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Biblical Hospitality: An Environment for Leader Development

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GEORGE FOX EVANGELICAL SEMINARY

BIBLICAL HOSPITALITY: AN ENVIRONMENT FOR LEADER DEVELOPMENT

A DISSERTATION SUBMITTED TO
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BY
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CERTIFICATE OF APPROVAL

DMin Dissertation

This is to certify that the DMin Dissertation of

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has been approved by
the Dissertation Committee on February 10, 2016
for the degree of Doctor of Ministry in Leadership and Spiritual Formation.

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TABLE OF CONTENTS

ACKNOWLEDGEMENTS	vi
ABBREVIATIONS AND DEFINITIONS	vii
ABSTRACT	viii
CHAPTER 1: INTRODUCTION	1
Vignette 1	1
Vignette 2	2
The Problem	3
Environment Matters	5
Biblical Hospitality Defined	8
Historical Attempts at Leader Development in The Salvation Army	13
Other Helping Professions Experiencing Gaps in Development Due to Environment	17
Current Recognized Gaps and Needs in Leader Development In The Salvation Army Southern Territory	20
Curriculum and Leader Development	24
Hierarchy and Leader Development	25
Conclusion	27
CHAPTER 2: REVIEW OF LITERATURE	
Introduction	29
Biblical Hospitality from a Social Work Viewpoint	30
Biblical Hospitality from a Spiritual Formation Viewpoint	33
Biblical Hospitality from a Motivational Viewpoint	38
Biblical Hospitality from a Psychological Viewpoint	40

Conclusion	43
CHAPTER 3: BIBLICAL, HISTORICAL, AND THEOLOGICAL ROOTS OF HOSPITALITY	
Introduction	45
Biblical Roots	45
New Testament Vignettes that Model Jesus' Hospitality as both Counter-Cultural and Formational	46
Community in Covenant	50
Calling	56
Historical Roots of Biblical Hospitality	58
Theological Roots of Leadership	60
Authority and Power in Decision Making	64
Authority and Power in Diversity	65
The Integration of Theology and Leadership Development	68
Conclusion	71
CHAPTER 4: BIBLICAL HOSPITALITY AS AN ENVIRONMENT FOR LEADER DEVELOPMENT	
Introduction	73
Curriculum and Information Based Training vs. Knowledge and Wisdom	73
Performance Based Leadership vs. Intentional Biblical Practices in Leadership	75
Environment of Safety vs. Command and Control	77
Models of Environments Based in Biblical Hospitality	82
Power Related to Leader Development	91
Conclusion	102

CHAPTER 5: RESEARCH AND FINDINGS

Introduction	106
Research Method	107
Possible Responses	109
Interpretation of Findings	112
Conclusion	124

CHAPTER 6: RECOMMENDATIONS

Introduction	125
Recommendations	131
Trust	133
Communication	134
Diversity	137
Morale	139
Conclusion	141

DEDICATION

I never ceased to be amazed by the guidance of the Holy Spirit and His impeccable timing. At a point when I believed study of this caliber was past, He opened the door, not only to be able to study at this level, but in the field of my passion and calling: Leadership and Spiritual Formation. My greatest joy would be for my work in this field to be a supply and resource for Salvation Army leaders for generations to come.

This dissertation is a work of love dedicated to my husband, Dr. Richard Holz, whose life has been a continual testimony to what biblical hospitality encompasses and effects. His generosity of spirit meant that the resources necessary to complete this work—namely time, money and space—were given without reservation.

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The Salvation Army has been my church home since birth. My education, both formal and corporate, has taken place within the ranks of The Salvation Army and in the context of classes, workshops, conferences, conversations, and generous support throughout my formal learning.

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Major Doctor Roni Robbins has supplied friendship, collegiality, resources, feedback and encouragement over the years and specifically for this dissertation. She, along with Major John Merritt, served as readers.

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Cindy Winston is my biological sister and my sister-in-Christ. Her attentiveness as I have processed ideas and issues with her has been of immense value. Her prayerfulness over my work is gratefully appreciated.

My hope is that somehow my parents, Arthur and Arlene Leavens, now part of that great cloud of witnesses, have some knowledge of this and know my appreciation for their love and support throughout the years.

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speaking to my confidence as a woman, a wife, a mother, a grandmother and a servant of Jesus, I thank you. This is *our* project!

ABBREVIATIONS AND DEFINITIONS

Corps: In The Salvation Army, a Corps is the term used for the church home. It encompasses people and property where worship, service, and training in Christian life takes place.

The Salvation Army: The Salvation Army is a Christian denominational church and an international charitable organization structured in a quasi-military fashion founded by Catherine and William Booth, who sought to bring salvation to the poor, destitute, and hungry by meeting both their “physical and spiritual needs”. The social work of The Salvation Army, operational in over 130 countries, springs from its commitment to Jesus.

The theology of the Salvation Army is derived from that of Methodism although it is distinctive in institution and practice.

The Army’s doctrine is typical of evangelical Protestant denominations. The governance of The Salvation Army is hierarchical in structure, has well-defined business practices, and is run by commissioned and ordained Salvation Army officers.

**The Salvation Army
Mission Statement:**

The Salvation Army, an international movement, is an evangelical branch of the universal Christian Church. Its message is based on the Bible. Its ministry is motivated by the love of God. Its mission is to preach the gospel of Jesus Christ and to meet human needs in His name without discrimination.

Biblical Hospitality: For the purposes of this paper, the definition and practice of biblical ‘hospitality’ is expanded from the most widely used definition of ‘welcoming the other’. Christine Valters Paintner’s definition which deepens the work of biblical hospitality and is foundational, to spiritual leadership is utilized here: “both an inner and outer spiritual practice that not only welcomes the other external to ourselves but welcomes in all of the exiled pieces of ourselves, essential for the healing of the world..

Leadership: Leadership is a multifaceted field of study that can be engaged from multiple domains of understanding. This paper focuses on the development of leaders in The Salvation Army, wherein leadership, itself, has many expressions taking place in a corporate setting that is transactional in nature. The role of Salvation Army officer, includes: community leadership, corps leadership, peer leadership, etc. The theoretical and theological framework for leadership in this paper is redemptive and transformational.

ABSTRACT

The Salvation Army in the southeastern United States is currently facing challenges with retention of its ordained leaders called Officers. Causes for post-commissioning defection center around the need for changes in the context in which training and learning occurs. This study examines the need for Biblical Hospitality as an environment that hosts transformational opportunities and creates the context needed for leadership development across the system and within individuals in the U. S. A. Southern Territory.

There is a return to Biblical Hospitality, which is finding its place in multiple areas of life with life-transforming opportunities and results. For the purposes of this paper, the definition and practice is expanded from the most widely used definition of *welcoming the other* to using Christine Valters Paintner's definition of biblical hospitality as, "both an inner and outer spiritual practice that not only welcomes the other external to ourselves but welcomes in all of the exiled pieces of ourselves, essential for the healing of the world."

This definition deepens the work of biblical hospitality, creating an environment that is foundational to spiritual leadership. The practice and environment of Biblical Hospitality retains leader development in the domains of relationships, spiritual life, emotional life, and community rather than the more secular based training offered post-commissioning.

Unless Biblical Hospitality is an intentionally cultivated environment, disconnects in the meaning of knowledge, service, and love will occur, and leader development will be skewed in favor of information, skills, and personal attributes, leading to performance

based ministry rather than intentional practices that cultivate the spiritual, emotional, and relational life of the leader

This study considers the hypothesis that the environment of Biblical Hospitality offers space, place, and resources to develop the internal personal foundations and external proficiencies that will positively impact retention, well-being, joy, and effectiveness of leaders.

CHAPTER 1

Vignette 1

No one could have accused Pete Scazzero of lacking charm. Pete was lead pastor of one of the largest churches in New York City. His church was growing by leaps and bounds. People were drawn to his magnetic personality. His success was a source of personal intoxication. His wife Geri, on the other hand, was not taken in by his captivating personality any longer. He was as unattractive at home as he was attractive to his congregation. Geri, put off by the dualistic lifestyle of her husband, left her husband's church for another congregation. She stood up to him and his poor leadership both in the home and in the congregation.¹

Fortunately for the Scazzeros, the crisis ended well. Today the couple work together in a ministry called Emotionally Healthy Spirituality. The focus of the ministry is to engage the inner lives of leaders in a manner that will enable them to serve with integrity. Such integrity is defined by having the work of the leader based upon a healthy spiritual and emotional center.

The gaps in the early part of this scenario may be played out in many forms. For some leaders, a lack of inner health leads to impropriety in relationships. For other leaders, there is struggle with appropriate use of power. For still others, there may be a misappropriation of material and monetary resources.

Arguably, the hardest to diagnose and perhaps the most serious form of unhealthy leadership is experienced by an organization when a leader "quits yet stays." This disease

¹ Peter Scazzero, *Emotionally Healthy Spirituality* (Nashville: Thomas Nelson, 2006).

occurs when year after year the leader *performs* the work of ministry mechanistically and without passion. The lack of hospitality in Scazzero's environment manifested itself by his aversion to expose his fear, shame, inadequacy and guilt. These are common themes in the life of ministry leaders within The Salvation Army. The thesis of this paper proposes that one antidote to this malady is Biblical Hospitality.

Vignette 2

Pat² is in mid-life and has been considered by The Salvation Army an excellent officer. Pat and his wife agreed to accept whatever assignments were given them by The Salvation Army. As a result both husband and wife had held an interesting variety of ministry and educational credentials and had spent most of their officership in development, education, and community ministry. The Salvation Army then placed this couple in an administrative environment that was ninety percent deskwork for each of them. Neither were overly eager to be posted in a cubicle, but set about it with open hearts. Their job was to correspond primarily via email with officers on behalf of the administration and seek resources and support for commands that were underfunded

Emails written by Pat were transparent and copied appropriately to other colleagues according to protocol. In spite of his desire to work "as unto the Lord" and to serve others, Pat received constant criticism about the wording and the diplomacy of the emails. He was informed as well that he needed to retract already implied approvals. Eventually it was impossible for Pat to keep up with the correspondence. Because he had

² Pat is an alias for the person who offered his story.

to seek approval for nearly every email before sending, he was criticized for lack of attention to his task.

In time, Pat found himself feeling physically ill at the prospect of going into the office. He began weeping routinely. In his written statement to me, Pat stated: “I felt that I had amputated eighty percent of myself, the developed and fruitful part, and replaced it with dormant, sidelined parts that seemed illogical to attempt maximizing at this stage of officership.”

Pat did not suggest any nefarious intent among those with whom he worked, but he did feel the lack of communication, lack of personal empowerment, lack of trust, and lack of affirmation. This combined with his and his wife’s reticent reaction to the assignment only served to unnecessarily deepen the suffering.

Later, as Pat had opportunity to tell his story to someone outside of The Salvation Army, he came to understand that his own shame-based monitoring, expressed as intended helpfulness, ground down his confidence and inspiration.

These two stories—Pete and Pat—are not about men who lack in formal education or skills. These two men and their circumstances easily recognized by many, were able to control and hide their inner desires and struggles in environments that applauded success and efficiency without attending to their own leader needs.

The Problem

Data shows that Salvation Army Officers do not consider the environment of the organization safe. Development and fulfillment are stifled by the perceived need to hide from and/or accommodate specific administrations and The Salvation Army in general. Shame and insecurity may be hidden in leaders for an extended period of time, as noted

in the vignettes above. Without an environment that invites authenticity, vulnerability, and transformation by practices and not mere rhetoric, the possibilities for growth in character and competencies for leaders to be developed in any organization are minimized. Further, ministry effectiveness is compromised when energy is given to covering flaws and controlling relationships.

Minimizing or confining leaders may serve the organization or an agenda temporarily, but does not honor the leader as a person or develop the leader for future capacities. Development is not the process of taking in more information, alone. It includes other important processes—sometimes minimized and often overlooked in the development of Salvation Army officers—processes that access emotions, relationships, spirituality, and legitimate leader needs.

A report from The Salvation Army's Southern Territorial Headquarters for the years 2010-2015, residing in the office of the Secretary for Personnel in Atlanta, GA, states that 146 officers resigned in those five years. Thirty-three percent left to handle family issues, which included separation and divorce of some of the couples. Twenty-two percent of the officers left due to discouragement or dissatisfaction. Another twenty-two percent left due to misconduct. Eight percent left to marry outside of officership.³ Another eight percent left due to unsuitability or incompatibility with the work of an officer. Six percent left because of health concerns. With the exception of the eight percent that left due to unsuitability or incompatibility, none of the other categories indicate lack of utilitarian ministry skills or competencies. Further, the other categories

³ Couples serve together in The Salvation Army. Husband and wife are both commissioned officers and ordained ministers. Marriages are prohibited in the United States wherein one spouse is an officer and the other is not.

relate to the possibilities of emotions like shame, isolation, guilt, or inadequacy, as well as lack of spiritual development as culprits for fallout.

Lewis Smedes, professor of theology and ethics for twenty-five years at Fuller Theological Seminary in Pasadena, California, offers in his book, *Shame and Grace*, a number of insightful expressions that give language to the struggle with shame. Smedes defines shame as “...in short, to be despised and rejected by our own.”⁴ Moreover, Smedes asks the poignant question: “Is not this the shame we all fear most?”⁵ Brené Brown, researcher at the University of Texas in Houston in the field of sociology and author of several books, has spoken of shame as “disconnection.”⁶

Both Pete Scazzero and Pat operated out of a sense of isolation and disconnection from the very communities they endeavored to serve. They were able to front a professional posture that left those with whom and to whom they ministered shocked when the truth about their situations was revealed. Both compensated for their sense of shame by allowing themselves to become involved in escapist practices outside of healthy boundaries.

Ironically, ministry leaders whose work is to create places of grace for others in their development of people, often find no such space for himself or herself in the normal development as a person and as a leader. Leaders also need places of grace.

⁴ Lewis B. Smedes, *Shame and Grace: Healing the Shame You Don't Deserve* (New York: HarperCollins, 1993), 53.

⁵ Ibid.

⁶ Brené Brown, “Catalyst Conference” (lecture Gwinnett Civic Center, Atlanta, GA, October 8, 2015).

Environment Matters

Environment matters in leadership development and therefore must be conducive to both character and competencies development. Leaders are taught competencies related to organizational practices in the many realms leader development occurs over the course of a lifetime. Challenges arise when developing leaders in an environment consisting of great diversity of age, experience, ethnicities, and ideologies as is found in the training of potential and present officers of The Salvation Army. The challenges thereby posed are worth addressing for the benefit of the leader and the organization.

Zenger and Folkman, authors of *Extraordinary Leadership*, believe that not all leader development tends toward building leadership behavior. Experiential learning provides the greatest rate of success for transforming high potentials into high functioning leaders. But that is not all; Zenger and Folkman go on to say that for potential leadership to be fully realized, those in training must be provided the opportunity to practice—in a “safe environment.”⁷ A safe environment includes opportunity to engage both the needs of the individual as well as the practices of leadership.

Human needs are part of one’s created being. Psychological, social, and spiritual maturation needs have been documented in a plethora of writings on the topic of developmental processes. Leaders do not check personal developmental needs at the door when entering any type of formal ministry training. Positive steps in development take place when the environment promotes the ability to risk; when honest conversations are held; when collegiality is fostered across the organization; and, when trial and error are a

⁷ J. Zenger and J. Folkman, *The Extraordinary Leader* (New York: McGraw Hill Companies, Inc., 2002).

natural part of growth. The environment must be accepting and healthy if development of healthy leaders is to take place.

The need for this study is critical if leaders in the Salvation Army are to move from a culture that experiences disconnection and rejection of a performance-based mentality, focusing on the desire for approval and mitigating the fear of reproach, to true, authentic, and holistic growth that builds relationships and healthy practices as development of leaders. John B. Bennett, former Provost and Senior Vice President for Academic Affairs at Quinnipiac University and author of *Academic Life: Hospitality, Ethics, and Spirituality*, states, “We pay a steep price for trying to “perform.” There is little room for bad days, for moments of forgetfulness or inattentiveness, or for the truth admission that one simply does not know.”⁸ This study claims the Salvation Army knows such a price.

Bennett further addresses the pitfalls of a performance driven organization: “The image of performer heightens the vulnerability every [leader] feels, even though performing well also provides the occasional moments of welcome adulation. This emphasis upon performance neglects the whole person.”⁹ Bennett goes on to say,

Performance moves away from community toward individualism. What is celebrated and rewarded is very often the visible gifts or the visible results of leaders, not the leader him or herself. The disposition to behave in self-absorbed and self-protecting ways and to put narrow self-interest ahead of the welfare of others or a broader common good is widespread. Individual and institutional identity, worth, fulfillment are understood in construct ties with others for individual advantage in a process of constant renegotiation and compromise.¹⁰

⁸ John B. Bennett, *Academic Life: Hospitality, Ethics, and Spirituality* (Bolton: Anker Publishing Company, Inc. 2003), 28.

⁹ Ibid.

¹⁰ Ibid.

This constant renegotiation and compromise makes the goals of leadership a moving target and objectifies the person of the leader:

The formation of an underlying, supportive...community seems at best a secondary goal. Calculations of individual advantage predominate. *Openness to others, what I call hospitality, is diminished by concern that it will heighten one's vulnerability. Healthy...ethics and spiritualities struggle for breath.*¹¹

Hospitality, with its openness to others becomes high risk. Yet, there is also the opportunity for high reward. The good news is that in The Salvation Army, hospitality is congruent with espoused goals. The bad news is that, in practice, such open hospitality proves inconsistent in post-commissioning officer development.

This study calls for the practice of Biblical Hospitality creating an environment, which includes components such as: emotional intelligence, relational intelligence, psychological wellness and social appropriateness in the developing of our present and future leaders in the Salvation Army. Each component can assist both healthy people and healthy organizations to create a rich environment that will positively affect leader growth. These components will be discussed more specifically in Chapter Two as related to the domains of social science, motivation, psychology, and spirituality.

Biblical Hospitality Defined

The definition for Biblical Hospitality for this study is borrowed from Dr. Christine Valters Paintner. Biblical Hospitality defined by Paintner is “both an inner and outer spiritual *practice* that not only welcomes the other external to ourselves but welcomes in all of the exiled pieces of ourselves, essential for the healing of the world.”¹²

¹¹ Ibid., 21, emphasis mine.

¹² Personal correspondence, February 21, 2013, emphasis mine.

This definition deepens the meaning and power of Biblical Hospitality in both personal and organizational ways. Hospitality is a Scriptural and spiritual entity that is foundational to spiritual leadership.

Many authors have broadened the understanding and the need for ‘the practice of Biblical Hospitality’ as they have come to view the depth of isolation, fragmentation, and alienation as not only geographically located but found in individuals’ interior lives. There are some, however, who believe that the theology and practice of Biblical Hospitality is too broad to categorize or see as integral to Christian living. Nicholas Healy, promoter of Practical Theology ...contends that the categorization of hospitality *as a practice* is in itself problematic. Healy highlights the complexity of hospitable actions and suggests that “the flexibility and imaginative effort needed to act hospitably with success, whether as an individual or a family or a congregation, make it difficult to see the point of calling such actions ‘practices.’”¹³

Further, Healy questions whether the complexity and multiplicity of ways in which Biblical Hospitality might be offered undermines calling it a practice in and of itself.¹⁴ Healy challenges the notion of Biblical Hospitality as a practice when he asserts: “Whereupon, considering the extraordinary range and diversity of actions possible within hospitality, it is not at all clear that there *is* such a practice.”¹⁵

Jennifer Kilps, in her dissertation, “Hospitality to the Stranger,” discusses her oppositions to Healy’s perceptions of the relationship of church and hospitality:

¹³ Nicholas M. Healy, “Practices and the New Ecclesiology: Misplaced Concreteness?” *International Journal of Systematic Theology* 5, no. 3 (November 2003): 287-308.

¹⁴ Ibid.

¹⁵ Ibid.

Beginning an exposition on Christian hospitality with the premise that it should first be considered a practice of the church risks severely limiting not only the parameters of what is able to be discussed but shapes the discussion itself. This exacerbates the possibility for a discussion of hospitality to be misplaced, or mislocated, within a theological framework and, more disturbingly, for it to be treated as an optional extra for the church.”¹⁶

Jacque Derrida, 20th century French philosopher and contributor to fields such as humanities and social sciences, adds to the discussion of defining Biblical Hospitality.

“Pure hospitality is the unconditional ‘hospitality of visitation,’ which introduces radical surprise into hospitality. This stands in contrast to actual hospitality’s ‘hospitality of invitation,’ which makes hospitality a gated and conditional product of our own self-centered preferences, and is extended only on our own terms.”¹⁷ Derrida’s definition is consistent with his deconstructionist philosophical posture that consistently looks for the *eternal interplay* of words and concepts, which make their practical, if more limited, application almost impossible.

Paintner’s definition, however, stands in contrast to the ‘eschatological-only’ definition offered by Derrida. To be sure, hospitality as a practice must be leaned into and grown. Intentionally practiced, it moves us away from self-centeredness and exclusion. It is not the expectation of Paintner, (nor myself), that hospitality in this context is pure as in Derrida’s sense or that it is completely unconditional. The Trinity, alone, offers unconditional hospitality. Rather, fallen humanity must, by discipline and practice, move toward the heart of God’s unconditional hospitality.

¹⁶ Jennifer Kilp, “Hospitality to the Stranger: Christian Churches in the Resettlement of African Refugees to the United States” (diss., University of St. Andrews, 2008), 4-5.

¹⁷ Jason Foster, “Hospitality: The Apostle John, Jacques Derrida, and Us,” *Reformed Perspectives Magazine* 9, no. 34 (August 19 - 25, 2007): 1-16, accessed October 1, 2015, http://thirdmill.org/articles/jas_foster/jas_foster.hospitality.pdf.

In one word, Biblical Hospitality can be defined as ‘welcome.’ This is the primary emphasis in both the Old and New Testament: the welcoming of strangers. Jean Vanier, a moral ethicist and leader of L’Arche Community, refers to the “location of welcome as a space.”¹⁸ Even more important for our discussion is that Vanier sees Biblical Hospitality as located interiorly, within ourselves, but opens outward, and also exteriorly, in the world that inhabits our awareness.”¹⁹ His expanded definition supports that of Christine Valters Paintner by directing attention to the need for hospitality to be exercised *within* the person as well as *between* people. This expanded definition is critical in our understanding of the type of environment necessary for leader development where, above any skill and intellectual property, the heart-needs of leaders can and will be encountered deeply, regularly, and graciously. Healthy leaders are aware and open to their own inner struggles and sense of alienation as well as welcoming of the struggles of others.

Hospitality is a Christian act, a conscientious practice and a specific environment created by that practice. It is sturdy, sizeable, and malleable enough to hold many elements at once. It is also distinct enough to merit its own domain. As an act, practice, and environment, hospitality undergirds and supports learning and development.

John Bennett, in his article, “*The Academy and Hospitality*,” locates hospitality in the sector of developing people and specifically in the area of education:

The practice of hospitality is an epistemological necessity...Without the mutual openness and reciprocity of hospitality, teaching becomes mechanical transmission of data, learning becomes receipt of information without internal

¹⁸ Kilp, 55.

¹⁹ Ibid.

impact, scholarship falls into lifeless and isolated inquiry, and service deteriorates into *quid pro quo* arrangements.²⁰

Bennett is referring here to formal university. In contrast, The Salvation Army “academy” exists without walls and as an environment pervasive to a host of leadership opportunities designed to promote growth in knowledge, skills, and competencies. There is also need for wisdom and insight—the fruit of reflecting on knowledge and experience.

According to Royale Scuderi, a creative strategist, consultant, and writer who specializes in cultivating human potential for happiness, health, and fulfillment,

Knowledge is the accumulation of facts and data that you have learned about or experienced. It’s being aware of something, and having information. Knowledge is really about facts and ideas that we acquire through study, research, investigation, observation, or experience.

Wisdom is the ability to discern and judge which aspects of that knowledge are true, right, lasting, and applicable to your life. It’s the ability to apply that knowledge to the greater scheme of life. It’s also deeper; knowing the meaning or reason; about knowing why something is, and what it means to your life.

Insight is the deepest level of *knowing* and the most meaningful to your life. Insight is a deeper and clearer perception of life, of knowledge, of wisdom. It’s grasping the underlying nature of knowledge, and the essence of wisdom. Insight is a truer understanding of your life and the bigger picture of how things intertwine.²¹

Reflecting on knowledge and experience in the context of one’s theological understandings deepens the learning and helps to cement transformational opportunities in leader development. Bennett understands the environment of hospitality, regardless of content and/or curriculum, to be one of the most formative and significant elements for students. How people relate in classrooms, in formal settings, and other significant points

²⁰ John Bennett, “The Academy and Hospitality,” *Cross Currents* 50, 2000: 23-35.

²¹ Royale Scuderi, “What are the Differences between Knowledge, Wisdom, and Insight,” Lifehack, accessed September 12, 2015, <http://www.lifehack.org/articles/communication/what-are-the-differences-between-knowledge-wisdom-and-insight.html>.

of interaction is as developmental and as crucial as the content being shared.²² In an article titled, “Ministerial Training as an Act of Hospitality,” Perry W. H. Shaw claims, “Seeing hospitality as an instructive theological drama has huge implications for evangelical ministerial training.”²³

Historical Attempts at Leader Development in The Salvation Army

The historical record of Salvation Army training indicates the organization’s wrestling with implementation of the most valuable and effective types of ongoing development of its leaders.

Frederick Coutts, the eighth General of The Salvation Army from November 23, 1963 to September 20, 1969, and author of both Salvation Army history and his personal biography, wrote sober words concerning those in leadership. “... (T)he collapse of a [leader] of God can have more than one cause. The seeming failure of his ministry can break his spirit. There is no measurable standard of cost-effectiveness which can be applied to his work.”²⁴ Further, Coutts acknowledges that “the daily wear and tear of his charge can reduce a man to questioning his vocation.”²⁵

After years of serving in ministry in his own increasing capacities and governing those under his leadership, Coutts incisively extracts one of the main issues for leaders: how to manage intrapersonal and interpersonal conflict in the organization.

²² Perry W. H. Shaw, “Ministerial Training as an Act of Hospitality,” *Christian Education Journal* 3, no. 8 (Spring 2011): 8-26.

