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BETHEL UNIVERSITY
BETHEL SEMINARY SAN DIEGO

THE CONTRIBUTIONS OF SPIRITUAL FORMATION QUESTIONS
TO REDEEMING THE SHADOW SIDE OF PASTORAL IDENTITY

A THESIS PROJECT SUBMITTED IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS
FOR THE DOCTOR OF MINISTRY DEGREE
IN LEADING FROM THE INSIDE OUT

BY
NATALIE HENDRICKSON
SAN DIEGO, CALIFORNIA

MAY 2018

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GLOSSARY

Christian spiritual formation. The ongoing process by which the character of Christ is formed in the lives of his disciples (Gal. 4:19) as each one cooperates with the transforming work of the Holy Spirit in her or his life.

codependent leader. A leader who is driven by a need to please others, to meet the needs of others (or to be needed by them), and to keep the peace.¹

compulsive leader. A leader who is driven by a need to maintain order and control at all costs.²

contemplative retreat. A period of withdrawal from regular activities for the purpose of developing deeper intimacy with God by spending time being present to God's presence—it is not a time to talk about God, but with God.³ Typically retreatants spend a quiet day (one-day retreat), a weekend, a week, or sometimes longer at a retreat center engaging in an individual or guided retreat. Often retreatants meet with a spiritual director during the retreat.

dark side. A term used by Samuel Rima in his Doctor of Ministry dissertation—which he later adapted and co-published as the book *Overcoming the Dark Side of Leadership*—to describe the “inner urges, compulsions, motivations and dysfunctions

¹ Gary L. McIntosh and Samuel D. Rima, Sr. *Overcoming the Dark Side of Leadership: How to Become an Effective Leader by Confronting Potential Failures*. Revised Edition. (Grand Rapids, MI: Baker Books, 2007), 135-137.

² Ibid., 105-106.

³ John L. Casteel, *Renewal in Retreats* (New York: Association Press, 1959), 122.

of an individual leader that often go unexamined or remain unknown to the individual.”⁴

false self. An idealized identity, from a human perspective, constructed apart from a relationship with God; in biblical terms, it is the old self.

focused life. Defined by J. Robert Clinton as “a life dedicated to exclusively carrying out God’s effective purposes through it, by identifying the focal issues, that is, the life purposes, effective methodology, major role, or ultimate contribution which allows an increasing prioritization of life’s activities around the focal issues, and results in a satisfying life of being and doing.”⁵

generalized time-line. The six developmental phases or stages of leadership development, based on J. Robert Clinton’s research and analysis of Christian leaders, which are (1) Sovereign Foundations, (2) Inner-Life Growth, (3) Ministry Maturing, (4) Life Maturing, (5) Convergence, and (6) Afterglow.

imaginative contemplation. An approach to prayer developed by Ignatius of Loyola, in his *Spiritual Exercises*, that invites one to enter into a Gospel story by identifying with one of the characters and experiencing the presence of Christ through the narrative.⁶

leadership emergence theory. A theory developed by J. Robert Clinton that explores and details how God develops and shapes leaders over a lifetime.⁷

⁴ Samuel D. Rima, “The Dark Side of Leadership: Understanding the Paradox of Personal Dysfunction in Leadership” (D.Min. diss., Talbot School of Theology, 1996), 1.

⁵ Terry Walling, “Introduction to Organic Leadership,” (class lecture, Bethel Seminary San Diego, February 7, 2011).

⁶ Ignatius of Loyola, *The Spiritual Exercises of Saint Ignatius*. Translated by George E. Ganss, SJ (Chicago, IL: Loyola Press, 1992), 40.

⁷ J. Robert Clinton, *Leadership Emergence Theory: A Self-Study Manual for Analyzing the Development of a Christian Leader* (Altadena, CA: Barnabas Resources, 1989), 27.

narcissistic leader. A leader who is driven by an egocentric need to succeed in grandiose endeavors in order to receive admiration, acclaim, and approval from others.⁸

paranoid leader. A leader who is driven by fear, hostility, and jealousy to mistrust others and self-protect by establishing rigid systems of control.⁹

passive-aggressive leader. A leader who is driven by anger over expectations and fear of success to resist demands through acts of procrastination, under-functioning, and emotional outbursts.¹⁰

pastoral identity. A sense of self rooted in identity in Christ that is lived out through one's unique personality and call to Christian service.

persona. Identified by psychologist Carl Jung as the idealized image, or public self, we present in order to be accepted by ourselves and others.

shadow side. Identified by psychologist Carl Jung as the rejected parts of the self kept hidden through repression or denial because those parts are in conflict with the way we desire to see ourselves and be seen by others.

spiritual formation question. A question posed for the purpose of the holistic formation of Christ-like character in the inner and outer dimensions of persons or communities.

stages of faith. Holy Spirit empowered movements of transformational growth in the spiritual journey, which are ongoing throughout one's lifetime.¹¹

⁸ McIntosh and Rima, *Overcoming the Dark Side of Leadership*, 116-117.

⁹ Ibid., 123-125.

¹⁰ Ibid., 142-143.

¹¹ Janet O. Hagberg and Robert A. Guelich, *The Critical Journey: Stages in the Life of Faith* (Salem, WI: Sheffield Publishing Company, 1995), 6.

true self. The authentic identity, which includes both the shadow and the light, embraced and accepted as the redeemed self in Christ; in biblical terms, it is the new self.

ABSTRACT

There is a well-documented problem of shadow side issues, hidden sin or dysfunction, derailing many pastoral leaders and devastating families, congregations, and whole communities. In response to this problem, this Doctor of Ministry thesis project sought to explore the contributions of spiritual formation questions to redeeming the shadow side of pastoral identity.

This researcher explored biblical questions and focused on the questions of Jesus in the Gospels to identify an efficacious spiritual formation approach to using questions in redemptive work. In addition, this researcher conducted more than a year of fieldwork with pastoral participants utilizing mixed-method data analysis. Quantitative data were collected through pre and post pastoral inventories. This researcher also designed six prayer exercises around selected questions of Jesus in the Gospels. Dallas Willard's six aspects of a human life were used to frame the movements throughout each prayer exercise. The participant sample engaged with each prayer exercise over a two-month period. At the end of the fieldwork, qualitative data were collected via an audiotaped interview in which the participants reported how engaging with the questions of Jesus had impacted their lives. The data confirmed that engaging with the questions of Jesus had a transformational effect on the participants.

This research project proposes a potential framework for utilizing spiritual formation questions, particularly the questions of Jesus, as a transformational approach to redeeming shadow side issues in pastoral identity for use by individuals and seminary

educators. The framework envisioned by this researcher is termed a “redemptive framework” which functions within a “generative environment.” The redemptive framework is Jesus’ questions categorized and approached using Willard’s six aspect of a human life as a holistic Christian spiritual formation grid. The generative environment has four integrated habitats including a slow formation culture, formation companionship, a formation assessment tool, and slow formation exercises.

DEDICATION

I dedicate this work to Dallas Willard, a true apprentice of Jesus, and the most Christlike person I have ever known. He was a kind friend and generous mentor who prayed for me, patiently answered my questions about Christian spiritual formation, and asked me thought-provoking questions to guide my thinking. This project, a loving tribute to Dallas' illuminating Christian formation legacy, seeks to build on his penetrating insights regarding holistic redemption and transformation. May it glorify the Father, Son and Holy Spirit by supporting pastoral leaders in the journey toward shadow side redemption.

INTRODUCTION: THE IMPORTANCE OF REDEEMING THE SHADOW SIDE OF PASTORAL IDENTITY

The call to pastoral ministry is a high and holy calling. Theologian Stephen Seamands grounds Christian ministry in a distinctly Trinitarian paradigm as he asserts, “The ministry into which we have entered is the ministry of Jesus Christ, the Son, to the Father, through the Holy Spirit, for the sake of the church and the world.”¹² This God-centric paradigm can serve to anchor leaders in their sense of calling as it clarifies just whose ministry it is. It requires a vocational orientation theologian Glen Scorgie frames as “self-denying participation in God’s purposes in the world.”¹³

Without a Trinitarian grounding, a sense of calling can deviate from being God-centered and devolve into the ministry of Pastor John or Jane Doe, to the church and the world, for the sake of the Father, and sadly often for the sake of the unquenchable needs of the pastor as well. Through his counseling work, Stephen Muse has witnessed the destructive effects “unconscious dimensions of the call to ministry”¹⁴ can have on clergy. When a pastor ignores her or his own wounding, ministry can become an “attempt to get the parish to love”¹⁵ them. Muse details what can happen:

¹² Stephen Seamands, *Ministry in the Image of God: The Trinitarian Shape of Christian Service* (Downers Grove, IL: IVP Books, 2005), 15.

¹³ Glen G. Scorgie, *A Little Guide to Christian Spirituality* (Grand Rapids, MI: Zondervan, 2007), 107.

¹⁴ Stephen Muse, “Keeping the Wellsprings of Ministry Clear.” *Journal of Pastoral Care* 54, no. 3 (September 1, 2000), 253.

¹⁵ *Ibid.*

[A] ministry that is more of an attempt to get the parish to love one, responding to anxious pressure to heal parishioners while ignoring one's own wounds, or trying to carve a personal identity out of one's work, may be an indicator of childhood wounds which obscure the sense of call and leaves pastors more vulnerable to depression, a sense of failure, fatigue, and burnout.¹⁶

In these cases, pastors can be motivated by a drive to be successful, rather than a call to be faithful, in service to God. Such drivenness is an indicator that pastoral identity—a sense of self, rooted in identity in Christ and lived out through one's unique personality and call to Christian service—is drifting from a Christocentric focus to something else.¹⁷ When pastoral identity and Christian service centers on anything other than Christ, leaders need to reframe their vision of ministry or seek a new one altogether. This can move pastors away from their true calling and push them into functioning as mere “shopkeepers”¹⁸ focused on pleasing customers rather than spiritual “physician[s] of the heart.”¹⁹

Dallas Willard, a philosopher and one of the most influential Christian spiritual formation voices of the late 20th and early 21st centuries, offers an insightful corrective:

[Pastors] need to have a vision of success rooted in spiritual terms, determined by the vitality of a pastor's own spiritual life and his capacity to pass that on to others.

When pastors don't have rich spiritual lives with Christ, they become victimized by other models of success—models conveyed to them by their training, by their experience in the church, or just by our culture. They begin to think their job is managing a set of ministry activities and success is about getting more people to

¹⁶ Ibid.

¹⁷ Ben Campbell Johnson, *Pastoral Spirituality: A Focus for Ministry* (Philadelphia, PA: Westminster, 1988), 16.

¹⁸ Eugene H. Peterson, *Working the Angles: The Shape of Pastoral Integrity* (Grand Rapids, MI: Eerdmans, 1987), 1.

¹⁹ Clare McGrath-Merkle, "Gregory the Great's Metaphor of the Physician of the Heart as a Model for Pastoral Identity," *Journal of Religion and Health* 50, no. 2 (June 2011): 374.

engage those activities. Pastors, and those they lead, need to be set free from that belief.²⁰

Andrew Purves believes ministers must experience an actual “crucifixion of ministry”²¹ in order to experience liberation from the “grind of feeling that ‘it’s all up to me.’”²²

Finding freedom from distorted views of pastoral identity and calling is only possible if leaders take Jesus at his word as he invites his disciples to abide in him, to remain intimately connected with him as the source for life and for productivity in ministry (John 8:5-8):

I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing. If you do not remain in me, you are like a branch that is thrown away and withers; such branches are picked up, thrown into the fire and burned. If you remain in me and my words remain in you, ask whatever you wish, and it will be done for you. This is to my Father’s glory, that you bear much fruit, showing yourselves to be my disciples.²³

Pastors and other ministry leaders must be clear about the difference between the biblical paradigm of bearing fruit, in which the hand of God generates outcomes aligned with the values and purposes of his Kingdom, and the corporate paradigm of being successful, in which human hands generate outcomes typically aligned with the values and purposes of their own kingdoms.

