his letters to different churches. In Paul's letter to the Corinthians, he writes, "For I am the least of the apostles, unworthy to be called an apostle, because I persecuted the church of God" (1 Cor 15:9, ESV). In his writing to the Philippians, Paul encourages the people to maintain humility, "Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves. Let each of you look not only to his own interests, but also to the interests of others" (Phil 2:3-4, ESV). Participants of this research project will be encouraged to follow Paul's humility in this practical session training. While every other church in town has declined in membership and attendance or even closed its doors for good, this one church has grown in membership. Even though the church is in a Methodist denomination, there is nothing Methodist about the church's ministry paradigm. The church membership boasts a diverse makeup of community people, and the leadership of that church plays a key role in their growth. Central leaders need to learn by listening to leaders of a successful, diverse ministry, and humility will be an important attribute in this practical training session. Participants will be encouraged to attend one of their

multiple worship services on Sunday morning for observation of the attendees but do so after attending worship at Central first.

Cultural Intelligence (CQ) Training

Leaders from Central will participate in the CQ Pro Assessment: Measure Cultural Intelligence and Cultural Values for faith-based organizations. This assessment is from the Cultural Intelligence Center, and it measures an individual's ability to work and engage effectively across cultures. The CQ Pro Assessment measures participants' ability to work and relate across global cultures by measuring skills in four distinct areas:

- CQ Drive: Level of interest, persistence, and confidence during multicultural interactions.
- CQ Knowledge: Understanding of how cultures are similar and different.
- CQ Strategy: Awareness and ability to plan for multicultural interactions.
- CQ Action: Ability to adapt when relating and working in multicultural contexts.

Some people have a higher CQ level, and some may have a lower CQ level, but most everyone can become more culturally intelligent because it is a learned capability that builds on other forms of intelligence.¹²

Data Collection

Data collection will consist of a survey and a questionnaire, and the survey will be presented to the participants at two separate times. The first survey form will be pre-training (see Appendix D), and the second one will be post-training (see Appendix E). Follow-up interviews will be conducted with select participants based on their responses to the survey and questionnaire forms for both pre-training and post-training. A consent form with

¹² David Livermore, *Leading with Cultural Intelligence: The Real Secret to Success*, 40.

acknowledgment from the participant that their participation is wholly voluntary and that they can withdraw from the project at any time will need to be signed (see Consent to Participate in Appendix F). A written request to the Session of Central Steele Creek Presbyterian Church will be submitted to receive permission from the church to conduct the project (see Appendix G).

The potential participants will be contacted by email at the beginning of the week with a description of the research project and a copy of the consent form. The email will be followed up with a phone call or a face-to-face meeting within a few days of the email invitation to confirm they received the consent form. Potential participants will be asked to return the signed consent form by the end of the week. A pre-training survey and questionnaire will be sent out at the beginning of the second week, and the participants will be required to return the completed form by the end of the week. If a participant fails to return the completed survey form by the end of the week, that person will be dropped from the research project. Interviews with selected participants will be conducted based on their responses to the survey and questionnaire during the third week of the research project. The interview session will take place in person or on Zoom and will not exceed more than an hour. Theological training will take place in the fourth week, and the training sessions will take place in Room #300 of the administrative building at the church or through Zoom. There will be three theological training sessions, and practical training will begin in week five.

Practical training will be conducted once a week, and participants will be divided into groups of three or four people per group for the last three practical training sessions. Each group will visit different locations and chronicle their observations to be shared in their individual post-training survey. The first practical training session will be conducted as a group in a classroom setting or over Zoom. Practical training will be conducted from week five to week eight. At the

conclusion of theological and practical training sessions, the participants will be presented with a post-training survey and questionnaire at the beginning of week nine and asked to return the completed form by the end of the week. Interviews will be conducted with selected participants during week ten based on their replies. A Cultural Intelligence (CQ) Assessment from the Cultural Intelligence Center will be conducted during week eleven. Here is a timeline of the research schedule:



Figure 3.2. Timeline of Research Schedule

Efficacy of Research Project

The goal of any church that manifests the glory of God and seeks to share the gospel message of Jesus Christ is to transform the lives of the people from unbelief to growing faith.

This spiritual process requires acknowledgment of one's sin in a fallen landscape and openness to embracing the love of God through faith in Jesus Christ. The goal of this action research project is to transform the visionary outlook of the leaders of Central, and this spiritual process will require acknowledgment of the church's decline in a changing cultural and ethnic community landscape. After this acknowledgment comes openness to embracing the surrounding community's diversity and sharing the love of God with people of diverse backgrounds.

The transformation from unbelief to growing faith requires spiritual training, and training is also needed for the leaders of Central to move from the current ministry paradigm to openness to diversity. After the completion of the theological and practical training sessions, the participants will be asked to fill out the post-training survey and questionnaire. The efficacy of this research project will be achieved if the majority of the participants are more open to diversity than their pre-training openness. In a perfect world, having all the participants feel more open to diversity is the goal, but that is certainly not the case. Openness to diversity will be achieved through an increase in the consciousness of the Central leaders of the diverse nature of the church's surrounding community. Such an increase in consciousness must be promulgated within the leadership of Central for diverse leadership to be possible.

The thesis of this project is, "If leaders at Central embrace Paul's cross-cultural ministry leadership, then they can help a mono-cultural church to become a multicultural ministry." Having a majority of the church leadership team transformed in their consciousness to the diversity of the church's community will be an important step in possessing openness to diversity for the church. Emulating Paul's leadership will be helpful for the leaders of Central in gaining greater consciousness and openness towards diversity. The process of gathering and determining

the efficacy of the action research project will be conducted during weeks twelve and thirteen as the researcher evaluates the data collected from the participants.

Permission

This project was approved by Liberty University Institutional Review Board (IRB) on June 5, 2023 (see Appendix J). Written approval from the church Session will be needed to conduct the research and implement this project.

Project Participants

For this project, the participants will be current and former Session members at Central Steele Creek Presbyterian Church. They will need to be current members of the church for at least the past ten years. It is important that participants have been members at Central for an extended period to witness the decline of the church and be aware of the cultural transformation in the church's surrounding community. There are nine active Session members, and all of them will be asked to participate in the project. Eleven additional former Session members (inactive teaching elders) will be invited to participate as well. The goal is to have a minimum of ten participants enrolled in the project. The participants will be assigned into three different groups of four people in each group. One group will receive theological training only, and the second group will receive both theological and practical training sessions. The third group will not receive any training from the researcher. All participants will be asked to complete the Pre and Post Training Survey & Questionnaire and the Cultural Intelligence (CQ) Assessment.

Project Overview and Design

An ordered list of project overview and design is provided here:

Table 3.1. List of Project Overview and Design

Project Overview and Design	
Step 1	Potential candidates for the research project will come from the pool of nine current Session members and eleven former Session members.
Step 2	Send an email to potential candidates containing a description of the research project and the consent form.
Step 3	Follow-up email with a phone call or face-to-face meeting to confirm the reception of the email and form.
Step 4	Request the return of the signed consent form by the end of the week.
Step 5	Pre-training survey and questionnaire sent out to participants at beginning of week two.
Step 6	Request the return of the completed pre-training survey and questionnaire by the end of the week.
Step 7	Any participant who fails to return the completed survey by the end of the week will be dropped from the research project.
Step 8	Conduct follow-up interviews with selected participants based on their responses during week three. Interviews will be in-person or on Zoom for no longer than one hour.
Step 9	Theological training will begin in week four, and the training sessions will be either in-person in Room #300 of the church's administration building or on Zoom. Weekly training sessions will be conducted for three consecutive weeks. Participants will be encouraged to keep a journal with notes of the training sessions.
Step 10	First theological training will focus on Paul's calling in leadership and his encouragement to leaders of the church to imitate him.
Step 11	Second theological training will deal with the topic of stress and pressure facing leaders at Central as they seek to possess openness to diversity.
Step 12	Third and last theological training will focus on Paul's encouragement to embrace and celebrate diversity within the Christian community.
Step 13	Practical training will begin in week seven, and there will be four weekly sessions. The first practical training session will be conducted in Room #300, and the remaining three sessions will be conducted in the community, with participants breaking off into groups of 3 or 4 people.
Step 14	First practical training session will be conducted in Room #300 and the participants will review demographic study of Steele Creek from 2020 Census. Ministry Area Profile 2006, which contains population by race/ethnicity, will be discussed.
Step 15	Second practical training will be conducted off the church grounds as the participants will visit in small groups of 3 or 4 people to local grocery stores, public library, multiple restaurants, local fitness centers & gyms, and factory outlet center. Participants will be asked to make these visits over the weekend and write down their observations on the diverse nature of the crowd.
Step 16	For the third practical training, participants will meet and speak with local

	community leaders engaged in serving the community to learn more about community diversity.
Step 17	Fourth and last practical training session will be a visit to the only church that has grown in membership during the past 30 years. Participants will be encouraged to attend their Sunday service for observation of the attendees.
Step 18	Cultural Intelligence (CQ) Assessment from the Cultural Intelligence Center will be conducted.
Step 19	Participants will be presented with a post-training survey and questionnaire form at the beginning of week eleven.
Step 20	Request the return of the completed post-training survey and questionnaire form by the end of the week.
Step 21	Conduct follow-up interviews with selected participants based on their responses during week twelve.
Step 22	Conduct an efficacy process utilizing the collected data from the participants.

Researcher Relationship to Participants

The researcher in this project is the pastor of the church, and all participants have been under his pastoral care since November 2019. The researcher has been helping the leaders of the church prioritize what is most important in carrying out the mission of the church and how to utilize their limited resources in carrying out the mission. He also communicated to the church leadership and members that changes are needed to reach the multicultural and multiethnic community surrounding the church. The researcher does not bring any bias, assumptions, or presuppositions regarding the participants to the project.

Implementation of the Intervention Design

Recruitment of Participants

The researcher received permission to recruit participants from Central Steele Creek Presbyterian Church during the Session meeting on Thursday, August 24, 2023, through a unanimous consent. A permission request approval letter was received by the researcher from the Clerk of Session on Friday, August 25, 2023 (see Appendix K). Recruitment Letters were sent

out to nine current session members and ten former session members at the church on Monday, September 11, 2023. The recipients of the recruitment letters were given specific instructions, including a two-week period to respond to the invitation. Here are the results of the recruitment letters:

- 19 Recruitment Letters were sent out.
- 12 People accepted the invitation to participate.
- 3 People declined the invitation.
- 4 People did not respond.

The goal was to have at least ten participants in the project, and since twelve people accepted the invitation, there was no need to send out a follow-up recruitment letter. The hope is that all twelve participants will complete the training and finish the project, but there may be one or two people who drop out for personal reasons. The participants are composed of an equal number of females and males, and there are two married couples in the mix. The length of church membership ranges from about ten years to over sixty years of membership at Central Steele Creek. All twelve people have served as chairpersons in multiple committees over the years and have witnessed the decline of the church during the past thirty years. Here is a summary of the participants:

Table 3.2. List of Participants

<u>PARTICIPANTS</u>	<u>YEARS OF MEMBERSHIP</u>	<u>RACE</u>	<u>SEX</u>
1	10 years	White	Male
2	10 years	White	Female
3	18 years	White	Female
4	20 years	White	Male
5	25 years	White	Female
6	30 years	White	Male
7	30 years	White	Female

8	41 years	White	Male
9	48 years	White	Male
10	52 years	White	Female
11	53 years	White	Female
12	65 years	White	Male

The participants were broken into three different groups for the purpose of the project.

The first group (Group A -- Participants 1, 4, 7, 10) received cross-cultural leadership theological training only. The second group (Group B -- Participants 2, 5, 8, 11) received both theological and practical training in cross-cultural leadership. The third group (Group C -- Participants 3, 6, 9, 12) did not receive any training, and all three groups took the Cultural Intelligence (CQ) Assessment. There was an update to the project overview and design:

Table 3.3. Updated List of Project Overview and Design

Project Overview and Design	
Step 1	Potential candidates for the research project will come from the pool of nine current Session members and eleven former Session members.
Step 2	Send an email to potential candidates containing a description of the research project and the consent form.
Step 3	Follow-up email with a phone call or face-to-face meeting to confirm the reception of the email and form.
Step 4	Request the return of the signed consent form by the end of the week.
Step 5	Pre-training survey and questionnaire sent out to participants.
Step 6	Request the return of the completed pre-training survey and questionnaire by the end of the week.
Step 7	Any participant who fails to return the completed survey by the end of the week will be dropped from the research project.
Step 8	Conduct follow-up interviews with selected participants based on their responses during week three. Interviews will be in-person or on Zoom for no longer than one hour.
Step 9	Theological training was conducted with participants from Groups A & B. Three separate training sessions were combined into one training session.
Step 10	Practical training will take place with participants from Group B.
Step 11	Participants will receive a link to the Cultural Intelligence (CQ) Assessment from the Cultural Intelligence Center. Participants will have one week to complete the

	assessment.
Step 12	Post-Training Survey & Questionnaire sent out to the participants with a deadline of one week to submit them back to the researcher.

Pre-Training Survey & Questionnaire

After confirming the participants for the project, the Pre-training Survey & Questionnaire was emailed to them on Monday, September 18, 2023. The participants were asked to provide honest and genuine answers to the questions, and several participants reached out to confirm the confidential nature of their responses to the questions. An interesting morsel from the participants' responses is that the length and depth of the responses for the questionnaires seemed to be longer and deeper from those who reached out to confirm the confidential nature of the responses.

Theological Training Session Conducted

On Monday, September 25, at 7:00 pm, participants from Groups A & B were present for a Zoom theological training session, which lasted about ninety minutes. The original plan was to conduct three separate training sessions lasting about an hour for each session. However, after speaking with all the participants, they agreed to a ninety-minute single training session due to scheduling conflicts for some of the participants. The researcher was able to merge three training sessions into one session without much problem.

The researcher started the training session by sharing how Paul's calling in ministry leadership shaped his lifestyle. The following Bible passage was shared with the participants to illustrate this point, "You yourselves know how I lived among you the whole time from the first day that I set foot in Asia, serving the Lord with all humility and with tears and with trials that happened to me through the plots of the Jews; how I did not shrink from declaring to you

anything that was profitable, and teaching you in public and from house to house” (Acts 20:18-20, ESV).

After establishing how Paul's lifestyle was shaped by his calling in the ministry of the gospel, the researcher shared Paul's calling into cross-cultural ministry with the participants. Participants were led to a passage in the book of Acts, "Testifying both to Jews and to Greeks of repentance toward God and of faith in our Lord Jesus Christ" (Acts 20:21, ESV). A question was presented to the participants, "What is a culture?" Responses from the participants varied, and most of them seemed to understand what culture is. The research facilitator shared the following definition of culture from Merriam-Webster Dictionary, "The customary beliefs, social forms, and material traits of a racial, religious, or social group; the set of shared attitudes, values, goals, and practices that characterizes an institution or organization; the integrated pattern of human knowledge, belief, and behavior that depends upon the capacity for learning and transmitting knowledge to succeeding generations." After establishing a working definition of culture, the next question presented to the participants was, "What is Cross-Cultural Leadership?" After receiving several good responses from the participants, the researcher shared this definition from Tim Silberman, "Facilitate the development of Christ-like leaders in other cultures."¹³

The following points were shared with the participants regarding cross-cultural leadership:

- Understanding other cultures is of utmost importance in communicating the gospel message of Jesus Christ for the purpose of connecting with people from different cultural backgrounds.
- Paul adapted, whenever possible, his forms of communication in ministry so that they would be sympathetic and compatible with the host culture.
- Paul's cross-cultural leadership did not pander to the audience by only telling them what they wanted to hear and omitting the truth of the gospel message of Jesus Christ.
- Paul was willing to adapt his style so that his message does not create unnecessary stumbling blocks for the people listening to him.

¹³ Tim Silberman, "Imitation in Cross-Cultural Leadership Development," 249.

- One of the examples of Paul's willingness to adapt is found in Acts 13, where Paul adapted the style of his speech to respect his audience in Antioch in Pisidia.
- At the synagogue in the city, Paul is speaking to an audience that has great connection and familiarity with the Old Testament knowledge.
- Paul Wendland (*The Apostle Paul and Culture*) says, "He (Paul) retells the story of Israel in such a way as to make the point that Jesus of Nazareth is Israel's Messiah."
- Another example of Paul's cross-cultural leadership is found in Acts 21, where Paul goes to the temple with others at James's request to fulfill a vow.
- Despite the danger of personal safety that existed for Paul, he embraced James' request so that he could remove any stumbling block for the Jews.
- Like Paul, modern-day Christian leaders need to engage in conversations with others by finding ways to communicate with people of different cultural backgrounds.
- Paul tried to share his vision in a multicultural context, and his leadership tried to bridge the communication gap in a multicultural environment.
- As today's church leaders in the United States are dealing with diverse cultural conditions, Apostle Paul also ministered amid multicultural conditions.
- He had specific beliefs, values, and methodologies to rely on the power and movement of the Holy Spirit to bring transformation to the people in multicultural settings.
- Today's church leaders can benefit from the biblical insights offered through Paul's life, ministry, and writings.
- Ministry leaders of today's ever-changing cultural landscape must embrace Paul's cross-cultural leadership approach, which includes both biblical and cultural dimensions.
- However, priority needs to be placed on the biblical approach so that inappropriate cultural concepts can be avoided.
- C. Peter Wagner and Donald A. McGavran say that church ministry and church growth are intimately related to theology, which means faith in Jesus Christ leading to salvation is a necessity in church ministry.¹⁴
- Church leaders in cross-cultural ministry, and for that matter, in all ministries, need to possess unshakeable theological convictions, and Paul is a good model for such theological convictions.
- Efrain Agosto points out that today's church leaders need to minister in circumstances similar to those of the leaders of the New Testament. The similarity is the diverse and cross-cultural nature of today's society and the societies of the New Testament period that contained diverse groups of Jews, Greeks, Romans, wealthy, poor, slaves, and free.¹⁵
- Paul referred to this diverse and cross-cultural reality of his time and the need to be united through faith in Jesus Christ in his letter to the Galatians, "There is neither Jew nor Greek,

¹⁴ C. Peter Wagner, and Donald A. McGavran, *Understanding Church growth*, 8.

¹⁵ Efrain Agosto, *Servant Leadership: Jesus & Paul*, 9.

there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus” (Gal 3:28, ESV).

- Paul declares himself to be the type of ministry leader in a cross-cultural landscape that leaders of today's churches should emulate.
- Paul is worthy of imitation when it comes to ministry leadership. This is a recurring theme in Paul's letters to his readers.

Training from 1 Corinthians 9:1-23

Paul's letter to the Corinthians was shared with the participants to highlight the characteristics of cross-cultural leadership. The researcher read from 1 Corinthians 9:1-23 and pointed out that in fulfilling his calling as an apostle of Jesus Christ, Paul had to deal with the questions of cross-cultural dimensions of his audience in Corinth. Paul seemed to be built for cross-cultural ministry as he was a Hellenistic Jew who grew up in the Greek culture of Hellenistic Tarsus. He was also trained in Jerusalem as a rabbi and a Pharisee. The context of this passage is an extended discussion of whether Christians should eat meat sacrificed to idols in 1 Corinthians chapter 8. Four characteristics of Paul's cross-cultural leadership that all Christian leaders need to imitate were communicated to the participants.

Understanding the complexities in the cross-cultural environment (verses 1-14)

The kosher laws of rabbinic Judaism would have made eating meat sacrificed to idols a moot point, but it was not a clear-cut issue for new believers of Jesus Christ in the first-century Corinthian church. According to Leon Morris, this situation was further complicated by two facts: "First, it was an accepted social practice to have meals in a temple, or in some place associated with an idol. Secondly, most of the meat sold in the shops had first been offered in sacrifice and priests customarily sold what they could not use."¹⁶ This issue was not going to be resolved through theological implementations, so Paul turned to his pastoral heart to show compassion

¹⁶ Leon Morris, *Tyndale New Testament Commentaries: 1 Corinthians*, 120.

and love to the people. Paul has been dealing with people who asserted their rights related to freedom in Christ even when that harmed other people. So, in this passage, Paul makes a strong argument that he nor any other believer should assert freedom in Christ to the detriment of others.