²³ Ibid.

²⁴ General Frederick Coutts, *No Continuing City. Reflections on the Life of a Salvation Army Officer*. (Toronto: HODDER & STOUGHTON, 1976), 53.

²⁵ Ibid., 54.

How often is it recognized that the settling of corps²⁶ disputes is the main drain on an officer's spiritual resources? It is not the man in the street who exhausts an officer... Nor is the platform ministry which saps our spiritual resources... But it is the bickering, the feuding, and the falling out about nothing of importance that can make us bitter and cynical. More, it can make us display that hasty temper which no amount of fine speaking can explain or gloss over.²⁷

Development of officers at its inception was chaotic and spasmodic. Again, we glean from Frederick Coutts a snapshot of the training conducted in the early years of the Army. Answering the question, "how can those who believe themselves to be called be best prepared for such a calling?" Coutts writes:

In this matter the Army's reach has always exceeded its grasp. A hundred years ago, in 1880, when only the most elementary forms of training were being considered, the Army's leaders were being smitten on both cheeks simultaneously. Protests against putting up lads and lassies to speak who were not masters of their own tongue were mingled with the charge that the Booths were attempting to educate their officers above their proper station in life.²⁸

Coutts' description points to a clear need. Fortunately, General William Booth's wife and Mother of The Salvation Army, Catherine Booth, organized a plan for the training of leaders. The abridged principles set forth by her are as follows:

- We begin with the heart. If the heart is not right, the service cannot be right. they seek to teach.
- We try to train the head, so as to put officers in advance in knowledge of those whom they seek to teach.
- We teach them to appeal to the consciences of people...to stab them awake with the gospel which condemns the sin for which it offers the remedy.
- We teach them to inspire hope in the most hopeless.
- We try to teach them to present Jesus as the Savior who provides liberation from the past and victory for the future.

²⁶ See Definitions Page.

²⁷ Ibid.

²⁸ Frederick Coutts, *The History of the Salvation Army Volume 7* (Atlanta: The Salvation Army Supplies, 1986), 126.

- We teach them to use their converts as a means of converting others.²⁹

Catherine Booth's design actually fully addressed the deficit outlined by Coutts. Diminishing Catherine Booth's first principle, "we begin with the heart," the current model of continuing development of leaders accentuates the second principle, "we try to train the head, so as to put officers in advance in knowledge of those whom they seek to teach," and largely remain there as the emphasized mode of development.

There is lesser attention given to teaching the heart. The two year, residential training curriculum for cadets includes one hour weekly meetings to gather in small groups for the purpose of engaging in practices leading to spiritual formation. It is deemed an important part of the curriculum. In practice, it has been reported in discussion³⁰ that much of what takes place in that hour is more like participating in a book club than actually facilitating the material for spiritual growth.

Additionally, current changes in the two-year residential training have included the removal of half-days of prayer and reflection and the inclusion of more classes that move the cadet toward degree completion. Even with the attempt to foster the integration of spiritual formation, academic studies, and field training, the curriculum and the rewards and recognition system in place at the School for Officer Training in the Southern Territory is heavily weighted toward academic endeavors. The impact on the environment is that this focus often breeds competition and comparison.

Karen Shakespeare, Salvation Army officer, and at the time responsible for spiritual formation of officers, asserts that

²⁹ Ibid., 126-127.

³⁰ Personal conversation with officers overseeing Spiritual Formation Curriculum, August 2015.

The requirements for spiritual formation as described in Orders and Regulations for the Training of Salvation Army Officers (2005) are universal. Their outworking, however, varies according to culture, resources available and the ethos of the college. The ‘traditional formulation of daily private devotions, monthly ‘spiritual days’ and college ‘in-Sundays’ providing corporate worship and teaching, supplemented by personal interview programs remains the basic pattern for spiritual development, but is interpreted with considerable flexibility.³¹

The schedule and model provided in Salvation Army Training institutions, including the School in the Southern Territory, are highly structured and community oriented. At commissioning, the leaders are left without this day-in-day out schedule and community. In a brand new context and community with so many varied tasks and expectations, it is not uncommon for whatever spiritual disciplines taught and modeled during their training to be lost. Moreover, evaluations are driven by statistics and program, not by genuine measures of personal and spiritual development.

To reiterate, continuing education and development reflects the preference for and emphasis on degree completion and skills advancement with the assumption that the work of the heart and emotional growth is attended to by the officer. Rarely is that first principle, “we begin with the heart,” the number one topic of discussion by the leaders in the organization—at every level of the organizational chart. Principle one left unattended means that there is a huge potential for leaders to build with their gifts and diminish or destroy by their character. Their spirit may be continually impoverished at the expense of maintaining the organization.

³¹ Karen Shakespeare. "Knowing, Being and Doing: The Spiritual Life Development of Salvation Army Officers." (diss., Anglia Ruskin University, 2011), 22.

Other Helping Professions Experiencing Gaps in Development Due to Environment

Environmental considerations are not the focus of Salvation Army leader development alone. Other helping professions outside of ministry are looking beyond skills development to understand the type of environment necessary for excellent development to occur.

Consider the work of Stephen Robbins, Mary Coulter, and Christine Kane-Urrabazo, each an expert in the field of organizational culture, who speak to environmental needs specifically in the helping profession of nursing. Robbins and Coulter, editors of the book *Management*, describe components organizational culture as including the shared values, beliefs, or perceptions held by employees within an organization or organizational unit.³² Kane-Urrabazo, author of the article “Management’s role in shaping organizational culture,” asserts that

the core values of an organization begin with its leadership...subordinates will be led by these values and the behavior of leaders, such that the behavior of both parties should become increasingly in line. When strong unified behavior, values and beliefs have been developed, a strong organizational culture emerges. Leaders have to appreciate their function in maintaining an organization’s culture. This would in return ensure consistent behavior between members of the organization, reducing conflicts and creating healthy working environment for employees.³³

It follows logically that developing Salvation Army leaders, also located in the sphere of helping professions, must be accomplished in an environment where healthy,

³² Stephen P. Robbins and Mary K. Coulter. *Management*. (Boston: Prentice Hall), 2012.

³³ Christine Kane-Urrabazo “Management’s Role in Shaping Organizational Culture” *Journal of Nursing Management* 14 (2006): 188–194.

hospitable values, beliefs and behaviors are modelled as well as taught. Kane-Urrabazo uses the term “consistent behavior.” This does not mean that every action is exactly the same but that actions and behaviors emerge from and are congruent with espoused values and beliefs.

In another study of a helping profession, The American Association of Critical-Care Nurses located in Aliso Viejo, California, conducted interviews with nurses in Magnet hospitals during their Dimensions of Magnetism study. Six key organizational environmental components emerged:

1. Skilled communication protects and advances **collaborative relationships**. (Bold mine)
2. True collaboration is an ongoing process built on **mutual trust and respect**. (Bold mine)
3. Nurse leaders **create a vision** for a healthy work environment and **model** it in all their actions.
4. **Meaningful recognition** acknowledges the value of a person’s contributions to the work of the organization.
5. Remaining focused on matching nurses’ competencies to patients’ needs points the way to **innovative staffing solutions**.
6. Advocating for patients requires **involvement in decisions** that affect patient care.³⁴ [emphasis mine]

This organization has found that healthy work environments are essential to ensure safety, enhance staff recruitment and retention, and maintain an organization’s financial viability. These standards are both strategic and operational.

Performance was the focus in the published paper Organizational Assessment: A Framework for Improving Performance,”³⁵ in which authors Charles Lusthaus, Marie-

³⁴ Claudia Schmalenberg and Marlene Kramer, “Nurse-Physician Relationships in Hospitals: 20,000 Nurses Tell Their Story,” *CRITICALCARENURSE* 29, no. 1, (February 2009): 74-83, accessed July 31, 2015, <http://ccn.aacnjournals.org/content/29/1/74.full.pdf>.

³⁵ Charles Lusthaus, et al., “Organizational Assessment: A Framework for Improving Performance,” International Development Research Centre/Inter-American Development Bank, 2002, 1-139, accessed August 30, 2015, <http://lib.icimod.org/record/11064/files/1416.pdf>.

Hélène Adrien, Gary Anderson, Fred Carden and George Plinio Montalvan discuss organizational effectiveness and sustainable development. They note several important and foundational considerations.

Today, a wide range of organizations is required to carry out increasingly complex and adaptive tasks that, in turn, respond to an increasingly complex environment.” The complexities “often lead to increased specializations of functions, people, and infrastructure.” These organizations are not only composed of individuals, but also interdependent groups with different immediate goals, different ways of working, different formal training, and even different personality types. This, the authors conclude, cause groups to try to “adapt, survive, perform, and influence.

The Salvation Army can be included in that wide range of organizations dealing with increasingly complex and adaptive tasks. Its services are varied, and its territory international. It is easy to understand how a large organization like The Salvation Army, located in excess of one hundred twenty five countries in the world and encompassing a multitude of ethnic, age, gender, and generational differences would struggle to release command and control governance. The personnel of The Southern Territory of the United States, which forms the focus of this study, represents a microcosm of the world-wide Army.

The scope and variety of ministries provided by The Salvation Army has created the complexities described by Lusthaus, Adrien, Anderson, Carden, and Montalvan.³⁶ There are individuals and groups in the Army with different, and often competing, immediate goals. Leadership is executed in a variety of ways and by people who have different levels and kinds of formal training as well as varying quality and quantity of experience.

³⁶ Ibid.

The hierarchical command and control is a pragmatic and efficient means to run an organization. It is also one of the most dangerous forms of governance which can lead people to become an extension of policy and procedure that maintains the organization rather than being individuals and groups who are allowed to influence and become change agents within the organization. Biblical hospitality is not in competition with command and control. It shapes the use of power and influence in ways that keep the worth and value of its people intact.

Current Recognized Gaps and Needs in Leader Development in The Salvation Army Southern Territory

The Salvation Army in the Southern Territory of the United States invests heavily in its officers over the course of their service. It is generous in the breadth of what officers are allowed to experience as they develop. Yet, in spite of all its offerings, there is enough wide-spread concern about fulfillment and retention of officers that research continues in efforts to increase both.³⁷

The current environment for leader development in The Salvation Army is not congruent with what officers need or with stated organizational goals. Both practicing officers and many who are candidates to become officers are aware of the incongruences and gaps.

A recent survey conducted by the Territorial Candidates' Department³⁸ of The Salvation Army Southern Territory revealed the benefits and challenges of becoming a

³⁷ Continual research is done by the Personnel Department in The Salvation Army Southern Territory and by other Officers seeking to add to the discussion.

³⁸ The Territorial Candidates' Department is the part of our Territorial Administration that recruits and makes ready candidates for officers.

Salvation Army Officer (leader). The results of the survey, made public via *The Southern Spirit*, a periodical published by The Southern Territory of The Salvation Army, indicated the following perspectives listed as “negative aspects of officership” by those considering *entering* the training for officership:

Political issues: include sense of entitlement based on rank, ego/attitude of officers, promotion based on family name and/or favoritism of some officers, a sense that the organization “owns” you.

Workload issues: included the risk of burnout, long and demanding work hours, work interferes with family commitments and other relationships, the expectation that you need to be “jack of all trades,” and feeling “spread too thin.”

Logistical and emotional issues: these were named around adjustments for individuals, families, and children in the moving process, difficulties of soldiers having to adjust to various styles of leadership and relationships with the officers, and inconsistent leadership styles within corps appointments.

Business concerns: having to focus so much time on business that it compromises the other ways in which ministry is to be accomplished.³⁹

The responses to this survey are consistent with the three major areas of concern emerging from a similar type of survey conducted in 2006 with those who *have served* in the ministry for a varied number of years. The School for Leadership Development of The Salvation Army, under the supervision of Major Clarence Bradbury, sought information from the survey that would enable helpful ongoing work in the area of developing leaders post-commissioning. The three areas of concern that emerged were:

1. The ability to develop, manage, and deal effectively with people.
2. Finding time and balance in life and ministry.
3. The need for personal spiritual renewal.

These areas are expounded upon by Officers who are quoted as saying:

“I don’t know how to balance my family life with corps work.”

³⁹ The Southern Spirit is an internal circular published bi-monthly and read by many in and outside of The Salvation Army.

“So many officers in my session have already left the Army because of frustrations with how much focus the Army puts on administration. While I feel with all my heart that the administration is definitely part of our ministry, I can understand where their frustrations are coming from.”

“I need time to spend with God and reconnect with my calling.”

“I need personal and spiritual growth.”

“I need deeper intimacy with God.”

“I need self-confidence. I don’t have any.”

Sixty percent of the officers rated their self-care as weak or very weak. One statement that captured the essence of the statistic is: “I am so overwhelmed most of the time that I do not take care of me—spiritually or physically. I also have not taken the time I need for my spouse and my family because I am too consumed with the daily tasks of ministry.”⁴⁰

Notice that the daily tasks of ministry focus on maintenance of the organization and its goals; while the person report statements made no mention of how much they knew or what skills they needed. The list of concerns touched internal, personal, and relational needs. Without attending to the spiritual growth, emotional health, and interior needs of an officer, there is little vision or capacity for growth.

This information is not to suggest that these are insurmountable problems or that such challenges are unique to The Salvation Army. Nor is this information used to criticize work accomplished in the area of leader development. The point is that most of what is mentioned above has to do with personal empowerment at the junctures of

⁴⁰ The statistics and statements emerged from a Territorial Survey conducted in 2006 by The Jack McDowell School for Development. This survey was administered by a reputable outside source and used as the basis of the type of further development officers, themselves, stated that they need.

emotional, social and spiritual issues and not academic or skills issues alone. In order to deal with these areas, the environment must be more than academic: it must be hospitable.

To proactively nurture and support its leaders in the specified areas identified on the 2006 survey above related to motivation, power, authority, decision-making, time-management, and judgment, the environment of The Salvation Army must be characterized by Biblical Hospitality. Change is required.

Currently, the primary ongoing development of Salvation Army leaders takes the form of skills and intellectual development most often in an academic environment. Recognition is readily offered to Salvation Army leaders who achieve the next academic degree or produce visible and concrete results advancing The Salvation Army in a given community or area of service.

Hidden personal costs to this type of recognition are detrimental to the welfare of the officer. Intentional implementation of plans for inner formation is very often a discussion relegated to the realm of counseling, assumed to be already taking place in the individual and in the context of Army gatherings, or not touched on at all due to its perceived private nature.

The needs and gaps indicated by the surveys point to the current environment in The Salvation Army being deficient in that intentionality to develop, support, and empower its leaders. Moreover, the inability of a leader to perform well and to relate well to colleagues and command heads inhibits the ability to address emotional and spiritual issues without a sense of shame. The nature of community is often related to utilitarian

projects not deep relational connections. The result of the gap is organizational inconsistency and compromise of espoused values.

Curriculum and Leader Development

This paper does not argue for a particular curriculum but rather for a type of environment the organization should adopt regardless of the curriculum offered. It is true that information received in a classroom, a workshop or seminar, and even on-the-job can be, and is, often used by God for transformation in the leader. It is also true that intellectual and skill growth alone in a leader can mask the deficits in emotional and spiritual growth. Therefore, by stressing scholastic work and skills development post-ordination without including the intentional ongoing inner life work begun in the two years of residential training, development can be too academic and, therefore, incomplete. The perception of what development means by officer leaders becomes stilted, leading to stress and strains. The “doing” of ministry in terms of performance outweighs the “being” of the leader.

The (perhaps unintended, though real) result is that leaders work on academic growth to the detriment of inner and community formation. It is possible to undo with character what is built with knowledge and gifts. Inner formation must become commensurate with academic growth. Therefore, the environment must be healthy and rich enough to foster and nurture the development of its leaders in ways that embrace the total person in community.

It is important to note that the second survey referencing leaders already in the field revealed by self-report that 60 percent of Salvation Army officers are weak or very weak in self-care. This statistic is consistent with the findings of Dr. Bobby Clinton

whose longitudinal study of leaders across a broad spectrum of time and place found that two-thirds of leaders do not finish well.⁴¹

Hierarchy and Leader Development

In addition to the findings and concerns expressed in the surveys, one more consideration needs to be offered. The hierarchical government of The Salvation Army creates a power structure that often creates dysfunctional exchanges and has been at times detrimental to leader growth. It is generally at the point of power conflict that positional authority overrides hospitality. This is not an issue for the Salvation Army alone but is true in any hierarchical organization. Bennett assists our thinking again:

A major threat to...hospitality is...the disposition to behave in self-absorbed and self-protecting ways and to put narrow self-interest ahead of the welfare of others or a common good...Individual and social identity, worth, and fulfillment are understood in terms of power to shape and control others, to resist their power and to treat them as a function of one's own ends."⁴²

As the research data later to be discussed reveals, the hierarchical nature of The Salvation Army organization and the thrusting of people into positions without commensurate and continuous development, often causes the leader to mask what they do not want known and to lead from hierarchical positions of authority rather than intrinsic personal power and spiritual authority. The Hollywood culture of superstars and superheroes, where visible gifts and talents are given platform, has, at times, been unwittingly fostered organizationally. Competition rather than collaboration is bred as the

⁴¹ Extracted from the research of Dr. J. Robert Clinton, author of *The Making of a Leader*, and who has studied the lives of those who finished well defined as leaders being: 1. More in love with Jesus, at the end than in the beginning; 2. More committed to the mission of Jesus at the end; 3. More sacrificial to/for the cause of Christ at the end. Dr. Terry Walling, President of Leader BreakThru has taken Clinton's research to make a training program for leaders. His definition of finishing well has been taught at modules, and specifically at The Salvation Army Cohort experience in Florida on April 21-25, 2014.

⁴² Bennett, 29.

modus operandi. This is in direct opposition to both community and to the current generation who prefer to lead in teams.

A research article from Texas A & M's Bush School of Government and Public Service further indicates sociological implications about Generation Y and leadership:

While they prefer the flexibility to work outside the office, Generation Y is comfortable in group settings—having worked in teams throughout school—and according to a study by BSG Concourse (2007),—They understand that a mix of strengths contributes to success. Although Generation Y operates and works comfortably in teams and with other employees, their mentality is slightly different from other generations (Cole, Smith, and Lucas 2002). For example, researchers argue Baby Boomers exhibit a strong teamwork ethic, as they prefer to work as a group of individuals to collaborate and accomplish a single group task (Buanhe and Kovary 2003). Conversely, Generation Y prefers working as a team to accomplish independent tasks as they use the skills, knowledge, and resources of team members to satisfy individual needs (Cole, Smith, and Lucas 2002; Karefalk, Petterssen and Zhu 2007).⁴³

While it is outside the scope of this paper to do complete research on generational preferences in regards to leadership and Biblical Hospitality, it is important to note the present generation's needs since most of the current leadership training and that in the very near future will address this group almost exclusively. Beyond their desire for teamwork, Gen Y are willing to work hard, learn what they must, and invite feedback. This is fertile ground for Biblical Hospitality to take root and shape an organization of "one-anothering" in ways that have yet to be accomplished. "Until we can receive with an open heart, we are never really giving with an open heart. When we attach judgment to receiving help, we knowingly or unknowingly attach judgment to giving help."⁴⁴ Hierarchy focuses on maintaining the organization and feeds relational dysfunction.

⁴³ Dominic Bearfield et al, "Generation y in the Workplace," Texas A & M Bush School of Government and Public Service Research Paper, Bryan College Station, TX, 1-46, accessed October 1, 2015, http://nslw.org/generation_y.pdf.

⁴⁴ Brown, *The Gifts of Imperfection*, 20-21.

David Kelsey, author of *To Understand God Truly: What's Theological About a Theological School*, served as Luther Weigle Professor Emeritus of Theology at Yale Divinity School. His understanding of the hierarchical nature of theological institutions prompted a poignant question regarding theological education: "If institutional reality could be remade to heart's desire, what would the ideal theological school look like?"⁴⁵

The question to be answered in this study builds from and goes beyond Kelsey's question. The question for this research is "How might Biblical Hospitality create the supportive environment in which officer-leaders become capable of embracing personal empowerment and spiritual authority rather than performance couched in hierarchy; scholarly knowledge and personal reflection in place of mere curriculum learning; in a manner that ethically increases both fulfillment and retention?"

Conclusion

Retention, well-being, joy, and effective service are the expected outcomes when the environment in which development takes place over the life-time of the service of The Salvation Army officer is healthy. Health is defined as richly and positively sustaining, compassionate, understanding, flexible, interpersonal, and productive in Salvation Army terms. The hypothesis is that Biblical Hospitality intentionally incorporated as an environment and practiced will create a healthy environment for leader development. The practice of Biblical Hospitality will foster appropriate use of power, influence, and resources in an ethical manner. The absence of Biblical Hospitality is in

⁴⁵ David H. Kelsey, *To Understand God Truly: What's Theological About a Theological School* (Louisville: John Knox Publisher, 2011), 1.

contrast to what the wider literature outlines as best practices in establishing and feeding a rich and nourishing environment for leader development. This literature will be considered in the following chapter.

Many aspects of Biblical Hospitality cannot be measured in numbers or recognized in short-term outcomes. It is not an easy task to verify what is not always quantifiable. Nevertheless, leadership literature and work-place studies point to the idea that the environment in which ministry leaders are trained throughout their ministry is as important as the skills each brings.

Although the question of Biblical Hospitality intentionally nurtured as the environment for development is for theological education everywhere, the scope of this paper will deal with this question in the context of The Salvation Army's training of its leaders in the Southern Territory of the United States of America. Here we are attempting to discern the heart, culture, and climate of this organization's environment that can promote sustainable practices for ministry effectiveness.

CHAPTER 2

REVIEW OF LITERATURE

Introduction

The process of establishing an environment of Biblical Hospitality requires consideration of the diverse components that comprise the environment's framework and structure. While Biblical Hospitality is deeply rooted in Christian Scripture and theology, its manifestations are discussed using different terminology in many of the disciplines in the domain of humanities including, but not limited to: psychology, social sciences, educational and organizational psychology, philosophy, art, religion, and some literature. These studies present the ways people process and describe their experiences as human beings. In a day of specialization, these specific disciplines under the umbrella of humanities have been disconnected from each other.

Another facet to be considered is the multiplicity and diversity of leadership tasks in The Salvation Army. One leader will stand behind the pulpit every Sunday, deliver pastoral care during the week, and oversee Corps programs, alongside other duties such as fund-raising, civic meetings, and disaster work. Another leader conducts administration from an office, giving oversight to many persons and programs, and from a distance that is both geographical and functional. It is not likely these two contrasting types of leaders view that ministry in the same way. More importantly, the goals to be accomplished in any given time period are often diametrically opposite. Additionally, what is evaluated and the manner in which evaluations take place differ from leader to leader, often depending on the values and style of the leader.

These complexities add to the difficulties in finding an appropriate environment that holds all work and leader interactions as sacred and unified. The Salvation Army is a non-profit corporation with all of the markings of corporate behavior. The Salvation Army is simultaneously a branch of the Christian Church with all of the markings of church life. These two expressions of the Army are not always driven by the same values.

Biblical Hospitality from a Social Work Viewpoint

Having spent well over a decade studying shame and vulnerability, Dr. Brené Brown, Professor of Social Work at the University of Texas in Houston, researcher, and author, has thousands of pieces of research indicating that leaders are suffering from shame and hiding behind masks.¹ There is an important connection between her sociological research and the present discussion about leader development.

“We desperately don’t want to experience shame, and we’re not willing to talk about it,” writes Brown, “Yet the only way to resolve shame is to talk about it. Maybe we’re afraid of topics like love and shame. Most of us like safety, certainty, and clarity. Shame and love are grounded in vulnerability and tenderness.”²

Shame and vulnerability are not curriculum topics included in any formal courses for training, nor do leaders often discuss them. Further, while these topics are meant to be a part of the spiritual formation curriculum during the formal two-year training period, most leaders of that curriculum are uncomfortable with or unaware of the necessity for

¹ Brené Brown, “Catalyst Conference” (lecture, Gwinnett Center, Atlanta, GA), October 8, 2015.

² Brené Brown, *The Gifts of Imperfection: Let Go of Who You Think You’re Supposed to Be and Embrace Who You Are* (Center City: Hazelden, 2010), 25.

these topics to be addressed. Yet, those received for further training for Salvation Army leadership come from all types of backgrounds and circumstances wherein shame may be inscribed deep in their psyche and spirit. The effects of shame prohibit growth of full potential in any person; the energy to mask shame and other negative emotions especially robs creativity and life in leaders. Consequently, it's safe to assume these unseen conflicts and wounds drive more leader practices than the knowledge received in a classroom or workshop setting.

“One of the greatest barriers to connection is the cultural importance we place on ‘going it alone.’ Somehow we’ve come to equate success with not needing anyone,” says Brown.³ Part of the hidden messages perceived by those being trained as well as those serving on the field is that “I must be able to handle everything that comes my way *or I am somehow flawed.*” Notice the message addresses the person and not the person’s work.

Brown expands her concept of engaging leader needs as she delves into the importance of belonging:

When we spend a lifetime trying to distance ourselves from the parts of our lives that don’t fit with who we think we’re supposed to be, we stand outside of our story and hustle for our worthiness by constantly performing, perfecting, pleasing, and proving. Our sense of worthiness—that critically important piece that gives us access to love and belonging—lives inside of our story. The greatest challenge for most of us is believing that we are worthy now...⁴

The need to belong to a family, a group, or an organization is an intrinsic need for all people regardless of organization or generation. Worth and value are not assigned, but

³ Ibid., 20.

⁴ Ibid., 23-24.

rather, inherent in all. Brown states that when people do not feel they belong, they will work to fit in. This breeds chameleon like behaviors.

Darlene Lancer, Licensed Marriage of Family Therapist and Social Worker agrees with Brown speaking about shame.

Shame is ubiquitous, nevertheless it's the elephant in the room and the underlying cause of many clients' complaints, including depression, marital discord, addiction, eating disorders, codependency, and low self-esteem. As clinicians, we're not immune from it either. We carry our own shame and pick it up unconsciously from our clients.