This critical paradigm shift is exemplified in the life of Henri Nouwen, a Roman Catholic priest and one of the most beloved spiritual teachers of the 20th century. At the end of what most would recognize as a successful ministry—teaching at prestigious

²⁰ Dallas Willard, “How do we assess spiritual growth? A leadership interview with Dallas Willard,” *Leadership* Spring 2010: 29, accessed November 14, 2014, <http://www.dwillard.org/articles/artview.asp?artID=141>, <http://dwillard.org/articles/individual/how-do-we-assess-spiritual-growth>.

²¹ Andrew Purves, *The Crucifixion of Ministry* (Downers Grove, IL: InterVarsity Press, 2007), 11.

²² Ibid.

²³ Unless otherwise noted, all Scripture citations are from the *NIV Study Bible*, 2011 ed. (Grand Rapids, MI: Zondervan Publishing House, 2011).

schools such as the University of Notre Dame, Yale and Harvard Divinity Schools, writing over 40 books published in 22 languages—Nouwen lived his final years serving in a community with mentally and physically challenged people at Daybreak.²⁴ In his North American extension of the L’Arche community, he was freed from the need to be “successful” in worldly terms of power, prestige, mega-growth of all kinds, and instead, experienced the joy of finishing well in spiritual terms of remaining faithful, and flourishing as one truly called and empowered by God. Nouwen discovered how to cease from striving and become fruitful in ministry by making his relationship with Jesus the center of his life and the model for his service in God’s Kingdom:

Out of our intimate communion with Jesus we can start to minister. . . . The question is not “How many people did I bring to Jesus?” but “How faithful has your life with Jesus been?” Jesus was not very successful, either. The question becomes “Can I live a life of faith in the world and trust that it will bear fruit even when it has not many successes?” The evangelical movement has become just a bit victimized by a success-oriented culture, wanting the church—like the corporation—to be successful. On that level, the mystical tradition of communion with Christ is important. ‘I am the vine, you are the branches. If you remain connected with me, then you will bear fruit.’ The fruit is not success.²⁵

Freedom from the bondage of a success-driven ministry is only possible if pastors are willing to acknowledge and deal with dark side issues in their own lives.²⁶

The term “dark side”²⁷—used by Samuel Rima in his Doctor of Ministry dissertation, which he later adapted and co-published as the book *Overcoming the Dark Side of Leadership*—pertains to the “inner urges, compulsions, motivations and

²⁴ Henri Nouwen Society Website, accessed November 15, 2014, http://www.henrinouwen.org/About_Henri/About_Henri.aspx.

²⁵ Arthur Boers, “What Henri Nouwen Found at Daybreak: Experiments in Spiritual Living in a Secular World,” (Christianity Today, October 3, 1994), 29.

²⁶ McIntosh and Rima, *Overcoming the Dark Side of Leadership*, 29.

²⁷ Rima, “The Dark Side of Leadership,” 1.

dysfunctions of an individual leader that often go unexamined or remain unknown to the individual.”²⁸ The concept corresponds to what Swiss psychologist Carl Jung identified as the shadow side, the “dark half of the personality.”²⁹ This dark dimension is kept hidden through repression or denial because it is associated with the rejected parts of the self, parts that are in conflict with the way one desires to see oneself and be seen by others.³⁰

The irony is that trying to control the darkness within by keeping it hidden only increases its power, as Jonathan Golden, a counselor who specializes in work with clergy, has discovered. “In those vocations that call for a persona of uprightness (such as clergy) . . . the more good and upright we seek to appear to others, the more potent that hidden shadow side of our natures can become, especially when its existence is denied or repressed.”³¹ As the shadow side holds more sway in a pastor’s life, it can lead to subtle, almost indistinguishable changes over time.

One indication of growing empowerment of the shadow side can happen when leaders begin telling themselves little lies along the way. Gordon MacDonald, a seasoned pastor and author personally acquainted with moral failure and restoration—which

²⁸ Ibid.

²⁹ C. G. Jung and Violet S. De Laszlo, *The Basic Writings of C.G. Jung* (New York, NH: Modern Library, 1959), 462.

³⁰ Ibid., 304.

³¹ Jonathan Golden, “Getting to Know Our Shadow: The Other Side of the Clergy Persona,” *kardiagram*, Vol. 3, No. 1, Winter 2009: 7, accessed August 2, 2010, http://www.mccsvs.org/MCCS/Journal_files/2009winter.pdf.

included his resignation as president of InterVarsity Christian Fellowship³² in the late 1980s—explains how this progression happens:

I've spent more than a little time trying to understand how and why some men and women in all kinds of leadership get themselves into trouble, whether the issues be moral, financial, or the abuse of power and ego. I am no stranger to failure and public humiliation. From those terrible moments of twenty years ago in my own life I have come to believe that there is a deeper person in many of us who is not unlike an assassin. This deeper person (like a contentious board member) can be the source of attitudes and behaviors we normally stand against in our conscious being. But it seeks to destroy us and masses energies that—unrestrained—tempt us to do the very things we “believe against.”³³

Macdonald believes “all sin begins with lies told to oneself”³⁴ and he specifies the kind of lies leaders often believe:

The cardinal lies of a failed leader? I give and give and give in this position; I deserve special privileges—perhaps even the privilege of living above the rules. Or, I have enough charm and enough smooth words that I can talk anything (even my innocence) into reality. Or, so much of my life is lived above the line of holiness that I can be excused this one little faux pas. Or, I have done so much for these people; now it's their time to do something for me—like forgiving me and giving a second chance.³⁵

Such self-deception can prompt pastors to shift their attention from the discomfort of inward reflection to the consolation of outward correction; they fixate on fixing others.

This is what Paul David Tripp, Executive Director of the Center for Pastoral Life and Care, describes as a “concern for others that overwhelms grief for yourself.”³⁶ This brand

³² Compiled from Times staff and wire service reports, “Religion Briefs : Campus Group Leader Resigns Over Affair,” Los Angeles Times, June 13, 1987, accessed 10-24-17, http://articles.latimes.com/print/1987-06-13/local/me-6775_1_religion-briefs.

³³ Gordon MacDonald, “Leader’s Insight: When Leaders Implode,” *Christianity Today*, November 2006, accessed September 4, 2008, <http://www.christianitytoday.com/leaders/newsletter/2006/cln61106.html>.

³⁴ Ibid.

³⁵ Ibid.

³⁶ Paul David Tripp, *Dangerous Calling: Confronting the Unique Challenges of Pastoral Ministry* (Wheaton, Ill.: Crossway, 2012), 196.

of other-focused concern signals a lack of self-awareness, a red flag warning that every pastor should pay attention to because as Tripp cautions, “You are in great danger if the grief you experience over the condition of others is greater than the grief you feel for your own sin.”³⁷ Under these conditions, Scripture study and sermon preparation are often perceived as shaping messages others desperately need to hear, while the messenger remains deaf to the probing power of God’s Word applied in her or his own life.

A growing lack of self-awareness, or an aversion to it, can lead to a diminishing sense of humility and a growing sense of pride, as a pastor begins to feel her or his knowledge, skills, and ministry achievements are evidence of having arrived as a leader. As Tripp notes, “[The] pride of knowing replaces the humility of being known”³⁸ by God, oneself, trusted others, and the community at large. Sadly, as clergy counselor Golden explains, for many pastors an over-identification with only a holy, clergy persona can pave the way for them to fall into the trap of engaging in addictive behaviors or inappropriate actions and interactions with others:

Does it really surprise us when famous and popular televangelists, those individuals who so strongly identify with their righteous persona, are found in elicit sexual affairs? It shouldn’t. Does it surprise us that internet pornography has become almost epidemic among parish clergy (albeit well hidden), this vocational group whose persona is so tied to virtue and perfection? It shouldn’t, at least not from a psychological standpoint. The pastor or priest who identifies too strongly with their professional persona—who comes to believe that that upright persona is all there is to them as human beings—and in doing so loses touch with or denies the reality of his or her own shadow side, will always be in danger of becoming the closet pedophile or the pornography addict or the embezzler of church funds. As the saying goes, “The brighter the persona, the darker the shadow.”

Making friends with our shadow doesn’t mean that we become the shadow or that we act out of it or allow it to control our lives. In fact, just the opposite is true. Denial and repression give the shadow its power to influence our behavior. As we

³⁷ Ibid.

³⁸ Ibid.

come to understand those hidden parts of ourselves and as we accept that those less than acceptable qualities are to some degree also a part of our nature, we begin to rob them of their power over us.³⁹

Henri Nouwen was an admirable example of a Christlike leader who was able to befriend his shadow side. He proclaimed that all persons in ministry, himself included, are “wounded healers.”⁴⁰ He lived out of this reality and he offered it as a beacon of hope, a “source of healing,”⁴¹ for leaders who are willing to acknowledge and own their sinful and broken condition.

In his personal call to ministry Nouwen discovered, “God loves us deeply and pulls us into deeper communion with himself.”⁴² Therefore, he urges us to be ourselves, “We don’t have to run away from our vulnerability as if we don’t hurt.”⁴³ A willingness to remain receptive to the God who “pulls” us into deeper communion, and an intentionality about creating space for such loving intimacy, is foundational to redeeming the shadow side of pastoral identity. As Nouwen reminds us, “Jesus is not just someone who lived a long time ago and was the Son of God and whom we follow. He is also the one with whom we live in constant communion and whose life is our life.”⁴⁴ What does this look like in concrete terms? How does God pull, or draw, us into a relationship that frees us to live in “constant communion” with Jesus and whereby allow his life to become ours?

³⁹ Golden, “Getting to Know Our Shadow,” 7.

⁴⁰ Boers, “What Henri Nouwen Found at Daybreak,” 29.

⁴¹ Henri Nouwen, *The Wounded Healer: Ministry in Contemporary Society* (New York, NY: Doubleday, 1979), 87.

⁴² Boers, “What Henri Nouwen Found at Daybreak,” 29.

⁴³ Ibid.

⁴⁴ Ibid.

This thesis project examines the role that questions play in opening the way for the “deeper communion” that leads to healing and wholeness. Why questions? Questions are significant because they invite the kind of reflective dialogue that has the potential to lead to meaningful illumination, discovery and insight, which are all foundational to cultivating an honest knowing of oneself and others. Questions can create space where both intrapersonal and interpersonal relationships may take root and grow. One must be in the process of being healed from the darkness within, the shadow dimensions, in order to truly flourish in relationship with God, self, and others.

A fundamental assumption in this thesis is that Jesus is matchless in his ability to ask powerfully pointed questions that cut to the very heart of those he encounters inviting not only a deeper relationship with himself, but whole-life transformation. Therefore, this thesis project utilized the questions of Jesus, through customized fieldwork exercises with pastoral participants, to discern how spiritual formation questions of this kind contribute to the redemption of the shadow side of pastoral identity. This is important because whole-life transformation, including shadow side redemption, is essential to fashioning women and men into Christlike leaders who can freely enter into “the ministry of Jesus the Son, to the Father, through the Holy Spirit, for the sake of the church and the world.”⁴⁵

⁴⁵ Seamands, *Ministry in the Image of God*, 15.