Paul is addressing how freedom in Christ intersects with the work of sharing the gospel message in a cross-cultural environment. An important verse is found here, "If others share this rightful claim on you, do not we even more? Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the gospel of Christ" (1 Cor 9:12, ESV). Paul's calling and passion was to advance the gospel, and he did not want anything unnecessary to hinder that work. This does not mean that Paul would compromise the integrity of the biblical truth. But Paul was willing to endure personal inconvenience and even hardship to advance the gospel, which is an important principle of cross-cultural ministry leadership.

Voluntarily gives up his rights (verses 15-18)

Paul chose not to make use of his legitimate rights, like eating meat, taking a wife, and receiving monetary support for his missions. He gave up these rights to remove any potential obstacles that would hinder the advancement of the gospel. Paul feels so passionate about giving up his right to boast about the gospel that he says, "I would rather die than have anyone deprive me of my ground for boasting" (1 Cor 9:15, ESV). Leon Morris says, "The gospel gave him rights, but he chose not to use them."¹⁷ The issue in exercising the rights afforded to Paul was not related to maintaining obedience to God, but it would affect his comfort and convenience. Paul showed cross-cultural leadership by voluntarily giving up his right for advancement of the gospel.

¹⁷ Leon Morris, *Tyndale New Testament Commentaries: 1 Corinthians*, 135.

Servant to all people (verses 19-20)

Nothing could be more powerful in showing Paul's abandonment of his rights than his statement here, "For though I am free from all, I have made myself a servant to all, that I might win more of them" (1 Cor 9:19, ESV). Paul was a free man, but he made himself a servant toward non-believers, and he makes it clear that he is not serving fellow believers of Christ but non-believers. David Prior writes, "He had sacrificed matters of racial identity, religious sensitivity, and conscience. He had done that with one goal."¹⁸ The one goal is illustrated in verse 19, "that I might win more of them."

Giving up his rights would have been an exemplary action of a cross-cultural leader. But Paul expands on that leadership by choosing to make himself a servant for the people who need to hear and receive the gospel. Servanthood is an essential characteristic of cross-cultural leadership, and an important element of servanthood is identifying with the people and adapting their lifestyles. Paul became all things to all people, and he identified with the people he was trying to reach. Personal considerations are set aside for the greater purpose of advancing the gospel and saving unbelievers. Paul exhibited cross-cultural leadership by becoming a servant because he valued the gospel more than his own rights, comfort, and culture.

Maintain spiritual discipline (verses 21-23)

Paul shares how he became all things to all people by stating, "To those outside the law I became as one outside the law (not being outside the law of God but under the law of Christ) that I might win those outside the law. To the weak I became weak, that I might win the weak. I have become all things to all people, that by all means I might save some. I do it all for the sake of the gospel, that I may share with them in its blessings" (1 Cor 9:21-23, ESV). In this statement of his

¹⁸ David Prior, *The Message of 1 Corinthians*, 159.

adaptation and servanthood, Paul places an important condition by stating, “not being outside the law of God but under the law of Christ.”

In his cross-cultural ministry, Paul maintained spiritual discipline by staying within the boundary of the scriptural teaching. The Scripture set the boundaries for his cross-cultural ministry to the people he was trying to reach. Leon Morris writes, “Paul’s conduct was determined by the gospel.”¹⁹ Cross-cultural leadership reflects adaptation and servanthood but without compromising or contradicting the Scripture.

Practical Training Sessions

The original plan for practical training was to conduct four separate sessions in the following order: (1) Training on the demographic study of the Steele Creek community and the necessity of cross-cultural leadership; (2) Field trips into the Steele Creek community to get a firsthand experience of the community’s diverse transformation; (3) Speak with community leaders engaged in serving the community to learn more about community diversity; (4) Participants speak with leaders of the only church in the community that has grown in membership during the past thirty years. After speaking with the participants from Group B, all of them requested to skip the fourth training session as they did not feel comfortable meeting with leaders of a neighboring church. Practical training sessions took place during the week of October 1, 2023.

Field Trips into Steele Creek Community

The participants from Group B decided to meet up after the Sunday worship on October 1, 2023, for the field trips into the community. One participant's destination was Harris Teeter,

¹⁹ Leon Morris, *Tyndale New Testament Commentaries: 1 Corinthians*, 136.

which is a local grocery store. Another participant decided to visit Publix, which is also a local grocery store, but the quality of the store is a bit higher than the quality of Harris Teeter. The third participant decided to visit Cracker Barrel, which is a local restaurant known for its high volume of patrons for lunch on Sundays. The participant wanted to observe and grab some food and also conduct an observation. The fourth and final participant's destination was a local park, and the participant wanted to observe the playground in the park that attracts families with young children. All the participants were asked to stay in their locations and observe for at least an hour.

Cross-Cultural Training Session

The participants from Group B met on Monday, October 2, 2023, at 7:00 pm via Zoom for a training session on the necessity of cross-cultural leadership at Central based on the demographic makeup of the community. PowerPoint slides were used during the training session (see Appendix L). The following points were conveyed to the participants in this training session:

- Today's churches need to have cross-cultural ministry leadership as an important part of the church's structure and vision.
- Cross-cultural ministry leadership in an ever-changing multicultural landscape is a work in progress, as many churches in America are still in the infancy stage of implementing such a leadership paradigm.
- There are many traditional churches that are still stuck in their past ministry leadership models because they have not embraced the need for change.
- Church membership in America dropped below 50 percent for the first time in 2020, as 47 percent of US adults belonged to a religious organization.²⁰
- The figure for 2020 is down more than 20 percent at the turn of the century, and the reason for this decline is mainly due to a lack of religious preference among US adults.²¹

²⁰ Jeffrey M. Jones, "US Church Membership Falls Below Majority for First Time."

²¹ Ibid.

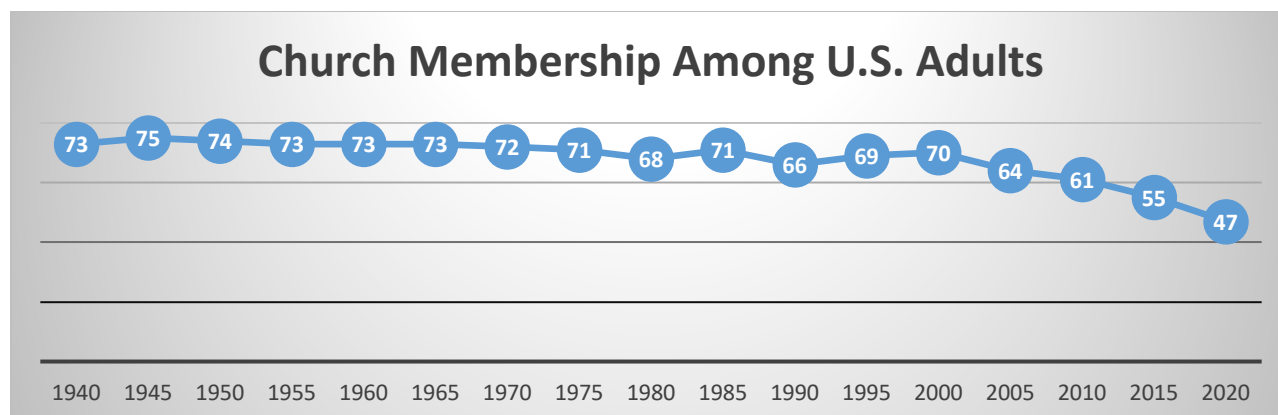


Figure 3.3. Church Membership Among US Adults

- The decline in church membership appears to be tied to population change as older generations were more likely to be church members, and the younger generation seemed to be less likely to be affiliated with church membership.²²
- The change is especially noticeable in recent decades as Millennials and Gen Z are further apart from other older generations.²³

Table 3.4. Changes in Church Membership by Generation

	1998-2000	2008-2010	2018-2020	Change Since 1998-2000
	%	%	%	Pct. Pts.
Traditionalists (born before 1946)	77	73	66	-11
Baby Boomers (born 1946-1964)	67	63	58	-9
Generation X (born 1965-1980)	62	57	50	-12
Millennials (born 1981-1996)	n/a	51	36	n/a

²² Jeffrey M. Jones, "US Church Membership Falls Below Majority for First Time."

²³ Ibid.

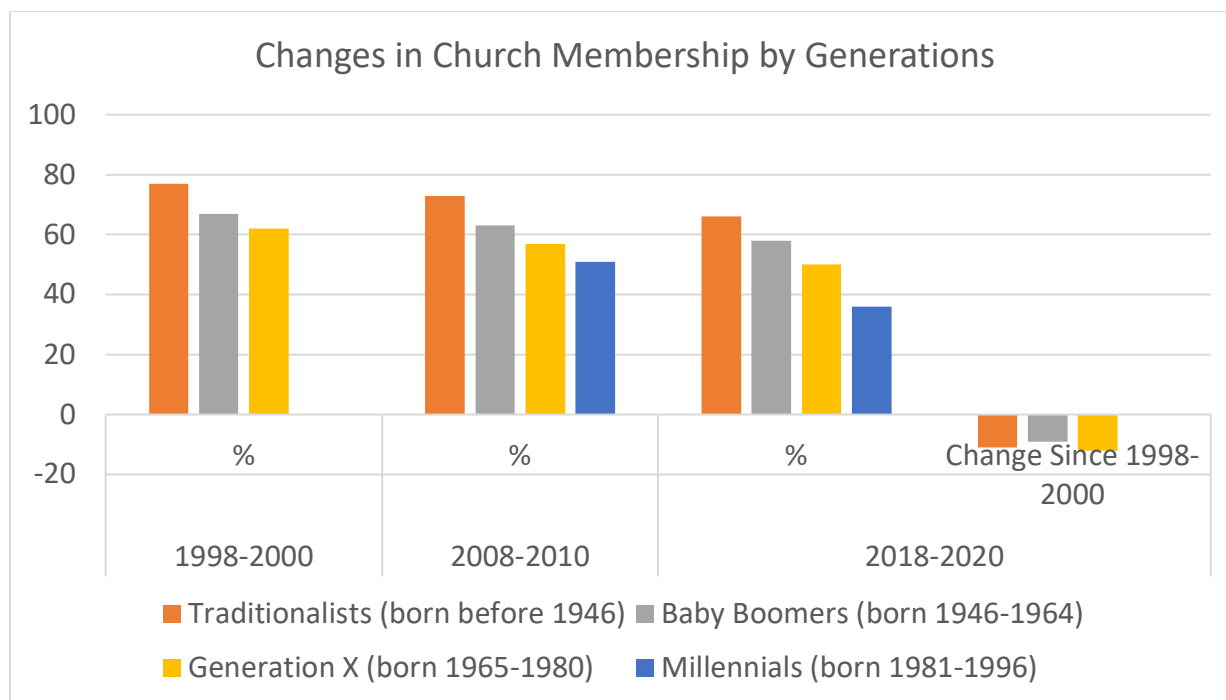


Figure 3.4. Changes in Church Membership by Generation

- Millennials are twentysomething young adults trying to find their place in society as they contemplate different options, from college to employment opportunities.²⁴
- Millennials are the largest and most diverse generation in the history of America, with more than 40 percent comprised of minorities.²⁵
- This is a big increase compared to Generation X (1965-1979) and Baby Boomers (1946-1964), which are comprised of 25 percent minorities, and the Silent Generation (1928-1945), which is comprised of only 10 percent minorities.²⁶
- As Millennials take control of society, there are people who are concerned about such a shift in the societal paradigm because they view Millennials as conceited, entitled, and indecisive people.²⁷
- Despite the criticisms from older Americans, Millennials are more diverse and optimistic about society's future.
- They are progressive, pragmatic, and idealistic, except when it comes to the subject matter of the church.

²⁴ *Twentysomethings Struggle to Find Their Place in Christian Churches* (Ventura, CA: Barna Research Group, 2016), accessed June 10, 2023, <https://www.barna.com/research/twentysomethings-struggle-to-find>.

²⁵ Morley Winograd and Michael D. Hais, *Millennial Momentum*, 27.

²⁶ *Ibid.*, 28.

²⁷ *Ibid.*, 29.

- Their view of the church is cynical at best, and despite having a belief in God, they have become increasingly unaffiliated with the local church.²⁸
- The decline of the traditional white Protestant churches has been paralleled by an increase in racial and social diversity in America, which has led to an increase in multiracial congregations.
- According to research by Baylor University, multiracial congregations, where no one racial or ethnic group makes up more than 80 percent of the congregation, have almost tripled in the last 20 years.²⁹
- Michael O. Emerson shared at the 2019 National Multiethnic Church Conference some important data. He shared that in 1998, only 6 percent of all religious organizations could be described as multiethnic, which means having at least 20 percent racial or ethnic diversity in the membership. As of 2019, the number of congregations described as multiethnic increased to 16 percent.³⁰
- David Livermore, writing on cultural intelligence, says that leadership in today's environment is a "multicultural challenge."³¹
- There have been many different approaches to mitigate these leadership challenges in multicultural settings, but the best approach seems to be cultural intelligence (CQ), which is "The capability to function effectively across national, ethnic, and organizational cultures."³²
- According to a 2006 article from the Economist Intelligence Unit, 90 executives from 68 countries identified cross-cultural leadership as the most difficult management challenge for the next 100 years.³³
- Effective leadership in a cross-cultural environment is very much possible, and a leader's cultural intelligence will be a key resource in fruitful leadership outcomes.³⁴
- An essential ingredient of CQ is an understanding of intercultural communication, which involves differences among various cultural groups.³⁵
- Intercultural communication enables leaders to acquire the necessary knowledge and dynamic communication skills to navigate and manage different cultural backgrounds appropriately and effectively.³⁶

²⁸ Winograd and Hais, *Millennial Momentum*, 30.

²⁹ Terry Goodrich, "Racially Diverse Congregations in the US Have Nearly Tripled in the Past 20 Years, Baylor University Study Finds."

³⁰ Mark DeYmaz, "New Research on Multiethnic Churches."

³¹ David Livermore, *Leading with Cultural Intelligence: The Real Secret to Success*, 3.

³² Soon Ang and Linn Van Dyne, *Handbook of Cultural Intelligence: Theory, Measurement, and Applications*, 3.

³³ Economist Intelligence Unit, "CEO Briefing: Corporate Priorities for 2006 and Beyond," 3.

³⁴ David Livermore, *Leading with Cultural Intelligence: The Real Secret to Success*, 23.

³⁵ Stella Ting-Toomey and Leeva C. Chung, *Understanding Intercultural Communication*, 3.

- To understand the essence of intercultural communication, it helps to understand what a culture is. Ting-Toomey and Chung say that Culture is “a learned system of meaning.”³⁷
- They define culture as “A learned meaning system that consists of patterns of traditions, beliefs, values, norms, meanings, and symbols that are passed on from one generation to the next and are shared to varying degrees by interacting members of a community.”³⁸
- Intercultural communication takes place when the values of different cultural groups affect our communication process, either consciously or subconsciously.³⁹
- The importance of cultural intelligence in the ministry of Jesus Christ is revealed in the life and ministry of Apostle Paul.
- Throughout Paul’s life and ministry, he had to deal with, and at times struggle with, questions of culture and customs.
- Paul Wendland says regarding Paul and his ministry and mission, “In a very important sense, he had to detach himself from his own culture in order to do so.”⁴⁰
- Cultural intelligence was a key component of Paul's spiritual and cross-cultural leadership, and CQ also plays an important role Central in a multicultural community.

Table 3.5. Steele Creek Census (2000, 2006 & 2020)

	2000 Census		2006 Update		2020 Census	
	Number	Percent	Number	Percent	Number	Percent
White	45,777	78.90%	50,668	75.30%	26,592	34.90%
Black or African American	8,161	14.10%	10,669	15.80%	24,906	32.60%
Hispanic or Latino	1,668	2.90%	2,545	3.80%	14,406	18.90%
Asian/Other	2,385	4.10%	3,437	5.10%	6,598	8.60%

³⁶ Stella Ting-Toomey and Leeva C. Chung, *Understanding Intercultural Communication*, 3.

³⁷ *Ibid.*, 27.

³⁸ *Ibid.*, 28.

³⁹ *Ibid.*, 37.

⁴⁰ Paul O. Wendland, “The Apostle Paul and Culture,” 1.

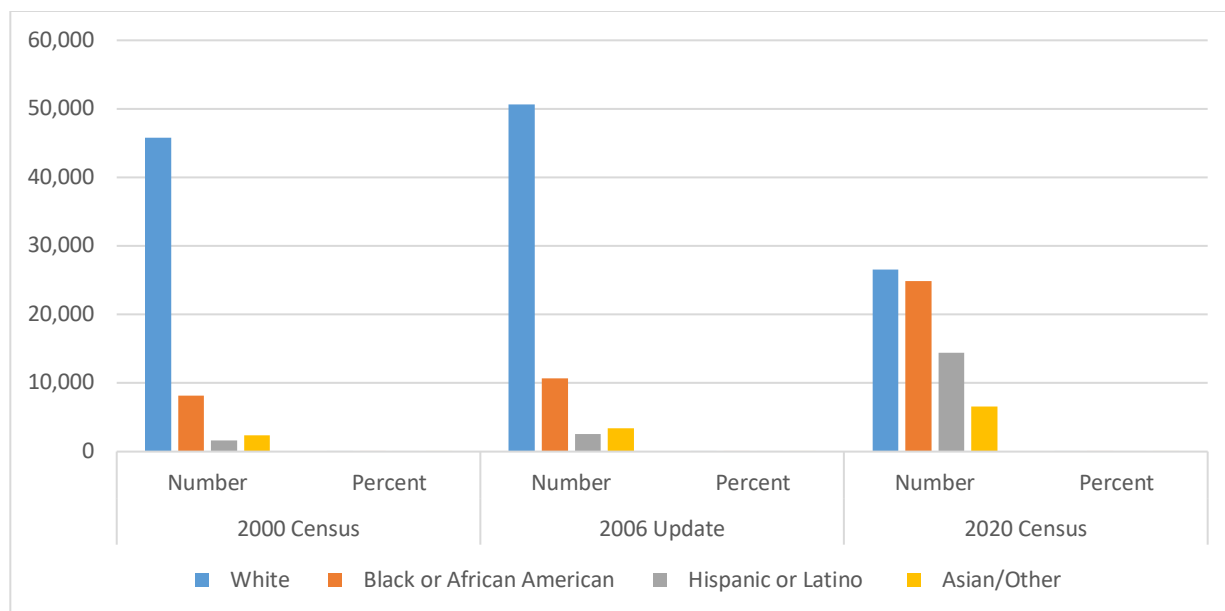


Figure 3.5. Steele Creek Census (2000, 2006 & 2020)

Discussions with Local Leaders

Participants from Group B were asked to speak with local leaders who were engaged in serving the community. Participants were asked to speak with them to learn about the diverse characteristics of the community. Examples of local leaders included school principals, staff members of the local YMCA, the president of the local business group, and a community liaison officer of the local police precinct.

Cultural Intelligence (CQ) Assessment

All twelve participants were asked to accept an invitation from the Cultural Intelligence Center to participate in the CQ Pro Assessment: Measure Cultural Intelligence and Cultural Values for Faith-based Organizations. This assessment measures an individual's ability to work and engage effectively across cultures. The CQ Pro Assessment measures skills in four distinct areas: (1) CQ Drive: Level of interest, persistence, and confidence during multicultural

interactions; (2) CQ Knowledge: Understanding of how cultures are similar and different; (3) CQ Strategy: Awareness and ability to plan for multicultural interactions; (4) CQ Action: Ability to adapt when relating and working in multicultural contexts.

An email invitation with a link to the CQ Assessment was sent out after the practical training session. The participants were asked to complete the assessment by Sunday, October 8. The results from the CQ Assessment will be sent to both the participants and the researcher. Participants were reminded with encouragement that some people have higher CQ levels, and some may have lower CQ levels, but most everyone can become more culturally intelligent because it is a learned capability that builds on other forms of intelligence.⁴¹ The results of the assessment will be interesting to analyze since participants from Group A only received theological training. Group B participants received both theological and practical training, and participants from Group C did not receive any training sessions.