Shame has many faces; among them are self-hatred, contempt, aggression, loneliness, depression, and emptiness. It clandestinely fuels arrogance equally with pride's opposite, self-doubt and insecurity. At bottom we feel unlovable—unworthy of connection with others.⁵

Lancer overtly states that shame interferes with the otherwise good interpersonal work with people. Although she names psychotherapists in particular, it is, by extension, problematic for any who interface with others from the posture of shame. Lancer states, "The intimate nature of psychotherapy can also illicit shame. Rather than being open, relaxed, and present, clinicians can become detached, rigid, and intellectual, or hide behind their authoritative role."⁶

While shame perpetuates distancing, disconnection, and performance-based living, Biblical Hospitality refutes the need for living from shame, and performance as a basis for worth, inviting authenticity and a welcome for all the pieces and parts of an individual.

⁵ Darlene Lancer. "Mental Health Monitor: Shame—The Elephant in the Room," *Social Work Today* 15, no. 3 (May/June 2015): 30.

⁶ Ibid.

Brown's research, conducted from a social worker's point of view, is also a spiritual primer:

A deep sense of love and belonging is an irreducible need of all women, men, and children. We are biologically, cognitively, physically, and spiritually wired to love, to be loved, and to belong. When those needs are not met, we don't function as we were meant to. We break. We fall apart. We numb. We ache. We hurt others. We get sick. There are certainly other causes of illness, numbing, and hurt, but the absence of love and belonging will always lead to suffering.⁷

Authentic leader development, which includes: 1. Self-Awareness ("Know Thyself") 2. Relational Transparency ("Be Genuine"). 3. Balanced Processing ("Be Fair-Minded") 4. Internalized Moral Perspective ("Do the Right Thing")⁸, can only take place in the context of love and belonging and by the interpersonal and intrapersonal practices of Biblical Hospitality.

Although written from a social scientist's perspective, the words of Brené Brown convey deep theological truth:

Love and belonging will always be uncertain. Even though connection and relationship are the most critical components of life, we simply cannot accurately measure them. Relational concepts don't translate into bubbled answer sheets. Relationship and connection happen in an indefinable space between people, a space that will never be fully known or understood by us.⁹

Further, Brown offers the benefit of over a decade of research:

Love belongs with belonging. One of the most surprising things that unfolded in my research is the pairing of certain terms. I can't separate the concepts of love and belonging because when people spoke of one, they always talked about the other... We cultivate love when we allow our most vulnerable and powerful

⁷ Ibid., 26.

⁸ Ronald E. Riggio, "What is Authentic Leadership? Do you Have It?" *Psychology Today*, January 22, 2014, accessed November 1, 2015, <https://www.psychologytoday.com/blog/cutting-edge-leadership/201401/what-is-authentic-leadership-do-you-have-it>.

⁹ Brené Brown, 25.

selves to be deeply seen and known, and when we honor the spiritual connection that grows from that offering with trust, respect, kindness, and affection.¹⁰

In a very real sense, Brown defined Biblical Hospitality in these statements. She joins Dr. Christine Valters Paintner in identifying trust, respect, kindness, and affection as the components of an environment rich in Biblical Hospitality. These attributes of Biblical Hospitality are grown in the person and through the person into community. The syntheses of personal and spiritual aspects congruent with Biblical Hospitality are clear.

Biblical Hospitality From The Viewpoint Of Spiritual Formation

Christian Spiritual Formation involves the growth of the whole person: the mind, body, heart, and will. Over time a believer may work with different pathways or facets of spirituality in the process of spiritual growth. The work of spiritual formation continues in the leader over the course of his or her lifetime. There is the simultaneous process for leaders of leading and tending to personal needs. Leader needs are not divorced from theological context. It is a fearful endeavor for many leaders, new and seasoned, to learn to become their authentic selves. Karin Klenke quotes Michael Kernis who is a part of the Department of Psychology and Institute for Behavioral Research University of Georgia: Kernis described,

Behaving authentically means acting in accord with one's values, preferences, and needs as opposed to acting merely to please others or to attain rewards or avoid punishments through acting 'falsely.' . . . Authenticity is not reflected in a compulsion to be one's true self, but rather in the free expression of core feelings, motives and inclinations. Instead, authenticity is "the unobstructed operation of one's true self or core self in one's daily enterprise." Knowing oneself and being one self, then, are essential qualities of authentic leadership.¹¹

¹⁰ Ibid.

¹¹ Karin Klenke, "Authentic Leadership: A Self, Leader, and Spiritual Identity Perspective," *International Journal of Leadership Studies* 3, no. 1 (2007): 68-97.

In his book, *Henri Nouwen and Soul Care*, Wil Hernandez speaks to the critical need for pastors and ministerial leaders to understand the concept of self. Hernandez connects the thoughts of several noted authors in the field of spiritual formation around Nouwen's insistence that we must understand "we are not who we know ourselves to be, but who we are known to be by God."¹² Further insight is given by Hernandez when he quotes C. S. Lewis's instructive words, "Your real...self...will not come as long as you are looking for it. It will come when you are looking for Him."¹³ David Benner is cited as reiterating that thought.¹⁴ Hernandez offers the thoughts of psychologist, R. D. Laing, that the false self is "one way of not being oneself or a way of living inauthentically."¹⁵ Finally, Hernandez quotes two notable men of the church, Basil Pennington from Church History, and Kenneth Boa, who teaches widely in the area of spiritual formation. Pennington explains that the false self attaches itself *to things* while remaining detached from God, and Boa offers that the false or old self always struggles for autonomy from God.¹⁶

The subject of true self/false self is critical in leadership. Nouwen stated that "whether as a pastor, counselor, spiritual director, or any kind of soul care provider, the

¹² Wil Hernandez, *Henri Nouwen and Soul Care: A Ministry of Integration* (New York: Paulist Press, 2008), 50.

¹³ Ibid.

¹⁴ Ibid.

¹⁵ Ibid.

¹⁶ Ibid.

minister discovers that his or her identity is a crucial factor in being effective.¹⁷ Nouwen believed that real depth and effectiveness of ministry can only take place when a minister lives from his true identity in Christ. Knowledge and skills will augment one's leadership, but leaders can only lead out of who they are. To that point, Nouwen states: "If we are not secure in our own identity, our inner instability is bound to exude a negative impact in the way we minister to people. For us to be able to affect others in a deeply positive way, we need constantly to claim our true self in Christ"¹⁸ This lack of self-care and soul-care becomes destructive for the leader and his or her followers.

Gordon Donald Fee is an American-Canadian Christian theologian and an ordained minister of the Assemblies of God (USA). He served as Professor Emeritus of New Testament Studies at Regent College in Vancouver, Canada. Countering a common view that God is essence, Fee connects with the former conversation related to the theological considerations of Biblical Hospitality, turning those considerations into concrete, everyday living:

If God exists as Holy Trinity, what are the implications for man having been created in the divine image? And what might this mean for the nature of the Christian life? While scholars have debated the meaning of the *imago dei* for centuries, certainly the fact that even the Holy Spirit is revealed with real personhood—that he demonstrates intellect, chooses and guides the church and manifests profound emotions—is instructive.¹⁹

While created in the image of God, we are not omnipotent, omniscient, or omnipresent.

¹⁷ Ibid., 51

¹⁸ Ibid.

¹⁹ Gordon D. Fee, *God's Empowering Presence: The Holy Spirit in the Letters of Paul* (Peabody: Hendrickson, 1994), 829-845.

We have been created with needs. The needs of any person and, by extension, the needs of leaders, are not inconveniences to put aside or manage. They are components of personhood with which we wrestle and submit for healthy transformation; while in contrast the ‘false self’ protects and defends, in inappropriate ways, our personhood.

While Freud, Jung, Winnicott, and other psychologists have written extensively on the concept of self—true and false—for decades, Christian theologians and spiritual formation experts, like Willard, Benner, and Pennington have been drawn to the concept of the ‘false self’ and contributed significantly to what that means in concept and behavior from the viewpoint of *imago dei*. Both psychologists and Christian thinkers continue to look at what *imago dei* means and how to move from the ‘false self’ to the ‘true (authentic) self.’ Klenke records,

The concept of authenticity has been treated extensively in various disciplines including humanistic psychology (Maslow, 1971; Rogers, 1959), developmental psychology (Erickson, 1995), and existential philosophy (Heidegger, 1963/2002; Sartre, 1994). It has been addressed in religious studies and history. Terry (1993) asserted that authenticity is ubiquitous, calling us to be true to ourselves and true to the world, real in ourselves and real in the world. When authenticity is acknowledged, we admit our foibles, mistakes and protected secrets, the parts of ourselves and society that are fearful and hide in the shadows of existence.²⁰

Furthering the discussion, James Lawrence, in his book *Growing Leaders*, offers insight on authenticity by discussing the relationship between credibility, authenticity and integrity: “Integrity is at the center, and is the quality of being undivided, complete...our values are reflected in our conduct. Authenticity is dependent upon integrity. It is the quality of authenticity.”²¹

²⁰ Klenke, 68-97.

²¹ James Lawrence, *Growing Leaders: Cultivating Discipleship for Yourself and Others*, Reprint ed. (Peabody: Hendrickson, 2006), 160-161.

Lawrence speaks to this point by quoting management expert, Peter Drucker who said to church leaders, “The final requirement of effective leadership is to earn trust...Trust is the conviction that the leader means what he or she says. It is a belief in something very old-fashioned called “integrity”...Effective leadership is not based on being clever; it is based primarily on being consistent.”²² It is difficult to foster authenticity and integrity in an environment like that of The Salvation Army that values a just-get-it-done mentality.

An example of inauthentic living and operating out of shame can be seen in the life of former President Bill Clinton as cited in both *Overcoming the Dark Side of Leadership*²³ by Gary L. McIntosh and Samuel D. Rima, and in Ruth Haley Barton’s *Strengthening the Soul of Leadership*. Barton quotes psychologist Paul M. Fick’s professional statement about Clinton;

The perception that he had a normal childhood indicates Clinton’s deeply ingrained denial of his youthful experiences...But one must grasp his deep-seated level of denial when he describes a childhood of repeated episodes of abandonment; parental alcoholism; marriage of his mother; divorce; remarriage; his stepfather’s death, violence directed at his mother, brother, and himself; his second stepfather’s death; gunshots discharged in his home as a normal life. A true description of Clinton’s childhood would be: chaotic and highly abnormal.²⁴

This quote is not to further discredit an otherwise competent President, rather Clinton serves as an illustration of all leaders who refuse to acknowledge personal woundedness and brokenness. Biblical Hospitality, as an environment, opens spaces and

²² Ibid.

²³ Gary L. McIntosh and Samuel D. Rima, *Overcoming the Dark Side of Leadership*, Reprint ed. (Grand Rapids: Baker Books, 2006)

²⁴ Paul M. Fick as quoted by Ruth Haley Barton, *Strengthening the Soul of Leadership: Seeking God in the Crucible of Ministry* (Downers Grove: InterVarsity Press, 2008), 48-49.

places for healing work to be done in community without judgment or condemnation.

This kind of shame, in some form or another, is the plight of common humanity.

McIntosh and Rima join with the implicit understanding of Brown's work that indicates that we are either motivated from a sense of belonging and love or from a place of shame. Both are aspects of our spiritual growth and inform motivation. Motivation is an important foundation in leader development.

Biblical Hospitality from a Motivational Viewpoint

If utilized properly and effectively, motivational tools that address human needs such as personal esteem, safety, and growth, provide a platform for intrinsic rewards without the necessity of special programs and enticements that provide only material rewards for superior performance. An environment that seeks to grow people before or commensurate with performance provides internal motivation for excellence for the person and the practices of the leader.

Reverend Adrian van Kaam and Susan Muto, co-founded the Epiphany Association in 1979. They were both professors who taught formative spirituality at Duquesne University. Together they were joint editors of the book *Creative Formation of Life and World*. Mary McKay, who was an invited contributor to the work edited by Van Kaam and Muto regarding the formation of leaders, writes: "The initial moment of emergence into leadership resides in the act of perception [which] is not automatically accurate. What one sees and how well one sees it are influenced by his or her readiness. In other words, a person's 'perceptual predisposition' affects [motivationally] a leader."²⁵

²⁵ Adrian van Kaam and Susan Muto, "Some Obstacles to Authentic Leadership," *Creative Formation of Life and World* (Lanham: University Press of America, 1982), 440.

Abraham Maslow's discussion of 'deficiency-motivation' and 'growth-motivation' informs this point.²⁶ The culminating motives for all human beings according to Maslow are the physiological needs, the safety needs, the belongingness and love needs, the esteem needs, and the need for self-actualization.²⁷

When a leader postures himself or herself from the platform of deficiency-motivation, he or she is working in the area of self-preservation or maintenance. Deficiency motivation could produce deeper entanglements with and growth of the 'false self.' Too often programs in leader development desire personal growth for leaders who are grounded in sustaining or maintaining deficit motivation. Moreover, the leader is being developed in what he or she can accomplish, not necessarily who he or she is. Senior leaders charged with leader development often act from the lack of maturity in their own growth process. Growth motivation is consistent with cultivation of a fuller, richer life as opposed to the lesser aim of simply surviving or sustaining life.²⁸

Biblical Hospitality from a Psychological Viewpoint

Adding to the concept of growth motivation and stemming from psychology is the concept of self-efficacy, introduced in Albert Bandura's work in cognitive theory in 1986. An article published in *International Journal of Business Management* and written by Jacob Cherian and Jolly Jacob claims that Bandura's theory as judged by scholars and

²⁶ Ibid.

²⁷ Ibid.

²⁸ Ibid.

practitioners is “one of the most theoretically, heuristically and practically useful concepts formulated in modern psychology.”²⁹

According to Bandura, “self-concept reflects people’s beliefs in their personal efficacy.”³⁰ Included and important to the concept are the notions of self-esteem, concept of self, self-control, resilience in the face of failure, and effective problem solving.³¹

Avolio and Gardner, experts in the field of leadership, would agree. They posited that “one of the key distinguishing characteristics of authentic leaders is that they are anchored by their own deep sense of self...The self, as a knowledge structure, helps people organize and give meaning to their behavior.”³²

Further, noted in the article by Cherian and Jacob, are the conclusions drawn from a multitude of research studies based upon Bandura’s concept of self-efficacy that include,

Persons with high self- efficacy would surpass less self-efficacious individuals in relation to factors such as promotions or career success or salary...that self-efficacy mediates the relation between self-leadership strategies and performance, and also between verbal persuasion, performance attainment, ambition and physiological arousal.³³

This meta-research is centered on key words such as ‘self-efficacy,’ ‘employee,’ ‘motivation,’ ‘performance,’ ‘satisfaction,’ ‘engagement,’ and ‘leadership,’ and pulls

²⁹ Jacob Cherian and Jolly Jacob, “Impact of Self Efficacy on Motivation and Performance of Employees,” *International Journal of Business Management* 8, no. 4 (2013): 1, accessed October 2, 2015, <http://dx.doi.org/10.5539/ijbm.v8n14p80>.

³⁰ Ibid.

³¹ Ibid.

³² Klenke, 71.

³³ Ibid., 81.

from twelve individual research studies across global teams from the years 2000-2012.³⁴ In this multi-year, multiple source analysis, the authors conclude, “self-efficacy theory can be applied for work related performance as well as organizational pursuits.”³⁵ These key words outline the very objectives that this study seeks to address from an environmental perspective.

The meta-research discussed sees performance in terms of willingness to work and the joy of the work. Self-efficacy is an important concept linked to motivation. When allowed to work from a leader’s true self, engagement and satisfaction are the products of the core of who the individual is, not the chore of what needs to be accomplished alone. For self-efficacy to flourish the environment must be supportive of individuals by trusting them to learn. Persons must be allowed to make mistakes and be given opportunities for “re-do” without labeling or undue repercussions. They need to be encouraged and informed with knowledge and skill support.

McKay brings Robert Katz into the discussion in her chapter entitled “Some Obstacles to Authentic Leadership.” Robert Katz speaks to fulfillment versus survival by defining empathetic understanding as a “process of oscillation between identification and detachment.”³⁶ In Katz’s understanding, the ability to identify with a person and incorporate into a meaningful relationship is important. Understanding, reflection and clarifying, counteracts the possibility of emotional distortion and mistaken intuition.³⁷

³⁴ Ibid.

³⁵ Ibid., 84.

³⁶ McKay, 442.

³⁷ Ibid.

Two potential obstacles of authentic leadership are these: (1) one's motivational life based primarily on satisfaction of deficiencies, which impairs one's ability to perceive empathetically the need of others; and, (2) insufficient detachment, which potentially leads to erroneous perception toward the people they experience.³⁸ Authentic leadership is built on growth motivation.

David Benner, internationally known depth psychologist, wisdom teacher, transformational coach, and author, speaks to the psychological underpinnings of spiritual growth and development. Alongside Brown, Benner advocates for reflection on the various levels of the self which include "identification with body, with appearance, with roles, through mind, thoughts, community, and so on, all the way through recognizing one's own capacity for falsehood and ultimately to union with the Divine and with all reality."³⁹ Patrick Cousins of St. Louis University, who reviewed Benner's book, records, "Benner readily acknowledges that religious traditions have a tendency to inculcate stasis rather than dynamic human development. As he puts it, "the church has often reduced [transformation] to a journey of sin avoidance, faithfulness to religious practices, and personal piety."⁴⁰

Further, Cousins states, "[Benner discusses the] communal context of transformation. Focusing on the role of the community in fostering or hindering transformation, and provides an often-neglected discussion of the importance of

³⁸ Ibid.

³⁹ Patrick Cousins, review of *Spirituality and the Awakening Self: The Sacred Journey of Transformation*, *Catholic Books Review*, 2012, 1, accessed November 10, 2015 <http://catholicbooksreview.org/2012/benner.htm>.

⁴⁰ Ibid.

communities ‘holding,’ that is, staying involved and supporting, members without confining them.”⁴¹ Both Benner and Brown understand the indispensable need of community for any individual to become fully human, have needs met, and become an authentic self.

Conclusion

To develop leaders it is critical to understand the nature of leader needs beyond information and skills. Each of the four disciplines—sociology, spirituality, motivation, and psychology—contribute to important understandings from different, yet compatible, disciplines what it means to be human. What is taken into the ability to lead well is *the self*. Therefore, leader development must grapple with and provide for growth in these important areas of the life of the leader to move them toward maturity by providing an environment of Biblical Hospitality.

Biblical Hospitality as a paradigm does not, in and of itself, correct immaturity in leaders, but it can serve to provide a safe environment and resources to enable leaders to progress from immaturity to maturity over time. Biblical Hospitality defined in this way [as “a both inner and outer spiritual practice that not only welcomes the other external to ourselves but welcomes in all of the exiled pieces of ourselves, essential for the healing of the world] is a needed paradigm shift in Salvation Army continuing leader training which can address potential obstacles to authentic leadership.

⁴¹ Ibid.

CHAPTER 3

BIBLICAL, HISTORICAL, AND THEOLOGICAL ROOTS OF HOSPITALITY

Introduction

A growing body of literature emphasizes the necessity of Biblical Hospitality in the current generation. Very little of this literature connects Biblical Hospitality as an environment employed in the academy and, more specifically for this thesis, in the training of leaders. Yet there are biblical, historical and theological roots upon which to ground Biblical Hospitality in leader development.

Biblical Roots

We return to the insights of Christine Pohl. In an article entitled “Hospitality, a Practice and a Way of Life,” Pohl asserts:

A quick review of Jesus’ life and ministry finds hospitality at the center. Jesus is both guest and host, dependent on others for welcome and startlingly gracious in his welcome to outsiders, seekers, and sinners. Meals were central to Jesus’ ministry and a shared meal soon became the center point of Christian worship. Hospitality is a lens through which we can read and understand much of the gospel, and a practice by which we can welcome Jesus himself.¹

Hospitality’s traditional definition is the willingness to receive and host the ‘other’. It is relational and welcomes all, including strangers. Scripture calls individuals to practice hospitality.

“Although the concept is not unique to the Hebrew nation, God’s people were commanded to treat the alien and the foreigner with respect, dignity and compassion. New Testament believers were specifically told to practice

¹ Christine Pohl, “Hospitality, a Practice and a Way of Life,” *Vision* 3, no. 1 (2002): 34-43.

hospitality as cited in the letter to the Romans, the letter of Hebrews, Peter's writings and Paul's writings specifically to Timothy and Titus."²

The culture of the day and the nature of the good news of the Gospel spreading from one homogenous group to multiracial groups demanded the need for hospitality to be a governing practice among Christians.³

New Testament Vignettes that Model Jesus' Hospitality as Counter Cultural and Formational

Hospitality is woven through both the Old and New Testament. The vignettes below are biblical narratives from the gospel of Luke that display the hospitality of God as He seeks to form community in His Son, Jesus. Christine Pohl states: Theologians and philosophers have often written about the importance of...hospitality, though rarely in terms of [its] role in sustaining community.⁴ The following vignettes from the gospel of Luke show the heart of God in hospitable ways.

Vignette 1: The Birth of Jesus

Hospitality is invitational. Luke's account of Jesus' birth enables us to see past the birth of the baby Jesus, alone, to how his birth invited and transformed those around him. Shepherds, the lowest caste of society at that time, were the first mentioned in Luke's account as being visited by the angels. The announcement, according to Luke, also was followed by information that was invitational. "This will be a sign for you: you will find

² Andrew S. Miller, III, "Missional Hospitality: Toward a Renewed Theological Praxis in Salvation Army Housing Ministries," (diss., Perkins School of Theology, 2012), 167.

³ Ibid.

⁴ Christine Pohl, *Living Into Community: Cultivating Practices That Sustain Us* (Grand Rapids: William B. Eerdmans, 2012), Loc. 81-82.

a baby wrapped in cloths and lying in a manger.”¹ To the twenty-first century reader this invitation may sound innocuous. To the first century shepherd, the invitation was revolutionary. The outcasts were invited in. There was no longer the sense of shame that manifested itself in disconnection from the greater society, a sense of unworthiness, or fear of what might happen next. Luke reports that the hospitality of God in sending His son to a hostile world with its systems of castes and platforms of power transformed the way the shepherds saw themselves as a new community began. The shepherds’ quick response was: “Let us go straight to Bethlehem then, and see this thing that has happened which the Lord has made known to us.”⁵

Vignette 2: The Shepherds’ New Status

Hospitality closes the ranks. The shepherds understood their place in society. The rulers of the synagogues also understood their place. The hierarchical formation of Pharisees and priests (serving in the synagogues and in the Temple) came to believe that their positions in service of God somehow determined their knowledge and worth to be greater than the average Jew.

Jesus disturbed such views during one of his talks in the synagogue. “But I say to you in truth there were many widows in Israel in the days of Elijah when the sky was shut up...when a great famine came...and yet Elijah was sent...to Zarephath... to the land of Sidon, to a woman who was a widow. And, there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian.”⁶ Jesus clearly intends his audience to understand the inclusive heart of God and the

⁵ Luke 2:15.

⁶ Luke 4:25.

exclusive behavior of those who represented Him. At the end, the Pharisees understood Jesus to be declaring equality of worth to all.

Vignette 3: The New Process for Selecting Disciples

Jesus' method of choosing disciples, as well as the disciples He chose, was a departure from the protocol followed by other rabbis of His day. Typically a disciple would choose the rabbi they wanted to follow. After listening to and following this rabbi for a while, they would approach the rabbi to ask if they could now formally be his disciple. If the rabbi saw potential in the disciple, he would assent to allow this disciple to formally follow him. In the Gospels, we see Jesus choosing his disciples. He called those who found it difficult, for whatever their reasons, to maintain the rigid and intense study of disciples⁷, calling them to "Come, follow Me."⁸ Jesus chose those who, by the standards of the day, would not have made it as a disciple. He was opening the opportunity for them to see themselves in relationship to Him and to each other, further modeling how the new community of God was to be actualized in time and space. Amy G. Oden, Professor of Early Church History and Spirituality at Saint Paul School of Theology at Oklahoma City University and a prolific writer on the subject of Biblical Hospitality, states,

Hospitality shifts the frame of reference from self to other to relationship. This shift invariably leads to repentance, for one sees the degree to which one's own

⁷ Ray Vander Laan teaches that those wanting to become a rabbi generally followed one or two rabbis with whom they had a particular affinity. After watching and following for a while, the student would approach the rabbi and ask to be apprenticed by him. In contrast, Jesus chose his students—his disciples—from among those who, though trained in the Jewish sacred texts, would not qualify to become rabbis themselves. Vander Laan's teachings are documented in his series known as *That The World May Know*. Vander Laan holds a Master's of Divinity from Westminster Theological Seminary and has been actively involved in studying and teaching Jewish culture using the methods of Jewish education. He uses research of top scholars in the fields of archaeology, history and Biblical studies.

⁸ Matthew 4:19.

view has become the only view. The sense one has of being at home and of familiarity with the way things are is shaken up by the reframing of reference to the other, and then to relationship. One can then not be “at home” in quite the same way. When we realize how we have inflated our own frame of reference and imposed it on all of reality, we know we have committed the sin of idolatry, of taking our own particular part and making it the whole.⁹

Not only did the disciples gain new understanding about the Scriptures that revolutionized their thinking, they followed Jesus’ invitation to walk out the insights they gained and to point others to Jesus.

Vignette 4: Three Travelers Walk to Emmaus

Vignette four will move from examples of God’s hospitality as seen in Luke and begin to connect Biblical Hospitality with three important theological concepts for Salvationists: calling, covenant, and community.

Ruth Haley Barton writes the story of the two disciples on the road to Emmaus as an unfolding of the act and practice of Biblical Hospitality. In this conversation where Jesus, Himself, drew near, there was dramatic insight and transformation. “The Emmaus story reveals to us the image of a God and a church that walk alongside human confusion, human pain, and human loss of faith and hope. Emmaus challenges us to see that it isn’t our unshakeable faith and deep spirituality that connect us with the risen Christ, but our smallest gestures of hospitality and friendship.”¹⁰

Barton states that the Emmaus story raises an interesting question: “Who is the stranger, really?” she asks. “More often than not, the stranger is simply someone who is

⁹ Amy Oden., ed. *And You Welcomed Me: A Sourcebook on Hospitality in Early Christianity*, (Nashville: Abingdon Press, 2001), 15.