CHAPTER ONE: THE ROLE OF SPIRITUAL FORMATION QUESTIONS IN REDEEMING THE SHADOW SIDE OF PASTORAL IDENTITY

The Problem and Its Context

Statement of the Problem

The problem this project explored is how spiritual formation questions might contribute to redeeming the shadow side of pastoral identity. In response to this problem this researcher has (1) studied key biblical-historical approaches to Christian spiritual formation that focus on redeeming the shadow side of pastoral identity, (2) reviewed relevant literature defining the shadow side of pastoral identity and the foundational issues associated with it, (3) engaged in fieldwork utilizing spiritual formation questions—with a special emphasis on key questions of Jesus in the Gospel narratives—to document how they impacted the participants, and (4) developed a potential framework for utilizing spiritual formation questions, particularly the questions of Jesus, as a transformational approach to redeeming shadow side issues in pastoral identity for use by individuals and seminary educators.

Delimitations of the Problem

The research was limited to defining a basic biblical-historical view of pastoral identity and its shadow dimensions.

The research was limited to determining if there is a specific biblical-historical approach to Christian spiritual formation that focuses on redeeming the shadow side of pastoral identity, and not with spiritual formation in general.

The research was limited to a study of selected Old Testament and New Testament questions that align with the formation of a pastoral identity.

The research placed special emphasis on key questions of Jesus in the Gospel narratives for use in the fieldwork.

The research was limited to the study of a group of twelve Christian leaders who self-identified as clergy and had a minimum of three years of experience in ministry. While 15 pastoral leaders began the study, only twelve completed it. By design, the group strategically included individuals who fell into a range of the six phases, or stages, of leadership development as identified by J. Robert Clinton. In his seminal work, *Leadership Emergence Theory*. Clinton offers a helpful summary of his research, analysis, and resulting paradigm:

Leadership emergence theory traces the expansion of leadership capacity in a Christian leader over a lifetime. It assumes that throughout a lifetime a leader continues to learn about leadership. In particular, that the lifetime of learning involves the intervention of God. Christian leaders perceive that God superintends their development. Sometimes the intervention manifests itself more directly (sovereignly) through critical spiritual incidents which most leaders remember well. At other times the interventions are less direct (providential) and are seen primarily through retrospective reflection. The development involves internal psychological shaping, external sociological shaping, and internal/external divine shaping.⁴⁶

In Table 1, this researcher adapted, annotated, and summarized an overview of Clinton's generalized time-line to highlight the six leadership development phases along with the overarching characteristics, developmental tasks, ministry implications, and focus for each of the identified stages.

⁴⁶ J. Robert Clinton, *Leadership Emergence Theory: A Self-Study Manual for Analyzing the Development of a Christian Leader* (Altadena, CA: Barnabas Resources, 1989), 27.

Table 1. Leadership Emergence Theory: Annotated Generalized Time-Line

PHASE	TITLE	CHARACTERISTICS	DEVELOPMENTAL TASK(S)	MINISTRY IMPLICATIONS	FOCUS
I:	Sovereign Foundations	God's providential work in shaping the leader's life through family, environment, and historical events	Growth in ability to positively respond to what God has provided	Foundational for ministry	God's work <u>in</u> the leader
II:	Inner-Life Growth	Leader seeks to know God in a more intimate way through prayer and listening to God	Testing leads to growth in discernment, understanding, and obedience	Involvement in ministry leads to character development, identification of leadership potential, and ministry expansion	God's work <u>in</u> the leader
III:	Ministry Maturing	Leader reaches out to others, uses spiritual gifts, and focuses on ministry—leader may receive formal training to become more effective <i>(phases III, IV, and V often overlap)</i>	Growth in personal life inadequacies and relationality (negative and positive lessons)	Through ministry the leader identifies gifts/skills and uses them with increasing effectiveness; gains better understanding of Body of Christ	God's work <u>in</u> the leader
IV:	Life Maturing	Leader has identified and is using spiritual gifts in a satisfying ministry and sets priorities well, yet, success in ministry is less important than communion with God <i>(phases III, IV, and V often overlap)</i>	Growth in understanding that "ministry flows out of being" as leader's experiential understanding of God is developed (key is positive response to providential experiences)	Mature fruitfulness, isolation/ crisis/conflict take on new meaning, leader's character mellows/matures	God's work <u>in</u> and <u>through</u> the leader
V:	Convergence	Leader is providentially moved into a role that matches gift-mix and experience and there is growth in convergence and peaking of "Life Maturing" (Phase IV) and "Ministry Maturing" (Phase III) phases <i>(phases III, IV, and V often overlap)</i>	Guidance of leader into a role and place where effectiveness is maximized and leader grows in capacity to trust and rest in God	Leader responds consistently to God's providential work and ministry is maximized as leader is freed from ministry not aligned with gift-mix	God's work <u>in</u> and <u>through</u> the leader
VI:	Afterglow	Celebration of the fruit of a lifetime of ministry and growth <i>(few leaders experience this phase)</i>	No recognizable development task other than to allow a lifetime of ministry to reflect God's glory and honor His faithfulness	Era of recognition with indirect influence at broad levels as leaders invest in other leaders	God's work <u>in</u> and <u>through</u> the leader

Source: J. Robert Clinton, *The Making of a Leader: Recognizing the Lessons & Stages of Leadership Development* (Colorado Springs, CO: NavPress, 1988), 44-47; J. Robert Clinton, *Leadership Emergence Theory: A Self-Study Manual For Analyzing the Development of a Christian Leader* (Altadena, CA: Barnabas Resources, 1989), 27.

Based on their ages, family and life stages, number of years in ministry and ministry roles at the time of the fieldwork, it was obvious that many of the pastoral participants were in the midst of experiencing an overlapping of stages, which is a normative aspect of Clinton's stages three, four, and five. None of the participants was

fully living into the sixth stage, or “Afterglow” stage. One explanation for this is that in Clinton’s findings, few leaders finish well, thus few experience stage six.⁴⁷

The research was limited to identifying a potential framework, versus steps in a particular sequence, using spiritual formation questions—particularly the questions of Jesus—as a transformational approach to redeeming shadow side issues in pastoral identity.

Assumptions

In this thesis project, there were ten assumptions that framed and guided the research process. The first assumption was that God the Father, God the Son and God the Holy Spirit have invited us into their Trinitarian community of joyous and extravagant love. The second assumption was that God has called all of his people, particularly Christian leaders, to become whole and holy disciples of Jesus Christ. The third assumption was that God loves us as we are, both the dark and the light dimensions of our humanity. The fourth assumption was that the Word of God has the power to transform lives. The fifth assumption was that the transformational redemption of the shadow side of pastoral identity must be rooted in experiential knowledge of being God’s beloved. The sixth assumption was that the questions of Jesus provide a foundation for understanding the essentials of good spiritual formation questions. The seventh assumption was that the formation of a whole and holy pastoral identity is a Spirit-led

⁴⁷ Walling, “Introduction to Organic Leadership,” (class lecture, February 7, 2011).

process that spans all stages of “pneumabiopsychosocial”⁴⁸ human development. The eighth assumption was that pastoral identity formation has a shadow side that must be acknowledged and dealt with. The ninth assumption was that shadow side work involves movements of “questing and dwelling”⁴⁹ as pastors navigate through seasons of “orientation, disorientation, and reorientation.”⁵⁰ The tenth assumption was that the pastoral fieldwork participants would respond honestly and openly regarding their engagement with and living response to the thesis research prayer exercises and accompanying exploration of the shadow side of pastoral identity.

Subproblems

This research project addressed four subproblems. The first subproblem was to determine if there is a specific biblical-historical approach to Christian spiritual formation that addresses the redemption of the shadow side of pastoral identity. The second subproblem was to locate relevant literature that directly or indirectly defined the shadow side of pastoral identity and the foundational issues that must be addressed in the redemptive process. The third subproblem was to explore key questions of Jesus in the Gospels to determine their role in Christian spiritual formation and to utilize those questions in the fieldwork. The fourth subproblem was to discern if utilizing spiritual formation questions, particularly the questions of Jesus, could serve as a potential

⁴⁸ This is a term used by Ben Lim in the Doctor of Ministry course CLD510 Personal Wellbeing and Ministry Effectiveness (February 2007).

⁴⁹ F. LeRon Shults and Steven J. Sandage, *Transforming Spirituality: Integrating Theology and Psychology* (Grand Rapids, MI: Baker Academic, 2006), 26.

⁵⁰ Walter Brueggemann, *The Psalms and the Life of Faith* (Minneapolis, MN: Fortress Press, 1995), 24.

framework to establish a transformational approach to redeeming shadow side issues in pastoral identity.

Setting of the Project

The research was conducted with pastors and ministry leaders from the southwestern part of the United States. The final group was comprised of ten men and two women ranging in age from the late 20s to the late 70s, who serve in a variety of church or para-church settings affiliated with a number of Protestant denominations. The participants represented leaders from the first five of the six developmental phases (or stages) of leadership development, identified by J. Robert Clinton.

The Importance of the Project

The Importance of the Project to the Researcher

This project was of great importance to the researcher because of her own personal journey through shadow side issues. Since family of origin affects how one lives out calling in ministry, this researcher has spent decades addressing personal dysfunction rooted in unresolved family of origin issues and traumatic childhood events.⁵¹ In the process of attending to and cooperating with the transforming work of the Holy Spirit in the journey toward healing and wholeness, the researcher found Samuel D. Rima's Dark Side of Leadership Profile⁵² to be a valuable tool. At mid-life the researcher's own codependent and compulsive traits reemerged in the form of seeking to maintain higher levels of control when under stress, being highly task-oriented, being perfectionistic about details, and overworking. This led to a season of disorientation in which the

⁵¹ Ronald W. Richardson, *Becoming a Healthier Pastor: Family Systems Theory and the Pastor's Own Family* (Minneapolis, MN: Fortress Press, 2004), 4-5.

⁵² McIntosh and Rima, *Overcoming the Dark Side of Leadership*, 239- 245.

researcher experienced feeling stuck in the midst of a critical developmental “transition”⁵³ which had a disruptive impact on the researcher’s health, overall well-being, marriage, and ministry. Leaning into this season and receiving the crucible experience as an opportunity for God’s refining fire to purify this researcher’s heart opened the way for deeper movements of soul formation and healing.

Further, this project was important to the researcher as a result of knowing pastors and ministry leaders whose lives imploded because they neglected to address their own shadow side issues. While there are varying ways that leaders can act out, the common thread for these particular mentors, colleagues, and acquaintances was their engagement in adulterous relationships that ravaged their families and churches. Some left ministry permanently, while others were able to return after lengthy periods of healing and restoration under spiritual guidance and supervision.

Finally, this project was important to the researcher because of a tragic and traumatic event that indelibly marked this researcher’s perspective of spiritual leadership and eventually led to a sense of personal calling to invest in nurturing whole and holy Christian leaders who are well equipped to create healthy faith communities. Tracy and Gary (not their real names) were a young married couple who spent a number of years as part of a faith community that promoted Holy Spirit-empowered inner healing facilitated by church pastors and elders. These leaders were loving, well-intentioned people. Yet they did not adequately acknowledge their human limitations and the shadow side issues—such as anger, overfunctioning (e.g., we know better than you), a desire to fix

⁵³ Terry Walling, *STUCK! Navigating Life and Leadership Transitions*, Revised Edition. (CreateSpace Independent Publishing Platform, 2015), 13.

others, a need to be needed, and so on—that may have compelled them to focus on healing others rather than dealing with their own issues first.