Post-Training Survey & Questionnaire

After the participants completed their CQ Assessment, they were sent the Post-Training Survey & Questionnaire (see Appendix E) on Monday, October 9, 2023. Some of the questions will not be applicable to the participants from Groups A and C, but participants from Group B should answer all the survey questions and complete the questionnaire. The participants were given one week to complete the survey and questionnaire and submit it back to the researcher by Sunday, October 15, 2023. By the end of the deadline, eight of the twelve participants submitted the survey and questionnaire, and it took another two weeks for submission from two more participants. The last two participants did not submit despite several more requests, and they were eventually informed that their submissions would not be necessary.

⁴¹ David Livermore, *Leading with Cultural Intelligence: The Real Secret to Success*, 40.

The last submission was received on Sunday, October 29, and an interesting nugget is that this participant was also the last one to submit the Pre-Training Survey & Questionnaire. If nothing else, this participant was very consistent. One participant from Group A did not submit his Post-Training Survey & Questionnaire. This participant received some difficult family news that his adult son's annual scan detected small spots. His son previously battled brain cancer, and now spots were detected in the annual scan, and his focus was not on the project at hand. The participant shared that he would try to get it done but could not guarantee it. Despite waiting for several more weeks, the submission was never made. The second non-submission was a female from Group C.

CHAPTER 4: RESULTS

Tim Sensing offers an important guideline when analyzing data in his book. He says, “Qualitative analysis requires some creativity, for the challenge is to place the raw data into logical, meaningful categories, to examine data in a holistic fashion, and to find a way to communicate the interpretation to others.”¹ Another important guideline from Sensing deals with the danger of reading too much into the data. He says data analysis should not claim too much and always adhere to the limitations and delimitations set forth in the design of the project.²

Group Composition and Participant Profiles

The first relevant data for this project is the makeup of the participants, and there were twelve participants in all. The ethnic background of all the participants was "White," and there was an equal number of male and female representations (six males and six females). Years of membership among the participants ranged from ten years to sixty-five years, and nine of the participants have twenty or more years of membership at Central. There are two married couples among the participants, and while one couple has the same number of years of membership in the church, the second couple has twenty-three years of difference in church membership. Here are the profiles of the participants in this project:

¹ Tim Sensing, *Qualitative Research: A Multi-Methods Approach to Projects for Doctor of Ministry Theses* (Eugene, OR: Wipf & Stock, 2011), 194.

² *Ibid.*, 195.

Participant #1

This participant has been a member at Central for ten years, but he has been a member of a Presbyterian church for more than three decades. He has been serving as the Clerk of Session for the past six years and sings in the church music ministry team. He has two adult children (non-church members) and is generally known as the most knowledgeable person when it comes to the church polity. This participant's role in the Session as the Clerk is a permanent, non-voting position. This person served on the Pastor Nominating Committee that brought the researcher and current pastor to Central Church back in November 2019.

Participant #2

This participant is married to Participant #1 and joined Central at the same time as her husband. She has served as the Chair of the Mission & Outreach Team in the past and is nominated to serve on the Session as the Chair of the Worship Team, beginning in January of 2024. This participant also sings in the music ministry team and leads a women's Bible study group, which meets weekly.

Participant #3

The third participant has been a member at Central for the past eighteen years, and she joined the church after marrying her husband (Participant #8). Prior to joining Central, she did not have any experience in the Presbyterian Church, but she attended a non-denominational contemporary church. This participant has served as the Chair of the Technology & Publicity Team in the past and currently serves on the church's production team for the livestream of the Sunday worship service.

Participant #4

This participant has been a member of Central for twenty years and a longtime resident of the community. He owns and operates a printing and design company in the community and interacts with many individuals and companies during his daily business. This participant has served on the Session in the past and is currently serving on the church production team as the lead person for the live stream of the Sunday worship service. He was instrumental in the development of the digital infrastructure for the church to livestream during the COVID-19 pandemic. During Christmas, he is the church Santa Claus and performs corporate Christmas functions in the same role.

Participant #5

This participant has served as the Chair of the Congregational Care Team in the past and continues to serve on the team in caring for the congregation members. She has been a member at Central for the past twenty-five years, and many consider her to be the "mother" of the church as she always takes care of the people. She has also served as the Chair of the Fellowship Team in the past.

Participant #6

This participant has been a member for thirty years and currently serves as the Chair of the Building & Grounds Team. He has also served as the Troop Leader for the church-sponsored Boy Scouts troop for the past couple of decades. He has served on the Session in the past as the Chair of the Personnel Team as well. He is an engineer at Duke Energy and has been working there for several decades.

Participant #7

Participant #7 has been a member at Central for thirty years, and all her children have been baptized at the church. She currently serves as the Chair of the Fellowship Team and serves on the Congregational Care Team in the past. This participant works in the food inspection industry and has a lot of connections in the hospitality industry.

Participant #8

This participant has been a member at Central for the past forty-one years, and he is married to Participant #3. He is currently serving as the Chair of the Technology & Publicity Team and serves as the leader of the Mighty Acts Class, which has been around for many decades. The Mighty Acts Class meets every Sunday morning for Bible study and serves the community through various ministries. He has also served on the Personnel Team and the Finance Team in the past and served on the Pastoral Nominating Committee to call the current pastor. This participant is well-connected in the greater Charlotte community and seems to have contacts all over the city.

Participant #9

This participant is a retired teacher from the Steele Creek community, and he taught at the local high school for many decades. He has been a member at Central for the past forty-eight years, and when his family joined the church, the only children in the nursery were his kids. By the time his children reached Middle School, there were over thirty students in the Youth Ministry. He has served as an Elder on the Session for many decades and currently serves in the music ministry team as a ringer in the bell choir.

Participant #10

Participant #10 has been a member at Central for the past fifty-two years, and she is currently the Chair of the Personnel Team. She is a longtime resident of the Steele Creek community and has been involved in the community through various groups and organizations.

Participant #11

This participant grew up in the church and has been a member of Central for the past fifty-three years. Her father is an Elder Emeritus, and she has been following her father's legacy as a servant leader of the church. She is currently the Chair of the Worship Team and sings in the music ministry team. She has served on many ministry teams in the past and continues to provide servant leadership.

Participant #12

This participant grew up in the church and has been a member for the past sixty-five years. His father was also a longtime member of the church before passing away a few years ago. He has served in the Session for several decades and continues to provide faithful service to various ministries in the church. He has retired from his administrative position with a construction company and served for many years in the Air Force.

Pre-Training Survey & Questionnaire Results

Reasons for Decline at Central

All participants responded in the same affirmative "Yes" to the following statements in the pre-training survey: "Central Steele Creek Presbyterian Church has been a traditional white protestant church for much of its existence; Central has declined in membership and attendance

during your time as a member of the church; The community surrounding Central has changed and become ethnically and culturally diverse in the past 30 years." Participants are all in agreement that the church has been a homogeneous white church since its existence, and during their membership, which ranges from ten to sixty-five years, the church has declined in membership and attendance.

Regarding the decline in membership, Participant #10 (fifty-two years of membership) said, "When we joined the church, this area was still mostly farmland and most people attending were local, usually related to other members. As time progressed many of the older members began to pass away and the farms were sold for many kinds of development. The decline seemed to surprise many members and there was a great reluctance to make changes in programs, outreach, and especially Sunday service. As I look back on our history, we appeared to call ministers that 'fit in,' not ones to shake up the status quo."

Another response is from Participant #4 (twenty years of membership), and his response was connected to the style of worship, "I believe the decline of membership is because of the style of worship does not connect/resonate with the community or the younger adults. We also are somewhat hampered by the stoic appearance of the church. What was once a grand symbol in the community, the grand old church is a put off by many today." This participant is pointing out the ineffectiveness of traditional worship in a community that has changed over the past thirty years. Another participant (#8), a member for forty-one years, referred to the departures of families with young children to other churches with stronger children and youth programs as a reason for the decline of the church.

Participant #12, a member for more than sixty-five years, pointed out the rural nature of the church in its history. There were a lot of family members, but over time, the younger

generation moved away, and the church was void of the next generation of members. Participant #9 (forty-eight years of membership) also believes the decline of the church is attributed to older members passing away and a lack of new and younger members joining the church. Participant #6 (thirty years of membership) referred to the complacency of the church as the reason for the decline. He stated, "I don't think Central fully appreciated the change that would come to our community."

Community Transformation and Central's Representation

Participants are all in agreement that the community surrounding Central has changed and become ethnically and culturally diverse in the past thirty years. Everyone also responded "No" to the survey statement, "Central's membership is a good reflection and representation of the diverse community that surrounds the church." There is zero confusion when it comes to the transformation of the community from a homogeneous white neighborhood to an ethnically and culturally diverse community. However, not all participants agree that the decline of the church is linked to the surrounding community becoming more diverse during the same period of the church's decline.

While five out of twelve participants directly link the decline of the church to the changing landscape of the community and the lack of changes in the church ministry paradigm, the other seven participants feel the decline is partially linked to the community transformation. Participant #8 (forty-one years of membership) responded to the question of Central's decline being linked to the surrounding community becoming more diverse in this manner, "I am certain the changes in the surrounding community have attributed to Central's attendance. Continuing to worship in the same manner and not adapting to changes has had an effect on attendance and membership." Participant #2 believes the decline is partially linked to the diversity of the

surrounding community. She also attributes the decline of the church to younger residents in the community not embracing organized religion or an aging congregation. A strong conclusion from this survey is that none of them completely dismiss the link between the community becoming more diverse and the church's decline in membership.

Difference of Opinions among Participants

While all the participants agreed on Central being a traditional white church for much of its existence, and the church has been declining during its many years of membership, they have some different opinions in other areas of the survey. One survey question that led to differing responses is question #5, "Central has not changed its ministry paradigm as the community became more diverse during the past 30 years, prior to the arrival of the new pastor." Among the twelve participants, six of them responded "Yes," four of them responded "No," and two of them responded "Unsure" to this survey. Two participants with the "Unsure" response have been members for only ten years, and they could not accurately respond to this survey.

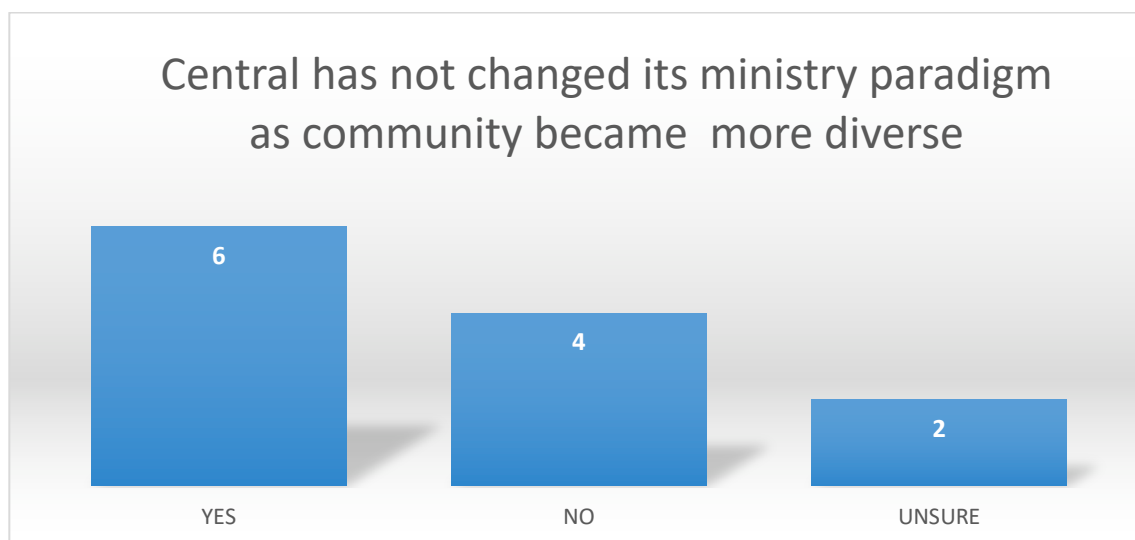


Figure 4.1. Pre-Training Survey Question #5 Responses

Participants also had differing opinions on question #6, "Lack of diversity among the church members is connected to the decline of Central membership and attendance." The breakdown of the responses was similar to question #5: seven responded "Yes," three responded "No," and two responded "Unsure" in the survey. The two "Unsure" participants from question #6 are not the same respondents from question #5.

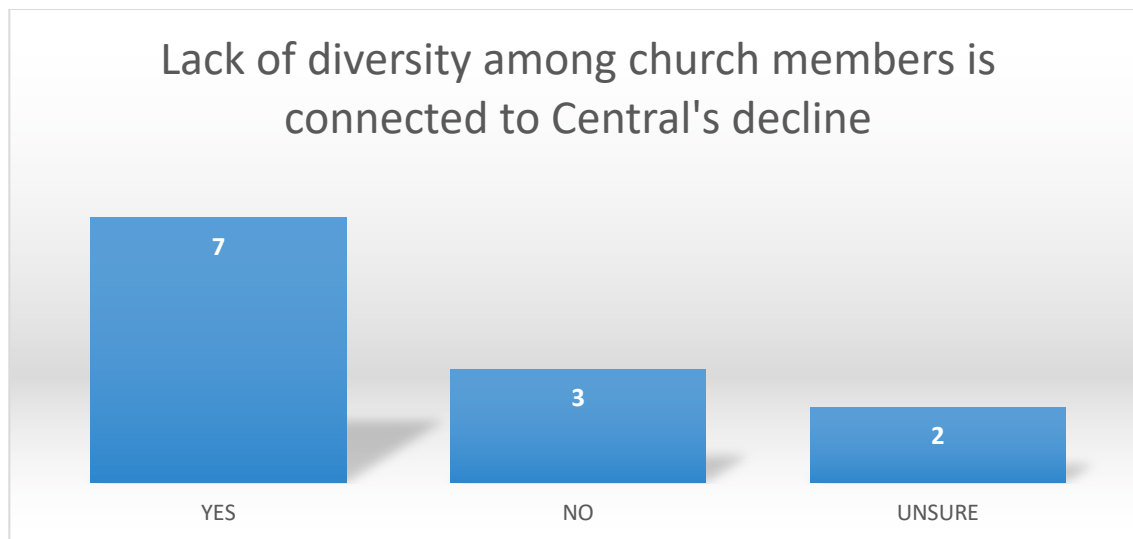


Figure 4.2. Pre-Training Survey Question #6 Responses

The participants showed unity in response to survey question #7, "Central's Session, the governing body of the church, has been comprised of mostly white men and women during its existence, including the past 30 years." All participants responded with a "Yes" to this survey, which shows a lack of diversity in the leadership of the church.

Feedback on the Session

In the Presbyterian Church, the leadership paradigm is established through the Session, which is composed of ordained Ruling Elders. The responsibility of the Session and the Ruling Elders is to lead the church and its members in the direction that brings glory to God and growth to the church. Spiritual leadership and the mindset of the Session members are important assets,

but so is their openness to embracing the diversity of the community surrounding the church. Many of the participants are current members of the Session, and all of them have previous experience serving on the Session as a Ruling Elder.

The participants were given three survey questions regarding the Session, and their responses were not unified at all. Survey question #8 states, "To your best knowledge, most of the Session members (current & past) at Central have been open to embracing the diversity of the community." "Yes" responses came from eight out of twelve participants, and the remaining four participants turned in an "Unsure" response.

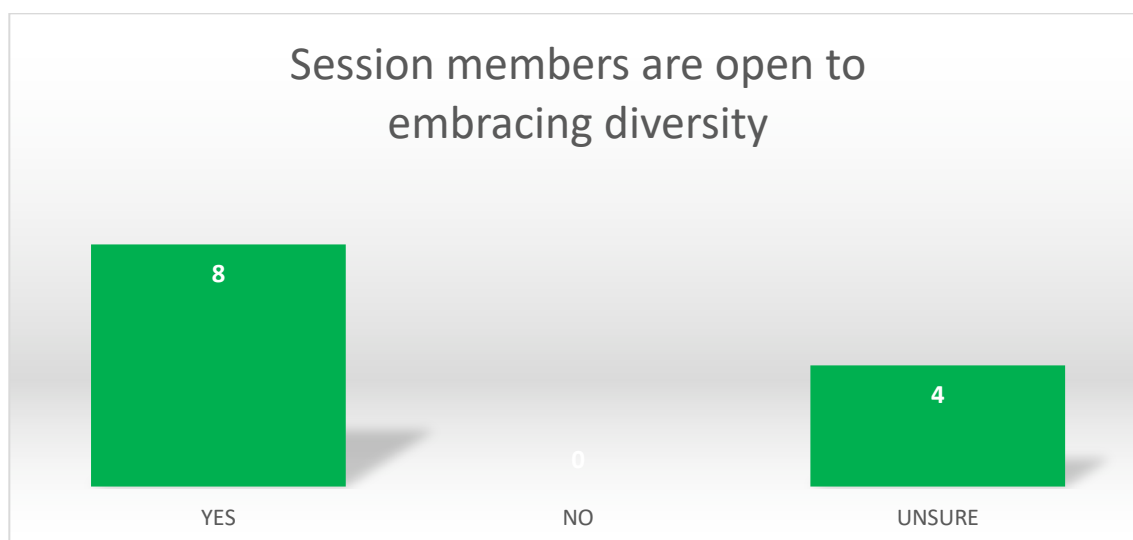


Figure 4.3. Pre-Training Survey Question #8 Responses

Participant #12 elaborated on his "Yes" response by stating, "I think most of the Session are and have been open to embracing diversity. However, more training and effort may need to take place in order to make this 'openness' more active and productive." Participant #10 responded, "Unsure," and elaborated by stating that she witnessed a racist episode as a child from the Session members when an African American person showed up at the church. And she said,

"I want to think that our past Session members, (you must remember I go back 50 plus years here), have wanted to embrace diversity in our community. But I honestly can say I'm unsure."

Participant #4 also responded with "Unsure," and he provided a practical example of how some of the leaders and members of the church are unwilling to let go of a traditional pipe organ. He said, "I believe most recognize the need to embrace the change around us. But as we all know, change is hard. Removal of the organ is a prime example of the unwillingness to make necessary changes to move forward." Another "Unsure" response came from Participant #8, and he elaborated by stating, "Central's Session members have been open to a point of embracing diversity in the community. Considering that diversity has both positive and negative impacts, Central's Session has in the past hesitantly embraced diversity."

Survey question #9 involves feedback on the leaders of Central and their engagement and involvement in the diverse community. A majority of the participants believe that leaders at Central are indeed connected and active in the community. However, one participant did not believe this was the case, and four participants responded "Unsure" to this survey.

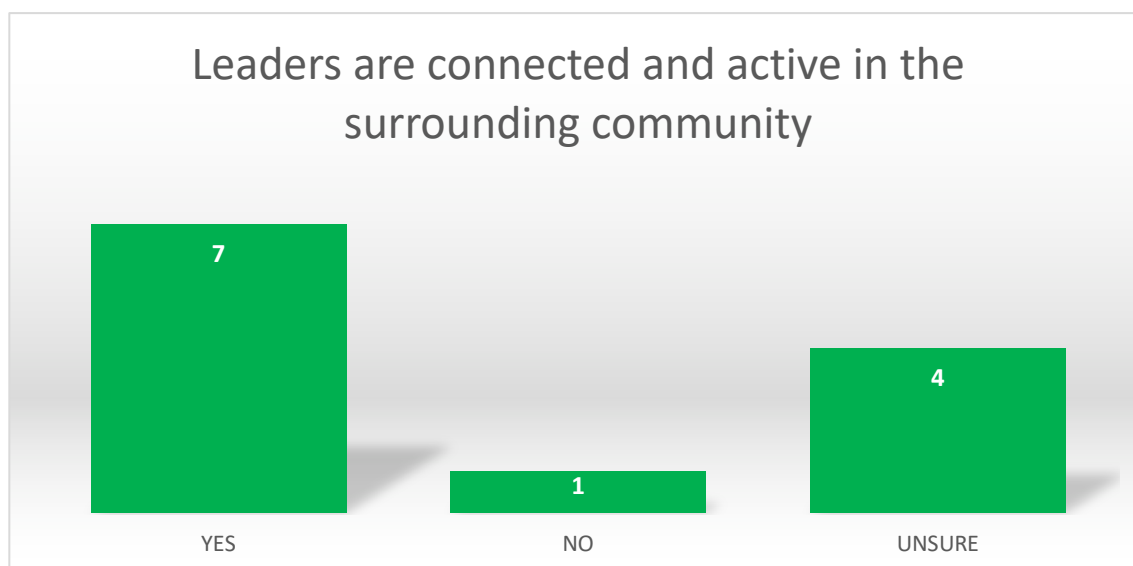


Figure 4.4. Pre-Training Survey Question #9 Responses

The last question in the Pre-Training Survey & Questionnaire is the question, "In your opinion, do you believe the Session members at Central (current & future) need training in diversity?" Not a single participant turned in a "No" response, but there were four "Unsure" responses to this question. Eight participants believe that current and future Session members need training in diversity.