¹⁰ Ruth Haley Barton, *Life Together in Christ: Experiencing Transformation in Community*, (Downers Grove, IL: InterVarsity Press, 2012), 46.

strange *to you* for one reason or another—a personality type that is different from yours, different life experiences, a different ethnicity, a different opinion or perspective on an important topic, or even just a different stage of life.”¹¹ Barton concludes that “we never know which stranger will have the insight or the perspective or the loving gesture that will strengthen the community we already have and unlock the meaning we are looking for.”¹²

The vignettes clearly point to God as host of His world and guest to those who welcome Him. This act of Biblical Hospitality enables us to see God’s invitation and welcome home as the heart and mission of God.

Community in Covenant

Quoting Dietrich Bonhoeffer, Barton reminds us that “Christian community is not an ideal which we must realize; it is rather a reality created by God in Christ in which we may participate...We have one another only through Christ, but through Christ we do have one another, wholly, and for all eternity.”¹³

Bonhoeffer saw the church as community traveling together. In this journey with community, we observe that Jesus is often in our midst as guest who becomes host as He did on the road to Emmaus. The two disciples invited them into their conversation as guest. Before the conversation was finished, Jesus was the host of the dialogue. The disciples then asked Jesus to stay with them, again becoming the hosts. This reciprocal

¹¹ Ibid.

¹² Ibid., 47.

¹³ Barton, 32.

relationship characterizes the beauty of Biblical Hospitality where each is enriched and all grow. The cyclical nature of the interactions ensures ongoing Biblical Hospitality.

Christine Pohl underscores Bonhoeffer's understanding as the church as community. Like Bonhoeffer, Pohl speaks about the importance of the practice of hospitality in strengthening relationships within a community:

While many current understandings of hospitality are limited to the hospitality industry of restaurants and hotels, coffee and donuts at church, or well-planned dinner parties, the practice itself is biblically, historically, and theologically much more substantive and significant. The practice of hospitality is important for communities as they reach out to others and *as they work to strengthen their internal relationships*.¹⁴

The idea of community as an aspect of Biblical Hospitality connects directly with The Salvation Army since covenant community is at its very foundation. Leadership begins with several covenants that bind the organization of The Salvation Army with the Leader. The Officer Covenant states:

MY COVENANT

CALLED BY GOD

to proclaim the Gospel of our Lord and Saviour Jesus Christ
as an officer of The Salvation Army

I BIND MYSELF TO HIM IN THIS SOLEMN COVENANT

to love and serve him supremely all my days,
to live to win souls and make their salvation the first purpose of my life,
to care for the poor, feed the hungry, clothe the naked, love the unlovable, and
befriend those who have no friends,
to maintain the doctrines and principles of The Salvation Army, and, by God's
grace to prove myself a worthy officer.
Done in the strength of my Lord and Saviour, and in the presence of the
Territorial Commander, training college officers and fellow cadets.¹⁵

¹⁴ Pohl, Loc. 1918-1919, emphasis mine.

¹⁵ This covenant is signed by all cadets within days of their ordination and is the guide and bond of all Salvation Army Officers.

Every Officer signs this covenant on Covenant Day in the presence of community. It is a worthy covenant, and it is largely focused on outward hospitality.

The Covenant speaks to Biblical Hospitality as the context for “winning souls and making their salvation the first purpose of one’s life, to care for the poor, feed the hungry, clothe the naked, love the unlovable, and befriend those who have no friends.” This paper argues that in order to do so with integrity, Biblical Hospitality must be the environment in which leaders are grown and supported in their own development. *In other words, what leaders aspire to do for others must be done for them.* Many leaders, while taken care of in material ways, are hungry, naked, unlovable, and devoid of deep relationships. When this is the situation, leaders will extract from people the very things they need to deposit in them. There must be deep resources, which are regularly replenished for The Salvation Army leaders to be fully effective.

The understanding of covenant relationship in community begins with the Trinity. The covenant relationships among and between Father, Son, and Holy Spirit supply the model and motivation for cultivating a culture of Biblical Hospitality. Royce Gordon Gruenler, Professor Emeritus at Gordon-Conwell College, states:

In Jesus’ disclosure of the divine Family the theme that runs repeatedly through his discourses is the generosity of the social God. The manner of Jesus’ speech indicates his conviction that the persons of the divine Community inwardly enjoy one another’s love, hospitality, generosity, and interpersonal communion, so much so that they are one God, and being one God, express such love to one another.¹⁶

¹⁶ Royce G. Gruenler, *The Trinity in the Gospel: A Thematic Commentary on the Fourth Gospel* (Grand Rapids: Baker, 1986), 89-140.

Little is known of the life of St. Andrei Rublev, one of the geniuses in the world of art, and the patron saint of iconographers. Rublev painted the beautiful icon depicting the Trinity. Rublev's famous icon, *The Hospitality of Abraham*, is a visual of Trinitarian Biblical Hospitality. Bill Gaultiere, author and blogger on his website known as Soul Shepherding helps us to understand the teaching behind the icon.

St. Andrei Rublev painted *The Hospitality of Abraham* in 1411 for the abbot of the Trinity Monastery in Russia...Rublev was the first to paint only the three angelic figures and to make them of equal size. Rublev depicts the three as One Lord. Each holds a rod in his left hand, symbolizing their equality. Each wears a cloak of blue, the color of divinity. And the face of each is exactly the same, depicting their oneness.¹⁷

Henri Nouwen, after having meditated on this icon himself, offers this:

As we place ourselves in front of the icon in prayer, we come to experience a gentle invitation to participate in the intimate conversation that is taking place among the three divine angels and to join them around the table. The movement from the Father toward the Son and the movement of both Son and Spirit toward the Father become a movement in which the one who prays is lifted up and held secure... We come to see with our inner eyes that all engagements in this world can bear fruit only when they take place within this divine circle... the house of perfect love.¹⁸

Nouwen sums his thoughts up with the following observation: "When we participate in 'The Hospitality of Abraham' (the Icon) to the Lord, we discover that really we are responding to 'The Hospitality of the Trinity.'"¹⁹

True covenant is the description of love and Biblical Hospitality is the active expression of love. If covenant is God's cosmic plan for Body life; Biblical Hospitality is the

¹⁷ Bill Gaulterie, "Enjoy the Hospitality of the Trinity (With Rublev's Icon)," *Soul Shepherding* (blog), August 6, 2012, accessed September 5, 2015, <http://www.soulshepherding.org/2012/08/enjoy-the-hospitality-of-the-trinity-with-rublevs-icon/>.

¹⁸ Henri J.M. Nouwen, *Behold the Beauty of the Lord: Praying with Icons* (Notre Dame, IN: Ave Maria Press, 2007), 20-22.

¹⁹ Ibid.

operational DNA. Every person needs to discover who he or she is in community. An environment must be healthy, intentional, and hospitable in order for people to develop. Ultimately, the humans' experience of community is a reflection of perfect community manifested in the Trinity. Just as the three Persons in the Godhead are One in perfect unity and essence, so the *imago dei* was created to be in unity and fellowship with its fellow human beings and, better yet, with the Creator himself.

Gilbert Bilezikian²⁰ discusses and confirms this and further emphasizes the implications for community by stating, "Community is God's dearest creation because it is grounded in his nature and reflects his true identity as a plurality of persons in oneness of being."²¹

Philip Needham reminds us in a more profound way of the essence of this particular community when he states, "The Church is not the Kingdom of God. It is that community which comes into being in response to the Kingdom. It is that community which receives the Kingdom and reorders its life in the light of the Kingdom's dawning."²²

Ruth Haley Barton weighs in on the essence of Christian community, stating that, "Before Jesus draws near, a group of people journeying together is merely a human community. Once Jesus joins us on the road, it becomes a Christian community. As we

²⁰ Gilbert Bilezikian, *Reclaiming the Church as Community of Oneness: Community 101* (Grand Rapids: Zondervan Publishing House, 1997), 16-18.

²¹ *Ibid.*, 43-44.

²² Philip Needham, *Community in Mission: A Salvationist Ecclesiology*. (Atlanta: The Salvation Army Supplies, 1987), 14.

discover ways to open to Jesus' transforming presence on the road between the now and the not yet, it becomes a transforming community."²³

Keith Intrater is a key Messianic Jewish leader with insight on life and relationships, who writes extensively on Covenant. In his book *Covenant Relationships*, Intrater states that while in prayer, both he and his prayer partner received the following word from God:

*I (God) am not in the business of building ministries, but rather of building a Body...Although we felt slightly chastised for our doubts, the message was clear and supportive. It was a confirmation to continue on in the work of relationship building...God is not looking so much for a large organization as for an organism that can continue to grow and grow. The group of people who are believers in Jesus are not members of an organization; rather we are, as [the] Scripture shows, interconnected parts of a single body.*²⁴

Intrater speaks to the church in general. Eva Geddes, Salvation Army Officer in the United States Eastern Territory, offers her understanding of the specific tension officers feel related to business and church:

Human nature and exponential growth, however, eventually demand some form of organization and the modification of a military hierarchy was very consistent with the name, The Salvation Army. Harold Hill addresses what he calls the "clericalisation" of the Army, contending public acceptance, reputation, and conformity to the church model (ordination) weakened the Army's great strength and vitality of freedom in ministry. Some would agree and add that the incorporated status of the Army in the U.S.A. led it to conform to a secular business model in terms of organization and leadership. This can be considered contrary to true spiritual community and opens the question of its effect upon officers, no matter the rank or position, and their relationship with each other; the concept of "business" may be viewed as in conflict with "ministry."²⁵

²³ Barton, Loc. 318.

²⁴ Keith Intrater, *Covenant Relationships: A More Excellent Way: A Handbook for Integrity and Loyalty in the Body of Christ* (Shippensburg: Destiny Image Publishers, 1989), 1.

²⁵ Eva Geddes, "Shaping and Sustaining a Community in Covenant: Retention of Salvation Army Officers in The U.S.A. Eastern Territory" (diss., Alliance Theological Seminary, 2014), 25.

Community does not preclude organization. It does, however, have everything to do with healthy relationships and priorities that foster cohesion of leaders and their practices.

Calling

Calling is clarified in the context of covenant and community. Os Guinness has authored one of the classic books on Christian calling, of which Drew Bratcher wrote a review: “The basic principle that Guinness hammers home again and again in *The Call* is that vocation, which the author dubs the “secondary calling,” is changed utterly—is indeed irrevocably infused with meaning—by a more primary calling, namely our call to Christ in the gospel.”²⁶ Guinness states: “[T]here is no sacred vs. secular, higher vs. lower, perfect vs. permitted, contemplation vs. action where calling is concerned,” Guinness goes on to say, “Calling equalizes even the distinctions between clergy and laypeople. It is a matter of ‘everyone, everywhere, and in everything’ living life in response to God’s summons.”²⁷

The almost immediate definition or understanding of calling to Salvationists is to become a Salvation Army Officer. Guinness, while speaking about vocational calling, frames it as God’s summons. Our first call is to “follow Jesus.” That primary call places Jesus in the driver’s seat of our lives where following may be in a certain specific vocational call for life or it may be as a part of a larger map God has in mind for an individual.

²⁶ Drew Bratcher, review of *The Call*, *9 Marks* (Mar-Apr 2013): 37-38, accessed November 1, 2015, <http://dev.9marks.org/site/wp-content/uploads/2013/03/ejournal2013102.pdf>.

²⁷ Ibid.

In my early years as an officer, the specific teaching was that “to leave officership was a sin.” In my opinion, the supporting Scripture offered as the reason, “the gifts and His call are irrevocable,”²⁸ was (unintentionally) misguided. The implication was that once you were called to God as an Officer, the organization and its mission would guide you. The necessity of listening closely to God was in the context of what you could do for the mission—not who you were becoming as a person, and certainly not entertaining the notion that God might just call you into a different expression of ministry.

I would not suggest that the same mindset is explicitly pervasive in our day. Still, there are those who struggle with its idea. The first call remains that of the disciples in the early days of Jesus as He gathered those who would walk with Him into the future:

“Follow Me.”²⁹

Eva Geddes, to whom we have already referred, assists our thinking about calling:

In the biblical narrative, “calling” is evidence of God’s desire to interact with his creation and, sometimes, to intervene on its behalf. The calling usually involves a personal encounter with the Lord and results in a refined and reinforced divine-human relationship. God never coerces or forces his will; he wants to work with consecrated followers and demonstrate his love, grace, power, and healing through them. So, he invites them to participate; he “calls” them into consecrated service.³⁰

As a Salvationist, she has spoken of calling in this way:

Most Salvation Army officers will not claim a spectacular calling...but they do witness to a personal encounter with God that leads them to minister as officers; it is a specific calling to a specific mission. Upon entry to the College For Officer Training, most will understand intellectually that there will be hardships and obstacles that will attempt to distract and detour them from fulfilling this calling, but it is only when they are fully engaged in ministry that the unique

²⁸ Romans 11:29 (NIV).

²⁹ Matthew 4:19.

³⁰ Geddes, 15.

challenges are revealed and that these trials are often relentless. It is in these moments that a profound, ever-deepening relationship with the LORD will be the source of strength and comfort.³¹

Historical Roots of Biblical Hospitality

In And You Welcomed Me: A Sourcebook on Hospitality in Early Christianity, Dr.

Amy Oden, Professor of Early Church History and Spirituality at Saint Paul School of Theology at Oklahoma City University, delves into the history of the practice of hospitality from the Desert Fathers through Church Fathers and others. Oden sees hospitality historically as “a spiritual discipline that directs our attention to God’s life, opens our hearts to participating in that life through presence and humility, and transforms our lives toward holiness and abundance. Seen this way, hospitality is the opportunity to give our life away in order to gain it, to lose it in order to find it.”³² Her definition of hospitality, and a key concept of this paper, states:

At the very least, hospitality is the welcoming of the stranger (*hospes*)...Its meaning with the Christian biblical and historical traditions has focused on receiving the alien and extending one’s resources to them...Taken as a feature of Christian life, hospitality is not so much a singular act of welcome as it is a way, an orientation that attends to otherness, listening and learning, valuing and honoring...Hospitality, then, is always a spiritual discipline of opening one’s own life to God’s life and revelation.³³

Oden asserts, “The astounding range of and depth of evidence tells us that hospitality as a practice and as a virtue held a central place in early Christian life.”³⁴

³¹ Ibid.

³² Amy G. Oden, ed., *And You Welcomed Me: A Sourcebook On Hospitality in Early Christianity* (Nashville: Abingdon Press, 2001), 31.

³³ Ibid., 30.

³⁴ Ibid., 32.

Christians lived in a hostile empire. Survival was often dependent upon the hospitality of other believers.³⁵ Additionally, Christians identified themselves as strangers and aliens, an understood label for those of Jewish roots. “When Julian the Apostate came to power in the middle of the fourth century, his attempts to revitalize pagan traditions drew heavily on the positive press Christian practices of hospitality had received, what he called the “humanity evinced by Christians toward strangers... Salvation history reinforces a central aspect of identity as alien, foreigner enslaved in a strange land, or sojourner wandering in a foreign desert.”³⁶

Consistently Christians have identified themselves with the marginalized and outcast of society. “The early Christian voices reflect the profound conviction that Christian identity is rooted in otherness. Before one can truly offer hospitality, one must understand one’s own marginal position.”³⁷ The framework for Oden’s study is the historical and local context [where] each source must be taken into account at least to some degree. Hospitality carries a different power within an outlawed community than within a privileged one.³⁸

The problem of privilege is that the oft-adopted attitude of entitlement is frequently accompanied by behaviors that insure that the position of privilege is maintained. This is true no matter where privilege is enjoyed and is often seen in

³⁵ Ibid., 27.

³⁶ Ibid., 33.

³⁷ Ibid., 35.

³⁸ Ibid.

hierarchical organizations. Barnabas³⁹ is a rare breed in leadership where his relationship with and influence over others was not personally clutched. It was enjoyed but not expected. When Paul came on the scene, Barnabas had the grace and spirit of hospitality that introduced Paul as equal.

This same grace and spirit of hospitality was evidenced in church history. Paula, a 4th Century Roman noblewoman turned Christian who supported the work of Jerome, (347-404) represents an early model of Christian life...distancing herself from cultural mores that confer status, instead claiming to be no longer “[a] person of importance.”⁴⁰ This lifestyle propagated great virtue in that “among Christians was no arrogance, no overweening pride.”⁴¹ Chrysostom, Paulinus of Nola, Augustine, John Cassian, Gerontius, Basil, Gregory of Nyssa, among a host of other early Christians, saw the need for and practiced this important virtue of hospitality. “If the first step of living in hospitality is remembering who we are as Christians, the second step is recognizing who the stranger is, standing before us...For those with eyes to see, hospitality offered to another is always hospitality offered to Christ.”⁴²

Theological Roots Of Leadership

The theological roots of leadership are not easily named. At the outset theology is studied in a multitude of ways. Michale Ayers contributes to our understanding by stating, “As is common in other fields of study, the long history of theological studies is

³⁹ See Acts 13 for the biblical narrative.

⁴⁰ Oden, 36.

⁴¹ Ibid., 37.

⁴² Ibid., 38.

as varied as the authors who pursue such studies and reflects multidimensional strains of analysis and reporting.”⁴³ Further, Ayers asserts that “with all the dynamic research in leadership over the past fifty years, the writings of Hickman, Northouse, and Yukl reveal that leadership studies do not generally embrace theology in the leadership context.”⁴⁴ A further complication is the lens through which the theological studies are conducted; i.e. philosophical, historical, scientific, or biblical.⁴⁵

Theologically, Johnathan Goldingay locates leadership as a “subset of sin.”⁴⁶ From a Christian perspective the need for leadership is first a result of humanity’s unwillingness to dethrone himself and enthrone God, the Creator, Sustainer and Leader of His creation. Alternately, the American Church has often located leadership as a pinnacle of ecclesiastical, if not spiritual, identity. Leaders war between these two polar opposite views attempting to describe and promote practices in methods, models, characteristics, qualities, cultures and contexts within which leadership takes place.

J. Scott Horrell, professor of systematic theology at Dallas Theological Seminary writes,

One’s understanding of God significantly defines a person’s worldview. It could be argued that the doctrine of the Three-in-One provides a macro-structure of reality that makes sense of life, one that gives a remarkable basis for our perception of ourselves as persons, for our relationships in marriage, family, the

⁴³ Michale Ayers, “Toward a Theology of Leadership,” *Journal of Perspectives in Leadership* (2006): 3-27.

⁴⁴ Ibid.

⁴⁵ Ibid.

⁴⁶ John Goldingay, “Leadership Theologically Considered,” Unpublished, n.d.: 1-5.

local church and community, and, in point, the role of the local church in mission.⁴⁷

The importance of reflecting on the Trinity cannot be overstated, even through a theological lens regarding leadership. It is in the biblical revelation of the Life of the Trinity that we understand biblical hospitality in general and as an environment, specifically, in which leaders develop others for the work of the church. It is out of true love that work and mission flow.

From a biblical and theological stance all matters of headship, where one person has power over others, is a perversion of God's original intent. Jesus is the One True Head. Reciprocity and mutuality are God's standards. "Co-workers" with God is both an Old Testament concept and a New Testament injunction. The Salvation Army agrees with these statements regarding Jesus as Head and mutuality among humans philosophically and struggles to implement them practically in a hierarchical organization. It is not the lack of wanting to be hospitable that creates the current disconnect; rather, the disconnect results from attempts to operate from two sets of values, simultaneously. Data reveals that the business side of The Salvation Army, requiring productivity, bottom line results, personal agendas, and resources, often trumps interpersonal hospitality.

The tensions between reality and theologically-based Biblical Hospitality are not unique to The Salvation Army. Others in the body of Christ are struggling to recover leadership from a biblical point of view as well. In their article, "Introduction: Toward a

⁴⁷ J. Scott Horrell. "The Self-Giving Triune God, The *Imago Dei* and the Nature of the Local Church: An Ontology of Mission," May 8, 2004, accessed September 3, 2015, <https://bible.org/article/self-giving-triune-god-iimago-deii-and-nature-local-church-ontology-mission>.

Theology of Leadership,” Christopher A. Beely and Joseph H. Britton state, “We seem to be living in one of the many times in the history of the church when many are sensing an acute need to recover a sense of the basis of Christian leadership, in order for the church to be able to fulfill its core apostolic mission. Every age presents a new set of problems and opportunities that call on the church to renew and give a fresh account of its understanding of leadership...”⁴⁸

The Salvation Army does not espouse a theology of leadership. There are many assumptions that drive practice and many procedures that ensure compliance. An articulated theology would assist sorting out assumptions and giving context to practice and procedures. Specifically, an espoused theology of authority and power could anchor practices in healthier ways.

Goldingay assists us with a concluding statement regarding leadership from a theological standpoint when he asserts that leadership as a subset of sin and as practiced in the church, is a “concession of God” in an imperfect world. It is also semiotic in nature. It points to the need of the human heart for benevolent authority, a longing for meaningful direction, and a want for collaboration in community.⁴⁹ The necessity for leadership also points to the fragmentation of humanity being joined in Oneness to God and each other. Because no one person has all of the answers or resources, the true leader coalesces differing elements from community, inviting the community to live into a grander future.

⁴⁸ Christopher Beely and Joseph Britton, “Introduction: Toward a Theology of Leadership,” *Anglican Theological Review* 91, no. 1 (Winter 2009): 1, accessed November 1, 2015, <http://www.anglicantheologicalreview.org/read/article/949>.

⁴⁹ Goldingay, 1.

Authority and power are the currencies of leadership. Leaders direct processes such as decision-making, shared goal-setting, and vision-casting. Leadership presumes that there are followers. These followers are called to participate in the processes, which leads to the next part of the discussion, authority and power in decision making.

Authority and Power in Decision Making

One of the leadership processes has to do with enabling those participating in leadership processes to make decisions together. Luke Timothy Johnson speaks to discernment and decision-making in community life. “Because God intrudes into the comfortable space we cling to for self-definition and calls us out to a wider truth, divine revelation continues in our world. God acts now. And since God’s activity is meaningful, the Word of God is continually spoken and requires hearing.”⁵⁰ Further, Johnson says that “discernment, the process of sorting, evaluating, and distinguishing among competing voices, is already a kind of decision.”⁵¹ Leadership, then, must respect and be open to what God is saying to those who follow. Discernment is necessary because, generally speaking, God gives certain information to one person or one group that needs to be integrated into the group of the whole. We each, individually and corporately, are *part* of the whole. The implication is that leaders must take seriously what is being discerned across all levels of leadership and willingly allow decisions to be informed by godly, affirmed discernment.

⁵⁰ Luke Timothy Johnson, *Scripture* (Nashville: Abingdon Press, 1983), Loc. 24.

⁵¹ *Ibid.*, 25.

Authority and Power in Diversity

Antithetical to a shared future and submitting to leadership is anarchy. Great diversity does not presuppose lack of order and good fit. It may be precisely at the junction of diversity and leadership that redemptive leadership has one of its greatest opportunities.

Paul's discussion of setting up church governance in his letters to Timothy, among other New Testament locations, indicates the need for leadership in the body to live the truth of the Gospel in community, caring for church order and correct doctrine. He is not calling for homogenization of congregation but for order created out of diversity—a diversity that may be seen in a variety of customs and conducts.

In many ways, diversity is a noted strength of The Salvation Army and has, at times, been fostered by leadership. Various cultures express Salvationism according to their own customs. For instance, the suit type uniform of the Western world is replaced by the Sari uniforms in India, Africa, and other nations where the Sari is the natural clothing and best for the climate.

Diversity is problematic when two or three cultures reside in the same location. In the Southern Territory of The Salvation Army, the dominant culture, generally white, middle class, Southern American, is not readily accepting of the Asian, Hispanic, Middle Eastern, or other cultures dominating style and preference for worship and general life. Moreover, very few of our regional headquarters consist of a total mix of ethnicities, likely indicating a lack of trust in or acceptance of perspectives across cultures. At the very least there is lack of development toward this goal in spite of departments like multi-cultural ministries.

Diversity is also problematic in The Salvation Army where leadership opportunities are fostered or thwarted due to the leaders' gender. Women serving in leadership roles in ministry is still a hot topic, perhaps especially in the Southern U.S. While it is outside the scope of this paper to conduct full research in this area, data indicates that this is a pervasive problem that deserves attention theologically and organizationally.

Christin Davis supports our thinking in her Master's Thesis on The Equality Paradox for Women Ministers in The Salvation Army. Her abstract states that The Salvation Army began with a desire to treat women equally, allowing them to teach, preach and minister just like men. In its first 50 years in the United States, the Army often had women leaders.⁵² Yet that equality had some reservations, which William Booth, who started the Army with his wife, Catherine, told listeners at an 1888 meeting, "We have a problem. When two officers marry, by some strange mistake in our organization, the woman doesn't count." The problem of gender inequality in which women become invisible remained a problem into the twenty-first century. Now, some men and women of The Salvation Army are trying to return the organization to its intended egalitarian roots.⁵³

Honoring these roots in the context of a hospitable environment would mean that it is not necessary for men to deride, detain, or delay women in leadership because of

⁵² Christin Davis, "The Equality Paradox for Women Ministers in the Salvation Army" (master's thesis, University of Southern California, 2012), 2.

⁵³ Harold Hill, *Leadership in the Salvation Army: A Case Study in Clericalisation*. (New Zealand: Paternoster, 2006), Loc. 249.

their gender. Women have fierce strengths and great skill in leadership that would be celebrated and used.

Equally true is that, in an environment of hospitality, women would not need to fear male leadership, which failed to listen to the counsel of women. The domination of male influence is one area where Biblical Hospitality is least employed in the Southern U.S. Culture, rather than biblical values espoused, dominates decision-making related to leaders in this region.

Commissioner Karol Seiler, who serves with her husband in the highest office of the United States Central Territory, changed her own organizational memorandum of appointment from the traditional appointment of the wife of the Territorial Commander. By regulation, the wife of the territorial commander is appointed to lead the women's ministries department, but Seiler did what no Army wife has ever done before—gave the assigned role up to create a position of her own: strategic mission planning to keep the Army agile yet analytical in the Midwest.⁵⁴ This action was not without its criticisms. Seiler offered this understanding in an interview with Christin Davis: “We have inherited a paradox in an organization that cares about empowering women in our programs, but uses gender and marital status to actually discriminate against officers who are married women... Even if it unintentionally happens, having one spouse be an attachment to the other, even though both complete training college and hold a rank, devalues the individuals.”⁵⁵

⁵⁴ Davis, 4.