Additionally, the power structure within the church was more top-down and authoritarian; therefore, questioning the leaders' teachings or decisions was generally not an acceptable option. There was a core belief that the leaders were called and anointed by God, therefore their spiritual mantle of authority was sufficient to qualify them for their inner healing work within the congregation. Few congregants raised questions about the need for the pastors and elders to attend sufficiently to their own dark side issues before coming alongside others, and the leaders themselves did not publically acknowledge their need to do so. The “emotional system”⁵⁴ within the church established a relational dance in which the pastors and elders were presumed to know the right steps, so the congregation simply followed.

Gary grappled with mental health issues and received spiritual counseling, prayer, and in-the-home support from within the church. However, his mental state worsened over time and with the support of a key pastor, Gary and Tracy sought help outside of the church through a trained mental health professional. Tracy was increasingly afraid of being alone with Gary, but she was guilt-ridden over the thought of separating from him for a time; this did not align with her understanding of the church's teaching on marriage or inner healing. Tracy desperately wanted to trust God for Gary's healing, but she was confused about what to do next and trusted confidants offered conflicting advice. Some believed she should support Gary by staying with him no matter what, while a few urged her to support him while living apart to ensure her safety.

⁵⁴ Peter L. Steinke, *How Your Church Family Works: Understanding Congregations as Emotional Systems* (Herndon, VA: The Alban Institute, 1993, 2006), 41.

Regretfully, to the shock and horror of all who knew them, Gary's mental health degenerated to the point that he attacked Tracy and killed her. Decades later, this devastating murder of a beautiful, vivacious, and Christlike woman touches those whom she touched with sadness over such a profound loss. This researcher is still haunted by the question, "Could Tracy have been saved?"

After serving in the field of Christian formation, including pastoral and leadership formation, this researcher has tried to maintain a stance of being responsive to the work of the Holy Spirit, rather than reactive to painful events of the past. While this researcher does not blame the church leadership for Tracy's death, she does wonder what might have been different had this church more carefully examined the impetus for its focus on inner healing, and how its authoritarian, top-down style of leadership influenced that ministry and the general functioning of the church?

In what ways, if any, were the spiritual leaders (pastors and elders) looking into their own personal dysfunction before fixing their gaze on the personal dysfunction of others? If they did not attend to their own shadow side issues, did this cause them to "project"⁵⁵ those issues onto others? What might have been different if the church's inner healing leaders had been required to receive professional counseling outside of the church, and inner healing inside of the church, before engaging in inner healing ministries with others? How could the church's pastors and elders have determined whether the church was creating an unhealthy dependence on its leaders or a healthy

⁵⁵ David G. Benner, *Spirituality and the Awakening Self: The Sacred Journey of Transformation* (Grand Rapids, MI: Brazos Press, 2012), 127; see also Connie Zweig and Jeremiah Abrams, eds. *Meeting the Shadow: The Hidden Power of the Dark Side of Human Nature* (New York, NY: G. P. Putnam's Sons, 1991), 12.

interdependence among the community of Christ-followers as a whole? How might this have fostered a healthier church family in which individuals could self-differentiate and ask thoughtful questions of themselves and others, thus opening a clearer path to unearthing a range of viable options in the midst of a crisis? How might this have helped Tracy to set healthy boundaries and care for her own needs while simultaneously supporting Gary in his healing process? What contributions can this story offer when exploring the systemic implications of the shadow side of pastoral leadership on faith communities?

The Importance of the Project to the Immediate Ministry Context

Theological schools provide a “critical context”⁵⁶ in which pastoral identities are formed; hence, there is an urgent need for educators to address shadow side issues in seminary training and to develop spiritual and personal formation tools to support the formation of a whole and holy pastoral identity in seminary students. After years of counseling his seminary students who were often dealing with sin and dysfunction in their lives, pastor and author Paul David Tripp makes a case in *Dangerous Calling* that seminaries must seriously evaluate their programs to address questions such as “Have we accomplished our training task if we produce generations of graduates who have big theological brains but tragically diseased hearts? Must we not hold together theological training and personal transformation?”⁵⁷ He asserts, “Spiritual formation is not a department of theological education or a particular course. . . . [It] must dye the content of

⁵⁶ Joretta L. Marshall, “Toward the Development of a Pastoral Soul: Reflections on Identity and Theological Education,” *Pastoral Psychology*, Vol. 43, no. 1 (Sept. 1994): 23.

⁵⁷ Tripp, *Dangerous Calling*, 52.

every area of study.”⁵⁸ In order for holistic formation to become an insoluble, transformative pigment embedded into the warp and weft of any genuinely Christian theological training program requires Spirit-led empowerment, illuminated wisdom, and strategic intentionality. One expression of such an approach comes from Wheaton College where a group of faculty explored “‘soul projects,’ class assignments designed to foster spiritual attentiveness”⁵⁹ to nurture Christian spiritual formation in the lives of their students.

As this researcher has used *Overcoming the Dark Side of Leadership* materials in the Supervised Ministry curriculum at Bethel Seminary San Diego for the past few years, it has become apparent that many seminarians have been skeptical about the direct link their dark side trait scores might have to their actual motivations and approaches to ministry. Thus, exploring darker aspects of pastoral identity requires that students be convinced of a need to invest in this intensive identity work. Yet, this is not enough. Students must also have a willingness to look at ministerial goals and aspirations with a healthy degree of self-awareness coupled with sufficient intensity and duration in ministry to allow them to identify dysfunctional behaviors and patterns that are emerging in their lives. Because all human beings, not just leaders, have blind spots, students usually need help in connecting a particular dark side trait score to their actual ministerial functioning. As Dan Allender has found from experience, a leader’s capacity to lead is predicated on making these connections, “To the degree you face and name and deal with

⁵⁸ Ibid., 56.

⁵⁹ James C. Wilhoit, David P. Setran, Donald Ratcliff, Daniel T. Haase and Linda Rosema, “Soul Projects: Class-Related Spiritual Practices in Higher Education.” *Journal of Spiritual Formation and Soul Care* Vol. 2, no. 2 (Fall 2009), 155.

your failures as a leader, to that same extent you will create an environment conducive to growing and retaining productive and committed colleagues.”⁶⁰ This is a critical part of self-leadership. Rima urges pastors and ministry leaders to be intentional and strategic in addressing all dimensions of the self, including spiritual, physical, emotional, and intellectual self-leadership.⁶¹

Additionally, students who are ready and willing to do the pastoral identity and shadow side redemption work often find themselves challenged by a variety of obstacles. External obstacles such as unrealistic expectations from the ministry context, an intense season of life that includes caring for young families or aging parents, navigating through marital or family conflict or other familial crisis situations, and the need to work more than one job can create a tyranny of the urgent mentality in students’ daily living. Likewise, students can encounter internal obstacles such as a reticence to look at painful family of origin issues rather than acknowledging and dealing with them, or an unwillingness to question their own idealistic views of calling rather than facing their doubts about the rigors of Christian ministry, or overworking under the guise of sacrificial service rather than exploring the impetus for a compelling need to be busy, or even pursuing an overly accelerated seminary schedule rather than admit a fear of being left behind or becoming irrelevant. A normalizing of these avoidance behaviors can emotionally hobble students and impede their ability to create enough margin, or space,

⁶⁰ Dan B. Allender, *Leading With a Limp: Take Full Advantage of Your Most Powerful Weakness* (Colorado Springs, CO: Waterbrook Press, 2006), 2.

⁶¹ Samuel D. Rima, *Leading From the Inside Out: The Art of Self-Leadership* (Grand Rapids: Baker Books, 2000), 221-226.

in their packed schedules to pause, reflect, and explore their dark side issues in deep and meaningful ways.

The Importance of the Project to the Church at Large

This project is important to the church at large because people look to Christian leaders for biblical knowledge and understanding, spiritual counseling and guidance, and training in practical ways to be true Christ-followers in daily life. When pastors sin or simply operate out of a place of serious brokenness or dysfunction, it has a trickle-down effect in every aspect of their leadership that deeply affects not only individuals and congregations, but can also impact broader communities locally, nationally, and abroad. The health of any church is directly linked with the emotional and spiritual health of its pastors and ministry leaders.⁶²

While no one can ever be perfect in their leading, it is incumbent upon seminaries and other training centers to help pastors grow toward Christlike leadership by identifying and addressing the issues in their lives that contribute to character transformation, as well as those that lead to character deformation.⁶³ Hidden sin or unaddressed vulnerabilities in leaders' lives fester over time and can often foment deceitful, domineering, and overall disreputable living as well as self-condemnation and depression.

This has been painstakingly documented over the years in the lives of Christian pastors and leaders who became infamous for their high profile scandals. Key examples

⁶² Peter Scazzero and Warren Bird, *The Emotionally Healthy Church: A Strategy for Discipleship that Actually Changes Lives* (Grand Rapids, MI: Zondervan, 2003), 20.

⁶³ Dallas Willard, *Renovation of the Heart: Putting on the Character of Christ* (Colorado Springs: NavPress, 2002), 19. He asserts that spiritual formation is "an inescapable human problem . . . [for] the most despicable as well as the most admirable of persons" because everyone is in a formation process, with God or apart from God.

from the past include well-known leaders such as televangelist Jim Bakker who stepped down in 1987 over sexual misconduct, using ministry funds as hush money, and drug dependency⁶⁴ and went to prison in 1989 for federal fraud and conspiracy through his PTL Ministry fundraising.⁶⁵ In 1988 televangelist Jimmy Swaggart stepped down as pastor of World Faith Center after confessing a history of soliciting prostitutes.⁶⁶ Finally, in 2006 Ted Haggard stepped down from his position as president of the National Association of Evangelicals and was asked to resign as pastor of the megachurch New Life Community over his use of illegal drugs and illicit homosexual liaisons. Such transgressions led these men to be removed from ministry and landed them not only in the national news, but in the national consciousness as examples of pastoral leaders who preached in the light yet seemingly lived in the shadows as they engaged in the very behaviors they regularly focused on and so doggedly stood against. This begs the question, were these leaders projecting their own shadow side issues onto others because they could not face those very issues in their own lives?⁶⁷

A more recent example comes from the life of controversial Pastor Mark Driscoll, named in 2010 among the 25 most influential pastors of the past 25 years by *Preaching*

⁶⁴ Wayne King, "Bakker, Evangelist, Resigns His Ministry over Sexual Incident," *New York Times*, March 21, 1987, accessed July 25, 2017, <http://www.nytimes.com/1987/03/21/us/bakker-evangelist-resigns-his-ministry-over-sexual-incident.html>.

⁶⁵ Peter Applebome, "Bakker is Convicted on All Counts: First Felon among TV Evangelists," *New York Times*, October 6, 1989, accessed July 25, 2017, <http://www.nytimes.com/1989/10/06/us/bakker-is-convicted-on-all-counts-first-felon-among-tv-evangelists.html>.

⁶⁶ Wayne King, "Swaggart Says He Has Sinned; Will Step Down," *New York Times*, February 22, 1988, accessed July 25, 2017, <http://www.nytimes.com/1988/02/22/us/swaggart-says-he-has-sinned-will-step-down.html?pagewanted=all>.