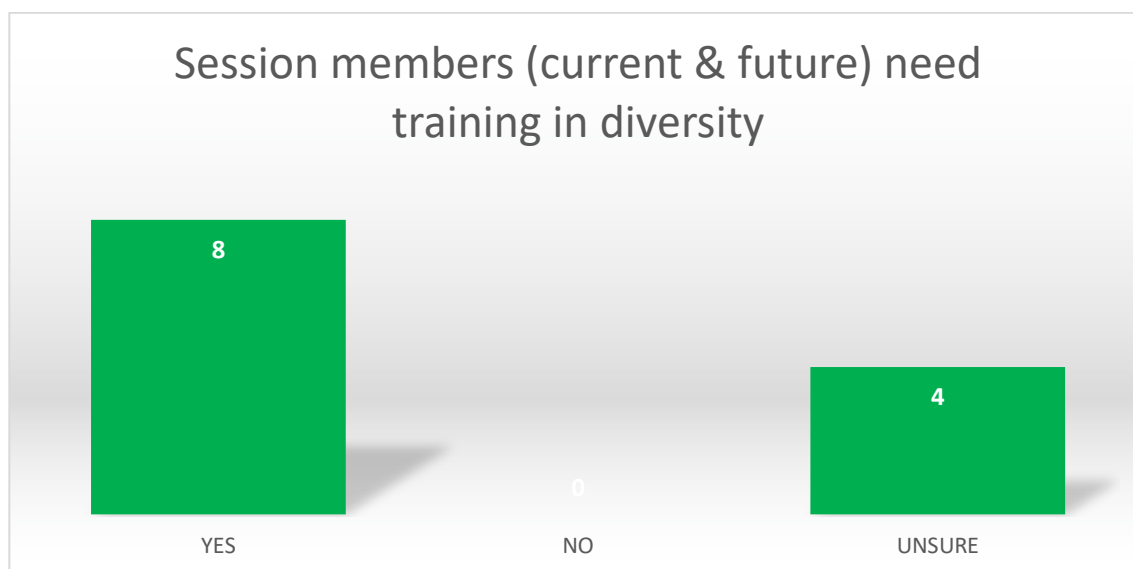


Figure 4.5. Pre-Training Survey Question #10 Responses

Participant #7 elaborated on her answer to this question by stating, "I'm unsure that we need training in diversity. We recognize that our past does not match the future. We are aware that 'the way we've always done things' is not sufficient to remain relevant or appealing in the future. I'm not sure that it's possible to 'train on all the differences'; that in trying to become the new best 'thing,' we lose track of who we've been and lose our strengths. I think knowing how to interact with persons of another ethnicity without feeling that we're emphasizing them and making it awkward is desirable."

Participant #4 also elaborated on his “Unsure” response by stating, “I have completed several diversity training courses in my professional career. I found some information good, but some not so much. The ones I had a problem with are the ones that seem to point out that because I am a white male heterosexual that I am the problem. I believe we simply need to love each other equally. We need to stay true to the word of God and not waiver.” This participant seems to be a bit skeptical about diversity training based on his past training experience.

Cultural Intelligence (CQ) Assessments Report

All participants, except two, took part in the CQ Pro Assessment: Measure Cultural Intelligence and Cultural Values for faith-based organizations. This assessment is from the Cultural Intelligence Center, and it measures an individual's ability to work and engage effectively across cultures by measuring skills in four distinct areas:

- CQ Drive: Level of interest, persistence, and confidence during multicultural interactions.
- CQ Knowledge: Understanding of how cultures are similar and different.
- CQ Strategy: Awareness and ability to plan for multicultural interactions.
- CQ Action: Ability to adapt when relating and working in multicultural contexts.

The results from the assessment will be presented in group settings as Group A (four participants) received theological training only prior to taking the CQ assessment. Participants from Group B (three participants) received both theological and practical training, and Group C (three participants) did not receive any training prior to taking the CQ assessment.

CQ Drive

CQ Drive measures the level of energy and persistence in approaching multicultural situations. It includes self-confidence in abilities and a sense of benefits gained from intercultural interactions. The Sub-dimensions of CQ Drive include:

- Intrinsic Interest: Deriving enjoyment from culturally diverse experiences.
- Extrinsic Interest: Gaining benefits from culturally diverse experiences.
- Self-Efficacy: Having the confidence to be effective in culturally diverse situations.

High scores in CQ Drive indicate that the person is motivated to learn and adapt to new and diverse cultural settings. Here is the breakdown of the scores of all the groups in CQ Drive:

Table 4.1. CQ Drive Scores

	Group A	Group B	Group C
Intrinsic Interest	82	71	53
Extrinsic Interest	82	85	73
Self-Efficay	84	85	64
CQ Drive Overall	83	81	63

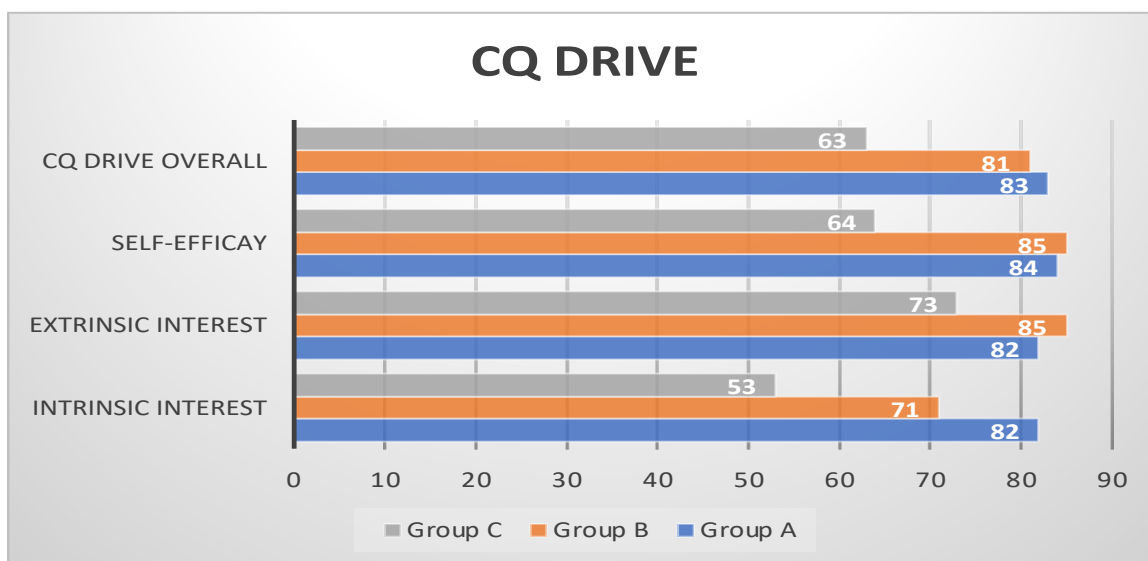


Figure 4.6. CQ Drive Scores

The average scores for all sub-dimensions of CQ Drive are higher for participants in Group A (theological training only) and Group B (theological and practical training). The participants in Group C (no training) had the lowest scores across the board. The overall CQ Drive scores for Groups A and B were about twenty points higher than Group C. It appears that theological and practical training sessions helped the participants in achieving higher scores.

CQ Knowledge

CQ Knowledge is a degree of understanding how culture influences how people think and behave. It also measures a person's familiarity with how cultures are similar and different.

The Sub-dimensions of CQ Knowledge include:

- Business: Knowledge about economic and legal systems.
- Values & Norms: Knowledge about values, social interaction norms, and religious beliefs.
- Socio-Linguistic: Knowledge about language and communication norms.
- Leadership: Knowledge about managing people and relationships across cultures.

Table 4.2. CQ Knowledge Scores

	Group A	Group B	Group C
Business	57	35	35
Values & Norms	73	60	45
Socio-Linguistic	24	26	24
Leadership	61	45	23
CQ Knowledge Overall	54	41	31

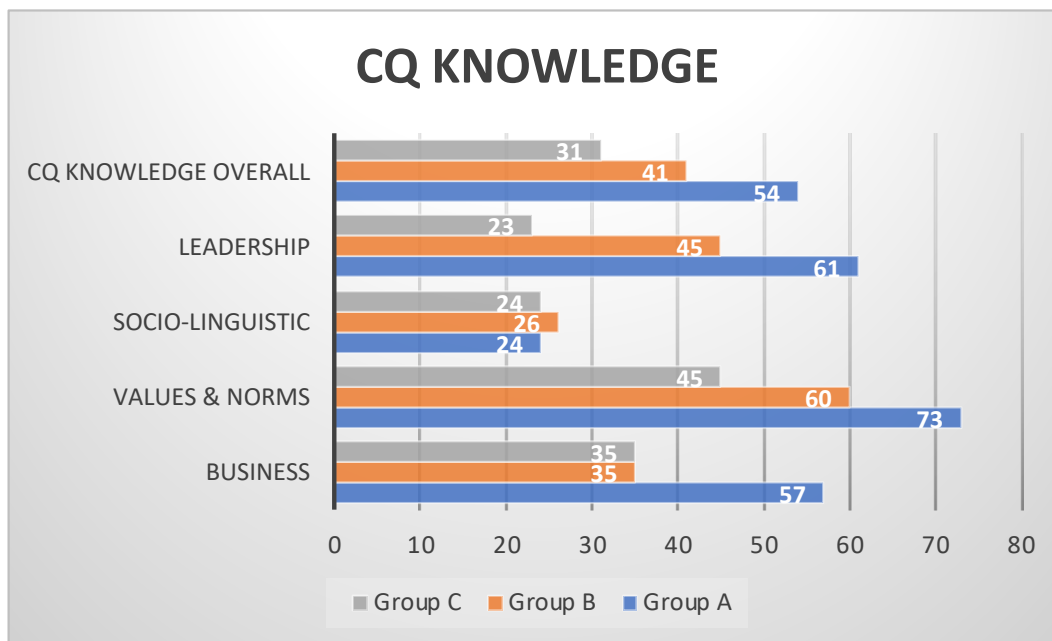


Figure 4.7. CQ Knowledge Scores

Like the scores from CQ Drive, the average scores from CQ Knowledge were higher for participants from Groups A and B, and Group C had lower scores across the board. The gap in overall score between Groups B and C was ten points, and the gap was even bigger between Groups A and C, which was twenty-three points. A high score in CQ Knowledge indicates that the person has a rich, well-organized understanding of culture and how it affects the way people think and behave. A higher score also means a higher knowledge of how cultures are similar and how they are different.

CQ Strategy

CQ Strategy measures the extent of a person's awareness of what is going on in multicultural situations and plans accordingly. CQ Strategy sub-dimensions include:

- Planning: Strategizing before a culturally diverse encounter.
- Awareness: Sensing the perspectives of self and others during interactions.

- **Checking:** Check assumptions and adjust mental maps when experiences differ from expectations.

A high CQ Strategy score indicates that an individual thinks about multicultural interactions before and after they occur. A higher score also indicates that the individual plans ahead and checks assumptions and expectations during an interaction, as well as reflects on experiences later, which enhances strategies for effective interactions. Again, Groups A and B scored higher across the board than Group C.

Table 4.3. CQ Strategy Scores

	Group A	Group B	Group C
Planning	77	77	35
Awareness	92	87	47
Checking	77	85	58
CQ Strategy Overall	82	83	47

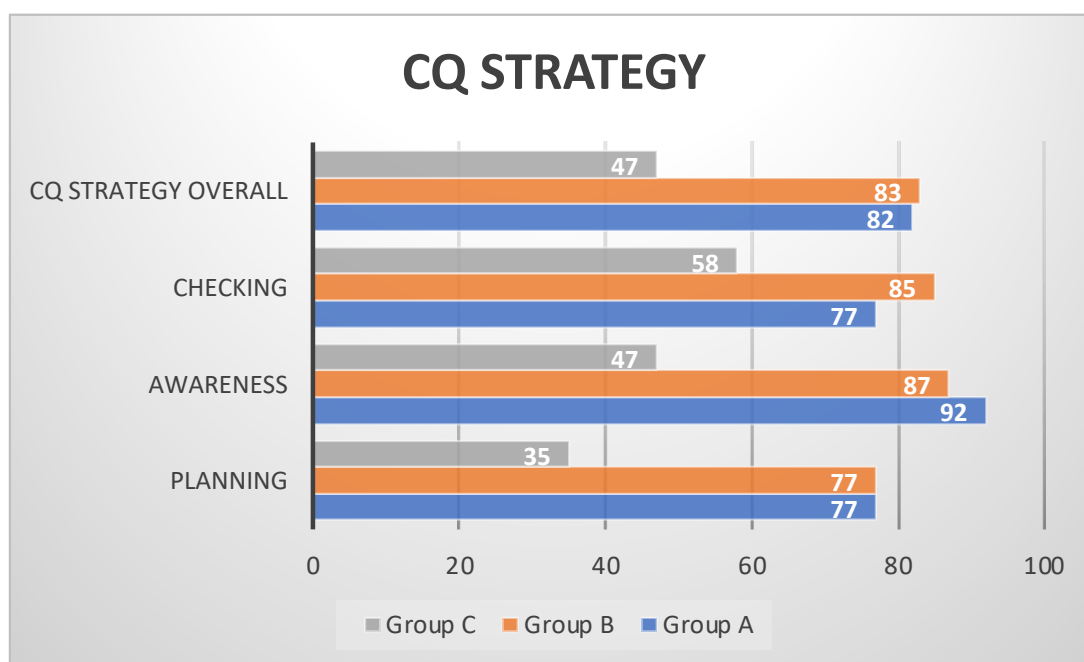


Figure 4.8. CQ Strategy Scores

CQ Action

CQ Action is the extent to which an individual acts appropriately in multicultural situations. It includes an individual's flexibility in verbal and nonverbal behaviors and ability to adapt to different cultural norms. CQ Action sub-dimensions include:

- Speech Acts: Modifying the manner and content of communications.
- Verbal: Modifying verbal behaviors.
- Nonverbal: Modifying nonverbal behaviors.

Table 4.4. CQ Action Scores

	Group A	Group B	Group C
Speech Acts	78	64	56
Verbal	76	60	42
Nonverbal	83	65	47
CQ Action Overall	80	63	48

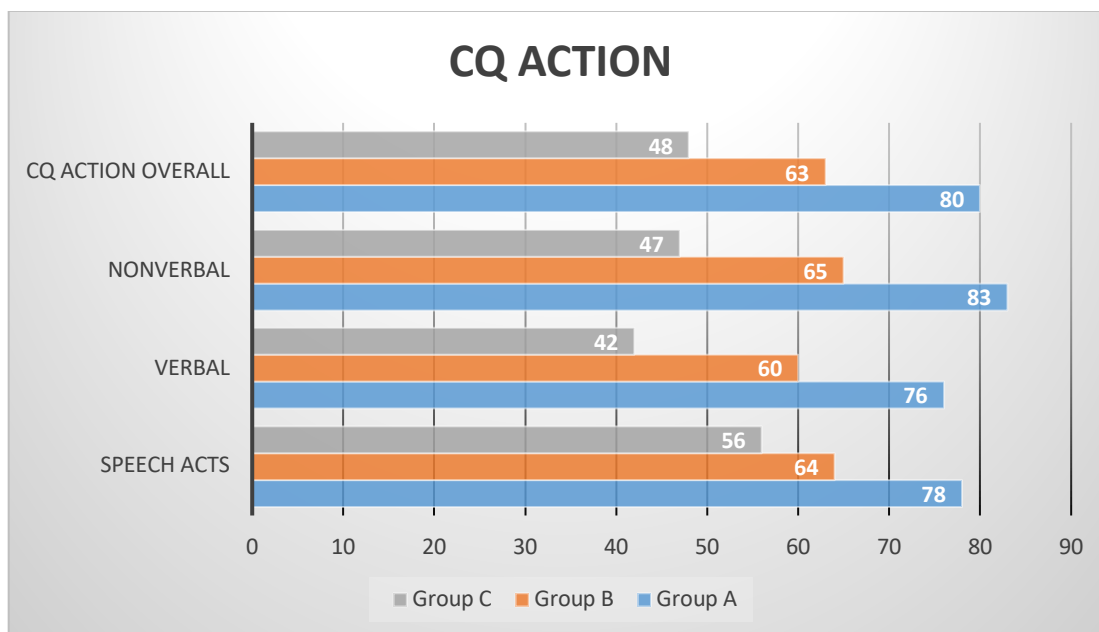


Figure 4.9. CQ Action Scores

A high CQ Action score indicates that the individual translates CQ Drive, CQ Knowledge, and CQ Strategy capabilities into action. A high score also indicates that the individual possesses a wide range of verbal and nonverbal behaviors, as well as a wide range of speech acts.

CQ Profile

The scores from this section summarize the scores for the four primary CQ capabilities. Based on scores from the four individual CQ capabilities, the overall scores for Groups A and B are higher than the scores for Group C. The gap between Groups A and C ranges from twenty to thirty-five points. The gap range between Groups B and C is ten to thirty-six points. Here is the breakdown:

Table 4.5. CQ Profile Scores

	Group A	Group B	Group C
CQ Drive	83	81	63
CQ Knowledge	54	41	31
CQ Strategy	82	83	47
CQ Action	80	63	48

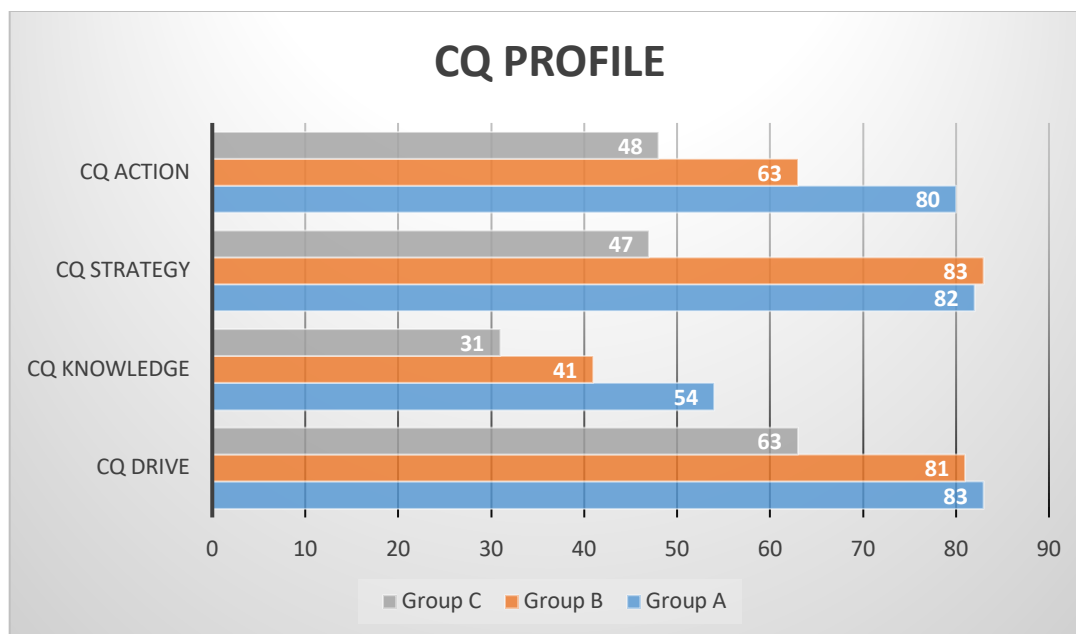


Figure 4.10. CQ Profile Scores

The overall Cultural Intelligence (CQ) Assessment scores for the participants of Group A (theological training only) and Group B (theological and practical training) were significantly higher than those of Group C. Participants from Group C did not receive any training before taking the CQ assessment and their scores were consistently lower across the board.