⁵⁵ Karol Seiler, interview by Christin Davis, Des Plaines, IL, October 27-28, 2011.

This discriminatory action is deflating and devaluing to women, and especially ironic in an organization that intends women to be complementary to rather than submissive to men in ministry. Further, the practice of women serving as single or married was part of the early ecclesiology of The Salvation Army.

The Intersection of Theology and Leader Development

Harnessing the various dimensions and definitions of theology and leadership is difficult. At best, most researchers look through one or two lenses, comparing and/or synthesizing their particular studies with the studies of other researchers. Dr. Bruce Winston of Regent University in Virginia states: “A search of the Expanded Academic Database in 2003 of published articles using the term ‘leadership’ returned over 26,000 articles. One might wonder if we (as researchers, scholars, consultants, and leaders) were not the cause of this problem in that we have examined the parts of leadership, but not the whole.”⁵⁶

Further, the specific nature of each of the two topics—theology and leadership—result in two very different and exclusive types of studies rather than the integration of the two. There are few “general practitioners” in the area of research who foster the understanding and implementation or contraindication of the important research. In general, the dis-integration of these two topics cause many “Bible colleges and seminaries to ignore the training of pastors in leadership implying that it is not within

⁵⁶ Bruce Winston and Kathleen Patterson, “An Integrative Definition of Leadership,” *International Journal of Leadership Studies* 1, no. 2 (2006): 6-66.

their purview, and in effect, convey the message that if a minister understands the nature of God and doctrines of faith, that is enough.”⁵⁷

“Yet extensive work by authors such as Welch, Barna, and Schwarz into the declining effectiveness of church leaders demonstrates that theological education alone is not adequate. In an era where church leaders receive more theological training than ever, Barna asserts in his studies that leadership is the primary problem facing the future of evangelical churches.”⁵⁸

Further, “Welch’s investigation shows that graduates of seminaries, facing now the realities of ministry, regret that they did not receive more leadership training. Schwartz’s groundbreaking research goes even further. His study in the 1990s into over 1,000 churches across the globe reveals that formal theological training of church leaders had a generally negative correlation to both church growth and overall quality of churches...”⁵⁹

Formal theological training does not preclude the need for understanding that God shapes leaders over time. Shaping takes place in environment. Most environments that are academic in nature do not allow for the kind of development that results from time and reflection. Experience, itself, can be a great teacher and cannot be rushed. Reflection to make meaning of the experience requires time.

Dr. Terry Walling of Leader BreakThru was personally mentored by Dr. Bobby Clinton. Walling, in his book *Stuck*, describes development of leaders over the normal

⁵⁷ Ayers, 6.

⁵⁸ Ibid.

⁵⁹ Ibid.

life stages and ministry stages. Walling quotes Eugene Peterson, author of *A Long Obedience in the Same Direction*, in which Peterson comments, “We have an insatiable need for quick-fix approaches to spiritual formation.”⁶⁰ Further, Peterson observes that “we crave answers in 30-second abridgments.” Peterson concludes: “It is virtually impossible to prevent that from creeping into how we process the Christian life...”

Development takes time and must be supported. It cannot be overstated that an environment of Biblical Hospitality is necessary to allow others to align with God and His purposes. Leaders in alignment will be far more reflective of God and more effective in their leadership of His people.

Mere classroom presence is not sufficient. Richard Rohr, founder of the Center for Action and Contemplation, recently wrote an article dated August 24, 2015 entitled “Transformative Education.” Rohr emphasizes the importance of praxis over theory. “In the last fifty years,” states Rohr, “education theory has come to recognize that listening to lectures and reading are among the least effective forms of learning. They are highly passive, individualistic, do not necessarily integrate head with heart or body, but leave both the ego (and the shadow self) in their well-defended positions, virtually untouched.”⁶¹ Change in practice requires more than traditional academic accomplishment.

Rohr, like Walling and others, addresses the topic of the false self from a theological position. “As long as our ego self is in the driver’s seat, nothing really new or

⁶⁰ Terry B. Walling, *Stuck! Navigating Life and Leadership Transitions*, Revised ed. (St. Charles: CreateSpace Independent Publishing Platform, 2015), 31.

⁶¹ Adapted from Richard Rohr, “The Eight Core Principles,” *Radical Grace* 25, no. 4 (Fall 2012): 43-44.

challenging is going to happen. Remember our ego is committed to *not* changing, and is highly defensive by its very nature. And our shadow self entirely relies upon delusion and denial. Only the world of practical relationships exposes both of these.”⁶²

After engaging the theological issue, Rohr makes his case from a developmental stance: “The form of education which most changes people in lasting ways has to touch them at a broader level than the thinking, reading mind can do. Labels for this approach include integrative education, transformative education, or even lifestyle education. Somehow we need to engage in hands-on experience, emotional risk-taking, moving outside of our comfort zones, with others than our flattering friends.”⁶³

Rohr concludes his argument with, “We need some expanded level of spiritual seeing or nothing really changes at a cellular or emotional level. Within minutes or hours of entertaining a new idea, we quickly return to our old friends, our assured roles, our familiar neural grooves, our ego patterns of response, and we are back to business as usual...It is merely another consumer object which we can now add to our repertoire and resume. “Done that!” instead of, “Let it be done unto me.”⁶⁴

Conclusion

Examination of the concept of Biblical Hospitality from biblical, historical, and theological perspectives points to the need for implementation of Biblical Hospitality. Goldingay, in particular, helps us to see that leadership must be motivated and

⁶² Ibid.

⁶³ Ibid.

⁶⁴ Ibid.

determined consciously from others who are also in the purposeful process of their own transformation or the work is ego-driven and potentially harmful to those being led. Moreover, it is less than God's design for the way communities are to work together under His authority.

CHAPTER 4

BIBLICAL HOSPITALITY AS AN ENVIRONMENT FOR LEADER DEVELOPMENT

Introduction

In order to create the environment of Biblical Hospitality, the discussion must move from the realms of theory and theology to stated practices. Welch, Barna, and Schwartz depict that many people extensively trained in Bible and theology lack the ability to contextualize their knowledge and make it effectually alive in the hearts of people. These concerns fall within the domain of leadership studies.¹

Curriculum and Information Based Training vs. Knowledge and Wisdom

Mary Jo Burchard, contributing writer to *The Journal of Biblical Perspectives in Leadership (JBPL)*, claims *JBPL* has been a pioneer in the area of research for organizational leadership within the ecclesial context, as well as for leaders in other realms of society who desire to approach leadership with a biblical, Christocentric worldview. The scholarly articles and literature reviews published in *JBPL* look at leadership and theology from two viewpoints. 1. Leadership theory held up against theology and Scripture; and, 2. Theology as the context for offering expanded and new theories of leadership.² The ongoing research and scholarly articles are helpful as we consider Biblical Hospitality as an environment for leader development. Two discussions

¹ Michale Ayers, *Journal of Biblical Perspectives in Leadership* 1, no. 1 (2012): 171-179, accessed November 15, 2015, http://www.regent.edu/acad/global/publications/jbpl/vol1no1/Ayers_JBPL_V1No1.pdf.

² Mary Jo Burchard, "Toward Deeper Synthesis of Biblical Perspectives in Organizational Leadership: A Literature Review of JBPL," *Journal of Biblical Perspectives in Leadership* 4, no. 1 (2012): 171-79, accessed November 10, 2015, <http://www.regent.edu/acad/global/publications/jbpl/vol4no1/jbpl-vol4no1.pdf>.

are pertinent for framing this chapter. The first discussion relates to factors that thwart development in a learning organization and the second discussion speaks to scriptural factors that aid development in a learning organization.

Raymie Grundhoefer, Senior Organizational Development and Learning Professional, brings a unique combination of Learning and Development and technical skills when examining how dysfunctional leadership fails to contribute to supportive learning organizations. For example, narcissistic leaders stagnate the learning environment by despising autonomous learning, collaboration, shared communication, collective values, empowerment, and creativity. Where these variables are absent, according to Grundhoefer, the learning organization cannot be sustainable.³ This type of environment is not open to interpersonal and intrapersonal transformational experiences.

Secondly, *JBPL* also accommodates the research of leadership praxis in the light of Scripture. Similar to the previous approach, this approach attempts to allow biblical principles to inform strategic and praxis-based constructs. For example, Palmer presented praxes for credible leaders. The list, largely phenomenologically based, included: (1) building of trust, (2) modeling their expectations of others, (3) empowering others, (4) celebrating the accomplishments of others, (5) exploring the right questions, (6) articulating and inspiring future vision, and (7) practicing a Sabbath lifestyle. The list was not meant to be exhaustive, but instead provides a faithful list that has shown itself to be

³ Raymie Grundhoefer, "Dysfunctional Leadership's Contention with Organization Learning," *Journal of Biblical Perspectives in Leadership* 3, no. 1 (2011): 91-100.

sustainable over many years in the author's own life.⁴ These components are included in the environment of Biblical Hospitality.

As we segue from theory to praxis, we are once again made aware of the complexities that surround the development of leaders from reliable and strong constructs. For leader development to be effective in The Salvation Army, the unity of the work in its many manifestations must be protected by creating an environment in which healthy inner and intra development takes place over time, not merely in skills or academic knowledge. Whether their personal development is conducted formally or informally, it must be conducted in a safe environment or transformation will be frustrated. Knowledge and wisdom must be the foundation of this environment.

Performance Based Leadership vs. Intentional Biblical Practices in Leadership

Richard Rohr set forth his views on transformative education as underscored in Chapter 3, whereby he promotes experiential development concurrent with reflection on the learning. Researchers in the area of education join him in principle.

In a scholarly article entitled "Creating the Safe Learning Environment," Timothy C. Clapper states that "learners (of all ages and stages) look for learning environments that are safe and positive...all learners must feel that they can safely take those risks that are part of exploration and constructivism."⁵ Ruth Haley Barton expresses it this way: "In order to receive what 'the other' has to give, we will need to practice what I call 'inner

⁴ Burchard, 178-179.

⁵ Timothy Clapper, "Creating a Safe Learning Environment," *Professionals Against Improperly Labeling Active Learners* 3, no. 2 (July 2010): 1-6, accessed November 1, 2015, https://www.academia.edu/1180264/Creating_the_safe_learning_environment.

hospitality’—that is, a spirit of openness and receptivity to those unlikely moments when the friendliness of a stranger or the strangeness of a friend causes our hearts to burn within us.”⁶ This spirit of openness to others and self mitigates against the continual downward spiral of shame and embarrassment. This openness is the effect of an environment that is hospitable, honoring the needs of leaders as expressed in Chapter 1.

Further, Clapper indicates, “learning involves ongoing reflection by the learner as they work to add to or modify the existing frames of reference that they brought into the learning environment.”⁷ Clapper joins Rohr in promoting the necessity to build in reflection so that the opportunity for change is greater. Moreover, Clapper excerpts the work of other researchers in his field including Dweck, Hong, Lin, Mueller, and Chiu, writers in the area of Educational Leadership, who state that learners worry about being judged smart or not smart and that this mind-set makes them less likely to become involved with learning that involves risk, including making mistakes, and when they do make mistakes, rather than correct them, they try to hide them.⁸ In addition, Clapper cites Brookfield who suggests that we always run the risk of exposing ourselves as the imposters that we feel we are.⁹ While this research is for education in general, it has general implications for the development of all Christian leaders, and, specifically for Salvation Army Officers.

⁶ Ruth Haley Barton, “Welcoming the Stranger,” Transforming Center: Strengthening the Soul of Your Leadership, April 20, 2015, accessed November 1, 2015, <https://www.transformingcenter.org/2015/04/part-2-jesus-himself-drew-near-welcoming-the-stranger/>.

⁷ Ibid.

⁸ Ibid.

⁹ Ibid. Clapper notes that previous toxic learning environments might allow a person to feel that they are potentially one step away from being embarrassed by the teacher or others.

Environment of Safety vs. Command and Control

Donald R. Hands and Wayne L. Fehr of the Alban Institute seemed ahead of their time when completing a research project on psychological and spiritual health of ministers from all denominations in the early 90's. Hands and Fehr intentionally located the specialized study "in the much larger context of the church's mission to a suffering world believing that "Both clergy and laity are called to a wider concern than their own personal health and well-being...[and] to be faithful to the divine summons will require the best energies and deepest spirituality we can find."¹⁰

Hands and Fehr aptly state that caring for leaders and their development is not a matter of self-centeredness but self-care. Their research has led them to conclude that "many of our clergy are, in various ways, 'in trouble.'"¹¹ Continuing their conversation, Hands and Fehr assert, "It is, therefore, clear that our clergy need help, care, and support. But helping the clergy to find greater emotional and spiritual wellbeing is not a matter of merely helping those individuals... For their health will have a healing and enlivening influence on all the communities they serve."¹²

Drawing on Jungian psychology, the authors adhere to Jung's insights of the stages of life. According to Jung, the "first journey extends from physical birth to the death of the "false self" at midlife. The second journey begins with the process of healing

¹⁰ Donald Hands and Wayne Fehr, *Spiritual Wholeness for Clergy* (Durham: Alban Institute, 1993), xix.

¹¹ Ibid.

¹² Ibid.

the first journey's wounds and extends to the beginning of the third journey, which is the person's facing the more immediate challenges of dying."¹³

These processes are emotional and spiritual in nature and have the greatest impact of the effectiveness of leaders in their ministries. Leaders are simultaneously attempting to give of themselves and process deep inner issues. This, in and of itself, is not necessarily bad. The giving becomes detrimental when the deep inner processes are not taught, acknowledged, or allowed to take place in a safe environment. The consistent factor in healing and developing is, of course, a safe environment. This is the environment of Biblical Hospitality, which is open to others and self in healing ways.

Jason Foster, graduate of Reformed Theological Seminary in Oviedo, Florida, would agree with Hands and Fehr that clergy need help, care, and support. Foster speaks about hindrances and hurdles to the assistance necessary for leaders of the church. He offers six specific hurdles: 1. Self-isolation; 2. Fear and vulnerability of rejection; 3. difficulty in penetrating surface-level cordiality; 4. extreme busyness and weariness; 5. difficulty of finding common connections; and, 6. the transitory nature of our society.

Hurdle One: The first issue is 'virtuality' and the explosion of choices that lead to self-isolation. Foster asserts that while having many choices is not necessarily a bad situation, the hours of shopping and purchasing on line, meeting with people online, researching online, and establishing relationships online create the greater possibility for living in isolation. "Lest anyone think this is an exaggeration, it behooves us in this geographic area in particular to think of the trends that are afoot right in front of us... 'Virtuality' and choice are enabling us to isolate ourselves even from our own families in

¹³ Ibid., 11.

our own homes. In middle and upper class circles, the trend is toward isolation and not togetherness, and this is reflected in every part of the church.”¹⁴ Foster goes on to say, “Christian Hospitality directly attacks this cultural trend, particularly when it starts becoming an ecclesiastical trend. Hospitality is a critical component in keeping us together and affirming our humanity. And it helps develop our identity in the family of God.”¹⁵

Hospitality is not always what new Salvation Army officers encounter as they begin their work. A sense of isolation is one of the first feelings experienced by The Salvation Army Officers once they are commissioned. As has been stated in prior discussion, for two years the cadets are together in a tightly formed community. Within a few hours of being commissioned, these same leaders are sent all over the Southeastern United States. They move from total community immersion to various levels of isolation and the hurdle of ‘virtuality’ pulls officers into even deeper disconnects. It is difficult for leaders to navigate the throes of learning a new city, a new people, a new sense of place, new expectations, and title of ‘expert’, while attempting to establish their family, in isolation.

Hurdle Two: The second hurdle is fear and vulnerability of rejection. Foster asks the question: “In life experiences that are peppered with the pain of rejection, isn’t it reasonable to fear we will be rejected or excluded from people’s extension of

¹⁴ Jason Foster, “Hospitality: The Apostle John, Jacques Derrida, and Us,” *Reformed Perspectives*, August 19 - 25, 2007, accessed November 1, 2015, [¹⁵ Ibid.](http://reformedperspectives.org/search.asp/au/jas_foster/scat/kw/st/>. 50.</p>
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hospitality?”¹⁶ Entering in to a new community as a leader subjects the leaders to a sense of vulnerability and possible rejection. Again we see the connection to the work of Dr. Brené Brown as questions are raised like “how will I be received?”; “will I be adequate for the task?”; and, “will I be liked?” These are questions that live deep within the spirit of leaders.

Hurdle Three: is identified as having difficulty in penetrating surface-level cordiality. “Cordiality,” explains Foster, “can become a protective cover from trusting people too much, allowing people into our lives very much, or investing ourselves too much into the lives of others.”¹⁷ It is through hospitality that superficiality is replaced by substance. For this reason, the Apostle Paul told his story, a tragic story redeemed by Jesus, as springboard for deepening and developing fellowship.¹⁸ The depth of connection is often lacking among The Salvation Army Officer Corps. Instead of nurturing lasting relationships, much of the conversation between officers is centered on the number of people who attend the Corps, the amount of money in the budget, and the type of building they have available. The deeper issues are rarely discussed without guided questions.

Hurdle Four: is extreme busyness and weariness. “Busyness is a hurdle to hospitality, but it’s also an opportunity for hospitality to be a vital ministry to ourselves and the world...It’s paradoxical that hospitality requires work and can make us busy, yet defeats busyness in us and in our guests...God shows up in hospitality, and he renews our

¹⁶ Ibid., 47.

¹⁷ Ibid., 49.

¹⁸ Ibid.

strength and even our provisions. Hospitality helps us from becoming isolated workaholics and encourages healthy boundaries that keep us from being overwhelmed by busyness.”¹⁹

Hurdle Five: is the difficulty of finding common connections. Foster argues that the actual lack of commonality is not really the issue, rather people don’t know how to look for commonality. Further, while people find it easier to find commonality in homogeneous groups, the case can be made that when hospitality is extended to heterogeneous groups, it is more in tune with the biblical vision. The famous Brooklyn Tabernacle Church under the leadership of Jim Cymbala is an example of heterogeneous groups consisting of diverse ethnicities, social strata, and lifestyles. In terms of leader development, the challenge is to understand and find connection with multiple ethnicities, ages, and stages of development. Intentionally reaching out to, crafting development towards, and building relationship with a host of people at different places in development is critical.

Hurdle Six: Foster’s final hurdle is the transitory nature of our society, which makes hospitality very difficult. This hurdle is magnified and especially germane to this discussion due to the transitory nature and ministry of The Salvation Army, which involves moving its officers roughly every three to four years. Many struggle with attachment and growing relationships. Foster claims this issue ties directly to the hospitality sojourner motif in Scripture. We are called to be at home, while, simultaneously, being on pilgrimage. Hospitality does not require a fixed or permanent location. The transitory nature of our society does not provide cover for either temporary

¹⁹ Ibid.

or more permanent situations to write each other off either implicitly or explicitly.

“Scripture provides no warrant for such a posture, and in fact, assumes pilgrimage as normative while also commanding hospitality.”²⁰

The naming of these specific hurdles and framing the response from a biblical context is important. These challenges, if left unattended after leaders are removed from the residential training environment, defaults to unhealthy environments that leads toward productivity, results, bottom-line reporting, and business-like behaviors in general, and, too often, escapist behaviors without attending to the development of the inner person. On the other hand, ongoing understanding and supportive leadership training for self-care in concrete ways will create an environment that fosters gentle and thorough development over time.

Models of Environments Based in Biblical Hospitality

Though much work needs to be done in the area of Biblical Hospitality for developing leaders within The Salvation Army, there are leader development environments in like-minded organizations that currently exhibit Biblical Hospitality. An email was received today by a facilitator for leader development connected to Arrow Leadership²¹ Development that reads:

So great to be a part of last week with all of you. It really was one of the more intense weeks as I recall looking over the last several classes. Not sure I know the reasons for all that but we certainly have lots of time with these young leaders to work some things through. I am at a church planters’ conference for two days and

²⁰ Ibid., 51.

²¹ Since 1991, the Arrow Leadership Program has been actively engaged in Christian leadership development; helping leaders to grow from the inside out. The author of the personal correspondence is kept anonymous per request.

have run into a dozen Arrow folk. Every one of them, yes, I said every one of them, experienced Arrow in a positive fashion and most spoke of a major intervention in their lives, saving them from implosion or explosion.²²

The environment of Arrow's leadership school is that of Biblical Hospitality.

Every leader partner mentors two or three young leaders giving time, space, and grace to acknowledge and encounter the wounds of the first third of their life as they walk into the second third of their life. The phrase at every Arrow residential is "we are at safe harbor."²³ This phrase is the 2015 wording for Biblical Hospitality among Arrow graduates. Reflection is built into the residential segments and debriefed by a leader partner or some other person serving on the leadership team.

The second environment of leader development, which serves as an example of Biblical Hospitality is Renovaré Institute. Like Arrow, Renovaré is a two-year, residential opportunity for Christian leaders to engage their personal and spiritual development. Spiritual Directors are provided for processing the material and every staff person is available for further personal exploration of inner life processes. Again, the need for reflection to move from knowledge to action is critical.

In both environments, Arrow and Renovaré, the course materials are academically rigorous and include applicable credits, which can be matriculated to other colleges and universities. The academics, rather than being the end goal, are servants for personal transformational opportunities. Understanding of the developmental processes of people over a lifetime is necessary, the willingness to listen and assist in sorting out normal

²² Personal correspondence dated October 28, 2015.

²³ Safe Harbor is a phrase that exists now due to the metaphor used by Dr. Carson Pue, past President of Arrow Canada, as he welcomed the new leaders to each residential. It means that every person at the residential is for each other, the leader partners are for each leader, and that confidentiality is promised.

developmental passages, and the confidence that Holy Spirit is active and willing to heal, for real leader development to take place. Confidentiality is foundational. Identifying with another person, not from a role, but from common humanity, is a core value and key practice.

Christine Pohl, in her article, “Building a Place for Hospitality,” laments a trend that continues: “[T]oday we have many large-scale institutions that offer assistance without providing community.”²⁴ This trend is largely true in the internal development of leaders in The Salvation Army, in that, we develop individuals mostly in the areas of pragmatic knowledge and expect them to function as if knowledge, alone, is sufficient.

While it is outside the scope of this paper to talk about The Salvation Army’s development of its leaders beyond the Southern Territory, I will cite two recent conversations that indicate the inner development of officers is a struggle systemically.

Personal correspondence dated October 29, 2015 from an Australian Officer serving in the Netherlands was written to request what materials or initiatives the School for Leadership Development is employing in the Southern USA in the area of spiritual formation.²⁵ Officers in that command perceive their spiritual development to be a missing piece in their training.

The second incident took place with leaders at Arrow Leadership. Five Salvationists attending the program, all from Territories other than the South, indicated that there was no place in their Territory where they would explore the personal needs in

²⁴ Christine Pohl, “Building a Place for Hospitality,” Baylor University Center for Christian Ethics, 2007, accessed November 1, 2015, <http://www.baylor.edu/content/services/document.php/53392.pdf> 27.

²⁵ Major Donna Evans is responsible for the spiritual formation of officers, a recently recognized gap by the leadership in the Netherlands, Czech, and Slovakia.

their home Territory in the manner they were willing to explore their needs with Arrow partners.

This lack of sense of accessibility and care from administration as an ongoing priority is broadly sensed in The Salvation Army. The survey data gathered for this thesis suggests the perception that support, listening, sharing of ideas, and other important interactions in the community is depleted. Building and/or restoration of support and authentic development require an environment of Biblical Hospitality.

John Bennett offers further insights from the academic arena. There are definite parallels with both the structure and the challenges within The Salvation Army. “One obvious difference between midlevel leaders and presidents is the larger platform the latter possess to set the philosophical, moral, and spiritual tone of the institution. If the tone is hospitable, midlevel leaders find their tasks easier and more fulfilling. If executive leadership is not hospitable, however, most chairpersons and deans report their positions to be both more difficult and more important.”²⁶

Bennett cites the writing of Henry Rosovsky and Inge-Lise Ameer who remark on “the oddity of college and university teachers studying the norms of every profession except their own: “We can ruin a life just as easily as any doctor or lawyer. Do we assume that an understanding of professional conduct is a genetic trait among Ph.D. students?”²⁷”

Rosovsky and Ameer lament that older professors no longer initiate younger faculty into appropriate standards of conduct. Increases in the size and diversity of institutions, together with more specialized research and consulting, have led to

²⁶ John Bennett. *Academic Life: Hospitality, Ethics, and Spirituality* (Bolton: Anker Publishing Company, Inc., 2003), 166.

²⁷ Ibid., 166-67.

the neglect of ‘the intramural community of students and teachers. Individual and institutional competition have made things worse and academic leaders such as presidents and deans have often been unwilling ‘to set clear tasks and clear limits.’²⁸

Bennett takes exception to the “less than robust remedies”²⁹ set forth by Rosovsky and Ameer. Their answer to the dilemma is to provide mini courses on professional conduct for graduate students. Bennett states that

Rosovsky and Ameer assign no value to the behaviors that express the underlying and cardinal virtue of professional conduct in academe—hospitality. Both pastoral concern and institutional citizenship flow from practicing hospitality, not the other way around. The authors move directly to training programs, but they presuppose an unexamined social ontology of individualism.”³⁰

“True hospitality is always more than helping a friend or providing for the stranger, it is an attitude of heart that moves over to allow true space for the other,” writes Kathy Callahan-Howell, founding pastor of Winton Community Free Methodist Church, and vice president of the Free Methodist Urban Fellowship, in her article *Finding Home*. It is “the ability to set self aside and welcome the other person into authenticity, to welcome them home.”³¹ Such hospitality is infectious—when people open themselves to us in this way, we want to open ourselves to others. This is the healthy environment that allows development for leaders and, through the leaders, enables a healthy organization.

The synthesis of personal and spiritual aspects congruent with Biblical Hospitality is clear. This description of Biblical Hospitality—the ability to set self aside and welcome

²⁸ Ibid.

²⁹ Ibid.

³⁰ Ibid.