⁶⁷ Kirk A. Bingaman, "Christianity and the Shadow Side of Human Experience." *Pastoral Psychology*, Vol. 49, No. 3 (2001): 172.

magazine.⁶⁸ Only four short years later, he was named in a growing number of allegations of misconduct unbecoming to the pastorate. Acts 29, a church planting network founded by Driscoll, asked him to step down from their leadership team and seek help while summarily removing his influential megachurch, Mars Hill, from their membership.⁶⁹ Then in October 2014, founding Pastor Mark Driscoll resigned from Mars Hill Church.⁷⁰

So what happened? Among many in his staff, congregation, and even the broader community Driscoll was known as the “cussing pastor”⁷¹ who led in a bullying style,⁷² fired and excommunicated leaders who disagreed with him,⁷³ plagiarized as a book author,⁷⁴ and authorized the use of church funds to inflate his book sales in order to make it onto the New York Times bestseller’s list.⁷⁵ Paul David Tripp, upon his June 2014 resignation from the Mars Hill Board of Advisors and Accountability, said of Driscoll’s

⁶⁸ Michael Dudit, “The 25 Most Influential Pastors of the Past 25 Years,” *Preaching*, n.d., accessed July 24, 2017, <https://www.preaching.com/articles/the-25-most-influential-pastors-of-the-past-25-years/>.

⁶⁹ Ruth Moon, “Acts 29 Removes Mars Hill, Asks Mark Driscoll to Step Down and Seek Help,” *Christianity Today*, August 8, 2014, accessed July 20, 2017, <https://www.christianitytoday.com/news/2014/august/acts-29-removes-mars-hill-asks-mark-driscoll-matt-chandler.html>.

⁷⁰ Kate Shellnutt and Morgan Lee, “Mark Driscoll Resigns from Mars Hill,” *Christianity Today*, October 15, 2014, accessed November 4, 2014, <http://www.christianitytoday.com/ct/2014/october-web-only/mark-driscoll-resigns-from-mars-hill.html>.

⁷¹ Molly Whorthen, “Who Would Jesus Smack Down?” *New York Times*, January 6, 2009, accessed July 18, 2017, <http://www.nytimes.com/2009/01/11/magazine/11punk-t.html>.

⁷² Jessica Glenza, “Controversial Seattle pastor steps down amid bullying and plagiarism claims,” October 15, 2014, accessed July 20, 2017, <https://www.theguardian.com/us-news/2014/oct/15/controversial-seattle-pastor-steps-down-amid-bullying-and-plagiarism-claims>.

⁷³ Craig Welch, “The rise and fall of Mars Hill Church,” *The Seattle Times*, September 13, 2014, accessed July 20, 2017, <http://www.seattletimes.com/seattle-news/the-rise-and-fall-of-mars-hill-church/>.

⁷⁴ Jonathan Merritt, “Mark Driscoll apologizes for ‘mistakes’ in plagiarism controversy,” *Religion News Service*, December 18, 2013, accessed July 20, 2017, <http://religionnews.com/2013/12/18/mark-driscoll-apologizes-mistakes-plagiarism-controversy/>.

⁷⁵ Jeremy Weber, “Mark Driscoll Retracts Bestseller Book Status, Resets Life,” *Christianity Today*, March 17, 2014, accessed July 24, 2017, <https://www.christianitytoday.com/news/2014/march/mark-driscoll-retracts-bestseller-status-resets-life.html>.

ministry culture, “This is without a doubt, the most abusive, coercive ministry culture I’ve ever been involved with.”⁷⁶

In 2006, Driscoll admitted from the pulpit that he was a driven man with grandiose ideas about ministry:

I’m a guy who is highly competitive. Every year, I want the church to grow. I want my knowledge to grow. I want my influence to grow. I want our staff to grow. I want our church plants to grow. I want everything—because I want to win. I don’t want to just be where I’m at. I don’t want anything to be where it’s at. And so, for me it is success and drivenness and it is productivity and it is victory that drives me constantly. I—that’s my own little idol and it works well in a church because no one would ever yell at you for being a Christian who produces results. So I found the perfect place to hide.⁷⁷

Sadly, the end result was not the “win” Driscoll chased, but instead a grave loss for everyone in the church leading to shock, disillusionment, and ultimately the disbanding of Mars Hill Church and the sale of its multi-site properties.⁷⁸

In a 2015 pre-taped conference interview with Brian Houston, global senior pastor of Hillsong Church, Driscoll seemed repentant as he shared what he was learning about himself as he stepped out of ministry for a time so he and his family could heal.⁷⁹ He

⁷⁶ Sarah Pulliam Bailey, “Pastors’ letter on Mark Driscoll: Step down from all aspects of ministry and leadership,” *Religion News Service*, August 28, 2014, accessed July 20, 2017, <http://religionnews.com/2014/08/28/mars-hill-pastors-letter-mark-driscoll-step-down-ministry-leadership/>.

⁷⁷ Mike Anderson, “I’m a Recovering Mars Hill true believer,” *Crosscut*, July 16, 2014, accessed July 17, 2017, <http://crosscut.com/2014/07/im-recovering-mars-hill-true-believer/>.

⁷⁸ Morgan Lee, “Goodbye, Mars Hill: Mark Driscoll’s Multisite Empire Will Sell Properties and Dissolve,” *Christianity Today*, October 31, 2014, accessed November 4, 2014, <http://www.christianitytoday.com/gleanings/2014/october/goodbye-mars-hill-multisite-churchdissolve-mark-driscoll.html>.

⁷⁹ Mark and Grace Driscoll, interview by Brian Houston, “Pastor Brian Houston interviews Mark and Grace Driscoll,” (2-part online video), Brian C. Houston Web site, n.d., accessed July 19, 2017, https://brianhouston.com/?utm_content=buffer4ddd2&utm_medium=social&utm_source=twitter.com&utm_campaign=buffer.

acknowledged that he lacked “empathy”⁸⁰ as a pastor and actually had been a bully, “Combativeness made up a large part of my ministry leadership.”⁸¹ The time off helped him recognize this, “Taking this time off and reflecting on that, I see that and I regret that. I hope that in the future I can be a pastor who draws people and not drives people.”⁸² He also recognized that he had been impatient and taken action before he was ready for the demands of ministry:

I made a lot of mistakes ... and one of them was going too fast. There’s the Lord’s calling, but also the Lord’s timing. I should have waited longer. I should have been under godly, spiritual authority, under a senior pastor. My character was not caught up with my gifting. I did start too young. I wouldn’t look at any 25 year old now and say, yes, do what I did.⁸³

Time will tell what, if anything, has changed in Mark Driscoll’s approach to leadership as he pastors his 2016 church plant in Arizona.⁸⁴ Will he do things differently this time around? Will he follow his own advice and slow down and place himself “under godly, spiritual authority” with a senior leader or mentor to support his own character transformation and thwart his bent toward drivenness?

Of course, a pastor does not have to have an authoritarian, lone ranger mentality to allow the shadow side to derail her or his life. It can also happen within well-meaning, supportive communities. An example of this is Tullian Tchividjian, the grandson of Billy Graham, who engaged in multiple adulterous relationships and covered them up with the

⁸⁰ Kaley Payne, “Driscoll says interview at Hillsong Conference was an ‘act of grace,’” *Eternity News*, June 30, 2015, accessed July 17, 2017, <https://www.eternitynews.com.au/in-depth/driscoll-says-interview-at-hillsong-conference-was-an-act-of-grace/>.

⁸¹ Ibid.

⁸² Ibid.

⁸³ Ibid.

⁸⁴ Joe Dana, “Controversial Mars Hill pastor starts new church in Scottsdale,” *12 News*, August 11, 2016, accessed July 24, 2017, <http://www.12news.com/news/local/valley/controversial-mars-hill-pastor-starts-new-church-in-scottsdale/295015144>.

support of two of his elders at Coral Ridge Presbyterian Church in Florida.⁸⁵ Revelations of one of his transgressions led to his forced resignation as the senior pastor of this well-known megachurch, the loss of his ministry credentials, and a divorce from his first wife.⁸⁶

Tchividjian reportedly spent about two months out of public ministry but continued posting on his Facebook page. In July 2015, he wrote:

If I only let you see me when I'm "good" and "strong" and polished and "at the top" I undermine the very message that I claim to believe. ... But if I run away because I don't want you to see me broken and weak and sad and angry and struggling with fear and guilt and shame, then I fail to practice what I preach—and one of the many things I've learned from this is that failing to practice what you preach is destructive.⁸⁷

The next month he filed for divorce, and then accepted a position as director of ministry development at nearby Willow Creek Presbyterian Church.⁸⁸ Only months later, he divulged previously unknown revelations about his infidelities resulting in a swift termination from his new ministry.⁸⁹ With this, the church leadership acknowledged that their efforts to assist the fallen pastor by providing gainful employment were "misdirected" and they came to realize their earnest restoration process could not be

⁸⁵ Morgan Lee, "Tullian Tchividjian Confesses Second Affair Concealed by Two Coral Ridge Elders," *Christianity Today*, March 21, 2016, accessed April 5, 2017, <http://www.christianitytoday.com/gleanings/2016/march/tullian-tchividjian-confesses-second-affair-coral-ridge.html>.

⁸⁶ Morgan Lee, "Tullian Tchividjian Fired by Church, Liberate Board Members Quit," *Christianity Today*, March 16, 2016, accessed April 5, 2017, <http://www.christianitytoday.com/news/2016/march/tullian-tchividjian-fired-willow-creek-liberate-board-quits.html>

⁸⁷ Bob Smietana and Morgan Lee, "Tullian Tchividjian Resigns after Admitting 'Inappropriate Relationship,'" *Christianity Today*, July 30, 2015, accessed October 25, 2017, <http://www.christianitytoday.com/news/2015/june/tullian-tchividjian-resigns-after-admitting-inappropriate-re.html>.

⁸⁸ Timothy C. Morgan, "Tullian Tchividjian Files for Divorce," *Christianity Today*, August 22, 2015, accessed October 25, 2017, <http://www.christianitytoday.com/news/2015/august/tullian-tchividjian-files-for-divorce.html>.

⁸⁹ Lee, "Tullian Tchividjian Fired by Church," <http://www.christianitytoday.com/news/2016/march/tullian-tchividjian-fired-willow-creek-liberate-board-quits.html>

effective since they were not dealing with the reality of the full story.⁹⁰ Senior Pastor Kevin Labby lamented that it is not only pastors who need restoration, entire families need care:

The kids and wife often bear the brunt of the church's discipline, even when they haven't done something themselves. ... Our reason for reaching out to Tullian wasn't just about him. It was making sure that his kids had health insurance. It was making sure that his wife and daughter would have financial means to care for themselves. ... No one at Willow Creek has a messianic complex about this sort of thing. We just felt we were uniquely positioned to pursue it because Tullian used to attend Willow Creek, one of his lifelong mentors attends there, and he has friends there.⁹¹

Tchividjian professed his sorrow, "God knows how sorry I am for all the damage I've caused and the people who have been hurt. Please pray that the good work God has begun will be carried out to completion."⁹² Leaders' sinful actions have a damaging ripple effect on nuclear and ecclesial families. This can leave the church in a quandary regarding how to address sin and provide support for families, other innocent victims, and the faith community at large, while at the same time discerning how best to establish an efficacious restoration process for fallen leaders who desire forgiveness, healing, and wholeness.

One final present-day example of yet another dimension of the dark side's impact on churches is the various kinds of addictions in the lives of a growing number of pastors. In 2015, the Barna Group and Pepperdine University reported survey findings that almost

⁹⁰ Lee, "Tullian Tchividjian Confesses Second Affair," <http://www.christianitytoday.com/gleanings/2016/march/tullian-tchividjian-confesses-second-affair-coral-ridge.html>.

⁹¹ Ibid.