Post-Training Survey & Questionnaire Results

Submission of the Post-Training Survey & Questionnaire was made by ten of twelve participants, and one participant each from Group A (theological training only) and Group C (no training) failed to submit the survey and questionnaire.

Understanding and Necessity of Cross-Cultural Leadership

Participants from Groups A and B were asked, after receiving theological and practical training, what level of their understanding of cross-cultural leadership was in comparison to pre-training understanding. None of the participants picked "Same" or "Less" in their responses, but

they all selected "Greater" in responding to this survey question. Survey question #2 only applied to participants from Group B, "After participating in the practical training session, I believe the Steele Creek community is _____ diverse than I had imagined." One participant responded that he believed the community was more diverse than he imagined through the practical training session. However, the other three participants did not think the community was more diverse than they imagined through the training session. It appears a majority of the participants from Group B were more than aware of the diverse nature of the church's surrounding community.

Survey question #3 was related to the need for cultural leadership at Central, "After participating in the theological and/or practical training session, I have (Greater; Less; Unsure) understanding of the need for cross-cultural leadership at Central." Participants from Group C did not respond since they did not receive any training, but participants from Groups A and B all responded with a "Greater" understanding of the need for cross-cultural leadership. Participant #1 elaborated on his response by stating, "Prior to training session, I felt that the way to reach out to other cultures was to be open, welcoming, and supportive of modifications to our work and worship. Through the training, I now understand that our efforts need to be more deliberate, and that informed leadership is required to succeed."

Another participant elaborated on the response to question #3 by stating, "It is important to not only invite those from other cultures, but to include and seek to learn from them. Planning together is a must." A participant from Group B stated, "The open discussion about local culture and diversity made me aware of the vast diversity of the surrounding community. To draw in a diverse group of worshippers, church leaders have to be aware of cultural likeness and differences to help people feel inclusiveness." One of the participants referred to her training session by stating that she learned about Apostle Paul's cross-cultural leadership in keeping his

true faith but adapting to different cultures to effectively communicate with people of different cultures. She states, "He (Paul) did this so he didn't ostracize them but could communicate in a manner that gave the best chance for him to be heard."

Cultural Intelligence (CQ) Assessment: Agree or Disagree

Participants were asked to respond to question #4, "The Cultural Intelligence (CQ) Assessment was (Helpful; Not Helpful; Unsure) in my understanding of cross-cultural leadership." All participants, except one, turned in "Helpful" in their responses, and Participant #9, who took the CQ Assessment without theological or practical training, stated, "It is one thing to see differences in different cultures and another to walk in their shoes." Participant #6 credited the CQ Assessment with helping him to realize that he needs to be deliberate in being open to other cultures. He also stated, "It is too easy to fall back into a comfortable position of surrounding yourself with just people like you." Participant #10 credited the CQ Assessment for helping her to see outside of herself. When she was asked what it meant to see outside of herself, she stated that it was important to engage with people of cultures different from her own.

One participant had turned in "Unsure" in her response, and her reasoning was this, "The assessment was very long with multiple layers of information to unravel. Right now, I just don't have the time to sit down and try to figure it all out. For me, it probably would be more helpful for someone else to interpret and explain." When this participant was reached for a follow-up interview, she made it clear that her response was not related to the efficacy of the CQ Assessment. Rather, her "Unsure" response was the result of a lack of intentional commitment to honestly engage the contents of the assessment.

The participants were also asked if they agreed with the weaknesses and strengths of the CQ Assessment. When participants were asked if they agreed with the weaknesses revealed in the Cultural Intelligence (CQ) Assessment, here was the result:

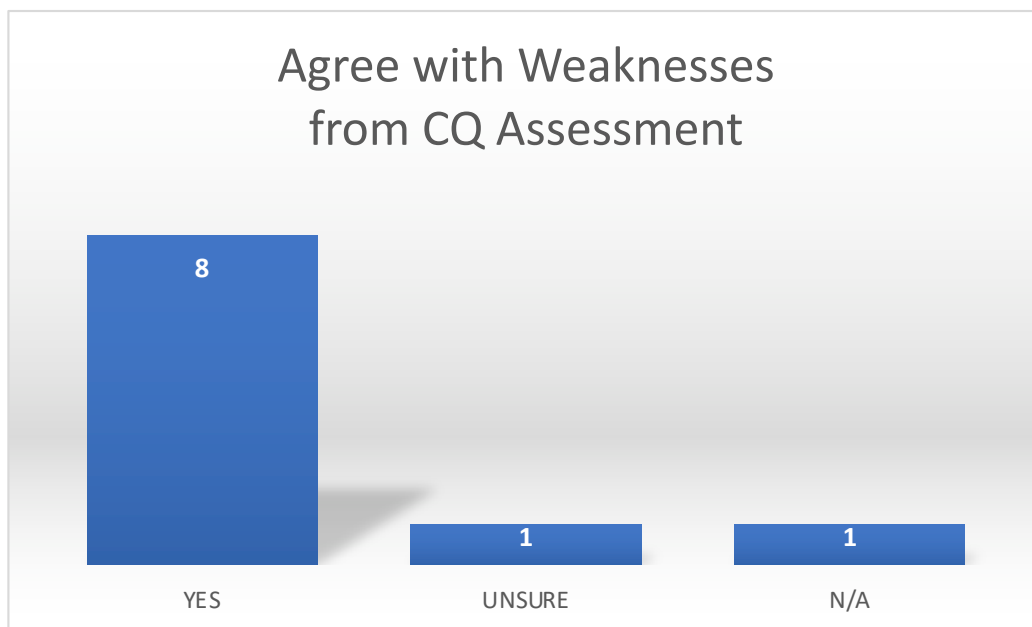


Figure 4.11. Participants agree with Weaknesses from the CQ Assessment

The participant, with an "Unsure" response, elaborated by stating, "Tests can never be bias-free." However, the same participant responded "Agree" when asked if she agreed with the strengths of the CQ Assessment. Speaking of agreeing with the strengths from the assessment, all participants, except one, responded "Yes" to question #6, "I agree with the STRENGTHS revealed in the Cultural Intelligence (CQ) Assessment." One participant did not respond, and he also did not respond to the survey regarding agreement to weaknesses revealed in the CQ Assessment.

Participants were asked in Questionnaire item #6, "What is your Top Two Self-Rated CQ Capabilities?" Here are their answers:

- Participant #1: CQ Drive & CQ Strategy
- Participant #2: CQ Drive & CQ Strategy
- Participant #3: “I feel comfortable in a diverse group but need to educate myself on different cultures.”
- Participant #6: CQ Strategy & CQ Action
- Participant #7: N/A
- Participant #8: “I feel very comfortable in diverse settings whether I am in a majority or minority setting.”
- Participant #9: CQ Drive & CQ Knowledge
- Participant #10: “How seeing and wanting to learn about.”
- Participant #11: CQ Drive & CQ Strategy
- Participant #12: CQ Action & CQ Strategy

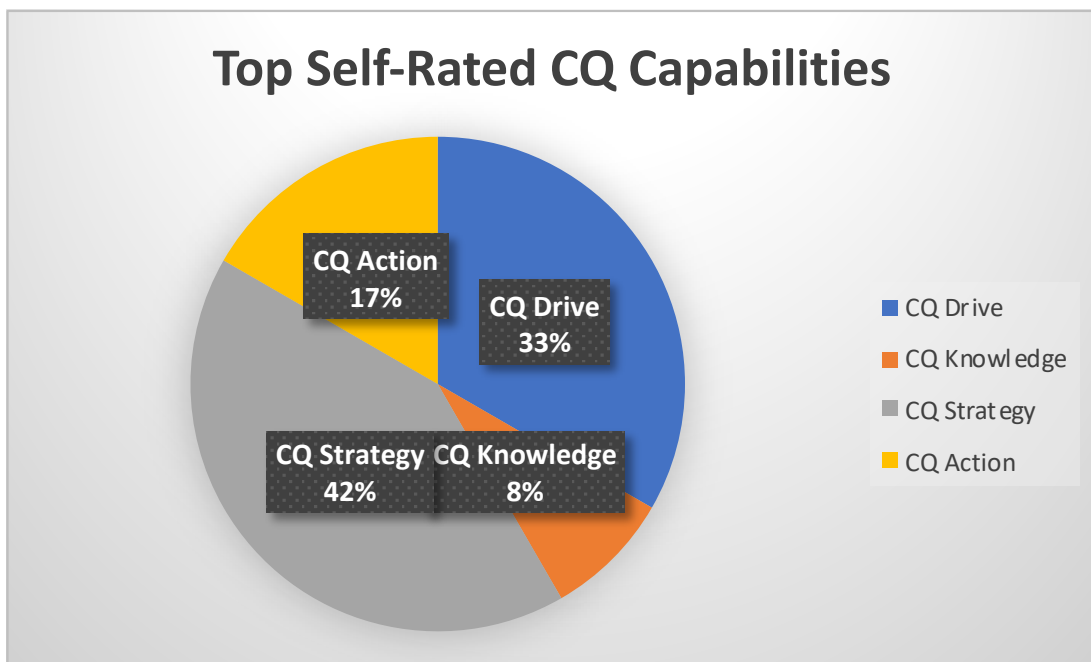


Figure 4.12. Top Two Self-Rated CQ Capabilities

Among the ten participants who submitted the Post-Training Survey & Questionnaire, three of them did not list the specific CQ Capabilities in their answers but rather described their strengths. An interesting tidbit is that out of the three participants, two of them are a couple. One participant did not answer this questionnaire at all. So, six out of ten participants listed their top two self-rated CQ Capabilities. According to the responses, CQ Drive and CQ Strategy seem to be strongest, and that makes CQ Knowledge and CQ Action the weakest traits among the participants.

Importance of Cross-Cultural Leadership

All participants, except one, responded with a "Yes" to the last survey question, "Openness to and embracing of cross-cultural leadership by the Session and the church members will help in growing the congregation of the church." One participant's response to this question was "Unsure," and when asked to elaborate, he was unsure if cross-cultural leadership would kick-start and impact church growth at Central or if it was too late for the church to grow. He believes cross-cultural leadership is important and essential in today's diverse communities but wonders if Central has missed the opportunity due to decades of stagnant ministry leadership paradigm.

So, all participants agree that cross-cultural leadership is important for the church. Therefore, they were asked a question based on their CQ Assessment scores, "What is one, specific cross-cultural skill you would like to improve over the next year?" Here are the results:

- Participant #1: "I would like to improve my socio-linguistic knowledge within the CQ Knowledge category. I believe this to be the starting point to improve my overall CQ Knowledge."

- Participant #2: “I would like to learn more about the business climate in our area, as well as the people who live here. It is easy to make assumptions about residents but not really know them and communicate with them. I don’t feel the employees and patrons in local businesses are necessarily representative of the cultural climate. I think we need to spend time with groups of residents to ascertain needs and wants.”
- Participant #3: "Learn Spanish and involve IBE (Hispanic Church using the facility at Central)."
- Participant #6: “Possibly try to know a different language. I took two years of Spanish in school, but never really applied the skills. There would be much more opportunity now to use this skill.”
- Participant #7: “Comfort in communicating thru language barriers. It is still a stumbling block and learning other languages is not easy for me.”
- Participant #8: “To learn more about several cultures that are prominent in the Steele Creek area through learning circles to openly discuss likeness, differences, expectations etc.”
- Participant #9: “Action – The ability to adapt is one of my weaknesses. I just need to take action.”
- Participant #10: “Learn new cultures and background of people around me.”
- Participant #11: “I’m not really sure what I’m supposed to work on. I will pray for wisdom and guidance in this area.”
- Participant #12: “I think the multicultural skill I need to improve is my empathy for others. To do this, I need to understand the history of their race, age group, etc. and take more opportunities to interact. To interact successfully I need to respect others and

increase my knowledge of them by study of their culture and listening to their story. This will require me to improve my CQ Drive weakness and get out of my comfort zone. Hopefully by doing this, I and Central can answer Paul's call to reach the surrounding diverse community of Steele Creek with the Gospel message."

CHAPTER 5: CONCLUSION

This project thesis stated that in the past thirty years, the mainline denominational churches have experienced a consistent decline in church membership and attendance. While many people think the decline of the traditional church is a recent phenomenon, the reality is that churches have been declining for many decades.¹ There are many contributing factors to the decline of the modern church, but the one that seems to be at the top of the list is the lack of biblical and ministry leadership. The subject of this project thesis is that modern-day pastors and leaders of the church need to learn from and emulate Paul's biblical leadership, lifestyle, and ministry. This paper focused on Paul's cross-cultural leadership and how it is still valid for modern-day pastors and leaders of the church, particularly for the leaders at Central Steele Creek Presbyterian Church.

For the past thirty years, Central has relied on the ministry paradigms from the peak ministry years of the 1960s to the 1980s. While the communities around Central have changed and become more and more diverse, the church has not changed. Apostle Paul's leadership presents a challenge to leaders of today's church to rethink the conventional and comfortable assumptions about effective ministry paradigms and traditional leadership. Biblical and cross-cultural leadership is needed in this time of multicultural communities, and there is no one better than Paul when it comes to cross-cultural ministry paradigms. The problem is that Central needs a diverse group of leaders trained in cross-cultural leadership to reach a surrounding community that has become multi-ethnically diverse.

¹ Thom Rainer, *Autopsy of a Deceased Church: 12 Ways to Keep Yours Alive*, 13.

Revisiting the Project Purpose

The purpose of this DMIN project was to train ministry leaders by studying the cross-cultural leadership characteristics of Apostle Paul. Modern-day pastors and church leaders need to learn from and emulate Paul's biblical and cross-cultural leadership, lifestyle, and ministry. Paul's leadership style in a cross-cultural setting can be used to challenge today's church to break out of its comfort zone and embrace diversity within the church and its surrounding communities. Cross-cultural leadership is needed in this time of multicultural communities, and there is no one better than Paul when it comes to the cross-cultural ministry paradigm. Therefore, if leaders at Central are trained and motivated to embrace Paul's cross-cultural ministry leadership, then they can help a mono-cultural church to become a multicultural ministry.

Understanding other cultures is of utmost importance in communicating the gospel message of Jesus Christ to people from different cultural backgrounds. While growth in cultural understanding for church leaders and members is an invaluable ministry tool, it cannot precede the importance of sharing the Christ-centric gospel message with people of various cultural backgrounds. Paul encouraged Christ-centric diversity in his letters and to celebrate diverse cultures within the Christian community. In a culturally diverse landscape for churches in the Twenty-First Century, knowledge of multicultural and multi-ethnic characteristics of the communities becomes immensely important. Paul is a great role model for the leaders of Central for training in cross-cultural leadership, and his leadership served as the model for the training of Central's leaders for theological and practical training sessions. Participants of this project were separated into groups; some of them received theological and practical training, and some of them did not receive any training.

Effectiveness of the Training

To measure the effectiveness of the training sessions in improving the participants' cultural intelligence, the participants were separated into three groups. The first group (Group A: Participants 1, 4, 7, 10) received cross-cultural leadership theological training only. The second group (Group B: Participants 2,5,8,11) received both theological and practical training in cross-cultural leadership. The third group (Group C: Participants 3,6,9,12) did not receive any training. Then, all participants were asked to take the Cultural Intelligence (CQ) Assessment, and ten out of twelve participants completed the CQ Assessment.

This assessment was from the Cultural Intelligence Center, and it measures an individual's ability to work and engage effectively across cultures. David Livermore believes that today's leaders need to learn Cultural Intelligence (CQ), which can be measured and improved so that they can effectively lead across various cultures.² Interpretation of the data will be important, and Tim Sensing offers this recommendation, "Before you make your interpretations final, reflect over the whole project. Make sure all parts are in place before locking your conclusions into place."³

Project Implications

Tim Sensing stated that research projects will lead to both personal and public implications.⁴ Sensing also says, "Some implications are more significant than others. As a pastor-leader, you may be asked to boldly state your implications in the form of

² David Livermore, *Leading with Cultural Intelligence: The Real Secret to Success*, 23.

³ Tim Sensing, *Qualitative Research: A Multi-Methods Approach to Projects for Doctor of Ministry Theses*, 213.

⁴ *Ibid.*, 226.

recommendations.”⁵ Therefore, the researcher in this project will consider the most significant implications to be adopted as recommendations for Central's ministry paradigm.

Sustainability

Sensing made a poignant statement about sustaining the changes implemented in the project thesis. He said, “You pursued the project you did with the intent of affecting change. You implemented the intervention to address a specific problem in the life of the church. The intervention addressed one particular set of actions within a narrow context. However, systems are complex and interact with multiple contexts. For the change to sustain itself over time, it needs to be integrated into the life of the community.”⁶ The intention of this DMIN project was to bring about changes to a declining mono-cultural traditional church ministering in a multicultural and multi-ethnic community.

Central has been declining for the past thirty years, and the leadership at Central believes that just making a few changes will not lead to the long-term growth of the church. Central has made some changes in the past, but most of the changes did not address the core problem of the church, which was a lack of recognition and acceptance of the changing landscape surrounding the church. Past changes in the church were not sustainable because they did not address the core problem. The issue of lack of cross-cultural leadership was never discussed because the church leaders and members failed to understand its necessity. Introducing and implementing Paul's cross-cultural leadership and the ramifications of such leadership will be sustainable when these changes become the permanent DNA of the church ministry foundation and paradigm.

⁵ Tim Sensing, *Qualitative Research: A Multi-Methods Approach to Projects for Doctor of Ministry Theses*, 226.

⁶ *Ibid.*, 226-227.

Personal Significance

Regarding the personal significance of the research project, Sensing asked this question, “How has your experience of conducting the research made an impact on your relationships with the persons in the study?”⁷ As the pastor to the participants, spiritual relationships and fellowship already existed between the researcher and the individuals in this project. However, during this project, the spiritual relationships deepened with the participants in Groups A and B, and even more so with participants of Group B, who received both theological and practical training. The training sessions were open, genuine, and powerfully moving as discussions ranged from the decline of the church to the greater need for understanding and implementing cross-cultural leadership in the church. The changing landscape of the church's surrounding community came up time after time during discussions within the training sessions.

Many participants wanted to continue the dialogue and follow up with the training sessions so that the church could offer the same training to other members. The participants realized that many changes are needed in the church to reverse the downward trend of the church's decline in membership and attendance. Changes to the style of worship and aesthetic transformations to the sanctuary and other parts of the church campus were mentioned as important catalysts for helping the church to grow. However, the importance of cross-cultural leadership was mentioned by all participants as an essential tool of ministry for Central if there is any hope of reversing the downward trend of the church's membership. As the person conducting this project and leading the training sessions, it has been a blessing to convey Paul's cross-cultural leadership qualities to the participants. Engaging in this project with the participants has been quite impactful for the researcher's own journey of faith.

⁷ Tim Sensing, *Qualitative Research: A Multi-Methods Approach to Projects for Doctor of Ministry Theses*, 228.

Ecclesiastical Significance

Sensing gave the following encouragement to the church regarding changes resulting from the project, “The choices you make should correlate directly with your problem and purpose statement.”⁸ The problem was that Central needed a diverse group of leaders trained in cross-cultural leadership to reach a surrounding community that has become multi-ethnically diverse. The purpose of this DMIN project was to train ministry leaders by studying the cross-cultural leadership characteristics of Apostle Paul to lead a mono-cultural church to become a multicultural ministry. A majority of the participants agreed that the decline of the church's membership and attendance was linked to the surrounding community becoming more diverse during the past thirty years.