³¹ Kathy Callahan-Howell, “Hospitality: Christian Reflections,” Baylor University Center for Christian Ethics, 2007, accessed November 11, 2015, <http://www.baylor.edu/content/services/document.php/53376.pdf>. 67.

the other person into authenticity—is not clearly or consistently practiced in The Salvation Army training and development of its leaders. The Salvation Army has fallen prey to the fragmentation of theology and ministry tasks that has overtaken the educational biases in many seminaries in the Western world.

A leader is ill equipped to sustain ministry without the ongoing inner dialogue and organizational intent to view as *habitus* the “enduring, defining, structural feature of the human soul.”³² In other words, we should build the person of the leader as well as the practices of the leader. This approach of focusing on humans as well as skills necessitates an environment that cultivates and supports rather than depletes as it attempts to grow the souls of leaders and the skills of leaders and integrates the work across all areas of Salvation Army leader development.

The practice of Biblical Hospitality, specifically, has not been taught or intentionally incorporated in the internal business practices, in the interactions of leaders, or in the development process of leaders. The missing teaching and practice is that of Christian hospitality in the ongoing development of its leaders. The Army is excellent at practicing hospitality to those served through the many programs offered. Much of its training and ministry is based on love and care for others. In order to be true in the ministry and successful in growing and sustaining officers, the Army needs to be equally intentional about incorporating the teaching and practice of hospitality in leader development.

Programs are necessary and important and can be helpful when administered from inner health of person or organization. Author Eugene Peterson, in his prophetic book

³² Ibid., 35.

Under the Unpredictable Plant, confronts the all too familiar draw that lures many ministers who are on the verge of being ‘awash in...the idolatry of religious career that they can take care of and manage.’³³

Hernandez, speaking in response to Peterson states: “When ministers begin substituting their own sense of calling and personal vocation with the secular concept of a career, they often find themselves succumbing to the external pressure of having to deliver the ministry goods, so to speak.”³⁴ This, Hernandez insists, creates the need for constant affirmation, the need to feel significant, and to be up to the task of meeting every need that presents itself to them as minister.³⁵ This scenario has been repeated over and over in Christian ministries and The Salvation Army, and it leads to the demise of Biblical Hospitality.

As mentioned, The Salvation Army School for Officer Training administration has recently chosen to incorporate spiritual formation as an intentional part of its curriculum. However, curriculum is but one aspect of The School for Officer Training. The practice of Biblical Hospitality, specifically, has not been taught or intentionally incorporated in the internal business practices, in the interactions of leaders, or in the development process of leaders. The climate of the SFOT is highly academic. Therefore, many who take part in the spiritual formation time see this as another class to check off the list.

³³ Eugene H. Peterson, *Under the Predictable Plant: An Exploration in Vocational Holiness* (Grand Rapids: Eerdmans, 1992), 4.

³⁴ Hernandez, 61.

³⁵ Ibid.

The “check-list” mentality that serves the structure rather than promotes depth of growth is problematic. The scope and variety of ministries provided by The Salvation Army has created the complexities described by Lusthaus, Adrien, Anderson, Carden, and Montalvan, the authors of *Organizational Assessment*.³⁶ There are individuals and groups in the Army with different, and often competing, immediate goals. People who have different levels and kinds of formal training as well as varying quality and quantity of experience execute leadership in a variety of ways.

The hierarchical command and control is a pragmatic and efficient means to run an organization. It is also one of the most dangerous forms of governance which can lead people to become an extension of policy and procedure that maintains the organization rather than being individuals and groups to influence and become change agents within the organization. Biblical hospitality is not in competition with command and control. It shapes the use of power and influence in ways that keep the worth and value of its people intact.

Salvation Army Captain Doctor Andrew Miller wrote his dissertation on *Missional Hospitality: Toward a Renewed Theological Praxis in Salvation Army Housing Ministries*. Miller argues for hospitality as the needed paradigm for the work of social services within The Salvation Army. According to Miller, the current social services work is centered on doing rather than being—servicing rather than identifying with and inviting. There is a challenge to address who the Army is and what the Army does.

³⁶ Charles Lusthaus et al., “Organizational Assessment: A Framework for Improving Performance” (International Development Research Center/Inter-American Development Bank, Washington, D.C., 2002), 1-65, accessed September 23, 2015, <http://www.idrc.ca/EN/Resources/Publications/openbooks/998-4/index.html>.

The challenge outlined by Miller was addressed directly in an unpublished paper written by Philip Needham (1966), who described The Salvation Army's identity problem even then as "schizophrenic."³⁷ Needham is referring to the question of whether The Salvation Army is a social organization with spiritual underpinnings or a religious organization with social manifestations. Needham's clarification of two bases of Salvation Army work is addressed by Miller, who asserts, "[The] delicate harmonization of the relationship between these two aspects of Salvation Army ministry is a frequent task for any Salvationist."³⁸ The need for harmony indicates that the spiritual discipline of hospitality within the organization is critical and has direct implications on the leader training program and development of leadership within each person. There is need to eliminate the dichotomy.

Needham, cited in Miller's dissertation, speaks to the fragmentation that occurs when we cannot reconcile social services with the gospel. This same fragmentation occurs when administration is extracted from ministry roots and becomes merely a way to run an organization. This fragmentation across services and administrations—with the separation from ministry as officers feel they are called—causes internal dissonance. Energy is lost. Focus becomes fuzzy. The lack of harmony and its effects bespeaks our lack of hospitality.

In a functionally pragmatic organization such as The Salvation Army, the development of leaders post-ordination easily becomes utilitarian, morphing in emphasis from who a leader *is* to what a leader can *accomplish*. This shift in emphasis, already

³⁷ Miller., 11.

³⁸ Ibid., 12.

noted as a possible pitfall of the type of evaluation conducted, provides ample room for the theological underpinnings of leadership to be removed from the conscious ongoing development of the leader. Transactional Leadership, also known as managerial leadership, focuses on the role of supervision, organization, and group performance; transactional leadership is a style of leadership in which the leader promotes compliance of his/her followers through both rewards and punishments.³⁹

According to Bass (1985) this transformation of followers can be achieved by raising the awareness of the importance and value of designed outcomes, getting followers to transcend their own self-interests and altering or expanding followers' needs.⁴⁰

Redemptive and transformational leadership have been at the core of Salvation Army practice. Over time and with the growth of the corporation of The Salvation Army, redemptive and transformational leadership, positioned in relationship to growing the church, has been compromised by a corporate leadership model much more transactional than transformational in nature.

Power Related to Leader Development

One of the underlying themes of leadership that needs to be scrutinized under the light of Scripture relates to power. "Power is related to but different from leadership. It is related to leadership because it is an integral part of the ability to influence others. Power

³⁹ Deanne N Den Hartog, Jaap J Van Muijen, and Paul L Koopman, "Transactional Versus Transformational Leadership: An Analysis of the MLQ," *Journal of Occupational and Organizational Psychology* 70 (1997): 19-34, accessed November 1, 2015, http://cyb.ox.or.kr/lms_board/bbs_upload/Transactional/pdf.

⁴⁰ Ibid.

is defined as the potential or capacity to influence others to bring about desired outcomes.”⁴¹

Power is the currency of leadership, and it is the one secular reward in a hierarchical organization like The Salvation Army. Power and influence, when mismanaged, create all manner of potential destruction. Indeed, I see the misuse of power as the implicit issue behind Goldingay’s understanding of leadership as a subset of sin. Human beings, not only as part of the created order, but more importantly as image-bearers of God (*imago dei*), are endowed with the power of personal agency. That power, when reflecting the Trinity, becomes the power of choice to self-reveal and love. Power used in that manner does not exalt self. Rather, it is used in service of others.

On the other hand, perverse use of power, which can be defined as the capacity or ability to act or perform effectively, to have control over the environment, and to get done whatever you will to, devolves into actions that are self-promoting.

The use of power, who holds the power, and how power is wielded in an organization is key to environment. Tom Marshall in his work *Understanding Leadership* outlines several ways to know when power is used *wrongly* in leadership.

1. Pride: The evil of pride is that it gives us an exaggerated sense of our own importance or significance compared with other people...[L]eaders are particularly susceptible to the sin of pride because of the intoxicating effects of wielding power over other people. Secondly, [leaders] are continually at risk because of the deference that is shown to them by other people....
2. Arrogance: Pride leads inevitably to arrogance...Arrogance often shows up in leaders as the unwillingness to be checked or opposed or questioned in any way...The greatest danger of arrogance, however, is not only the

⁴¹ Rowe, “Leadership—“What Is It?”01-Rowe-45233.qxd March 26, 2007, accessed October 20, 2015, http://www.corwin.com/upm-data/15104_Rowe_Chapter_01.pdf.

damage it can do to our relationships, but the deception to which it can so easily lead.

3. **Self-Aggrandizement:** Another seduction to which power users such as leaders can easily succumb is using power and the things to which power gives them access for their own personal ends. Sooner or later it includes using people to achieve the same selfish ends...Self-aggrandizement is particularly blameworthy in leaders, because they are exploiting the particular advantages that their position gives them for self-centered purposes and thereby betraying the trust that people have placed in them. Implicit in the attitude that makes this possible is contempt for the people, seeing them as merely exploitable or expendable means that can be used to achieve whatever ends the leaders find useful.
4. **Insensitivity:** [P]ower can also make leaders very thoughtless and insensitive toward the people who are under their authority. They tend to ride roughshod over their rights and have little compunction about hurting their feelings. Leaders' very absorption with their goals and the success that rides on reaching the goals can sometimes make them quite oblivious to the effects on the people who are helping them to reach their goals...People may still acknowledge the rightness and the desirability of the goals and they may struggle to remain committed, but deep in their hearts they feel somehow "used" and "ripped off."
5. **Domination:** When leaders find themselves under threat, they can very easily succumb to the temptation of maintaining their position at any cost and by any means...Domination can begin by simple politicking, mustering supporters to get a project approved, or having an election go the way we want it to go. It can progress to the more dubious tactics of manipulating the agenda, or managing the flow of business to deny the opposition the opportunity of being adequately heard, or stacking the meeting with those known to be favorably disposed to the proposal. When the gloves are off, it can descend to the open railroading or discrediting of dissenters, all in the name of unity. But behind all of these methods is the same prideful, ruthless drive of power to dominate and to have its way at all costs.
6. **Tyranny:** This is the final stage in the misuse of power, where the leaders' authority is totally uncontrolled and coercive. There is no longer even the pretense of having to have good reasons for the orders given;⁴²

⁴² Tom Marshall, *Understanding Leadership* (Grand Rapids: Baker Publishing Group, 2003), Loc. 49-55.

John Bennett speaks to the topic of power in the academic world. He suggests that some are interested in unilateral power...the kind of power that allows for the pursuit of personal agenda and the resistance to the agendas of others. He identifies relational power which allows a person to be affected by others as well as seeking to affect or influence the other. Bennett says that successful leadership involves letting others make differences. Further, he asserts that “relational power is characterized by reciprocity and mutuality, and [there is] display [of] a minimum of control. No one is regarded as self-sufficient in insight or ability; genuine openness to the perspectives and ideas of others is deemed essential for significant and enduring progress.”⁴³

In an even deeper statement, which clarifies the disparity between relational power and controlling power, Bennett offers:

Relational power is central to good peer review in which honest and supportive give and take leads to growth and development. It is not a deformed kind of controlling power—weak, passive, and ineffectual. Indeed, in one sense, controlling power is a deformed kind of relational power. For in the grip of controlling power, one sees others as threats rather than potential gifts. In the end, controlling power by itself is exhausting. Everyone is left struggling to protect him or herself against the rest. If leadership means promoting desirable differences, it requires openness to others. It means encouraging and allowing them to play roles as well. It involves the captivity that is part of relational power.⁴⁴

The negative attributes described by both Marshall and Bennett can characterize leaders who have not biblically and theologically considered their own power and determined how that power will be used in the service of others. Most religious leaders do not begin with nefarious motives. Little by little, however, these

⁴³ Bennett, 171.

⁴⁴ Ibid.

individuals may find the advantages of ruling over others personally intoxicating. Such intoxication can bring its own pleasure and become addictive. The environment created from the misuse of power breeds leaders who continue to misuse power.

Dallas Willard, renowned expert in philosophy, describes the positive attributes and spiritual formation and author of several landmark books, who says the goal of the Trinity is to create a people so like Themselves that this people can be entrusted with His power.⁴⁵

One of the themes that Paul deals with in his letter to the Ephesians is that of the ultimate destiny of the created orders. God's goal for creation is stated to be "an administration suitable to the fullness of the times, that is, the summing up of all things in Christ, things in the heavens and things on the earth." (Eph. 1:10, NASB). The economy of God, which is one excellent interpretation of the word *administration* in this verse, implies a set of principles that are compatible with the purposes of God. The reference of administration is related to the management of a household with all of its business, including its faith practices. The church—the household of God—is both the steward and the revealer of the Mystery of God in Christ. To that end we lead.

Much of the way power is used in leadership in the Church in general and often in The Salvation Army, subordinates, if not destroys, the important and necessary ways leadership should be operative. Jesus, Himself, spoke to the manner in which power and leadership are to be diametrically opposed to their manifestations in worldly structures. Jesus called his disciples—[his leaders in the making]—together and said, "You know

⁴⁵ Dallas Willard, "Renovation of the Heart" (lecture, Simpsonwood Retreat Center, Atlanta, GA, May 17, 2011).

that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. *Not so with you.* Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave.”⁴⁶

Leadership should not be considered a chosen position. It is a call and certainly anything but a “one-size-fits-all” profession. People who are following Jesus lead from divine imperative not from personal imposition. T. Austin-Sparks offers two important statements regarding the person of the leader. First, as it relates to God’s choices of leaders:

1. God is sovereign and has absolute right to choose whomever He will
2. God links Himself to a human vessel for a special purpose. This is the meaning of anointing.

Secondly, as it relates to the person of the leader:

[I]t is the very nature of true spiritual leadership that the leader has to have in his own being *through experience* that to which he seeks to lead others. He has gone the way before. He has tasted what he calls others to taste. He is no book leader; what he says to others and urges them toward comes out of his own life at great cost. The artificial “leader” can say the most extravagant things, can give all the theory and assume all the mannerisms, and he gets away with it and knows little or nothing of the real heartbreak. “The husbandman that laboreth must be the first to partake of the fruits” said Paul, but while this may apply to the reward of labor, it may also apply to the cost...You and I should be leaders in the sense that we inspire and are an incentive to others to “go on” with the Lord.⁴⁷

God chooses leaders to work and act on His behalf in community.

Andrew Root, PhD, is a graduate of Princeton Theological Seminary and Olson Baalson Associate Professor of Youth and Family Ministry at Luther Seminary. Root, in his book *Christopraxis*, connects leading biblically and theologically to the manner in

⁴⁶ Matthew 20:25, emphasis mine.

⁴⁷ T. Austin Sparks. (TAu64). E-book. www.Austin-Sparks.net.

which Jesus lived and worked in a community. He states: “by ministry I do not mean clerical or institutional functions, but a relational, personal, and embodied (even emotive) encounter of love and care, a willingness to share in the other, to join in the concrete experiences of homelessness, imprisonment, and hunger, to enter the experiences of suffering for the sake of participating in the transformation toward new life.”⁴⁸ Leonard Sweet, prominent author on culture and Christianity, speaks to the manifest expression of an inverted theology: “The first social gospel movement was more about institutionalizing social Christianity than about incarnating a Jesus faith. Its naive view of sin and optimistic outlook on the betterment of human nature failed to look up close and see that evil is real and personal. Evil is not just impersonal systemic forces but hurting people hurting people.”⁴⁹

Redemptive leadership is not mere institutionalization of ministry but involves transformational ways and towards transformational ends. The goal of this leadership is the highest good of another or of a community. Consider Horrell’s further comment:

Placed before pagan and cultic concepts of deity, God’s own revelation as Holy Trinity is remarkably unique: a holy and perfect God who in three centers of consciousness manifests the deepest realities of personhood, each member thinking, feeling and choosing in relationship to one another in terms that far surpass our deepest understanding of intimacy.⁵⁰

Biblical Hospitality not only supports, encases, and nurtures this type of leadership, it is the very expression of the living God. Theology is not divorced from

⁴⁸ Andrew Root, *Christopraxis* (Minneapolis: Fortress Press, 2014), Loc. 119-121.

⁴⁹ Leonard Sweet, *Me and We: God’s New Social Gospel* (Nashville: Abingdon, 2014), Loc. 166-167.

⁵⁰ J. Scott Horrell. “The Self-Giving Triune God, The Imago Dei and the Nature of the Local Church: An Ontology of Mission.” May 8, 2004, accessed September 3, 2015, <https://bible.org/article/self-giving-triune-god-iimago-dei-and-nature-local-church-ontology-mission>.

leader training. At the point of departure, Christian leadership training removes the importance of the person from the task.

Some in the business world understand that the model of redemptive leadership holds merit for the business world as well as the ecclesiastical realm.

Jim Collins, a successful business leader and author, wrote a ground-breaking article on effective business leadership (Level 5 Leadership) published in the January 2001 edition of the *Harvard Business Review*. Level 5 is an empirical finding, not an ideological one. And that's important to note, given how much the Level 5 finding contradicts not only conventional wisdom but much of management theory to date. Collins proposed that the "most powerfully transformative executives" surveyed in his research all possessed the virtue of personal humility. It seems that humility is central to effective leadership.⁵¹

Although Collin's work does not describe how humility is formed in leaders, it does provide a clear, four-fold description of what humble leaders look like:

- Personally humble leaders demonstrate a compelling modesty. They shun public adulation and never boast. They are more interested in the getting the job done than talking about it.
- Personally humble leaders act with calm and quiet determination, not relying on their own charisma to inspire followers but rather use their own values and moral standards to motivate others.
- Personally humble leaders avoid personal ambition in favor of multi-generational growth and development. They desire to see others succeed.
- Personally humble leaders are self-reflective and tend to appropriate blame towards themselves and not others.⁵²

⁵¹ Jim Collins. "Level 5 Leadership: The Triumph of Humility and Fierce Resolve," *Harvard Business Review*, (July-August 2005): 136-146.

⁵² Ibid.

Humility, like leadership, starts and ends with recognizing that God is the ultimate leader.

Dr. Corne Bekker, a leading professor of spiritual formation and leadership at Regent University, concurs with the biblical and theological findings of Jim Collins. Bekker promotes biblical and theological leadership as authentic Christological Leadership, supporting his work with the early sacred text and hymn from Philippians 2:5-11:

- ⁵ In your relationships with one another, have the same mindset as Christ Jesus:
- ⁶ Who, being in very nature^[a] God,
did not consider equality with God something to be used to his own advantage;
- ⁷ rather, he made himself nothing
by taking the very nature^[b] of a servant,
being made in human likeness.
- ⁸ And being found in appearance as a man,
he humbled himself
by becoming obedient to death—
even death on a cross!
- ⁹ Therefore God exalted him to the highest place
and gave him the name that is above every name,
- ¹⁰ that at the name of Jesus every knee should bow,
in heaven and on earth and under the earth,
- ¹¹ and every tongue acknowledge that Jesus Christ is Lord,
to the glory of God the Father.⁵³

Sharon E. Norris, cites Bekker's work in her article *Authentic Christological Leadership Revealed through Sacred Texture Analysis of the Philippians Hymn*. Norris

⁵³ Corne Bekker. "Leading with the Head Bowed Down: Lessons in Leadership Humility from the Rule of St. Benedict of Nursia." *Inner Resources for Leaders*, accessed November 1, 2015, https://www.regent.edu/acad/global/publications/innerresources/vol11iss3/bekker_inspirational.pdf.

points out that “similar to the Wisdom literature in the Old Testament, humility and exaltation language in the hymn expresses divine wisdom and power, and self-giving pouring out does not diminish but perdures.”⁵⁴

Collins’ research underscores that humility in leadership, far from being a weak quality, is the *one* quality that moves an organization from ‘good to great.’ It is the *one* quality that sustains organizations. His purpose was not to offer biblical or theological foundations for his work. Unwittingly his research empirically supported what the Philippians’ hymn has been espousing for centuries: pouring out of self and refusal to grasp does not diminish anyone but promotes health in organizations.

The writings of Northouse and Yukl reveal that leadership studies do not generally overtly embrace theology in the leadership context. In fact, Yukl, along with several other researchers in the field of leadership are cited by two Nigerian researchers, James Odumeru and George Ogbonna Ifeanyi, in research on transformational leadership. Yukl and others in this article published in *International Review of Management and Business Research*, state weaknesses of transformational leadership.

Several studies have shown that transformational leadership can have detrimental effects on both followers and the organisation. Stevens et al (1995) believes that transformational leadership is biased in favour of top managements, owners and managers. Followers can be transformed to such a high level of emotional involvement in the work over time that they become stressed and burned out. Individual leaders can exploit followers (even without realising it) by creating a high level of emotional involvement when it is not necessary (Yukl, 1999). If members of an organisation are influenced by different leaders with competing visions, the result will be increased role ambiguity and role conflict.⁵⁵

⁵⁴ Sharon Norris, “Authentic Christological Leadership Revealed through Sacred Texture Analysis of the Philippians Hymn (2: 5-11),” *Inner Resources for Leaders* (blog), n.d., accessed November 1, 2015, https://www.regent.edu/acad/global/publications/innerresources/vol2iss1/norris_inspirational.pdf.

⁵⁵ James A Odumeru, “Transformational Vs. Transactional Leadership Theories: Evidence in Literature,” *International Review of Management and Business Research* 2, no. 2 (June 2013): 355-60, accessed November 1, 2015, <http://www.irmbrjournal.com/papers/1371451049.pdf>.

Yet, a number of books exist which describe the problems of leadership, the lack of moral and ethical clarity in the principles and practices of leadership, the egocentric outcomes of leadership, the inner dysfunctions of leaders, and the relationship of these dysfunctions to behaviors are profuse. Humility is a redemptive quality in and sustainable quality for leadership, counteracting many problems in the leader and correcting behaviors that occur in dysfunction.

Leadership needs to be a humble response to the movement of God in the lives of leaders and in the communities where the leaders serve. That which God sees for communities can only be seen as leaders willingly release their own agendas and rightly regard gifts and abilities placed under His Lordship and consecrated in His service. “Christopraxis practical theology of the cross, places ministry at the very center, claiming that ministry is practical theology because ministry directs human action as a response to the nature of divine action. Ministry is the shape of God’s very act and being, coming to us as a concrete and lived reality.”⁵⁶

The environment in which “that lived” reality will grow is Biblical Hospitality. Redemptive leadership sees the person first and the work coming from people as spiritual. The needs of the leader, as well as the productivity of the leader, receive the necessary attention.

Anita Stadler, in her article *Leadership Emergence Theory in the Corporate Context*, agrees with Avolio and Gardner, researchers in the field of leader development, that “most leadership is based on theories that describe the outcome of the process rather

⁵⁶ Root, 116.

than the leadership development process itself.”⁵⁷ Outcomes reflect environment. When the process and the quantifiable yield supersedes the person, development inevitably leans into production rather than the person. The call of this paper is development of both. Doing will always stem from being. The question is “how are we providing for sustainable ‘being’ in ministry?” Biblical Hospitality provides the environment that grows and sustains ‘being,’ thus, paving the way for excellence in what is accomplished.

Conclusion

Again, it must be stated that we are considering environment and not the form of curriculum for leadership development in The Salvation Army. Currently, much of the development that takes place post-ordination is related to the processes, procedures, and priorities of Salvation Army work. Research and expert writing point to the fact that developing the leader requires an environment that allows engagement with issues related to personal and organizational issues. This development must be part of the ongoing investment in the person of the leader, emphasized, encouraged, and embraced by officer personnel.

For Salvation Army Officers, one of the most significant leader issues surfaces when the leaders move from the security of a campus setting to the uncertainties in their first ministry appointment. Even with the assistance of Divisional Headquarters offering a “New Lieutenants”⁵⁸ seminar, the larger questions of the newly appointed officers which

⁵⁷ Anita Stadler, “Leadership Emergence Theory in the Corporate Context,” *International Journal of Leadership Studies* 5, no. 1 (2009): 115-21, accessed November 11, 2015, http://www.regent.edu/acad/global/publications/ijls/new/vol5iss1/IJLS_Vol5Is1_StadlerR.pdf.

⁵⁸ Lieutenant is the rank received at commissioning and ordination. The New Lieutenants’ Seminar exists to acclimate the new officers to their new field challenges.

relate to the adequacy, veracity, and spirituality of the leader as a person. These critical topics are not part of the discussion and left unaddressed.

By extension of values modeled, in contrast to those espoused, the development at the outset of field experience (post-ordination) is largely technical, mechanical, and utilitarian. The formation of leaders is heavily weighted in what they know and what they can do—not on who they are or who they are becoming. It is often understood that value to the organization means “I can get things done,” and that understanding is driven by a corporate environment managing an institution. Leadership, operationally defined, focuses on the institution.

The legitimate needs of leaders are usurped by leaders’ desire to please administration, to appear competent, to avoid the humiliation of a lesser appointment, and to keep up with the workload.

Dr. Brené Brown, to whom we referred earlier in the discussion, concludes that when love and belonging are unattended, lesser desirable and authentic means of ‘fitting-in’ occur. Brown writes:

Most of us use the terms fitting in and belonging interchangeably, and like many of you, I’m really good at fitting in. We know exactly how to hustle for approval and acceptance...One of the biggest surprises in this research was learning that fitting in and belonging are not the same thing, and, in fact, fitting in gets in the way of belonging. Fitting in is about assessing a situation and becoming who you need to be to be accepted. Belonging, on the other hand, doesn’t require us to change who we are; it requires us to be who we are.⁵⁹

⁵⁹ Brené Brown, *The Gifts of Imperfection: Let Go of Who You Think You’re Supposed to Be and Embrace Who You Are* (Center City: Hazelden, 2010), 25

Not a few leaders attempt to ‘fit in’ because they are unsure that ‘who they are’ is sufficient. This sense of poverty of being feeds and fuels the further development and living out of the false self.

Brown adds,

In this way, love is the mirror image of shame. We desperately don’t want to experience shame, and we’re not willing to talk about it. Yet the only way to resolve shame is to talk about it. Maybe we’re afraid of topics like love and shame. Most of us like safety, certainty, and clarity. Shame and love are grounded in vulnerability and tenderness.⁶⁰

Referencing our introductory stories, both Scazzero and Pat needed a way to talk about their shame. To be vulnerable and open was too risky in their environments. Work must be done to promote openness, risk, vulnerability, and authenticity that supports the tasks and practices of The Salvation Army.