⁹² Lee, "Tullian Tchividjian Fired by Church," <http://www.christianitytoday.com/news/2016/march/tullian-tchividjian-fired-willow-creek-liberate-board-quits.html>.

one in five pastors are grappling with addiction to either alcohol or prescription drugs.⁹³ However, only forty-one percent of those surveyed felt that opening up about their struggles had a positive impact on their ministry, while forty-six percent believed it would have a negative one.⁹⁴ The remaining pastors, thirteen percent, were torn over the issue of how admitting their addiction problems would affect their ministry; they noted that the “answer wasn’t that easy.”⁹⁵

After a yearlong struggle with a growing dependence on alcohol, church founder and senior pastor Perry Noble concurred that the executive pastors were right to question him, and the church was right to remove him from the helm of NewSpring Church, a multi-city megachurch in South Carolina.⁹⁶ In brokenness, Noble declared his love for his church and noted, “God has gotten my attention. I’m focused on getting better.”⁹⁷ In rehab, the former pastor began addressing the root of key shadow side issues in his life as he opened up about the trauma of childhood molestation and confronted overwhelming feelings of failure and abandonment after his firing. God protected him from suicidal ideation and gave him hope for the future even in the midst of the ongoing separation from his wife.⁹⁸

⁹³ Sarah Eekhoff Zylstra, “How Perry Noble’s Alcohol Firing by NewSpring Compares to Other Churches,” *Christianity Today*, July 15, 2016, accessed August 2, 2017, <http://www.christianitytoday.com/news/2016/july/how-perry-noble-alcohol-firing-by-newspring-church-compares.html>.

⁹⁴ Ibid.

⁹⁵ Ibid.

⁹⁶ Ibid.

⁹⁷ Ibid.

⁹⁸ Perry Noble, “The Day I Decided Not to Kill Myself,” Facebook video, July 9, 2017, accessed October 24, 2017, https://www.facebook.com/pg/nobleperry/videos/?ref=page_internal.

After a year of sobriety, Perry believes he can re-enter ministry while continuing his healing journey. He has been welcomed as a church growth coach and special speaker in a number of churches, posts short inspirational video talks online, and has filed the official paperwork to start a church plant in South Carolina called Second Chance Church.⁹⁹

Nevertheless, Perry's former church still does not affirm his readiness to return to the pastorate. NewSpring teaching pastor Clayton King explains, "We have been asked why Perry can preach at other churches but not at NewSpring. We cannot speak for other churches and how they make decisions. For us, Perry currently does not meet the biblical qualifications of a pastor, teacher, shepherd."¹⁰⁰ The whole experience has dramatically affected NewSpring Church to the degree that they have chosen not to hire a new senior pastor. Instead, they have named Jesus Christ as their senior pastor, and have changed to a shared leadership structure among their many pastoral teams and multi-site campus pastors.¹⁰¹

The lifelong journey toward becoming whole and holy often includes "relational and contextual"¹⁰² constraints that can be essential to shaping and forming pastors. The cases presented here illustrate the need to explore new ways of supporting pastoral

⁹⁹ Kate Shellnutt, "Too Soon for Perry Noble's Second Chance at Church?" *Christianity Today*, August 9, 2017, accessed October 25, 2017, <http://www.christianitytoday.com/news/2017/august/fired-megachurch-pastor-perry-noble-second-chance-newspring.html>.

¹⁰⁰ Ibid.

¹⁰¹ Ibid.

¹⁰² Jeannine K. Brown, Carla M. Dahl, and Wyndy Corbin Reuschling, *Becoming Whole and Holy: An Integrative Conversation about Christian Formation* (Grand Rapids: MI, Baker Academic, 2011), 22-23.

leaders as they venture into ministry and meet their shadow side in the midst of the joys and challenges they face. While there is no one-size-fits-all approach to dealing with shadow side issues in a pastor's life, through this project, the researcher has attempted to make a substantive contribution to nurturing healthier pastoral leaders by discerning the role of spiritual formation questions in the redemptive process. The ultimate hope is that healthier leaders can in turn contribute to creating healthier power structures, emotional systems, and most importantly people in church and para-church settings.

Data and Methodology

Nature of the Research

This project employed both qualitative and quantitative research methodology. The main models employed for data collection and analysis were quantitative and qualitative, resulting in a mixed-method study. Quantitative data were gathered through pre and post dark side trait inventory scores. At the conclusion of the project, qualitative data were gathered through audiotaped interviews with the participants and were analyzed using thematic analysis. The interviews were analyzed by identifying common themes across all twelve of the final pastoral participants' responses (i.e., those who completed all aspects of the project fieldwork). The primary tools for this project were the pastoral inventory (which included the Dark Side of Leadership Profile)¹⁰³ Christian formation exercises developed by the researcher, and personal interviews.

Data

The primary data included administering the pastoral inventory (which included the Dark Side of Leadership Profile) as a baseline measure at the beginning of the

¹⁰³ McIntosh and Rima, *Overcoming the Dark Side of Leadership*, 239- 245.

yearlong fieldwork period before the participants engaged in the Christian formation exercises. The exercises included regular journaling. The inventory was administered again, at the conclusion of the formation work, prior to the individual interviews, which were analyzed using thematic analysis from the audiotapes. Participants were asked to bring their formation journals as a private reference document (for their eyes only) to assist, as needed, in answering the interview questions.

The secondary data included findings from clergy studies in the literature review. The researcher drew on biblical, historical, and contemporary documents in the creation of the Christian formation exercises.

Project Overview

The first step in the research process was to study key biblical-historical approaches to Christian spiritual formation that focus on redeeming the shadow side of pastoral identity. The aim was to determine if there is a specific biblical-historical approach to Christian spiritual formation that addresses the redemption of the shadow side of pastoral identity.

The second step in the research process was to locate and review relevant literature that directly or indirectly defines the shadow side of pastoral identity, and the foundational issues associated with it, in order to discern what exactly must be addressed in the redemptive process. The third step in the research process was to explore key questions of Jesus in the Gospels to determine their role in Christian spiritual formation. Then, to incorporate insights gleaned in the creation of new, or newly adapted and expanded versions of the researcher's existing, Christian formation exercises utilizing

spiritual formation questions—with a special emphasis on key questions of Jesus in the Gospel narratives.

The fourth step in the research process was to administer the pastoral inventory (which included the Dark Side of Leadership Profile) as a baseline measure at the beginning of the fieldwork period, before the participants engaged in the Christian formation exercises.

The fifth step in the research process was to engage in a yearlong period of fieldwork in which the participants interacted with one question of Jesus at a time, embedded in structured Christian formation exercise materials, during a two-month period. The materials were sent out bi-monthly in order to guide the participants through the year, and to maintain contact with them.

The sixth step in the research process was to administer the pastoral inventory (which included the Dark Side of Leadership Profile) as a follow-up comparison to discern if any changes were discernable in the participants' self-ratings.

The seventh step in the research process was to conduct audiotaped interviews with the participants to explore how they were impacted by their engagement with the questions of Jesus and other aspects of the Christian formation exercises.

The eighth step in the research process was to conduct a content analysis of the audio recordings to determine participant perceptions of involvement in the exercises.

The ninth step in the fieldwork process was to utilize qualitative theme analysis which involved assigning codes to participant comments resulting in the development and testing of broader themes that emerged across the participant group.

The tenth step in the fieldwork process was to synthesize the data with the biblical-historical and literature review findings to develop a potential framework for utilizing spiritual formation questions, particularly the questions of Jesus, as a transformational approach to redeeming shadow side issues in pastoral identity for use by individuals and seminary educators.

Subproblem Treatment

Subproblem One

The first subproblem was to determine if there was a specific, biblical-historical approach to Christian spiritual formation that addresses the redemption of the shadow side of pastoral identity. Data included sound exegetical observations and integrative insights from the researcher, biblical, theological and historical scholars based on key biblical-historical texts. Acceptable data included texts from the canon of Scripture and writings from recognized scholars in their respective fields. The data was located in the Bible, commentaries, and theological and historical works including books, journals, and doctoral dissertations. The data resided in the researcher's library, Bethel Seminary and other academic libraries and their databases, the World Wide Web, and in the libraries of scholars whose dissertations were not available for loan from an academic library. Resources secured from the researcher's library, library loans or electronic documents from Bethel Seminary library, other academic libraries, and the libraries of scholars whose dissertations were not available for loan from an academic library. Data was analyzed, evaluated, and synthesized to determine if there is a specific biblical-historical approach to Christian spiritual formation that addresses the redemption of the shadow side of pastoral identity.

Subproblem Two

The second subproblem was to locate relevant literature that directly or indirectly defines the shadow side of pastoral identity and the foundational issues that must be addressed in the redemptive process. Data included scholarly field research on the shadow side dimensions (areas of brokenness or dysfunction) of pastoral identity and the foundational issues associated with it. Acceptable data included research findings from recognized scholars in the fields of theology and psychology. The data was located in academic books, peer-reviewed journal articles, and doctoral dissertations. The data resided in the researcher's library, Bethel Seminary and other academic libraries and their databases, the World Wide Web, and in the libraries of scholars whose dissertations were not available for loan from an academic library. Resources were secured from the researcher's library, library loans or electronic documents from Bethel Seminary library, other academic libraries, and the libraries of scholars whose dissertations were not be available for loan from an academic library. Data was analyzed, evaluated, and synthesized in order to define the shadow side of pastoral identity and the foundational issues that must be addressed in the redemptive process.

Subproblem Three

The third subproblem was to explore key questions of Jesus in the Gospels to determine their role in Christian spiritual formation and to utilize those questions in the fieldwork. Data included sound exegetical observations and integrative insights from the researcher, biblical, theological and historical scholars based on selected questions of Jesus in the Gospel texts. Acceptable data included texts from the canon of Scripture and writings from recognized scholars in their respective fields. The data was located in the

Bible, commentaries, and theological and historical works including books, journals, and doctoral dissertations. The data resided in the researcher's library, Bethel Seminary and other academic libraries and their databases, the World Wide Web, and in the libraries of scholars whose dissertations were not available for loan from an academic library.

Resources were secured from the researcher's library, library loans or electronic documents from Bethel Seminary library, other academic libraries, and the libraries of scholars whose dissertations were not available for loan from an academic library. Data was analyzed and evaluated to determine its role in Christian spiritual formation and to utilize those questions in the fieldwork.

Over a little more than a one-year period, fieldwork participants interacted with a total of six questions that Jesus asked in the Gospels. Focus was given to one question at a time over a two-month period; the questions were embedded in structured Christian formation exercise materials. The materials were sent out bi-monthly in order to guide the participants through the year, and to maintain contact with them.

Subproblem Four

The fourth subproblem was to discern if utilizing spiritual formation questions, particularly the questions of Jesus, could serve as a potential framework to establish a transformational approach to redeeming shadow side issues in pastoral identity. Data included field research results (Subproblem Three) integrated with the biblical-historical study and literature review (Subproblems One and Two). Acceptable data included field research results collected during the 16-month fieldwork period. The confidential demographic and inventory data was stored electronically in a password-protected folder. All hard copy or audio data was stored in locked file drawers at the researcher's home.

The data was coded and participants identified as participant 1, participant 2, and so on. Data was secured by administering the pastoral inventory (which included the Dark Side of Leadership Profile) electronically through Qualtrics at the beginning, and at the end of the fieldwork period. Individual interviews were audiotaped and reviewed by the researcher utilizing audio recording analysis. Data were analyzed by coding participant responses for each topic area explored. Codes were then synthesized and aggregated across participants to form overarching themes that represented the experiences and perception of participants. The researcher has reported on the findings and made recommendations for a potential framework that might assist in establishing a transformational approach to redeeming shadow side issues in pastoral identity.