Many of the participants were current members of the Session, and all of them had previous experience serving on the Session as a Ruling Elder. The Session is the ruling governing body of the local church in the Presbyterian denomination. These members are nominated by the Nominating Committee and elected by the members of the church during a congregational meeting to represent them in all decision-making processes for the church. The Session of the church sets the tone for the ministry paradigm of the church, and when asked if current and future Session members needed training in cross-cultural leadership and cultural intelligence, not a single participant turned in a "No" response. Most of them favored diversity training, and several of them were unsure. After the theological and practical trainings were conducted, the participants were asked if openness to and embracing of cross-cultural leadership by the Session and the church members would help in growing the congregation. All participants agreed that cross-cultural leadership was important for the church's future growth.

⁸ Tim Sensing, *Qualitative Research: A Multi-Methods Approach to Projects for Doctor of Ministry Theses*, 228.

There is no need for statistical analysis or extensive research to realize the reality of the decline in church membership and attendance. David Fowler, John Musgrave, and Jill Musgrave pointed out this problem, “Church attendance is declining in the western hemisphere. This trend has been in existence for decades.”⁹ The church's lack of connection to the modern diverse society was discussed in the literature review section of this project as a reason for the decline. Tim Keller stated that by the mid-1990s, there were growing concerns that the conservative churches in the mainline denominations were quickly losing contact and connection with modern society and culture at large.¹⁰ While the debate about how much engagement the church needs to have in modern society and culture continues, Keller believed that the church cannot take the stance of being indifferent to modern society and culture.¹¹

The Schaffer Institute of Church Leadership Development (FASICLD) researched why churches have declined and concluded that the churches have become irrelevant and distant from society.¹² Dr. Richard J. Krejcir, a researcher for FASICLD, indicated that some mainline denominations have decreased their membership by as much as 40 percent during the 1980s and 1990s.¹³ The decline of church membership and attendance beginning in the 1980s and 1990s parallels the increase in multi-ethnic and multicultural communities at the same time. Cross-cultural leadership is the tool for today's church leaders to connect with today's modern and multicultural societies.

⁹ David Fowler, Jon Musgrave, and Jill Musgrave, "A Traditional Protestant Church Experiencing Substantial Membership Decline: An Organizational Strength Analysis and Observations to Attend Or Leave the Institution." 207.

¹⁰ Timothy Keller, *Center Church: Doing Balanced, Gospel-Centered Ministry in Your City*, 183.

¹¹ *Ibid.*, 184.

¹² Richard Krejcir, “Statistics and Reasons for Church Decline.”

¹³ *Ibid.*

Theological Significance

Church leadership amid diverse cultural conditions is not a modern phenomenon. Apostle Paul also experienced multicultural conditions during his ministry, and he had specific beliefs, values, and methodologies for dealing with such settings. Today's church leaders can benefit from Paul's biblical insights and must embrace Paul's biblical and cultural models of cross-cultural leadership. While both biblical and cultural dimensions of cross-cultural leadership are important, priority needs to be placed on the biblical approach. Marg Perry said that ministry leadership in today's cross-cultural landscape must be approached using biblical concepts first so that inappropriate cultural concepts can be avoided.¹⁴ Church leaders in cross-cultural ministry, and for that matter, in all ministries, need to possess unshakeable theological convictions, and Paul is a good model for such theological convictions.

Sensing said the data should be gathered and analyzed in a way that allows the researcher to engage the results through critical correlation with culture and various theological resources.¹⁵ Paul referred to the diverse and cross-cultural reality of his time and encouraged the church to be united through faith in Jesus Christ. Paul Wendland said, "We want to do everything we can to remove stumbling blocks to the truth, and so we will adapt our message, as did Paul."¹⁶ Wendland stated that Paul adapted, whenever possible, his forms of communication in ministry so that they would be sympathetic and compatible with the host culture. Paul's cross-cultural leadership did not pander to the audience by only telling them what they wanted to hear and omitting the truth of the gospel message of Jesus Christ. He was willing to adapt his style so that

¹⁴ Marg Perry, "How Can the Life, Ministry and Teaching of the Apostle Paul...", 112.

¹⁵ Tim Sensing, *Qualitative Research: A Multi-Methods Approach to Projects for Doctor of Ministry Theses*, 230-231.

¹⁶ Paul O. Wendland, "The Apostle Paul and Culture," 9.

his message does not create unnecessary stumbling blocks for the people listening to him. This is the essence of cross-cultural leadership that emphasizes the priority of the gospel of Jesus Christ.

Paul's letter to the Galatians emphasized the theological significance of cross-cultural leadership in ministry (Gal 3:28). Paul declares himself as the type of ministry leader to emulate, both practically and theologically, in a cross-cultural ministry landscape. The theological foundations formulated in Chapter 2 of this paper were important resources for the participants in Groups A and B in their theological training. All participants from these two groups agreed that they have new perspectives on Paul's ministry after receiving theological training in Paul's cross-cultural leadership. Some of them shared the need for other members of the church to receive the same training in hopes of establishing openness to diversity in the church ministry paradigm.

Project Applications

People are not born with knowledge of diverse cultures, let alone cross-cultural leadership. This is something that can be cultivated through training and repetitive application. Ting-Toomey and Chung said, "Cultural values for the implicit standards by which we judge appropriate and inappropriate behaviors in a communication episode. They are the contents of self that drive our thoughts, emotions, and everyday decision-making processes. They serve to shape the motivation to explain human behavior."¹⁷ The importance of discovering cultural values extends into the life of today's churches because churches no longer exist in monocultural vacuums. Central was once a homogenous church ministering in a homogenous community. However, the transformation of the community in the past thirty years has brought more diversity and cultural values in flux.

¹⁷ Stella Ting-Toomey and Leeva C. Chung, *Understanding Intercultural Communication*, 57.

Cross-cultural leadership is so much more important and necessary in today's multicultural landscape. Studying Paul's cross-cultural leadership from the Bible and engaging in practical training should lead to an increased measure of cultural intelligence and values. Participants in this project took the CQ Pro Assessment from the Cultural Intelligence Center, which measures an individual's ability to work and engage effectively across cultures. The results of the assessments were fascinating, given that participants from Group A only received theological training. Group B participants received both theological and practical training, and participants from Group C did not receive any training sessions.

Numbers Do Not Lie???

As shown in the table below, the assessment scores for Groups A and B were higher than Group C, which did not receive any training before taking the cultural intelligence and values assessment.

Table 4.5. CQ Profile Scores

	Group A	Group B	Group C
CQ Drive	83	81	63
CQ Knowledge	54	41	31
CQ Strategy	82	83	47
CQ Action	80	63	48

Participants from Group C did not receive training on Paul's cross-cultural leadership from the Bible nor engaged in practical training sessions. Participants from Groups A and B were asked, after receiving theological and practical training, what level of their understanding of cross-cultural leadership was in comparison to pre-training understanding. None of the

participants picked “Same” or “Less” in their responses, but they all selected “Greater” in responding to this survey question.

The CQ Pro Assessment scores for participants from Groups A and B seem to support their greater understanding of cross-cultural leadership resulting from the training they received. Participant #1 from Group A (theological training only) made this statement about his training, “Prior to training session, I felt that the way to reach out to other cultures was to be open, welcoming, and supportive of modifications to our work and worship. Through the training, I now understand that our efforts need to be more deliberate, and that informed leadership is required to succeed.” Another participant who received training said the following about the importance of cross-cultural leadership, “It is important to not only invite those from other cultures, but to include and seek to learn from them. Planning together is a must.”

A participant from Group B (theological and practical training) stated, "The open discussion about local culture and diversity made me aware of the vast diversity of the surrounding community. To draw in a diverse group of worshippers, church leaders have to be aware of cultural likeness and differences to help people feel inclusiveness." One of the participants referred to her training session by stating that she learned about Apostle Paul's cross-cultural leadership in keeping his true faith but adapting to different cultures to effectively communicate with people of different cultures. She stated, "He (Paul) did this so he didn't ostracize them but could communicate in a manner that gave the best chance for him to be heard."

Deeper Analysis Supports Implementing Training

The bar graph (CQ Profile Scores, below) illustrates the discrepancy between participants who received training compared to participants who did not. One could make an argument that

the participants from Groups A and B began with a higher level of cultural intelligence than the participants from Group C. The presupposition is that prior and existing cultural intelligence played a more significant role than the training sessions. There is a possibility that coming into this project, one or two participants from Groups A and B may have possessed higher cultural intelligence than Group C participants. However, the analysis of the scores indicated a consistent and overwhelming conclusion that the training sessions significantly impacted the outcome of the assessment scores for measuring cultural intelligence.

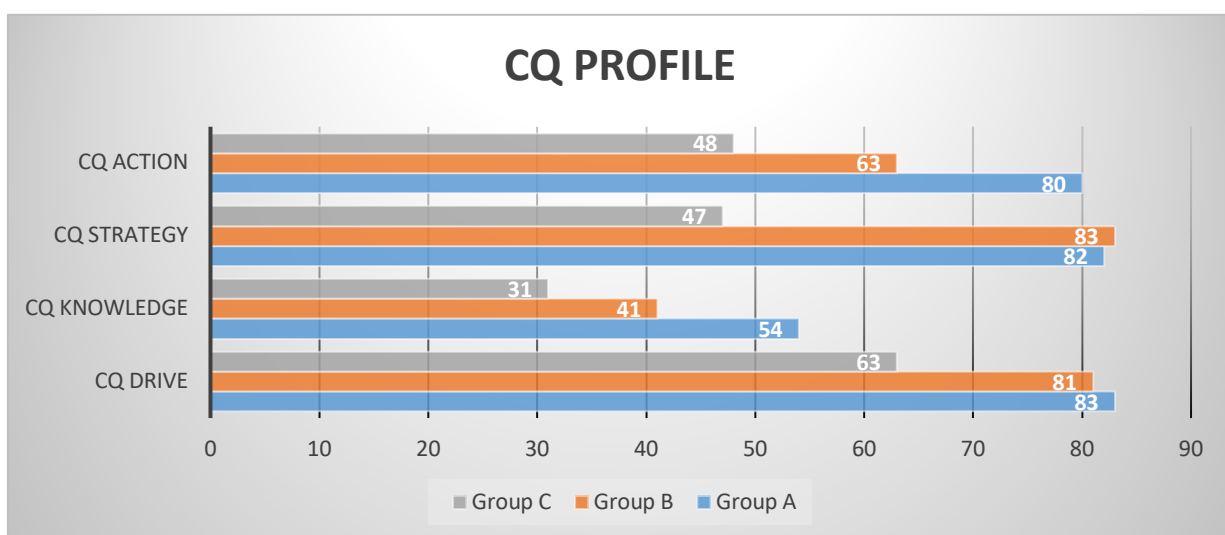


Figure 4.10. CQ Profile Scores

Even though Group A participants only received theological training, their scores were higher than those of the participants from Group B, who received the same theological training, as well as additional practical training. However, the benefits of the practical training for Group B participants were reflected in the higher score for the CQ Strategy component of the cultural intelligence assessment. CQ Strategy measures the extent of a person's awareness of what is going on in multicultural situations and plans accordingly. CQ Strategy contains the following characteristics: strategizing before a culturally diverse encounter, sensing the perspectives of self

and others during interactions, checking assumptions, and adjusting mental maps when experiences differ from expectations. A higher CQ Strategy score also indicates that the individual plans ahead and checks assumptions and expectations during an interaction, as well as reflects on experiences later, which enhances strategies for effective interactions. These are practical applications of cultural intelligence, and the practical training for participants in Group B appeared to have been beneficial for them in their assessment. All the data supports implementing training sessions for leaders and members of Central in reaching the community through cross-cultural leadership.

Necessity of Cross-Cultural Training

The data from the CQ Pro Assessment for faith-based organizations indicated that the participants from groups that received theological and practical training performed much better than the participants from Group C (no training). The four distinct areas of skills measured in the assessment consistently showed lower scores for participants from Group C. In some cases, Groups A and B doubled the scores of Group C in certain skill assessments. While the sample size was small, the results of the assessments seem to indicate that theological training from Paul's cross-cultural ministry leadership and practical training sessions were beneficial. At this point, two powerful words from Sensing come into focus, 'So what?' He says, "Your ability to answer the 'So what?' question is for you, your growth, and your appreciation of the significance of your work."¹⁸

The assessment scores, which measure the level of interest in multicultural interactions, understanding of how cultures are similar and different, awareness and ability to plan for

¹⁸ Tim Sensing, *Qualitative Research: A Multi-Methods Approach to Projects for Doctor of Ministry Theses*, 234.

multicultural interactions, and ability to adapt when in multicultural contexts, were significantly higher for participants engaged in the training sessions. From the collected data, a conclusion can be reached that training sessions can and will lead to increased measures in cultural intelligence and values for church members at Central. David Livermore says, “Cultural intelligence offers leaders an overall repertoire and perspective that can be applied to myriad cultural situations.”¹⁹ Increased measure of cultural intelligence through theological and practical training sessions for leaders at Central will be an important tool of ministry in reaching the surrounding community.

Infusion of Cultural Intelligence

David Livermore, writing on cultural intelligence, said that leadership in today’s environment is a “multicultural challenge.”²⁰ There have been many different approaches to mitigate this leadership challenge in multicultural settings, but the best approach seems to be cultural intelligence (CQ), which is “The capability to function effectively across national, ethnic, and organizational cultures.”²¹ Livermore said effective leadership in a cross-cultural environment is very much possible, and a leader's cultural intelligence will be a key resource in fruitful leadership outcomes.²² A person with high cultural intelligence has the capability to comprehend, persevere, and act in challenging and difficult cultural situations.²³ Beyond general contrasts between cultures, cross-cultural leadership is needed to discern cultures within

¹⁹ David Livermore, *Leading with Cultural Intelligence: The Real Secret to Success*, 4.

²⁰ *Ibid.*, 3.

²¹ Soon Ang and Linn Van Dyne, *Handbook of Cultural Intelligence: Theory, Measurement, and Applications*, 3.

²² David Livermore, *Leading with Cultural Intelligence: The Real Secret to Success*, 23.

²³ P. Christopher Earley and Soon Ang, *Cultural Intelligence: Individual Interactions Across Cultures* (Stanford, CA: Stanford Business Books, 2003), 90.

cultures.²⁴ By learning and possessing a greater understanding of other cultures, the leaders, and members at Central can be more reflective of their own ingrained cultural beliefs and values.

Understanding where major cultural differences exist will help the church form creative ministry plans to harness the differences and find common ground to work with people from diverse cultural backgrounds.²⁵ Participant #6 credited the CQ Assessment with helping him to realize that he needs to be deliberate in being open to other cultures. He also stated, “It is too easy to fall back into a comfortable position of surrounding yourself with just people like you.” Participant #10 credited the CQ Assessment for helping her to see outside of herself. When she was asked what it meant to see outside of herself, she stated that it was important to engage with people of cultures different from her own.

The problem was that Central needed a diverse group of leaders trained in cross-cultural leadership to reach a surrounding community that has become multi-ethnically diverse. The thesis of this project was that if the leaders at Central were trained and motivated to embrace Paul's cross-cultural ministry leadership, then they could help a mono-cultural church to become a multicultural ministry. The purpose of this DMIN project was to train ministry leaders by studying the cross-cultural leadership characteristics of Apostle Paul. The participants who engaged in cross-cultural training through theological and practical training sessions showed a higher level of cultural intelligence in their CQ Assessment scores. These same participants also showed a willingness to learn more and apply what they learned from their cross-cultural training to help the church reach the community. Participants from Group C, who did not receive any

²⁴ Ernest Gundling, Terry Hogan, and Karen Cvitkovich, *What is Global Leadership: 10 Key Behaviors That Define Great Global Leaders* (Boston, MA: Nicholas Brealey Publishing, 2011), 23.

²⁵ Stella Ting-Toomey and Leeva C. Chung, *Understanding Intercultural Communication*, 53.

training and registered the lowest scores in the CQ Assessment, requested to receive the cross-cultural training sessions that they missed out on.

Project Recommendation

Cross-cultural leadership is needed in this time of multicultural communities, and there is no one better than Paul to demonstrate this indispensable cross-cultural leadership paradigm. Infusion of cultural intelligence and values, along with openness to diversity, can help Central transform from a declining traditional church to a potentially growing multicultural community church. The recommendation from this project to the pastor is to promote, encourage, and instruct the leaders and members in cross-cultural leadership training. The leaders and members at Central are encouraged to receive training, take the Cultural Intelligence (CQ) Assessment, and analyze their strengths and weaknesses. Therefore, if leaders at Central embrace Paul's cross-cultural ministry leadership, then they will help a mono-cultural church to become a multicultural ministry.

Project Continuation

The participants in this project represent about 10 percent of Central's active membership, which means a large pool of future participants remains. Through theological and practical training sessions, more members of the church can learn about Paul's cross-cultural leadership. The importance and necessity of cultural intelligence will be shared with future participants in hopes of conveying the multicultural challenges that lie ahead for Central Church. Leading and serving the church in the twenty-first century means maneuvering the twists and turns of multicultural and multi-ethnic communities surrounding the church. The significance of leading with cultural intelligence is becoming more important each year as the surrounding communities

around most churches in America are becoming more diverse each year. The community of Steele Creek, where Central Church is located, is no exception to this cultural transformation.

If the budget is not a limitation, more participants will be asked to engage in a larger scope of this project. A new wrinkle will be added to the methodology of the project by having the participants take the CQ Pro Assessment for faith-based organizations prior to receiving theological and practical training sessions. From the previous data, it has been revealed that participants who received the training sessions did much better in the cultural intelligence assessment than the participants without any training. Therefore, a new methodology of this project will have all participants take the CQ Pro Assessment prior to the training sessions and then have them take the assessment again following the training sessions. The scores from the pre-training assessments will be compared to the scores from the post-training assessments. If the data from this project is any indication, then the post-training scores of the cultural intelligence assessment should be higher than the pre-training scores.

Another interesting question to consider is, "How might the results apply in other settings?" The researcher's opinion is that cross-cultural training will be helpful for leaders in all different kinds of churches. Most, if not all, churches today minister in multicultural and multi-ethnic environments, and cross-cultural leadership training will lead to greater cultural intelligence, understanding, ministry, evangelism, and church growth.

APPENDIX A

THEOLOGICAL TRAINING

Paul's Calling in Cross-Cultural Leadership and Encouragement to Imitate him.

- An important element of Paul's leadership was that he understood his calling shaped his lifestyle.
 - Acts 20:18-20... "You yourselves know how I lived among you the whole time from the first day that I set foot in Asia, serving the Lord with all humility and with tears and with trials that happened to me through the plots of the Jews; how I did not shrink from declaring to you anything that was profitable, and teaching you in public and from house to house."
 - Paul's calling into cross-cultural ministry context.
 - Acts 20:21... "Testifying both to Jews and to Greeks of repentance toward God and of faith in our Lord Jesus Christ."

- Paul's declaration for church leaders to imitate him.
 - In the article, 'Legacy leadership: The leadership wisdom of the Apostle Paul,' the authors emphasize that Paul is worthy of imitation when it comes to ministry leadership and this is a recurring theme in Paul's letters to his readers, especially to leaders of the churches in different cities.
 - Paul encourages the Corinthians, which possessed cross-cultural landscape (Greco-Roman) to imitate him in 1 Corinthians 4:16... "I urge you, then, be imitators of me."
 - David Prior writes in his commentary on 1 Corinthians that Paul sees himself as a spiritual father or mentor to the Christians at Corinth and particularly to Timothy.
 - 1 Corinthians 4:16~17... I urge you, then, be imitators of me. That is why I sent you Timothy, my beloved and faithful child in the Lord, to remind you of my ways in Christ, as I teach them everywhere in every church.
 - Jack Barentsen writes that Paul offers an alternative vision for leadership for a diverse Corinthian community. Barentsen emphasizes that Paul's leadership is social and theological, as well as both cultural and religious.

- Imitation of Paul's leadership in letter to the Thessalonians.
 - 2 Thessalonians 3:7-9... "For you yourselves know how you ought to imitate us, because we were not idle when we were with you, nor did we eat anyone's bread without paying for it, but with toil and labor we worked night and day, that we might not be a burden to any of you. It was not because we do not have that right, but to give you in ourselves an example to imitate."
 - Leon Morris' commentary on the use of the verb *dei*, which denotes a compelling necessity and means 'you must.'