Van Kaam and Muto speak to the very real detrimental implications of the lack of Biblical Hospitality in their book *Growing Through the Stress of Ministry*.⁶¹ Depletion (of a minister, of an Officer) soon leads to a shift in focus from concern for the needs of others to nervous tension about personal survival. Appearance, popularity, and possible loss of promotion occupy our attention.”⁶² Continuing, they assert: “We insist on looking good, on being pleasing to others no matter how stressed we feel...as long as we keep busy, we can push away the truth of this transcendence crisis, but sooner or later it catches up with us.”⁶³ Moreover, in a clinching statement, Van Kaam and Muto offer that

⁶⁰ Ibid.

⁶¹ Susan Moto and Adrian Van Kaam, *Growing through the Stress of Ministry* (Totowa: Catholic Book Publishing Corp, 2005).

⁶² Ibid., 31.

⁶³ Ibid.

“depletion implies a withdrawal of commitment. It seems temporarily to spare us from the pain of continual disappointment. The loss of ministerial presence and action [Biblical Hospitality] exacts a high price in emotional, physical, and spiritual exhaustion.”⁶⁴ The loss of those leaders standing for and standing with other leaders in their purview for them and not simply for what they produce is depleting.

Anger, resentment, “pleas for fixing-the-system,” are largely ineffective means to change a depleting environment. These behaviors over time will likely be embraced and perpetuated. Rather than being helpful, these types of engagement dim chances for inner and outer repletion as a condition for lasting change of heart.⁶⁵ Important understandings of development over the life-cycle coupled with hospitable practices—Biblical Hospitality—may enhance a depleted environment.

⁶⁴ Ibid.

⁶⁵ Ibid., 33-34.

CHAPTER 5

RESEARCH AND FINDINGS

Introduction

Bruce Malina, a biblical scholar who often challenges western interpretations of Scripture, questions “Why care about ‘hospitality?’”¹ The ‘caring’ posed was in relationship to studying Biblical Hospitality. His fascinating answer postures that we don’t exert effort studying a problem that already has a solution or a longing that has already been fulfilled. Inversely, study is conducted regarding what is absent and what that might mean to one’s life.

Malina further asserts that the more affluent humans become the less hospitable it seems that we are.² Similarly, the more educated and degreed we become, the less we depend on the components that nurture an environment of deep relational learning as the mode for leader development. Malina’s assertion seems true from anecdotal evidence presented for The Salvation Army and its emphasis placed upon individual knowledge and skills, in place of communal discernment and leadership. What hope is there for a ministry organization of leaders who long to be healthy and effective in furthering the good news of salvation and Christ’s radical hospitality as described by Jason Foster, “In

¹ “Hospitality in the New Testament” (lecture, Indian Nations Presbytery, Edmond, OK, March 13, 1998), accessed October 12, 2015, <http://jealsup.tripod.com/hosp.html>.

² Ibid.

the Mediterranean world, hospitality was deliberate, purposeful, and designed to have lasting consequences”?³ Why care about hospitality?

From the data that emerged in the responses of Salvation Army focus groups described below, is the idea that it’s *every man for himself* in the area of leader development. One leader stated, “I own my own development plan because the Army doesn’t have one for me.”⁴ The case has been made for the importance of Biblical Hospitality. The case was then re-examined after gathering data. Dissatisfied with a paradigm of every man for himself, this researcher set about first gathering empirical data with the intent of implementing much needed change.

Research Method

Using data from Officers in The Salvation Army, a mixed methods approach was used to focus on both quantitative and qualitative assessments for the purposes of studying the possible effects of leadership development conducted in an environment of Biblical Hospitality.⁵ By framing the investigation within philosophical and theoretical positions and intentionally integrating or combining the methods, strength can be drawn from both types of assessments.

³ Jason Foster, “Hospitality: The Apostle John, Jacques Derrida, and Us,” *Reformed Perspectives*, August 19 - 25, 2007, accessed November 1, 2015, http://reformedperspectives.org/search.asp/au/jas_foster/scat/kw//st//. 50.

⁴ All respondents in the focus group remain anonymous. The groups were formed consisting of officers who are seen as “successful” by Army standards and in places of high responsibility. The respondents were very forthright and without malice toward leaders over them. The two descriptive words that would characterize much of the tone of the three groups collectively would be resigned and saddened. Several respondents stated that these same questions asked by the initial survey have been asked at many other times during their years of service with no real change ensuing from dialogue.

⁵ According to the research of Johnson, Onwueuzie, and Turner, “mixed methods research [is] defined as a research approach or methodology.”

Surveys organized with items relating to the major tenets of this study were accompanied by focus groups. The focus group questions addressed seeming disparities in the data.

The survey was designed to gather quantitative data out of which the major themes would emerge, followed by qualitative data from three focus groups that met to discuss the implications of the quantitative research. The research focused on questions that were in the context of real life, from multiple perspectives and included cultural influences.

An initial survey was sent to one hundred seventy-five Salvation Army Officers serving in the Southern Territory USA and comprised of a broad range of age-levels, ethnicities, types of commands, sizes of commands, and included equal opportunity for men and women to respond. This initial survey was to canvas the Southern Territory for themes related to the way in which officers experience the environment of The Salvation Army in which the respondents serve.

Forty-three questions were asked. Forty of the questions were designed to force a response choosing from strongly disagree, disagree, agree, to strongly agree. There was no neutral category. Three questions were to be responded to with short narrative answers. The survey questions were vetted by three academicians Dr. Cheryl Sullivan, a Ph.D. in Educational Leadership, has served for over thirty years as both a dissertation advisor and on dissertation committees in leading universities; Dr. Randy Dobbs, a Ph.D. in Educational Leadership, has served as Principal of a number of high schools, and retired recently from serving as consultant to and educator of other Principals; Commissioner Dr. Philip Needham held the position of the highest office in the Salvation

Army for the Southern Territory, USA as Territorial Commander. He is intimately acquainted not only with research, but with the culture of The Salvation Army. These three individuals made suggestions for minor revisions and found the survey to be valid. Dr. Phil Newell, dissertation advisor for this study, also received the survey questions.

Upon receiving approval of the validity of the instrument, the questions were written into Constant Contact's survey program and emailed to one hundred seventy-five Salvation Army Officers in the Southern Territory. This communication was approved in advance by the Commissioner of the Southern Territory. The survey questions are as follows:

Possible Responses

1. My length of time as an active officer is:
 - a. Less than five years
 - b. Between six and ten years
 - c. Between 11-15 years
 - d. Sixteen to twenty-five years
 - e. More than twenty-five years

2. My current appointment is:
 - a. Small Corps (50 and under)
 - b. Mid size Corps (51-80)
 - c. Large Corps (over 80)
 - d. Area Command
 - e. Divisional Headquarters
 - f. Territorial Headquarters
 - g. Training College
 - h. ARC
 - i. Other

Strongly disagree Disagree Agree Strongly Agree

3. Two-way communication is encouraged by administration

4. Others in the organization treat me with respect

5. All officers are valued.
6. The Salvation Army views its officers a key resource of The Salvation Army
7. Administration fosters an organizational culture that promotes creativity and learning
8. Open and honest communication is currently an important part of the culture of The SA
9. The organizational culture models, encourages, and supports teamwork
10. Administration is fair and consistent when addressing your concerns as a leader
11. Favoritism is not a problem in The SA
12. The selection process for the promotion of SA Officers is handled fairly
13. Morale is high in The SA officer corps
14. Administration fosters mutual trust between all leaders
15. The SA officer environment is free of discrimination
16. I feel respected by the administration
17. I feel The SA values honest answers
18. I feel I'm an important part of the SA
19. Administration involves leaders appropriately in decision making that affects work
20. Administration empowers leaders to make effective decisions
21. I can trust administration
22. I feel a strong sense of attachment to The SA
23. The positive things about the SA outweigh the negative
24. I intend to stay with The Army for the next five years
25. I can speak freely without fear of reprisal

26. The direction and goals of the organization are communicated to all regardless of position
27. I feel there is a spirit of “we’re all in this together.”
28. There is a supportive environment for all officers
29. I am satisfied with the policies and procedures of the Army
30. I am satisfied with the organizational structure of The SA
31. My satisfaction in ministry continues to grow
32. I receive coaching and feedback from those responsible from within The Salvation Army that supports my development
33. I am given assignments that utilize and stretch my capabilities
34. I am expected to undertake assignments that overwhelm and ultimately deplete me
35. I have necessary training for my leader position
36. The SA provides adequate opportunity for professional development
37. I believe The SA is supportive of my life outside of the office or ministerial duties
38. I am able to balance my personal life with my ministry
39. The SA provides an environment conducive to developing myself.
40. I am able to share my failures with others in The SA and seek their help
41. I am cared for emotionally and spiritually by my Command Head
42. There are those within TSA I trust with my struggles and wounds.
43. I have a sufficient support base for personal growth
44. I have a sufficient support base for the development of my ministry and leadership skills

45. My work environment does not pressure me to feel I need to compete with other colleagues for a sense of worth and I do not need to compete with other colleagues for a sense of worth and accomplishment

A Short answer section followed with this statement:

46. My top three preferences to assist in promoting an appropriate **environment** (not curriculum) for ongoing development post-commissioning are:

Those who received the survey were given one week to complete it. Seventy-three officers, comprising forty percent of the total number sent out, responded to the survey. Only one of the seventy-three responded partially in the multiple choice section. Sixty-nine out of seventy-three respondents also included narrative data from which to draw out further information. Respondents remained anonymous.

The data was interpreted by putting individual results into a spread sheet in order to categorize the number of years served and the type of appointment in which the respondent was currently serving. The quantitative data gathered is seen in the exhibit below.

Interpretation of Findings

The initial survey was sent to a mix of years of service, ethnicities, and types of appointments, in close to equal measure. The largest group that responded were officers beyond between fifteen and twenty-five years of service. The smallest group of respondents were those within the first five years of officership. I would suggest this indicates that the longer the officer has served, the more ownership that officer has in the vocation and the longer the officer has had to observe patterns of behavior within the culture of The Salvation Army. This is also a challenging time in the developmental time line. These are the officers who have significant years behind them and wonder what the years ahead will mean for them in ministry.

The responses were sorted by years of service and types of commands. Themes emerged from the interpretation of the quantitative data. Those themes became the topics for further exploration through qualitative research.

A web-based course on the Principles and Methods of Qualitative research provided by The University of Connecticut assists our understanding.

The data collected in qualitative research has been termed ‘soft’, that is, “rich in description of people, places, and conversations, and not easily handled by statistical procedures.” Researchers do not approach their research with specific questions to answer or hypotheses to test. They are concerned with understanding behavior from the subject’s own frame of reference. Qualitative researchers believe that “multiple ways of interpreting experiences are available to each of us through interacting with others, and that it is the meaning of our experiences that constitutes reality. Reality, consequently, is ‘socially constructed’”⁶

Three focus groups were formed to offer their views on the themes that emerged from the data received via the survey instrument. Again, officers were invited to participate in the focus groups to represent a cross-section of years of service, ethnicities, types of commands and gender.

One focus group was entirely onsite, face-to-face with the facilitator. The other two focus groups were a mix of video conferencing and onsite participants. The use of video conferencing offered the opportunity to include participation from people from all

⁶ “Qualitative Instructor Notes,” accessed September 5, 2015, <http://www.gifted.uconn.edu/siegle/research/qualitative/qualitativeinstructornotes.html>.

over the Salvation Army Southern Territory. Video conferencing also allowed the cross-section of variants to be realized.

This means that various groups had representation by regions, types of commands, lengths of service, and equality of gender. Some participants in the focus group, by self-report at the beginning of exercise, took the survey instrument. Many who served in the focus groups did not, by self-report, take the initial survey instrument. This offered another layer of respondents other than the seventy-three who answered the initial survey.

Dr. Randy Dobbs, mentioned above as one who vetted the questions, also facilitated the focus groups so that a neutral party with no vested interest in the outcome and with expertise in this type of facilitation could obtain the information.

The four topics that emerged were:

1. Environment
2. Trust
3. Communication
4. Belonging

Four specific questions per subject from the initial quantitative data were paired with one of the topics. Thus, the focus groups weighed in on four topics with each topic being informed by four questions from the initial survey. The topics with the questions are below.

Topics for Discussion with Focus Groups

Topic 1: Supportive Environment:

Q14: The Salvation Army environment is free of discrimination
 91% Disagree 9% Agree

Q27: There is a supportive environment for all officers

62% Disagree 38% Agree

Q37: The Army provides an environment conducive to developing myself

29% Disagree 68% Agree

Q42: I have a sufficient support base for the development of my ministry and leadership skills

26% Disagree 73% Agree

Topic 2: Trust in The Salvation Army:

Q 13: Administration fosters mutual trust between all leaders

66% Disagree 32% Agree

Q 20: I can trust administration

55% Disagree 43% Agree

Q 24: I can speak freely without reprisal

62% Disagree 36% Agree

Q 40: There are those within The Salvation Army I trust with my struggles and wounds

33% Disagree 66% Agree

Topic 3: Communication within The Salvation Army

Q 3: Two way communication is encouraged by administration

36% Disagree 62% Agree

Q 8: Open and honest communication is currently an important Part of the Army's culture

62% Disagree 34% Agree

Q 16: I feel The Salvation Army values honest answers

50% Disagree 50% Agree

Q 25: The direction and goals of the organization are Communicated to all regardless of position

70% Disagree 28% Agree

Topic 4: A sense of belonging

Q 17: I feel I'm an important part of The Salvation Army

23% Disagree 74% Agree

Q 21: I feel a strong sense of attachment to The Salvation Army

5% Disagree 93% Agree

Q 22: The positive things about the Army outweigh the negative

10% Disagree 88% Agree

Q 43: Morale in The Salvation Army is high

63% Disagree 37% Agree

Dr. Dobbs then asked the same set of follow up questions to each of the three focus groups. Dr. Cheryl Sullivan assisted Dr. Dobbs as the scribe for what was being said. The questions asked each group were as follows:

- The survey data presents seemingly contradictory results regarding morale. On one hand, 63 percent of respondents stated that morale was not high. On the other hand, officers feel an important part of the Army, a strong sense of attachment to the Army, and that the positive aspects outweigh the negative. How do you account for these seemingly different responses regarding morale?
- 91 percent of respondents state that the environment in TSA is discriminatory yet also conducive for development. How do you explain this apparent disparity?
- Talk about reasons that the majority of respondents indicate distrust in the organization.
- The majority of officers feel that there is a general lack of communication. What do you see as factors, which account for this lack of communication? What could be done to improve communication?

An additional question was asked the mid-day group that was onsite: On index cards, define Biblical Hospitality. The definitions offered were remarkably close to the definition used for this thesis.

On September 13, 2015, three groups responded to the questions above. It is important to reiterate that, while the respondents were forthright, they were respectful of

leaders over them, answering without any harshness or negativity. It is also remarkable that each group essentially spoke the same feedback. There were no outlier conversations. Nor did the groups have the formulated questions ahead of time to think about or the name of others who would be serving on the focus group with whom to confer prior to the actual meeting(s).

Further, the officers chosen are hard-working people already serving well and desiring the best for The Salvation Army. This is important information because disgruntled officers did not compromise the quality of the answers. They were speaking their honest observations and their reality. Every comment was written down without the respondent's name attached to it. The facilitator of the groups indicated that discussion in each of the three groups was robust and rich.

Once the three groups were concluded, the information was amassed according to the questions. Much of the information, as stated, was brought up by each of the groups separately. Further, as information was being gathered, there was very little push back around any topic discussed within the focus group, itself.

Dr. Dobbs asked the groups Question 1:

The survey data presents seemingly contradictory results regarding morale. On one hand, sixty-three percent of respondents stated that morale was not high. On the other hand, officers feel an important part of the Army, a strong sense of attachment to the Army, and that the positive aspects outweigh the negative. How do you account for these seemingly different responses regarding morale?

The first response from each of the three groups indicated that although there is disparity between morale and their feeling an important part of the Army, service in the Army was due to the call of God on their lives. Following that statement, discussion ensued around the idea that "calling is different than climbing the ladder." The perception

of the groups was that leaders often micromanage in an effort to retain their place in the system. One officer offered a for instance. This officer served under a Divisional Commander who micromanaged the division by controlling what information was sent out to the officers. Further, this Divisional Commander wanted everyone to seek permission regarding everything and anything. That capped what the officer could do. The style was more businesslike and little was offered in the way of spiritual guidance. “He wanted us to be company men.” The next Divisional Commander under whom some empowerment was given to field officers offered contrast to the former situation. The response to this Divisional Commander was favorable. “When leadership came in that encouraged us, growth in spirit and ministry took place. We grew above what the DC expected.”

The results of micromanagement as conveyed by the focus groups included giving up on trying to be creative, a sense of feeling captive to the system, being tired of the fight, and never knowing where the target for effectiveness and success really lies. Further, the respondents did not perceive that administrative leaders are willing to grow themselves. Moreover, “They are disengaged with what field officers are dealing with. When the leaders stop listening, the officers stop talking.”

Leaders often lead from positions in the same manner *they* were being led in times past. Situations change, and we are not changing or evolving to keep up with transitions. We are not “growing with the times.”

One officer indicated that “we are at war with ourselves, and do not really know who we are.” “The Army is so large that it is unwise to lead from the posture of

command and control.” “Today’s younger leaders are team oriented, not seeking a place on the ladder.”

There was a very real sense that Territorial Headquarters and Divisional Headquarters have lost touch with officers and the people they serve. This leads to a great deal of frustration. That sense of being ‘out-of-touch’ permeated the groups. Beyond that, there was sadness as perceptions of their value lay only in “making the person in charge look better,” making sure the statistics were up, and not being treated with dignity or valued as a person. Feelings of being devalued was indicated by statements such as “Our work is about God and calling, but there is no contact. There are no touchpoints with us unless there is a death in the family.” “Some of us stay because we feel trapped, not because we feel valued.”

When the question that prompted this part of the discussion was asked, one of the respondents said: “Only 63 percent said the morale was low? I thought it would be closer to 70 percent.” Further, indication of low morale made by statement and assent of the respondents that the ministry in the Army is fulfilling in spite of administration, not because of administration.

The second question asked by Dr. Dobbs was:

Ninety-one percent of respondents state that the environment in TSA is discriminatory yet also conducive for development. How do you explain this apparent disparity?

From the initial survey, the question that indicated the most extreme response related to discrimination. Ninety-one percent of the respondents see the environment of the Army as discriminatory.

In every group the first response to the question of discrimination related to women's roles in ministry. This response is in the face of groups that were multi-ethnic. There was some concern around ethnic discrimination including a lack of senior leader positions for those of other races. One respondent noted that we are a majority Anglo-Saxon church in the South and that even Anglos feel discriminated against because of trying to incorporate diversity in their commands. There was no further comment to clarify in what way that officer felt the discrimination.

The most intense conversation around question two related to women in the Army. "Women officers have a lot to offer...we need opportunities to develop." The perception is that single women and widowed women are "stuck somewhere" as an administrative secretary, for instance, and not given opportunity to hold significant leadership positions and that the environment discriminates against women and singles in general. Wives, too, feel "stuck in a box." Further there was discussion about paying married women...that "the pay system itself is discriminatory." Concrete illustrations were given related to discrimination against wives. "I have to ask my husband to write a letter to the Divisional Commander because I will not be responded to if I write it. They will listen to the men." "If I offer an opinion that is contrary to what is being stated I am seen as arrogant rather than simply disagreeing." In a less distinct comment, one offered that "there are statements made that make me feel "less than" and as if my competencies are being challenged."

The groups made one further observation. "We are in a 'good ol' boy system where who you know, and who you might be related to causes others to be passed over."

There was a strong consensus that skills and gifts, not family names, should drive the placement of officers.

The third question for discussion was: Talk about reasons that the majority of respondents indicate distrust in the organization.

The initial survey indicated systemic trust issues. When asked about trust issues a main concern is that “our leaders do not know us. “We rely heavily on the person directly above us who may or may not represent who we really are well.” “There is a lack of direct conversation. It takes work and communication to know people.” One offered that if you are going through a bad time personally, leadership often sees you as never moving beyond that time. Several agreed by the nodding of their heads. “People should be above structure.”

Others indicated reticence to approach their leaders. They felt that those over them were unapproachable and/or inaccessible to them. There is a perception of competition rather than ‘iron sharpening iron.’ Leaders are not vulnerable or transparent but rather wear masks—’rigid masks.’ “If you need answers and they (supervisory leadership) don’t know or are overwhelmed where they sit, you just don’t hear from them.”

There was a clear statement made about confidentiality; i.e. it doesn’t exist. Therefore, I am afraid to talk to my leader. One further statement was “it’s easy to look like a leader at the head table, it’s safer for a leader to reign people in, and it’s difficult to be a real leader of people.”

Further concerns that lead to distrust include very little transparency of those who lead. Decisions are made behind closed doors without rationale being given as to ‘why’

or welcoming input by those not seated in divisional or territorial chairs. Separate minutes for senior officers create a secretive environment that fosters distrust.

Most perceived that leaders protect their jobs, their resources, and their positions over the officers in their command, which leads to distrust. Some view the administration as looking for ‘yes men and women’ with no real convictions of their own or spiritual backbone. There is the huge question over how people who leave ‘messes to be cleaned up’ are promoted, leaving the mess for another to clean up. They are perceived to have exhibited no real leadership that would warrant the promotion. Further this is seen as an all too common practice.

One final comment stated was: “In The Salvation Army we don’t bond over brokenness, we bond over perfection.” That comment gave rise to the idea that the expectation is that we will be strong, perfect, superman/woman all the time. One saw this line of thinking as a perversion of holiness as perfection. There’s no room for vulnerability.

The fourth and final question asked was about communication: The majority of officers feel that there is a general lack of communication. What do you see as factors, which account for this lack of communication? What could be done to improve communication?

One of the themes that emerged from this question was the lack of listening that takes place by the administration. “Doing the most good is one thing for the public but not for one another.” The perception of the groups was that there is a break in integrity because public and private personas do not match. “We preach servant leadership but do not practice it.” “We need to deal with relational issues, focus on relationships, listen,

then speak, give clear directions and expectations.” “Real feedback is rare concerning officers growth and development. Ministry development plans are “hit and miss” and “a joke. There is not follow up.”

Clarification on that came in the comments suggesting that it is (a.) lack of time and attention rather than lack of importance and priority that keeps feedback from coming, or (b.) lack of skill on the part of the leadership to evaluate and develop others. Many feel that evaluations are not helpful and some feel that they are at times helpful depending on the officer conducting the review. Further, the perception is that evaluations are conducted often for the purposes of promotion which does not always fit in with the needs and thinking of those being evaluated.

The discussion on evaluations was augmented by the notion that the intrinsic value of the officer and the extrinsic value of the officer often do not match. In other words, a person finds value and worth in him or herself and in the ministry they offer that is not matched by organizational or extrinsic sense of worth. Said another way, many feel that their person and work are not appreciated. One stated that “it is like working with a hand on your head to keep you down. Ultimately you are rarely told that you’ve done a good job.”

Many perceive that if you disagree with leadership you are perceived as a threat and pushed to the side. Others perceive that The Salvation Army leaders have their own agendas and will do anything to move their agenda forward. Therefore, there is no time or need to listen to others. Adding to the discussion, many stated concern that there are no clear accountability structures for Divisional Command Heads or Territorial Headquarters’ Officers and, further, that they don’t like being challenged or questioned.

Information doesn't flow unless it relates to business and HR. The lack of flow of information keeps officers under administrators dependent upon them. "Leadership controls information to control and protect themselves." There is a general sense that "we have no voice."

Conclusion

We return to Foster's statement at the beginning of this chapter chosen as a benchmark: "Hospitality was deliberate, purposeful, and designed to have lasting consequences." The responses from competent officers who love the Lord and the mission of The Salvation Army, indicate a battle fatigue that does not come from the front line but from the administration. Lack of communication, trust, openness, vulnerability, and helpful feedback from those who are Command Heads leads people to question their own worth, sense of adequacy, and wanting to push through to move forward in the face of constant grandstanding or lack of interaction.

CHAPTER 6

RECOMMENDATIONS

Introduction

This thesis highlights the necessity of understanding and attending to leader needs in a safe and thriving environment as a *proactive* and *ongoing* practice. The case has been made that Biblical Hospitality is the fertile environment that allows for growth psychologically, socially, emotionally, and spiritually and is sustainable over time. Further, this thesis has pointed to the research that, when an environment is *not* safe, leaders will merely perform tasks rather than minister out of authenticity, behave in self-absorbed and self-protecting ways, and protect self-interest. Moreover, when an environment is not found to be safe, ethical ways of behaving are often compromised.

In a white paper authored by Nick Petrie of the Center for Creative Leadership, helpful insights are offered that are important and related to the concerns that surfaced out of the initial survey and focus groups. Petrie offers the research of Grady McGonagill and Tina Doerffer, authors of “The Leadership Implications of the Evolving Web,” Bertelsmann Stiftung Leadership Series, that a redefinition of leadership will be a helping starting point. “There has been a major trend among organizational theorists to shift the focus from leadership as a person or role to leadership as a process.”¹ Further, Petrie proposes that “If leadership is thought of as a shared process, rather than an individual skill set, senior executives must consider the best way to help leadership flourish in their

¹ Nick Petrie, “Future Trends in Leadership Development by Nick Petrie,” White Paper, (Creative Center for Leadership, 2014), 22.

organizations. Leadership spread throughout a network of people is more likely to flourish when certain “conditions” [environments] support it.”²

Petrie includes helpful and concrete areas in which to begin, including:

- Open flow of information
- Flexible hierarchies
- Distributed resources
- Distributed decision-making
- Loosening of centralized controls³

“While we are still in the early stages of thinking about leadership development at a collective level, it seems increasingly likely that future generations will see leadership residing within networks as a natural phenomenon. With the Internet and social networking flattening hierarchies and decentralizing control, leadership will be happening throughout the system, so development methods will have to follow it there, sooner rather than later.”⁴

The work of Ronald Heifetz, Alexander Grashow, and Marty Linsky in their book *The Practice of Adaptive Leadership*, adds to our understanding of what prohibits potentially positive changes in an organization. The authors state:

You know the adage “People resist change.” It is not really true. People are not stupid. People love change when they know it is a good thing. No one gives back a winning lottery ticket. What people resist is not change per se, but loss. When change involves real or potential loss, people hold onto what they have and resist the change. We suggest that the common factor generating adaptive failure is resistance to loss. A key to leadership, then, is the diagnostic capacity to find out the kinds of losses at stake in a changing situation, from life and loved ones to jobs, wealth, status, relevance, community, loyalty, identity, and competence. Adaptive leadership almost always puts

² Ibid.