CHAPTER TWO: THE BIBLICAL-THEOLOGICAL BASIS
FOR UTILIZING SPIRITUAL FORMATION QUESTIONS
IN REDEEMING THE SHADOW SIDE OF PASTORAL IDENTITY

Questions in the New Testament

In the Old and New Testaments, the Bible records thousands of questions. God or God's representatives ask questions of individuals or groups, individuals or groups ask questions of God or God's representatives, and individuals or groups ask questions of one another. Helpful resources such as Lorna Anderson's *All The Questions in the Bible* and Stan Guthrie's *All That Jesus Asks* categorize the questions thematically, while Jimmie Hancock's *All the Questions in the Bible* uses the KJV translation and lists the questions in chronological order as they appear in the Bible.¹⁰⁴ These texts provide an easily accessible way to locate and review biblical questions from different vantage points for those interested in deeper study of the interrogatory content in Holy Scripture.

In researching the biblical and theological foundations of this thesis project, a number of early Old Testament questions caught this researcher's attention because they so poignantly capture critical junctures in the divine-human relationship. These junctures reveal God's redeeming overtures in response to human darkness and fragility. When Adam and Eve hide in the garden after disobeying God's command not to eat of the tree of knowledge of good and evil, the LORD God pursues them and asks Adam, "Where are you?" (Gen. 3:9). This reveals the God who offers redemptive fellowship to those who

¹⁰⁴ Lorna Anderson, *All the Questions in the Bible*, Lulu.com, 2005; Stan Guthrie, *All That Jesus Asks: How His Questions Can Teach and Transform Us* (Grand Rapids, MI: Baker Books, 2010); Jimmie L. Hancock, *All the Questions in the Bible* (New Smyrna Beach, FL: Luthers, 1998).

hide their true selves in shame. When Cain is angry and despondent over the LORD'S favor toward Abel's offering, the LORD asks him, "Why are you angry? Why is your face downcast? If you do what is right, will you not be accepted?" (Gen. 4:6-7). This reveals the God who offers redemptive illumination of thoughts and feelings to those who hide their true motives. When Cain is so jealous that he kills his brother but pretends not to know where he is, the LORD asks him, "Where is your brother Abel?" and "What have you done?" (Gen. 4:10). This reveals the God who offers redemptive confession and healing to those who hide their heinous actions against others.

Of note in these scenarios is the use of the Hebrew names for God, *Yahweh*, or the combination *Yahweh Elohim*. Old Testament and Hebrew scholar, Ronald Youngblood, comments in the *NIV Study Bible* notes on Genesis that while *Elohim* is a "general term,"¹⁰⁵ *Yahweh* is the "personal and covenant name of God ... emphasizing his role as Israel's Redeemer and covenant Lord."¹⁰⁶ In seminary lectures, Professor Youngblood often highlighted the fact that the Biblical writers use *Yahweh* as the "intimate name for intimate acts."¹⁰⁷ This certainly rings true in the selected Genesis passages.

Of course, there are a great number of biblical questions that capture significant divine-human interactions. This researcher spent countless hours combing through the Old and New Testaments, systematically moving in chronological order, chapter by chapter, section by section, by placing a singular question mark in the BibleGateway passage search feature with the hope of locating every question God or God's

¹⁰⁵ Kenneth L. Barker, gen. ed., *The NIV Study Bible*, New International Version (Grand Rapids, MI: Zondervan Bible Publishers, 1985), 8.

¹⁰⁶ *Ibid.*

¹⁰⁷ Ronald Youngblood, "Old Testament Survey," class lectures, Bethel Seminary San Diego class, Winter and Spring Quarters, 1993.

representatives ask of individuals or groups in the Scriptures. The search required a patient and methodical perusal of each chapter of the Bible, which slowed down considerably in the major prophets because there is often so much ambiguity regarding the identity of a speaker. Even though the researcher reviewed the majority of Old Testament books, identified, and categorized the questions from divine-human interactions, the ambiguity intensified in the book of Jeremiah and the investigation stalled by chapter five. The same occurred in the books of Lamentations and Ezekiel to a degree that it became apparent the extensive time needed to consult experts in the field to further explore and determine the identity of the questioner in each case was not sufficiently germane to the overall goals of this thesis project.¹⁰⁸

Therefore, the scope of the biblical and theological exploration of questions was narrowed down to the New Testament, and limited to the questions that Jesus asked of individuals or groups of people as recorded in the Gospels narratives. Additionally, the fieldwork emphasizes encounters in which Jesus initiates redemption and invites restored intimacy.¹⁰⁹

¹⁰⁸ Norah Caudill, e-mail message to researcher, November 30, 2014. In response to a 26-page document in which the researcher categorized Old Testament questions in an extensive table, Caudill, an Old Testament scholar wrote, “This is a humongous project! I can’t imagine how long it’s taken you to go through all these texts (and I can see you’re still in process with some of the books as you said). . . . I can see that the prophets especially are hard to categorize (as we discussed in the past) because they often don’t say clearly who is talking.”

¹⁰⁹ Donald R. Hands and Wayne L. Fehrs, *Spiritual Wholeness for Clergy: A New Psychology of Intimacy with God, Self, and Others* (Herndon, VA: The Alban Institute, 1993), 70.

Questions in Rabbinical Teaching

Ancient Rhetoric and the Use of Chreia

John T. Fitzgerald, a New Testament and historical scholar, notes that it was not until the last fifty years or so that there was a “renewed interest in Greek and Roman rhetoric and in the rhetorical features of the [New Testament]”¹¹⁰ which now offer illuminating insights into these biblical texts. In keeping with Cicero, who viewed the three purposes of rhetoric as “to *instruct*, *delight*, and *persuade*,”¹¹¹ New Testament scholar Mark Strauss succinctly defines rhetoric as the “skillful use of language to produce a desired effect in an audience.”¹¹² In revisiting ancient rhetoric, scholars have expanded their examination of the sayings of Jesus in the Gospels to include viewing them through the lens of a special category of Hellenistic anecdotes (c. 330-323 B.C.),¹¹³ or memorable sayings, known as *chreia*.¹¹⁴ According to New Testament professor Burton Mack, these scholars have come to see, “the marked similarity between the pronouncement stories of the synoptic tradition and the Greek form of the anecdote that teachers of literature and rhetoric called *chreia*.”¹¹⁵

Ronald Hock and Edward O’Neil, scholars in the fields of religion and classics, contend that historically *chreia* was a “literary form long before it became a subject for

¹¹⁰ J. T. Fitzgerald, “Chreia/Aphorism,” in *Dictionary of Jesus and the Gospels*, eds. Joel B. Green, Jeannine K. Brown, and Nicholas Perrin (Downers Grove, IL: InterVarsity Press, 2013), 113.

¹¹¹ Mark L. Strauss, *Four Portraits, One Jesus: An Introduction to Jesus and the Gospels* (Grand Rapids, MI: Zondervan, 2007), 80.

¹¹² *Ibid.*, 79.

¹¹³ John Ferguson, “Hellenistic Age: Ancient Greek History,” *Encyclopædia Britannica*, accessed October 28, 2017, <https://www.britannica.com/event/Hellenistic-Age>.

¹¹⁴ Fitzgerald, “Chreia/Aphorism,” 113.

¹¹⁵ Burton L. Mack and Vernon K. Robbins, *Patterns of Persuasion in the Gospels* (Sonoma, CA: Polebridge Press, 1989), 31.

rhetorical analysis and instruction.”¹¹⁶ Fitzgerald specifies the basic characteristics of *chreia*:

The ancient term for “anecdote” was *chreia* (pl. *chreiai*), which received this name in view of its “usefulness” in addressing many situations in life. Aelius Theon, usually dated to the first century A.D., defined *chreia* as “a concise saying or action, aptly attributed to some specified person or to something analogous to a person” ... and he distinguished it from both the *gnome* [*gnōmē*] and reminiscence (*apomnēmoneuma*), noting that when *gnomes* are attributed to a particular person, a *chreia* is produced. In addition, Theon proposed a basic threefold classification for *chreiai*: (1) sayings-*chreia*, where speakers make their point verbally, either by a statement or in response to a query; (2) action-*chreia*, where the individual’s point is made by some act rather than verbally; (3) mixed *chreia*, where there is both speech and action.¹¹⁷

In the Greco-Roman world, *chreia* were used as an integral part of the educational system, at all levels, and were thought to stimulate both intellectual and moral development:

The *chreia*’s popularity as a literary form increased immensely in the Hellenistic period, when it became a standard part of the curriculum at all three educational levels ... It received extensive attention at the tertiary level, where students learned how to elaborate a *chreia* as one of the preliminary exercises (*progymnasmata*) in rhetoric. Training in how to use the *chreia* in argumentation and analysis was believed to create not only skill in speaking but also good character because the moral sayings of the wise comprised the content of most *chreia*. ...¹¹⁸

Strauss notes that the rabbinical teachings of the scribes was comprised of a “body of oral traditions memorized and passed down from generation to generation.”¹¹⁹ Even so, New Testament scholar Duane Watson affirms that rabbis in Jesus’ day knew

¹¹⁶ Ronald F. Hock and Edward N. O’Neil, *The Chreia in Ancient Rhetoric: The Progymnasmata* (Atlanta, GA: Scholars Press, 1986), 3.

¹¹⁷ Fitzgerald, “Chreia/Aphorism,” 113; see also G. A. Kennedy, trans., *Progymnasmata: Greek Textbooks of Prose Composition and Rhetoric* (SBLWGRW 10; Atlanta, Society of Biblical Literature, 2003).

¹¹⁸ Ibid.

¹¹⁹ Ibid., 143.

about *chreiai* and utilized them; therefore, it should be no surprise to find them in “literature from a Jewish provenance.”¹²⁰ While Strauss believes it is unlikely Paul and the Gospel writers would have received any kind of formal education in Greco-Roman rhetoric, he nevertheless concedes that these writers would have been quite familiar with “the patterns of speech and methods of argumentation used by philosophers and teachers of their day.”¹²¹

Watson sees evidence that the Gospel writers would definitely have known about and utilized *chreia* as a literary device in their writings:

The Gospel writers were familiar with *chreiai* and were able to utilize the progymnastic exercises to elaborate the *chreia* of Jesus according to rhetorical conventions to suit their polemical, theological, and literary needs. This is demonstrated by the fact that a *chreia* in one Gospel is elaborated in its parallel account. For example, Mark 10:13-16 is an elaborated *chreia* that is found in a more condensed form in Matt. 19:13-15. Pronouncement stories tend to be elaborated *chreiai*.¹²²

In studying the use of *chreia* in ancient literature, Hock and O’Neil found examples that reveal this literary device was in fact manipulated by “amplifying the circumstances and saying (or action)”¹²³ including two parallel Gospel accounts of Jesus clearing the money changers out of the temple.¹²⁴ In the Gospel of Luke, the narrative is concise, a requisite to *chreiai* as a literary form,¹²⁵ and representative of mixed *chreia* which includes both a

¹²⁰ Duane F. Watson and Alan J. Hauser, *Rhetorical Criticism of the Bible: A Comprehensive Bibliography with Notes on History and Method* (Leiden, The Netherlands: E. J. Brill, 1994), 118.

¹²¹ Strauss, *Four Portraits, One Jesus*, 80.

¹²² Watson and Hauser, *Rhetorical Criticism of the Bible*, 118; see also H. A. Fischel, “Studies in Cynicism and the Ancient Near East: The Transformation of a *Chreia*,” *Religions in Antiquity: Essays in Memory of Erwin Ramsdell Goodenough* (ed. J. Neusner; SHR 14; Leiden: E. J. Brill, 1968) 372-411.