Cross-Cultural ministry leadership is needed.

- What is “Culture”?
 - Complex and multi-faceted concept that influences the behavior, signs, products, rituals, beliefs, and worldviews shared by a particular group of people.

- What is “Cross-Cultural Leadership”?
 - Facilitate the development of biblical faith authentically expressed in the local cultural context.

- 1 Corinthians 9:1~23... “Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are not you my workmanship in the Lord? If to others I am not an apostle, at least I am to you, for you are the seal of my apostleship in the Lord. This is my defense to those who would examine me. Do we not have the right to eat and drink? Do we not have the right to take along a believing wife, as do the other apostles and the brothers of the Lord and Cephas? Or is it only Barnabas and I who have no right to refrain from working for a living? Who serves as a soldier at his own expense? Who plants a vineyard without eating any of its fruit? Or who tends a flock without getting some of the milk? Do I say these things on human authority? Does not the Law say the same? For it is written in the Law of Moses, “You shall not muzzle an ox when it treads out the grain.” Is it for oxen that God is concerned? Does he not certainly speak for our sake? It was written for our sake, because the plowman should plow in hope and the thresher thresh in hope of sharing in the crop. If we have sown spiritual things among you, is it too much if we reap material things from you? If others share this rightful claim on you, do not we even more? Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the gospel of Christ. Do you not know that those who are employed in the temple service get their food from the temple, and those who serve at the altar share in the sacrificial offerings? In the same way, the Lord commanded that those who proclaim the gospel should get their living by the gospel. But I have made no use of any of these rights, nor am I writing these things to secure any such provision. For I would rather die than have anyone deprive me of my ground for boasting. For if I preach the gospel, that gives me no ground for boasting. For necessity is laid upon me. Woe to me if I do not preach the gospel! For if I do this of my own will, I have a reward, but if not of my own will, I am still entrusted with a stewardship. What then is my reward? That in my preaching I may present the gospel free of charge, so as not to make full use of my right in the gospel. For though I am free from all, I have made myself a servant to all, that I might win more of them. To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law (though not being myself under the law) that I might win those under the law. To those outside the law I became as one outside the law (not being outside the law of God but under the law of Christ) that I might win those outside the law. To the weak I became weak, that I might win the weak. I have become all things to all people, that by all means I might save some. I do it all for the sake of the gospel, that I may share with them in its blessings.

- Cross-Cultural Leadership of Paul to imitate...
 - Complexities in cross-cultural environment (Verses 1~14)
 - Voluntarily gives up his rights (Verses 15~18)
 - Servant to all people (Verses 19~20)
 - Maintain Spiritual Discipline (Verses 21~23)

- Paul is challenging leaders of today's churches to rethink about effective ministry leadership paradigm.
 - Ascough and Cotton believe that Paul is sharing his vision in a multi-cultural context, and he is teaching today's ministry leaders how to communicate in a multi-cultural environment.
 - Other leaders in Paul's time were perhaps more popular or demanded greater audiences, but Paul was faithful, fruitful, and he finished well.
 - The world that he lived in was changed because Paul had lived in it as a Christian leader who embraced and celebrated diversity in his leadership.
 - Andy Stanley says, "As a leader, your responsibility is to make the people in your church discontent with where they are by painting a compelling picture of where they could be."
 - That compelling picture is embracing and celebrating diversity as a leader.

APPENDIX B

THEOLOGICAL TRAINING POWERPOINT SLIDES



THEOLOGICAL TRAINING
PAUL'S CALLING IN LEADERSHIP & ENCOURAGEMENT TO IMITATE HIM

PAUL'S CALLING SHAPED HIS LIFESTYLE

ACTS 20:18-20... YOU YOURSELVES KNOW HOW I LIVED AMONG YOU THE WHOLE TIME FROM THE FIRST DAY THAT I SET FOOT IN ASIA, SERVING THE LORD WITH ALL HUMILITY AND WITH TEARS AND WITH TRIALS THAT HAPPENED TO ME THROUGH THE PLOTS OF THE JEWS; HOW I DID NOT SHRINK FROM DECLARING TO YOU ANYTHING THAT WAS PROFITABLE, AND TEACHING YOU IN PUBLIC AND FROM HOUSE TO HOUSE.

PAUL'S CALLING INTO CROSS-CULTURAL MINISTRY

ACTS 20:21.... TESTIFYING BOTH TO JEWS AND TO GREEKS OF REPENTANCE TOWARD GOD AND OF FAITH IN OUR LORD JESUS CHRIST.

PAUL'S DECLARATION TO CHURCH LEADERS TO IMITATE HIM

1 CORINTHIANS 4:16~17... I URGE YOU, THEN, BE IMITATORS OF ME. THAT IS WHY I SENT YOU TIMOTHY, MY BELOVED AND FAITHFUL CHILD IN THE LORD, TO REMIND YOU OF MY WAYS IN CHRIST, AS I TEACH THEM EVERYWHERE IN EVERY CHURCH.

PAUL'S LETTER TO THESSALONIANS

2 THESSALONIANS 3:7-9... FOR YOU YOURSELVES KNOW HOW YOU OUGHT TO IMITATE US, BECAUSE WE WERE NOT IDLE WHEN WE WERE WITH YOU, NOR DID WE EAT ANYONE'S BREAD WITHOUT PAYING FOR IT, BUT WITH TOIL AND LABOR WE WORKED NIGHT AND DAY, THAT WE MIGHT NOT BE A BURDEN TO ANY OF YOU. IT WAS NOT BECAUSE WE DO NOT HAVE THAT RIGHT, BUT TO GIVE YOU IN OURSELVES AN EXAMPLE TO IMITATE.

CROSS-CULTURAL MINISTRY LEADERSHIP IS NEEDED.

WHAT IS CULTURE???

COMPLEX AND MULTI-FACETED CONCEPT THAT INFLUENCES THE BEHAVIOR, SIGNS, PRODUCTS, RITUALS, BELIEFS, AND WORLD-VIEWS SHARED BY A PARTICULAR GROUP OF PEOPLE.

WHAT IS CROSS-CULTURAL LEADERSHIP???

FACILITATE THE DEVELOPMENT OF BIBLICAL FAITH AUTHENTICALLY EXPRESSED IN THE LOCAL CULTURAL CONTEXT.

PAUL'S LETTER TO THE CORINTHIANS

1 CORINTHIANS 9:1~23... AM I NOT FREE? AM I NOT AN APOSTLE? HAVE I NOT SEEN JESUS OUR LORD? ARE NOT YOU MY WORKMANSHIP IN THE LORD? IF TO OTHERS I AM NOT AN APOSTLE, AT LEAST I AM TO YOU, FOR YOU ARE THE SEAL OF MY APOSTLESHIP IN THE LORD. THIS IS MY DEFENSE TO THOSE WHO WOULD EXAMINE ME. DO WE NOT HAVE THE RIGHT TO EAT AND DRINK? DO WE NOT HAVE THE RIGHT TO TAKE ALONG A BELIEVING WIFE, AS DO THE OTHER APOSTLES AND THE BROTHERS OF THE LORD AND CEPHAS? OR IS IT ONLY BARNABAS AND I WHO HAVE NO RIGHT TO REFRAIN FROM WORKING FOR A LIVING? WHO SERVES AS A SOLDIER AT HIS OWN EXPENSE? WHO PLANTS A VINEYARD WITHOUT EATING ANY OF ITS FRUIT? OR WHO TENDS A FLOCK WITHOUT GETTING SOME OF THE MILK?

DO I SAY THESE THINGS ON HUMAN AUTHORITY? DOES NOT THE LAW SAY THE SAME? FOR IT IS WRITTEN IN THE LAW OF MOSES, "YOU SHALL NOT MUZZLE AN OX WHEN IT TREADS OUT THE GRAIN." IS IT FOR OXEN THAT GOD IS CONCERNED? DOES HE NOT CERTAINLY SPEAK FOR OUR SAKE? IT WAS WRITTEN FOR OUR SAKE, BECAUSE THE PLOWMAN SHOULD PLOW IN HOPE AND THE THRESHER THRESH IN HOPE OF SHARING IN THE CROP. IF WE HAVE SOWN SPIRITUAL THINGS AMONG YOU, IS IT TOO MUCH IF WE REAP MATERIAL THINGS FROM YOU? IF OTHERS SHARE THIS RIGHTFUL CLAIM ON YOU, DO NOT WE EVEN MORE? NEVERTHELESS, WE HAVE NOT MADE USE OF THIS RIGHT, BUT WE ENDURE ANYTHING RATHER THAN PUT AN OBSTACLE IN THE WAY OF THE GOSPEL OF CHRIST. DO YOU NOT KNOW THAT THOSE WHO ARE EMPLOYED IN THE TEMPLE SERVICE GET THEIR FOOD FROM THE TEMPLE, AND THOSE WHO SERVE AT THE ALTAR SHARE IN THE SACRIFICIAL OFFERINGS? IN THE SAME WAY, THE LORD COMMANDED THAT THOSE WHO PROCLAIM THE GOSPEL SHOULD GET THEIR LIVING BY THE GOSPEL.

BUT I HAVE MADE NO USE OF ANY OF THESE RIGHTS, NOR AM I WRITING THESE THINGS TO SECURE ANY SUCH PROVISION. FOR I WOULD RATHER DIE THAN HAVE ANYONE DEPRIVE ME OF MY GROUND FOR BOASTING. FOR IF I PREACH THE GOSPEL, THAT GIVES ME NO GROUND FOR BOASTING. FOR NECESSITY IS LAID UPON ME. WOE TO ME IF I DO NOT PREACH THE GOSPEL! FOR IF I DO THIS OF MY OWN WILL, I HAVE A REWARD, BUT IF NOT OF MY OWN WILL, I AM STILL ENTRUSTED WITH A STEWARDSHIP. WHAT THEN IS MY REWARD? THAT IN MY PREACHING I MAY PRESENT THE GOSPEL FREE OF CHARGE, SO AS NOT TO MAKE FULL USE OF MY RIGHT IN THE GOSPEL.

FOR THOUGH I AM FREE FROM ALL, I HAVE MADE MYSELF A SERVANT TO ALL, THAT I MIGHT WIN MORE OF THEM. TO THE JEWS I BECAME AS A JEW, IN ORDER TO WIN JEWS. TO THOSE UNDER THE LAW I BECAME AS ONE UNDER THE LAW (THOUGH NOT BEING MYSELF UNDER THE LAW) THAT I MIGHT WIN THOSE UNDER THE LAW. TO THOSE OUTSIDE THE LAW I BECAME AS ONE OUTSIDE THE LAW (NOT BEING OUTSIDE THE LAW OF GOD BUT UNDER THE LAW OF CHRIST) THAT I MIGHT WIN THOSE OUTSIDE THE LAW. TO THE WEAK I BECAME WEAK, THAT I MIGHT WIN THE WEAK. I HAVE BECOME ALL THINGS TO ALL PEOPLE, THAT BY ALL MEANS I MIGHT SAVE SOME. I DO IT ALL FOR THE SAKE OF THE GOSPEL, THAT I MAY SHARE WITH THEM IN ITS BLESSINGS.

CROSS-CULTURAL LEADERSHIP

- COMPLEXITIES IN CROSS-CULTURAL ENVIRONMENT (VERSES 1~14)
- VOLUNTARILY GIVES UP HIS RIGHTS (VERSES 15~18)
- SERVANT TO ALL PEOPLE (VERSES 19~20)
- MAINTAIN SPIRITUAL DISCIPLINE (VERSES 21~23)

CHALLENGE TO TODAY'S CHURCH LEADERS

**"AS A LEADER, YOUR RESPONSIBILITY IS TO MAKE THE PEOPLE IN YOUR CHURCH DISCONTENT WITH WHERE THEY ARE BY PAINTING A COMPELLING PICTURE OF WHERE THEY COULD BE."
(ANDY STANLEY)**

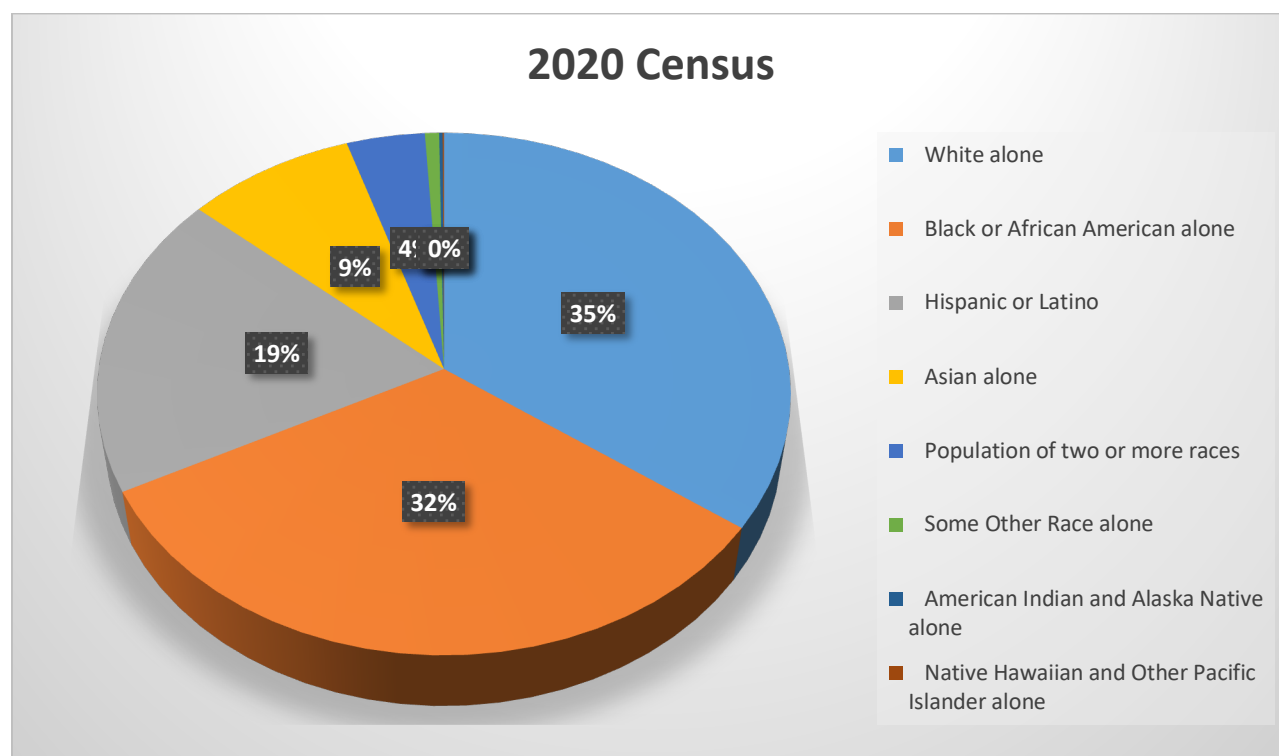
APPENDIX C

PRACTICAL TRAINING

Session 1: Demographic breakdown of Steele Creek community from 2020 census compared with 2000 census and 2006 update.

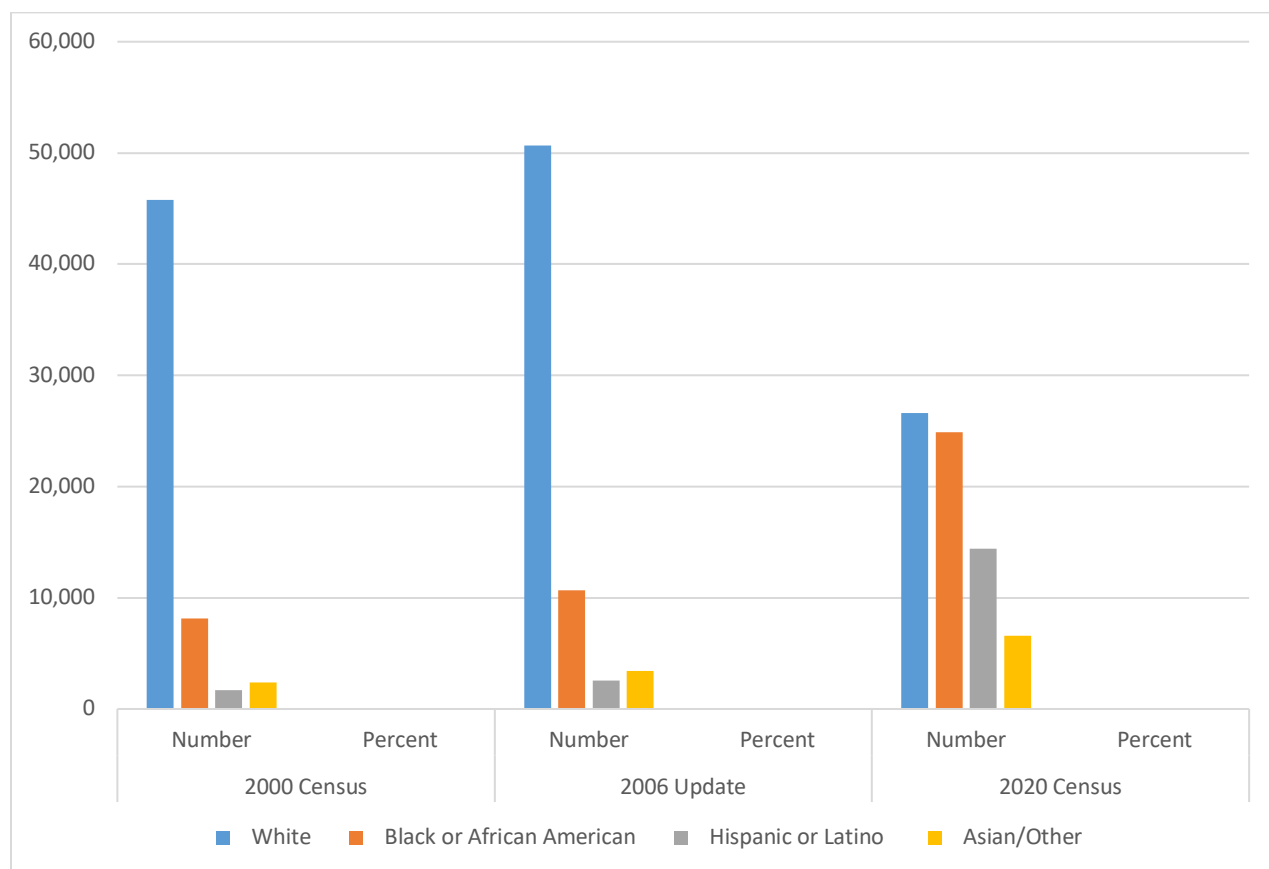
2020 CENSUS (POPULATION BY RACE/ETHNICITY)

Racial/Ethnic Category	Population	Percent
Steele Creek Total (2020 Census)	76,301	
White alone	26,592	34.9%
Black or African American alone	24,906	32.6%
Hispanic or Latino	14,406	18.9%
Asian alone	6,598	8.6%
Population of two or more races	3,058	4.0%
Some Other Race alone	553	0.7%
American Indian and Alaska Native alone	133	0.2%
Native Hawaiian and Other Pacific Islander alone	55	0.1%



COMPARATIVE POPULATION BY RACE/ETHNICITY

Racial/Ethnic Category	2000 Census		2006 Update		2020 Census	
	Number	Percent	Number	Percent	Number	Percent
White	45,777	78.9%	50,668	75.3%	26,592	34.9%
Black or African American	8,161	14.1%	10,669	15.8%	24,906	32.60%
Hispanic or Latino	1,668	2.9%	2,545	3.8%	14,406	18.90%
Asian/Other	2,385	4.1%	3,437	5.1%	6,598	8.60%