³ Ibid.

⁴ Ibid., 23.

you in the business of assessing, managing, distributing, and providing contexts for losses that move people through those losses to a new place.⁵

It is outside the scope of this paper to talk about specific types of leader development in terms of curriculum. What is clear is that the opinions of the officers indicate a need for intentional recalibrating of the environment of The Salvation Army that is far more open and supportive than is perceived both by quantitative and qualitative reports.

The environment that attends to the intra-personal and interpersonal components of development is the environment of Biblical Hospitality.

The environment, as indicated as necessary by the data, must allow for healing from life's circumstances and growth interpersonally and intra-personally. Such an environment includes increasing trust, cultivating morale, strengthening communication and advancing diversity.

The current study on Biblical Hospitality is but one part of a larger whole field that addresses stress, dysfunction, lack of fulfillment, and negative experiences in ministry. Outside the scope of this paper is the necessary research of other factors that lead to lack of fulfillment, apathy, and at times, attrition. Nevertheless, it is the perception that the lack of Biblical Hospitality in the internal environment of The Salvation Army, as supported by the current research, stifles rather than supports ongoing development and lessens a sense of fulfillment in ministry.

It must also be stated that God uses difficulties to shape individuals as ministry is taking place. This thesis does not assume that conflict or suffering will be eliminated as a

⁵ Ronald Heifetz, Alexander Grashow, Marty Linsky. *The Practice of Adaptive Leadership* (Boston: Harvard Business Press, 2009), 22-23.

result of Biblical Hospitality. Rather, a new place from which to handle conflict and suffering is promoted. As stated in the abstract, “unless Biblical Hospitality creates an intentionally cultivated environment, disconnects in the meaning of knowledge, service, and love will occur, and leader development will be skewed in favor of information, skills, and personal attributes.” This outcome leads to disintegration rather than congruence in person and system.

Understood rightly, the call to leadership will necessitate ongoing growth and increasing depth in the leader, himself or herself, and in the organization. In the life of a true leader, growth is continuous. Returning to the words of Dr. Bobby Clinton, made accessible in large part by Dr. Terry Walling, “leaders will experience succinct and different phases of development.”⁶ Times of confusion and disorientation are not opportunities for leaders to make negative judgments of other leaders. These are not the occasions to ‘mark people down’ and decide their worth to the organization. Moments of disequilibrium are often normal times of growth wherein new interior understandings are shaped from which the leader will be transformed. Biblical Hospitality offers ways to aid in transformation, retention, well-being, joy, and effective service when the environment is healthy and provides understanding and support.

The Salvation Army already has in place systems and processes for the potential of producing one of the healthiest environments for training and developing leaders if Biblical Hospitality shaped the practices. However, the data collected for this research shows that compartmentalization and competition have largely starved The Salvation

⁶ Terry B. Walling, *Stuck! Navigating Life and Leadership Transitions*, Revised ed. (St. Charles: Create Space Independent Publishing Platform, 2015), iii.

Army environment of collaboration and therefore its great potential for developing leaders.

I agree with Mary Jo Burchard, who states,

The greatest room for research appears to be in the area of developing new conceptual frameworks and theories designed for ecclesial leadership, based upon the ecclesial setting itself. This includes constructs that begin with hermeneutical research, as well as qualitative and quantitative studies of what is currently being encountered within the various streams of the church: internal issues of leaders and their families (psychological, spiritual, emotional), relational issues, leadership dynamics, implicit theology, contributors to church climate and culture, behavior, etc.⁷

This thesis adds to what others have found in their own contributions to internal research regarding needs of Salvation Army leaders and offering remediation.

Previous research projects undertaken by others in The Salvation Army contribute helpful data and possible new ways forward that will strengthen the Army Corps. While this research has focused exclusively on the Salvation Army officer, it must be stated that the fallout of unhealthy leadership occurs due to a ripple effect reaching the individual Corps, in work with volunteers, in interactions with employees, and in cities where officers serve. The Salvation Army would do well to consider looking at the various research findings from within its own organization to discern patterns, trends, and behaviors that need attention for this time in the organization's history. A conscious decision on the part of higher leadership is required to review existing internal studies in order to determine where current practices can be adjusted, where to maintain practices

⁷ Mary Jo Burchard, "Toward Deeper Synthesis of Biblical Perspectives in Organizational Leadership: A Literature Review of JBPL," *Journal of Biblical Perspectives in Leadership* 4, no. 1 (2012): 171-79, accessed November 10, 2015, <http://www.regent.edu/acad/global/publications/jbpl/vol4no1/jbpl-vol4no1.pdf>.

and where to incorporate new approaches. The selection of the leadership team forming area commands and headquarters appointments needs officers that balance the business with excellence *and* has deep understanding with the ability to interact with officers in their various seasons of life. In other words, it is not enough to insure the competencies needed in the business realm. Rather, officers who hold rank over other officers must consistently and intentionally tend to their own inner growth and continue to be trained in human dynamics.

By way of a disclaimer regarding the structure of The Salvation Army, this dissertation in no way challenges the structure itself. It does, however, highlight the research to determine the challenges of a hierarchical structure and attempts to offer a way forward that will honor the most precious internal capital of Salvation Army ministry: its people.

Biblical Hospitality is commanded in Scripture; it is consistent with the mission of The Salvation Army; and, it can be practiced within the existing structure of The Salvation Army. Biblical Hospitality opens up both people and processes in a holistic way that invites people to move from entrenched personal “baggage,” and entrenched dysfunctional organizational practices. It fosters personal health and softens command and control rigidity by allowing the influence of all participants in the ministry of the Army to be heard and their input acknowledged and honored.

The research findings indicate wide concern that numerous officers at a senior level in leadership serve the structure and their position before serving their officers. There is a perceived lack of clarity, often due to poor communication; a perceived lack of

security due to trust issues; and, ambivalence about a clear purpose because of different leadership styles and mixed messages. These factors sully the environment.

Recommendations

The four areas that emerged from the research in need of improvement by way of internal practices are:

- Trust
- Communication
- Diversity
- Morale

The literature continually points to the need for high levels of trust and open communication as necessary for healthy environments. The practice of Biblical Hospitality is compelling if we are to live out the ‘welcome’ that the Gospel commands in diversity. The literature also indicates that morale is heightened when constituents are given opportunity to, not only be heard, but impact the organization.

The research in Chapters One, Two, and Three examine the leader and his or her needs from multiple disciplines including the humanities, leadership theories, and spiritual formation. The literature points to the necessity of leaders being developed over a lifetime. It is important, therefore, that leaders at every level continue to be exposed to and experience development and training related to leader needs—their own as well as of those to whom they are responsible.

I agree with Schein who advocates that leaders must increase self-knowledge. His recommendation is that leaders use the domains of counseling and psychotherapy, augmented by the willingness to be taught by people who serve on Boards and so on.

There is a place for counseling and psychotherapy. However, I would argue for officers at every level to have ongoing mentors, coaches, and a spiritual director who have been trained in these disciplines. Objectivity and confidentiality are critical. The benefit of these relationships is not friendship, but objectivity and experience that promote growth and development throughout the life of the leader. Biblical Hospitality in leadership is best promoted when leaders embrace their own brokenness and woundedness that leads to transformation.

The Salvation Army spends a large sum of money on profiles such as the Birkman. Instruments like these, given during a cadet's tenure at The School for Officer Training are placed in their personnel file and largely left untouched in terms of future plans of development. These instruments hold a valuable and rich amount of information that could help shape development of leaders over the years. There are a number of ways that the information could be catalogued and revisited intentionally for the development of the officer(s).

The data received from the focus groups indicated very little value placed on the mandatory ministry development plan required in each division by Divisional Commanders. Among other criticisms, there is no real follow-through or follow-up on the plan by senior leaders or feedback given based on the plan once it is in place. There is need for trained, experienced, and passionate leaders—officers, lay leaders, and qualified employees—who can work with and invest in others and are models of growing personally as well as in the practice of Biblical Hospitality. Further, those who model an environment of Biblical Hospitality, like Arrow Leadership or Leader BreakThru (with

whom The Salvation Army already has an established partnership), would be helpful in developing divisional and territorial leaders responsible for officers in their sphere.

Specifically we turn to recommendations regarding the four topics that emerged from the research data:

Trust

Taina Savolainen is Professor of Management and Leadership in the Department of Business at the University of Eastern Finland. She specializes in trust within organizations and is an influencing power for leaders. Leadership by trust emphasizes trustful behavior towards [subordinates].”⁸ Further, Savolainen states:

Trust is a basic element of functioning relationships in organizations. [Subordinates] in organizations create trustworthiness by their daily behavior and actions. Feelings of insecurity appearing in workplaces may be often a reason for atmosphere-related problems such as teasing, conflicts, and disputes. All of them affect the level of trust. Mental well-being is largely sustained by emotional support such as appreciation, respect, openness, and feedback. A commitment to the work and the organization is reflected in [subordinates’] work, motivation, and satisfaction.⁹

The rewards and recognition offered to The Salvation Army officer do not always engender a sense of trust. They revolve largely around the type of appointment the officer receives. Certain appointments are viewed as highly desirable. Others are seen as punishment.

A more appropriate reward might be the recognition of excellence in a particular field of expertise, allowing the officer to use his or her knowledge or skill in ways that help peers and superiors. Clearly stated by the participants in the focus groups is the fact

⁸ Tiara Savolainen and Sari Hakkinen, “Trusted to Lead: Truthworthiness and Its Impact On Leadership,” *Technology Innovation Management Review* (blog), March 2011, accessed November 1, 2015, <http://timreview.ca/article/429>.

⁹ Ibid.

that promotions are not always what *they* (field officers) are particularly viewing as a vote of confidence or an expression of appreciation. Respect, consideration, and invitations to contribute are among other ways to express appreciation and increase trust.

Commenting on the nature of organizational trust, Savolainen and Hakkinen express:

In addition to leader behavior, organizational culture plays a key role in the development of trust and distrust in an organization. Culture is largely influenced by leaders' actions. In the case of a very authoritarian management style, for example, employees become socialized by the actions of their leaders and adopt the style. As managers act as role models to subordinates, leaders to fail to behave in the expected ways earn disrespect and may block promotions in management careers. This has consequences to the entire organization.¹⁰

Dorothea Greiling, published in *The Innovation Journal: Public Sector Innovation Journal*, offers that leaders who can be trusted highly connect trust with understanding the abilities and competencies of those who are supervised. It is imperative to know a persons' abilities and/or to make provision for their growth in learning.¹¹ In the context of The Salvation Army, it is detrimental to trust to launch officers into ministries without commensurate support and provisions for growth. Trust also includes the need to follow-through on promises made and communicating in a timely and truthful manner. A great deal of mistrust, according to the focus groups, lies in the lack of communication.

Communication

Trust and communication are integrally linked. Communication is increasingly a field of academic research. In an article in *Business Intelligence Journal*, V.P. Richmond,

¹⁰ Ibid.

¹¹ Dorothea Greiling, "Trust and Performance Management in On-Profit Organizations," *The Innovation Journal: Public Sector Innovation Journal* 12, no. 3 (2007): Article 9, accessed November 11, 2015, <http://www.innovation.cc/scholarly-style/greiling9final1draft.pdf>.

a researcher in the field of communication, offers a helpful definition of communication that includes the ability to motivate people as they enjoy shared meaning of verbal and non-verbal messages in the context of their own organization.¹²

Communication is vital to enable people and the teams in which they function to make decisions, solve problems, achieve goals, motivate each other, build trust, and so on. “Communication is the basis for individuals to make sense of their organization, what it is, and what it means.”¹³ Berger also argues that “the mental models for communication held by some leaders are outdated, leading to poor decision making.”¹⁴

Communication is no longer confined to phone calls or U. S. mail. Social media, in all its current forms, involves tools of communication that provide places for discussions, idea and resource swaps, problem-solving, and, at times, venting. The immediacy of being able to send and receive email makes communication faster, easier, and, simultaneously, more difficult to manage. Important information that informs all of the officers related to the organization, the expectations, decisions made, dead-lines, and a host of other procedural tasks is communicated daily.

The Salvation Army functions on information overload. As basic as it may sound, The Salvation Army officer would be helped by time and desk management coaching. Reasonable response times must be modeled by both the officers in executive positions

¹² Kenan Spaho, “Organizational Communication as an Important Factor of Company Success,” *Business Intelligence Journal*, 4, no. 2 (July 2011): 390-393.

¹³ Bruce Berger. “Employee/Organizational Communications. Institute for Public Relations.” November 17, 2008, accessed October 14, 2015, <http://www.instituteforpr.org/employee-organizational-communications/>.

¹⁴ B. K. Berger. *Getting Communications Senior Management’s Agenda*. In P. Williams (Ed.), *Employee Communication: The Comprehensive Manual for Those Who Communicate with Today’s Employees*. (Chicago: Ragan Communications), 97-114.

and those they supervise. One of the strongest complaints related to communication had to do with necessary responses being given to the person from whom the communication was received and in a timely manner. A lack of response compromises the officer's ability to move forward or places that officer in a position to make a decision without organizational support. What could be procedural communication is now a set up for conflict.

The focus groups indicated that an acknowledgement of receipt of the communication with an expected time of response would be very helpful in the more difficult decisions that need to be made. The officers were understanding of the time it might take to research and respond and not understanding of having to write two or three times to get a response. This creates an environment of perceived non-cooperation to mistrust—in other words, an environment lacking in Biblical Hospitality.

A larger issue related to communication, however, had to do with decisions being made “behind closed doors” that affected the policies and mission of The Salvation Army. In recent years there has been fallout at the local level because decisions were made at the executive level without the officers on the field having prior knowledge. The focus groups were quick to state that we do not function as “a democratic organization.” We do, however need to know about decisions that are being discussed, particularly in the areas of position statements and new expected ministry protocols. Several in the focus groups stated that “decisions made behind closed doors make us wonder what else will be decided that, in their opinion, may compromise the mission and identity of The Salvation Army. This lack of communication until ‘after the fact’ creates an environment of suspicion and distrust—not an environment of Biblical Hospitality.

Further, several acknowledged that to disagree with decisions made will likely issue in being labeled a type of rebellious officer. Care for, not rebellion against The Salvation Army and its mission prompts speaking about and into a situation, change, or decision being made.

Moreover, several from the focus groups perceived that The Salvation Army prefers “yes men.” The avenues for speaking up and speaking out come too late and are as mired in “bureaucracy” as the rest of communication. This leads to the creation of an environment of “us vs. them,” passivity, or forms of anger that range from frustration to attrition. The perception of the current environment is that it is not safe to state what you really think and a fear of the “what else don’t we know or will we have to handle in terms of fallout?” due to latent communication and lack of input from the field.

Diversity

The third main issue that emerged from the quantitative and qualitative data in the current study is that the Army in the South does not embrace diversity. In fact, this was the most extreme score quantitatively and the most animated subject in the focus groups. Respondents in both groups—those receiving the survey and the focus groups—were equally divided between male and female. During the discussion, ethnic diversity was touched upon while gender diversity captured the most time.

Harold Hill is a retired Salvation Army Officer, a researcher and an author. He points to the truth that the Army was not the first to accept the ministry of women on equal terms with that of men (the Quakers recognized women preachers as equal with men), equality of the sexes has always been one of the Army’s boasts. “In the Army,” wrote Florence Booth, “we know no distinction, because of sex, which is calculated to

limit either a woman's influence or her authority, or her opportunity to serve, by sacrifice, the Kingdom of God.”¹⁵

Bramwell Booth said, “Few things the Army stands for have been more bitterly assailed than this – that woman is on an equality with man...Many of the churches still refuse to allow her to witness for Christ in their ‘sacred’ buildings and their privileged conventicles. But, in general, the western world has changed its views, and very soon the religious section of it will have to follow or be hopelessly left behind.”¹⁶

The culture of the South, the Bible belt, has had a significant effect on the thinking about women in roles commensurate with men; i.e. that it is not to be exercised. There is a documented perception of the “glass ceiling” for women in the South.

“The decline in the number of women officers in top leadership positions (worldwide) reflects the decline in the number of single women officers, as well as the Army's reluctance to give independent senior commands to married women. Single officers are always more “appointable” and the majority of single officers are women. Insecurity of tenure is a disincentive to retention or recruitment.”¹⁷

In the last three decades in the Southern Territory, one woman has been appointed as Divisional Commander. There has been a slow movement to include women as mid-level leaders in the area of finance. Movement is taking place to hold conferences that affirm and motivate women. For instance, there is a leadership conference to be held in this year for women in leadership. The feedback on social media from officer women in

¹⁵ Harold Hill. *Leadership in the Salvation Army: A Case Study in Clericalisation*. (New Zealand: Paternoster, 2006), Loc. 5408-5411.

¹⁶ Ibid.

¹⁷ Ibid., Loc. 5618-5620.

the Southern Territory, specifically FaceBook, indicates a growing swell of excitement for the conference to take place. I applaud this step forward. And it should be noted as a serious caution that if developing women and placing them in areas of significant leadership does not follow as a result of the conference, the movement to encourage women will fade into more cynicism. Biblical Hospitality must permeate the culture that follows the events of this conference. This pervasive sense of ‘the rhetoric does not meet the reality’ feeds into the last specific issue to surface in the research: low morale.

Morale

Graham Archer has written *Don't Lose Heart*, part of the Grove Leadership Series, in response to the findings of research into clergy morale commissioned by Church Pastoral Aid Society (CPAS) in 2013. The research revealed that 31 percent of clergy would describe their present morale as ‘very low’ to ‘average’. More than 350 Anglican clergy were surveyed, across more than 30 dioceses.¹⁸ The CPAS, based in Birmingham, UK, keeps pulse on leadership issues. Respondents to the survey mentioned as factors in low morale, loneliness, isolation and unresolved conflicts in the communities they served and unrealistic expectations. "The current mood within the nation also impacts on morale."¹⁹

The percentage of clergy in the research provided by CPAS that described their present morale as “very low” is less than half of what was described in the research

¹⁸ Mark Woods, “One in Three Church Leaders Have Low Morale—What Would Cheer Them Up?,” *Christianity Today*, November 11, 2014, accessed November 1, 2015, <http://www.christiantoday.com/article/one.in.three.church.leaders.have.low.morale.what.would.cheer.them.up/42894.htm>.

¹⁹ Ibid.

conducted for this thesis. As previously stated, 63 percent of respondents to the survey indicated low morale. And, one focus group respondent stated that (s)he thought it would have been more like 70 percent. The group of the whole nodded in assent to that statement. The reliability of the results was apparent. Certainly the three previous areas of discussion contribute to low morale: lack of diversity, lack of good, effective communication, and lack of trust.

Micromanagement of officers is among the top feeders of low morale. One statement offered by a focus group sees micromanagement as a systemic issue and very limiting of the officers ability to move forward. “Systemically many feel micromanaged. Management has to do with tasks. Our hands are tied. We feel captive.” The perception is that everything involves fighting on opposite sides rather than collaboration. The fight is wearing and the result is compliance without energy to be creative.

The subject of morale was written about by Pastor Dan Rockwell in a popular blog entitled, “Leadershipfreak” that appeared on the web on August 2, 2010.²⁰ Rockwell suggested that nitpicking destroys morale. When leaders consistently offer minor suggestions to improve performance and send the message that what you do is not quite good enough, people feel unappreciated. Worse, the positive things contributed go unnoticed.

One responder to the blog indicated that he sees awareness, action and acknowledgment as morale boosters. Further, acknowledgment ignites and accelerates morale. These concepts are in agreement with much of what was heard in the focus

²⁰ Dan Rockwell, “Building Morale,” August 2, 2010, accessed November 1, 2015, <https://leadershipfreak.wordpress.com/2010/08/02/building-morale>.

groups. To be appreciated as a person and to be acknowledged for the positive contributions made is motivating.

Further, the focus groups were unanimous in their views that officers who demonstrate an inability to make good decisions should be supervised individually without the officer core, as a whole, being penalized. The inability to accomplish tasks and goals, specifically where employee hiring and/or firing is concerned, was among the top frustrations.

Morale, itself, is the result of the way in which top leadership handles the first three topics: trust, diversity, and communication. If the first three topics are attended to, morale will be increased.

Conclusion

Biblical Hospitality is the environment in which affirmation, belonging, healing, support, and growth over time can take place in a positive atmosphere. In this environment the “stranger” is each one of us. As we return to Vanier’s writing, implicit in Vanier’s understanding of the stranger is the most simple and common definition of the word. The stranger is someone who is different, strange or unfamiliar. The stranger is a person who either is unknown or has an unknown quality or aspect to himself or herself.

Vanier explains,

“Those who are different are the strangers among us. There are many ways of being different: one can be different by virtue of values, culture, race, language or education, religious or political orientation. And while most of us can find it stimulating or at least interesting to meet a stranger for a short while, it is a very different thing to truly open up and allow a stranger to become a friend.”²¹

²¹ Jean Vanier, *Becoming Human*, 2nd ed. (Mahwah: Paulist Press, 2008), 76.

Vanier assumes that everyone is at some level a stranger to each other since we all have differences. We all have parts of our persons unknown to each other and oftentimes even to ourselves. Vanier discusses our tendency to reinforce our differences, creating barriers. What is crucial to recognize in Vanier's assertion is that while he proclaims that Christ came to *break down the walls* that separate people from one another, he is not stating or even implying that those categories will disappear. He is stating that the *barriers between and among people* will disappear, not the conditions themselves.²²

Returning to the work of Harold Hill, he states

The main purpose of training was not, however, academic. William Booth had a horror of academic learning for its own sake, fearing that ministerial education would cause his officers' zeal to evaporate. In this he was supported by Railton, who wrote to Bramwell in 1877, "I shall always I trust continue dead against any approach to a college sort of thing which cannot ever be justified from scripture or experience, and can never produce anything but parsons...The main aim was to influence the spiritual life of the cadet. Personal contact with the leader, by interviews and meetings, loomed larger than anything else in the curriculum."²³

Training that continuously reconnects the officer to calling, community, and covenant is a need that continues throughout the life of the officer. Biblical Hospitality provides an environment in which the officer is given opportunity for that training formally and informally. It is an environment that unifies rather than divides. It is consistent with the witness and commands of Scripture, is deeply theological in its roots, and, is an expression of The Salvation Army's highest purposes and values. It is an environment rich in listening and slow in judging. Hospitality shares resources—those that grow the person and those that grow the mission.

²² Kilp, 49.

²³ Hill, Loc. 2101-2110.

Christine Valters Paintner, whose work on hospitality and definition of hospitality first arrested my attention reminds us that

Inner hospitality is to open our inner selves to everything we fear and reject in ourselves--our painful and dark feelings, our shadow side, our resistance, the secret things we do and desire. If we embrace St. Benedict's wisdom for our deepest selves, inner hospitality proceeds from the root of who we are. We learn to extend a welcome to the stranger who dwells inside of us. We are each made up of multiple inner characters and voices. Some of them are invited to our inner table, while others are standing out in the rain, waiting to be let in to feast and to share their wisdom with us.²⁴

Further, Paintner states,

Each of us contains a self-the true heart of who we are and the calm and non-anxious core we all possess-that is able to witness our internal process. It is often called the inner witness. This part of ourselves-described described in different ways by many traditions as the spark of the soul, the virgin point, the sacred heart-can be fully present without anxiety and can offer radical hospitality to whomever or whatever knocks at our inner door.²⁵

There is nothing inherently wrong with using various business practices like goal setting, budget building, strategic planning, among other skills in order to strengthen...ministry. While acting faithfully according to God's purposes, leaders should use the best human resources available. The problem comes when leaders employ these business tools as if the church were just another human organization in pursuit of human goals.²⁶

Schoonover asks a poignant question: "When these tools are used in the business world, the underlying assumption is that the effective use of these tools, along with the

²⁴ Christine V. Paintner, *The Artist's Rule: Nurturing Your Creative Soul with Monastic Wisdom* (Notre Dame: Sorin Book., 2011), Loc. 1022-1025.

²⁵ Ibid., Loc. 1027-1030.

²⁶ Allen Schoonover, "The Role of Spiritual Formation and Ministry Governance in Developing Mission-Oriented Governing Boards" (diss., George Fox Evangelical Seminary, 2013), 25-32.

experience and acumen of the business leaders will deliver the intended outcome. When imported indiscriminately into the church, these assumptions leave no room for God to work through the guiding presence of the Holy Spirit. Moreover, if the methods we use were developed originally to ensure the most efficient delivery of goods and services to the most customers at the lowest cost, how long will it be before we begin to see the church and the people we serve according to the same dynamics?”²⁷

The Salvation Army is at risk of allowing the business model of a corporation to overtake its emphasis on the underlying reasons for which that work is conducted in the first place. We are to be salt and light in a dying world. Our relationships are to reflect that of the Trinity in increasing measure. We are stewards and not owners of the resources and programs we are privileged to lead. Biblical Hospitality will provide context in which to address identified barriers to true Christian leadership of trust, communication, diversity, and morale. These are the markers defined by the research for this thesis by those who serve as committed officers. To foster trust, communication, diversity and positive morale, these inner markers of spiritual growth and the external markers that reconnect the personal relational dimension of leaders must prevail. These inter and intra personal markers are foundational to Biblical Hospitality because they honor and respect the individuals as opposed to seeing individuals as commodities. The markers, when practiced consistently, keep leaders from becoming mere service providers to those whom they serve and between those who serve together.

²⁷ Ibid.

Biblical Hospitality must be the environment that we adopt for teaching, training through our lines, and interacting with one another so we live out the Gospel and not the maintenance of the institution.

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