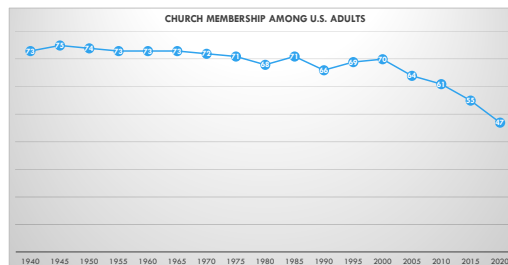


APPENDIX D

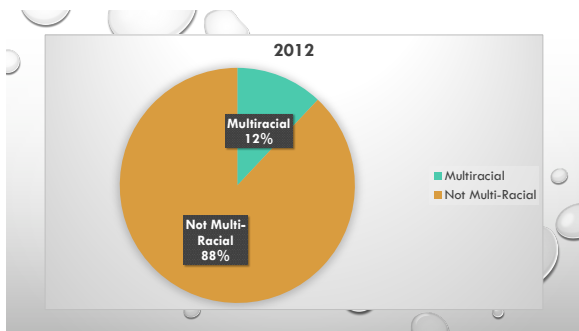
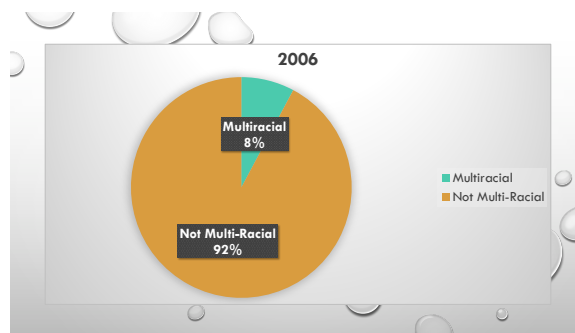
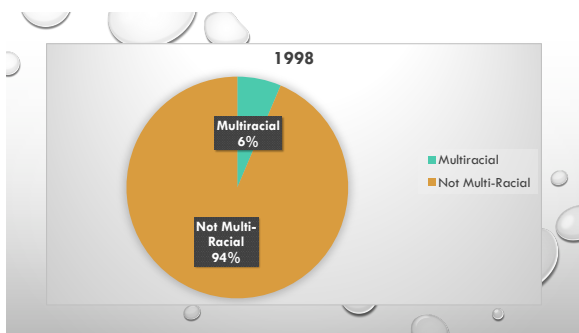
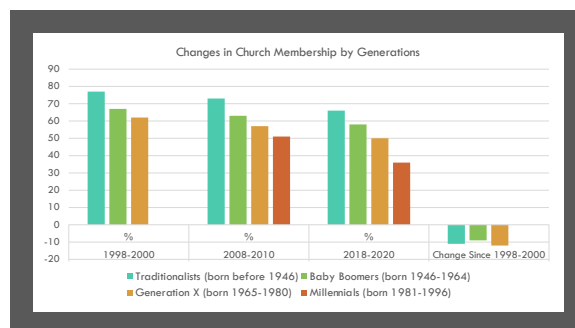
PRACTICAL TRAINING POWERPOINT SLIDES



PRACTICAL TRAINING
CROSS-CULTURAL
LEADERSHIP



	1998-2000	2008-2010	2018-2020	Change Since 1998-2000
	%	%	%	Pct. Pts.
Traditionalists (born before 1946)	77	73	66	-11
Baby Boomers (born 1946-1964)	67	63	58	-9
Generation X (born 1965-1980)	62	57	50	-12
Millennials (born 1981-1996)	n/a	51	36	n/a



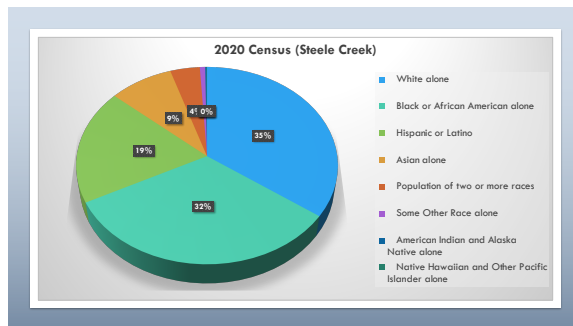
WHAT IS A CULTURE?

“A LEARNED MEANING SYSTEM THAT CONSISTS OF PATTERNS OF TRADITIONS, BELIEFS, VALUES, NORMS, MEANINGS, AND SYMBOLS THAT ARE PASSED ON FROM ONE GENERATION TO THE NEXT AND ARE SHARED TO VARYING DEGREES BY INTERACTING MEMBERS OF A COMMUNITY.”

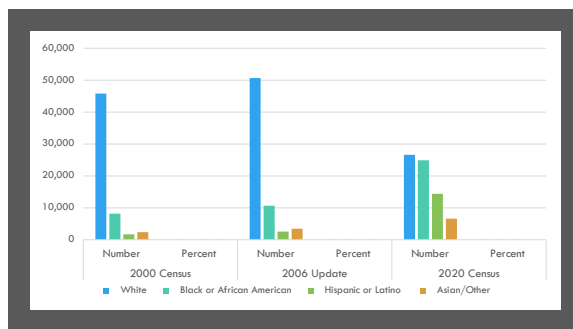
STELLA TING-TOOMEY AND LEEVA C. CHUNG, UNDERSTANDING INTERCULTURAL COMMUNICATION (NEW YORK: OXFORD UNIVERSITY PRESS, 2005), 3.

CULTURAL INTELLIGENCE (CQ) ASSESSMENT

- CQ DRIVE: LEVEL OF INTEREST, PERSISTENCE, AND CONFIDENCE DURING MULTICULTURAL INTERACTIONS.
- CQ KNOWLEDGE: UNDERSTANDING OF HOW CULTURES ARE SIMILAR AND DIFFERENT.
- CQ STRATEGY: AWARENESS AND ABILITY TO PLAN FOR MULTICULTURAL INTERACTIONS.
- CQ ACTION: ABILITY TO ADAPT WHEN RELATING AND WORKING IN MULTICULTURAL CONTEXTS.



	2000 Census		2006 Update		2020 Census	
	Number	Percent	Number	Percent	Number	Percent
White	45,777	78.90%	50,668	75.30%	26,592	34.90%
Black or African American	8,161	14.10%	10,669	15.80%	24,906	32.60%
Hispanic or Latino	1,668	2.90%	2,545	3.80%	14,406	18.90%
Asian/Other	2,385	4.10%	3,437	5.10%	6,598	8.60%



APPENDIX E

PRE-TRAINING SURVEY & QUESTIONNAIRE

Name & Date: _____

Number of Years as a Member: _____

Survey: *Please circle one response per question*

1. Central Steele Creek Presbyterian Church has been a traditional white protestant church for much of its existence.

YES NO UNSURE

2. Central has declined in membership and attendance during your time as a member of the church.

YES NO UNSURE

3. The community surrounding Central has changed and become ethnically and culturally diverse in the past 30 years.

YES NO UNSURE

4. Central's membership is a good reflection and representation of the diverse community that surrounds the church.

YES NO UNSURE

5. Central has not changed its ministry paradigm as the community became more diverse during the past 30 years, prior to arrival of the current pastor.

YES NO UNSURE

6. Lack of diversity among the church members is connected to the decline of Central membership and attendance.

YES NO UNSURE

7. Central's Session, the governing body of the church, has been comprised of mostly white men and women during its existence, including past 30 years.

YES NO UNSURE

8. To your best knowledge, most of the Session members (current & past) at Central have been open to embracing the diversity of the community.

YES NO UNSURE

9. The leaders at Central (Session) are connected and active in the community surrounding the church.

YES NO UNSURE

10. In your opinion, do you believe the Session members at Central (current & future) need training in diversity?

YES NO UNSURE

Questionnaire: *Answer the following questions to your best abilities. If you need additional space, please attach a paper with your responses.*

1. Please elaborate on your response to survey #2. If you answered "YES" to the survey, then please elaborate reasons why the church declined. If you answered "NO," then please elaborate on your answer.
2. Do you think Central's decline during the past 30 years is related and linked to the surrounding community becoming more diverse during the same period? Please elaborate on your answer.
3. Please elaborate on your response to survey #8. If you answered "YES" to the survey, then elaborate on openness of Session members to diversity. If you answered "NO" to the survey, please provide your explanation for the response.
4. Please elaborate on your response to survey #10. If you answered "YES" to the survey, then please elaborate why you believe training in diversity is needed. If you answered "NO," then please elaborate on your answer.

APPENDIX F

POST-TRAINING SURVEY & QUESTIONNAIRE

Name & Date: _____

Survey: *Please circle one response per question*

1. After the theological and practical training sessions, what is your level of understanding of cross-cultural leadership compared to your pre-training understanding?

GREATER SAME LESS

2. After participating in the practical training session, I believe the Steele Creek community is _____ diverse than I had imagined.

MORE LESS SAME

3. After participating in the theological & practical training sessions, I have _____ understanding of the need for cross-cultural leadership at Central.

GREATER LESS UNSURE

4. The Cultural Intelligence (CQ) Assessment was _____ in my understanding of cross-cultural leadership.

HELPFUL NOT HELPFUL UNSURE

5. I agree with the *WEAKNESSES* revealed in the Cultural Intelligence (CQ) Assessment.

YES NO UNSURE

6. I agree with the *STRENGTHS* revealed in the Cultural Intelligence (CQ) Assessment.

YES NO UNSURE

7. Openness to and embracing of cross-cultural leadership by the Session and the church members will help in growing the congregation of the church.

YES NO UNSURE

Questionnaire: *Answer the following questions to your best abilities. If you need additional space, please attach a paper with your responses.*

1. Please elaborate on your response to survey #3. Explain how you arrived at your response and share observations from your training sessions. Also share how this openness can help the church membership to grow.

2. Please elaborate on your response to survey #4 by sharing how the Cultural Intelligence (CQ) Assessment was helpful or not helpful.

3. Please elaborate on your response to survey #5

4. Please elaborate on your response to survey #6

5. Can you describe your self-rated CQ scores in your own words.

6. What are your Top Two Self-Rated CQ Capabilities?

7. What is your weakest CQ Capabilities?

8. What is one, specific multicultural skill you would like to improve over the next year. Please elaborate on your answer.

APPENDIX G

CONSENT

Title of the Project: Emulating Paul's Ministry Leadership in a Diverse and Changing Cultural Landscape**Principal Investigator:** Mark J. Lee, Doctoral Candidate, Liberty University**Invitation to be Part of a Project Study**

You are invited to participate in a project study. To participate, you must be a current or former Session member of Central Steele Creek Presbyterian Church (Will be referred as "Central" from this point forward). Taking part in this project is voluntary. Please take time to read this entire form and ask questions before deciding whether to take part in this project.

What is the study about and why is it being done?

The purpose of the study is to train ministry leaders by studying the transformational and influential leadership characteristics of Apostle Paul. If Central raises up ministry leaders like Apostle Paul, then the church will have opportunities to reach the surrounding diverse community with the gospel message.

What will happen if you take part in this study?

If you agree to be in this study, I will ask you to do the following:

1. Complete pre-training survey and questionnaire that should last no more than an hour.
2. You will be included in one of three groups:
 - a. First Group will receive three sessions of theological training in diversity in the church. All three sessions can be conducted either in person or over Zoom for about 1.5 hours.
 - b. Second Group will receive three sessions of theological training and practical training. Estimate time required for both trainings will be about 3 hours.
 - c. Third Group will not receive any training.
3. Complete a CQ Assessment, also known as Cultural Intelligence Assessment. CQ Assessment measures an individual's capability for working and relating across cultures by measuring skills in four distinct areas. Time estimate for completion of CQ Assessment is about 1.5 hours.
4. Complete post-training/assessment survey and questionnaire that should last no more than an hour.

How could you or others benefit from this study?

The direct benefits participants should expect to receive from taking part in this study include openness to diversity in the church leadership team, in hopes of reaching and encouraging the diverse community to join the new ministry paradigm of the church. Diversity will be an important vehicle in helping the church to grow in membership and attendance.

What risks might you experience from being in this study?

The expected risks from participating in this study are minimal, which means they are equal to the risks you would encounter in everyday life.

How will personal information be protected?

The records of this project and all your responses will be kept private. Published reports will not include any personal identity information and project records will reflect anonymity when used in future project studies. Project records will be stored securely, and only the researcher will have access to the records. Data will be stored in a locked drawer and after 3 years, all hardcopy records will be shredded.

Is study participation voluntary?

Participation in this study is voluntary. Your decision whether to participate will not affect your current or future relations with Central. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting those relationships.

What should you do if you decide to withdraw from the study?

If you choose to withdraw from the study, please contact the researcher at the email address/phone number included in the next paragraph. Should you choose to withdraw, data collected from you will be destroyed immediately and will not be included in this study.

Whom do you contact if you have questions or concerns about the study?

The researcher conducting this study is Mark Lee. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact him at [REDACTED] or email him at [REDACTED]. You may also contact the researcher's faculty sponsor, Dr. Alfonse Javed, at [REDACTED].

Whom do you contact if you have questions about your rights as a project participant?

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the IRB. Our physical address is Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA, 24515; our phone number is 434-592-5530, and our email address is irb@liberty.edu.

Disclaimer: The Institutional Review Board (IRB) is tasked with ensuring that human subjects research will be conducted in an ethical manner as defined and required by federal regulations. The topics covered and viewpoints expressed or alluded to by student and faculty researchers are those of the researchers and do not necessarily reflect the official policies or positions of Liberty University.

Your Consent

By signing this document, you are agreeing to be in this study. Make sure you understand what the study is about before you sign. You will be given a copy of this document for your records. The researcher will keep a copy with the study records. If you have any questions about the study after you sign this document, you can contact the study team using the information provided above.

I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

Printed Subject Name

Signature & Date

APPENDIX H
PERMISSION REQUEST

May 22, 2023

Chet Knapp
Clerk of Session
Central Steele Creek Presbyterian Church
9401 S. Tryon Rd.
Charlotte, NC 28273

Dear Chet,

As a graduate student in the John Rawlings School of Divinity at Liberty University, I am conducting a project as part of the requirements for a Doctor of Ministry degree. The title of my project is Emulating Paul's Ministry Leadership in a Diverse and Changing Landscape and the purpose of my project is to train ministry leaders by studying the transformational and influential leadership characteristics of Apostle Paul. If Central raises up ministry leaders like Apostle Paul, then the church will have opportunities to reach the surrounding diverse community with the gospel message.

I am writing to request permission from the Session to conduct my project at the church and contact members to invite them to participate in my project.

Participants will be asked to respond to a survey and a questionnaire regarding the history of Central, specifically the decline of membership during the past 30 years. The participants will also attend theological and practical training sessions. The topic of changing community landscape around the church and its effect on the church's membership and attendance will be part of the project. The participants will be provided with consent information form before taking part in the project. Participation is wholly voluntary, and the participant can discontinue at any time.

Thank you for considering my request and if the Session approves it, then please provide a signed statement on an official church letterhead indicating your approval.

Sincerely,

Rev. Mark J. Lee
Candidate for Doctor of Ministry
John W. Rawlings School of Divinity
Liberty University

APPENDIX I

RECRUITMENT LETTER

Dear _____,

As a doctoral candidate in the John Rawlings School of Divinity at Liberty University, I am conducting a project as part of the requirements for a doctoral degree. The purpose of my project is to train ministry leaders by studying the transformational and influential leadership characteristics of Apostle Paul and I am writing to invite you to join my study. If Central raises up ministry leaders like Apostle Paul, then the church will have opportunities to reach the surrounding diverse community with the gospel message.

Participants must be current or former Session members at Central Steele Creek Presbyterian Church. They will need to be current members of the church for at least past 10 years. It's important that participants have been members at Central for an extended period to witness the decline of the church and be aware of the cultural transformation in the surrounding community of the church. Participants will be asked to complete pre-training survey and questionnaire that should last no more than an hour. Selected participants will receive theological and/or practical training sessions, which will last between 1.5 to 3 hours. After the training sessions, participants will complete a CQ Assessment, also known as Cultural Intelligence Assessment. CQ Assessment measures an individual's capability for working and relating across cultures by measuring skills in four distinct areas. Time estimate for completion of CQ Assessment is about 1.5 hours. Finally, participants will complete post-training/assessment survey and questionnaire that should last no more than an hour.

To participate, please contact me at [REDACTED]. A consent document is attached to this letter. The consent document contains additional information about my project. If you choose to participate, you will need to sign the consent document and return it to me within two weeks after receiving the consent document.

Sincerely,

Rev. Mark J. Lee
Candidate for Doctor of Ministry
John W. Rawlings School of Divinity
Liberty University
[REDACTED]

APPENDIX J

RECRUITMENT FOLLOW UP

Dear _____,

As a doctoral candidate in the John Rawlings School of Divinity at Liberty University, I am conducting a project to train ministry leaders by studying the transformational and influential leadership characteristics of Apostle Paul as part of the requirement for a doctoral degree. If Central raises up ministry leaders like Apostle Paul, then the church will have opportunities to reach the surrounding diverse community with the gospel message. Two weeks ago, a letter was sent to you inviting you to participate in a project study. This follow-up letter is being sent to remind you to sign and return the consent document if you would like to participate and have not already done so. The deadline for participation is _____.

Participants must be current or former Session members at Central Steele Creek Presbyterian Church. They will need to be current members of the church for at least past 10 years. It's important that participants have been members at Central for an extended period to witness the decline of the church and be aware of the cultural transformation in the surrounding community of the church. Participants will be asked to complete pre-training survey and questionnaire that should last no more than an hour. Selected participants will receive theological and/or practical training sessions, which will last between 1.5 to 3 hours. After the training sessions, participants will complete a CQ Assessment, also known as Cultural Intelligence Assessment. CQ Assessment measures an individual's capability for working and relating across cultures by measuring skills in four distinct areas. Time estimate for completion of CQ Assessment is about 1.5 hours. Finally, participants will complete post-training/assessment survey and questionnaire that should last no more than an hour.

To participate, please contact me at [REDACTED]. A consent document is attached to this letter. The consent document contains additional information about my project. If you choose to participate, you will need to sign the consent document and return it to me within two weeks after receiving the consent document.

Sincerely,

Rev. Mark J. Lee
Candidate for Doctor of Ministry
John W. Rawlings School of Divinity
Liberty University
[REDACTED]

APPENDIX K

PERMISSION REQUEST APPROVAL LETTER



August 25, 2023

Rev. Mark J. Lee
Central Steele Creek Presbyterian Church
9401 S. Tryon Street
Charlotte, NC 28273

RE: Your Permission Request Letter presented to the Session on August 24, 2023

Dear Rev. Lee:

The referenced letter requested permission from the Session of Central Steele Creek Presbyterian Church to conduct a project at the church and to invite members of the congregation to participate in the project. It is understood that the project will be conducted to fulfill part of the requirements for a Doctor of Ministry degree you are pursuing at the John Rawlings School of Divinity at Liberty University.

This is to advise that the matter was brought before the Session at its Stated Meeting held on August 24, 2023 and on motion made and seconded, the request was unanimously approved.

On behalf of the Session and congregation of Central, I am pleased to extend not only our approval of your request, but our support and encouragement in this endeavor as well.

Yours in Christ,

Chester H. Knapp
Clerk of Session

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IRB APPROVAL LETTER

June 5, 2023

Mark Lee
Alfonse Javed

Re: IRB Application - IRB-FY22-23-1699 Emulating Paul's Ministry Leadership in a Diverse and Changing Cultural Landscape

Dear Mark Lee and Alfonse Javed,

The Liberty University Institutional Review Board (IRB) has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds that your study does not meet the definition of human subjects research. This means you may begin your project with the data safeguarding methods mentioned in your IRB application.

Decision: No Human Subjects Research

Explanation: Your project is not considered human subjects research because it will consist of quality improvement activities, which are not "designed to develop or contribute to generalizable knowledge" according to 45 CFR 46. 102(l).

Please note that this decision only applies to your current application. Any modifications to your protocol must be reported to the Liberty University IRB for verification of continued non-human subjects research status. You may report these changes by completing a modification submission through your Cayuse IRB account.

Also, although you are welcome to use our recruitment and consent templates, you are not required to do so. **If you choose to use our documents, please replace the word *research* with the word *project* throughout both documents.**

If you have any questions about this determination or need assistance in determining whether possible modifications to your protocol would change your application's status, please email us at irb@liberty.edu.

Sincerely,

G. Michele Baker, PhD, CIP
Administrative Chair
Research Ethics Office