¹²³ Ronald F. Hock and Edward N. O’Neil, *The Chreia in Ancient Rhetoric: The Progymnasmata* (Atlanta, GA: Scholars Press, 1986), 40.

¹²⁴ *Ibid.*, 40-41.

¹²⁵ *Ibid.*, 24.

saying and an action.”¹²⁶ Luke 19:45-46 reads, “When Jesus entered the temple courts, he began to drive out those who were selling. ‘It is written,’ he said to them, ‘My house will be a house of prayer’; but you have made it ‘a den of robbers.’” In the Gospel of Mark, which also includes a number of examples of *chreiai*,¹²⁷ the narrative is expanded with more details, including an account of Jesus asking a question (Mark 11:15-17):

On reaching Jerusalem, Jesus entered the temple courts and began driving out those who were buying and selling there. He overturned the tables of the money changers and the benches of those selling doves, and would not allow anyone to carry merchandise through the temple courts. And as he taught them, he said, “Is it not written: ‘My house will be called a house of prayer for all nations’? But you have made it ‘a den of robbers.’”

While questions were not common in *chreia*, they were at times a natural element of these character producing, moral sayings of the wise.

In seeking to understand the construction of the Gospels, Strauss recognizes rhetorical criticism as a helpful literary method, albeit with specific limitations:

Rhetorical criticism has proven especially useful in analyzing epistolary literature like the letters of Paul, and discourses found in narrative, like the speeches in Acts and the sermons of Jesus.

Rhetorical criticism is similar in some ways to narrative criticism in that both analyze the strategies used to produce a desired effect on the reader. One strength of rhetorical criticism is that it uses ancient categories to analyze ancient literature. ...

While helpful for analyzing letters and individual speeches, rhetorical criticism is less effective when studying the Gospel narratives as wholes. This is because the conclusions of rhetorical criticism are more dependent on the specific life situation (the *Sitz im Leben*) of the author and readers.¹²⁸

¹²⁶ Ibid., 23.

¹²⁷ Ben Witherington, *New Testament Rhetoric: An Introductory Guide to the Art of Persuasion in and of the New Testament* (Eugene, OR: Cascade Books, 2009), 28-30.

¹²⁸ Strauss, *Four Portraits, One Jesus*, 80.

The Questions of Jesus

Christian spiritual formation is about transformation into Christlikeness. The apostle Paul writes to the Galatian church of the labor pains he feels as he waits for Christ to be formed in them (Gal. 4:19). This idea is translated as “until Christ is formed in you” in the *NIV*, “until the Anointed One is formed completely in you” in *The Voice*, “until Christ may be seen living in you” in the *CEV*, and paraphrased as “until Christ’s life becomes visible in your lives” in *The Message*.

Dallas Willard conceptualizes Christian spiritual formation this way: “We can say, in a preliminary manner, that spiritual formation for the Christian basically refers to the Spirit-driven process of forming the inner world of the human self in such a way that it becomes like the inner being of Christ himself.”¹²⁹ German medieval canon Thomas à Kempis taught, “[We] must imitate Christ’s life and his ways if we are to be truly enlightened and set free from the darkness of our own hearts. Let it be the most important thing we do, then, to reflect on the life of Jesus Christ.”¹³⁰ Therefore, Jesus’ own approach to developing disciples is foundational to understanding the transformation process and the requisite dimensions of redeeming the shadow side of pastoral identity.

The gospels portray Jesus as one who regularly asked questions in his interactions with others.¹³¹ In fact, as Leighton Ford points out:

The common ingredients in Jesus’ communication were narrative, analogy, dialog and questions. . . . [He] knew how to use questions to draw out his listeners. A quick look at Mark’s Gospel shows that Jesus used questions more than any other

¹²⁹ Willard, *Renovation of the Heart*, 22.

¹³⁰ Thomas à Kempis, *The Imitation of Christ: A Timeless Classic for Contemporary Readers*. Translated by William Creasy (Notre Dame, IN: Ave Maria Press, 2003), 30.

¹³¹ Conrad Gempf, *Jesus Asked: What He Wanted to Know* (Grand Rapids, MI: Zondervan, 2003), 19.

form of address, with teaching and explaining coming in a close second. The four Gospels record more than 150 questions that Jesus asked of his listeners.¹³²

The book of Mark contains the highest number of questions that Jesus asked in the Gospel accounts.¹³³ One biblical scholar calls Jesus “‘the great Inter-rogator,’ ‘the One who asks questions.’”¹³⁴ After an intensive sabbatical study, author and peace activist John Dear discovered in the gospels how Jesus uses questions:

Jesus has a question for everyone he meets, for every occasion, for every experience, for every potential disciple. . . . [He] asks questions in a spirit of love and truth. Like any great rabbi, he teaches his disciples using the technique of the question as a way to break open their stony hearts and their narrow minds to the meaning of life and the mystery of God.

Jesus’ persistent questioning shows how compassionate he is. He does not hit us over the head with answers that we cannot comprehend. Rather, he gently invites us to discover for ourselves the truth about God and himself. His questions reveal his great love for the human race.¹³⁵

With this in mind, a study of the questions Jesus himself asked was the natural starting point to discern foundational principles for asking life-giving, spiritual formation questions in the context of this research project.

The researcher brings to this study the assumption that “Jesus asked, and continues to ask, penetrating questions of all who come to him. He meets us right where we are; yet, he leans in and invites us to come closer; then closer, still. His

¹³² Leighton Ford, *Transforming Leadership: Jesus' Way of Creating Vision, Shaping Values and Empowering Change* (Downers Grove, IL: InterVarsity Press, 1991), 238-239.

¹³³ Richard C. Antall, *Jesus Has a Question for You* (Huntington, IN: Our Sunday Visitor, 2002), 13.

¹³⁴ John Dear, *The Questions of Jesus: Challenging Ourselves to Discover Life's Great Answers* (New York, NY: Image Books, 2004), 1. Dear’s friend made these insightful comments (which are based on “the original Latin”) in passing during a discussion of Mark’s Gospel. Dear himself counted 307 questions of Jesus in the gospels; this number includes duplicated questions in the synoptic gospels, but does not include the questions Jesus asked in his parables.

¹³⁵ *Ibid.*, 3.

questions are provocative and soul-shaping, probing the depths of the human heart.”¹³⁶

Nevertheless, it is important to recognize that there are situations in which Jesus answers his opponents’ questions with a question, and they choose to withdraw and distance themselves from the Messiah, rather than draw near to him. For example, in Matthew’s Gospel when the Pharisees seek to test Jesus regarding the greatest commandment, Strauss proclaims, “Jesus confounds them with a question of his own concerning the identity of the Messiah as both Son of David and David’s Lord (22:41-44).”¹³⁷ This silenced the Pharisees, “No one could say a word in reply, and from that day on no one dared to ask him any more questions” (Matt. 22:46).

This thesis exploration into the questions of Jesus acknowledges that biblical scholars often interpret many of the Gospel texts within the framework of *chreiai*. In this rhetorically based literary structure, Jesus functions as a rabbi, or teacher, in his interactions. However, this researcher wonders, could the questions of Jesus also be interpreted within a relational framework, one in which Jesus is not only Lord, but a friend, a brother, perhaps even a doctor of the soul? In what ways do the questions of Jesus not only instruct the mind, but also tenderly touch a broken or even hardened heart? How might an instructional framework and a

¹³⁶ This statement was written by the researcher and included in a promotional flyer for a spiritual formation event at Bethel Seminary San Diego titled “Live Your Way Into the Answer” in which participants engaged with selected questions of Jesus at eight different prayer stations. The evening was co- led by the researcher and Mariel Deluca Voth on June 2, 2006. The title of the session was based on Mariel’s insightful suggestion that we draw on Rainer Maria Rilke’s advice to a young man, “Try to cherish the questions themselves.” He goes on, “Perhaps you will gradually and imperceptibly live your way into the answer.” The translation cited here is from Rainer Maria Rilke and Mark Harman, *Letters to a Young Poet* (Cambridge, Mass: Harvard University Press, 2011), 45-46. Harmon’s translation and introduction seeks to preserve the original version written in German.

¹³⁷ Strauss, *Four Portraits, One Jesus*, 233.

relational framework enhance one another? How might the two dovetail together, as a creatively fitted mortise and tenon of the soul to form a spiritual formation framework to more deeply engage with the questions of Jesus? Basil Pennington urges that when engaging with Jesus and his questions it is important to ask one significant question, “What does this question tell me about the Questioner?”¹³⁸ His provocative approach can open the way for a deeper connection with Jesus and richer insights into his questions.

¹³⁸ M. Basil Pennington, *Who Do You Say I Am? Meditations on Jesus' Questions in the Gospels* (Hyde Park, NY: New City Press, 2004), 14.

CHAPTER THREE: RELATED LITERATURE ON SPIRITUAL FORMATION,
QUESTIONS, AND THE SHADOW SIDE OF PASTORAL IDENTITY

Spiritual Formation of the Pastor

Christian Spiritual Formation

Christian spiritual formation is the ongoing process by which the character of Christ is formed in the lives of his disciples (Gal. 4:19) as each one cooperates with the transforming movements of the Holy Spirit in her or his life. Dallas Willard heralded the call to make Jesus, not external behaviors, the focus in Christian formation:

Christian spiritual formation is focused entirely on Jesus. Its goal is an obedience or conformity to Christ that arises out of an inner transformation accomplished through purposive interaction with the grace of God in Christ. Obedience is an essential outcome of Christian spiritual formation (John 13:34-35; 14:21).

External manifestations of “Christlikeness” is not, however, the focus of the process; and when it is made the main emphasis, the process will certainly be defeated, falling into deadening legalisms and pointless parochialism.¹³⁹

At its core, the work of the Christian pastor or pastoral leader is an outgrowth of her or his life in intimate connection with Jesus Christ. It is one in which “the outer life of the individual becomes a natural expression or outflow of the character and teachings of Jesus.”¹⁴⁰ When leaders fix their eyes on Jesus, his strength becomes theirs (Heb. 12:1-3):

¹³⁹ Dallas Willard, *Renovation of the Heart*, 22-23.

¹⁴⁰ *Ibid.*, 22.

Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles. And let us run with perseverance the race marked out for us, fixing our eyes on Jesus, the pioneer and perfecter of faith. For the joy set before him he endured the cross, scorning its shame, and sat down at the right hand of the throne of God. Consider him who endured such opposition from sinners, so that you will not grow weary and lose heart.

In order to thrive in ministry, pastoral identity must be firmly rooted in the pastor's sense of identity in Christ and Christ's ongoing work in the church and the world. Without this clear understanding, pastoral identity can be dramatically warped or lost altogether. To reclaim the biblical view, theologian Thomas C. Oden articulates a historically grounded pastoral theology in which "the center is Christ's own ministry for and through us, embodied in distortable ways through our language, through the work of our hands, and quietly through our bodily presence."¹⁴¹

According to Rima, if pastoral leaders want to be healthy, a key question they must ask themselves is, "What is the seed within me that needs to die?" (John 12:23-24).¹⁴² In order to do this, leaders must feel safe enough in God's care to take the risk required to allow the Holy Spirit to unearth the dark side, the parts of themselves that need radical transformation.

A Christian leader who chooses to ignore the darkness within willingly relegates those dimensions to the more hidden realm of the unconscious, which strengthens their power to influence behavior negatively.¹⁴³ This wreaks havoc in a leader's life because it

¹⁴¹ Thomas C. Oden, *Pastoral Theology: Essentials of Ministry* (San Francisco: Harper and Row, 1983), 3.

¹⁴² Samuel Rima, "Overcoming the Dark Side of Leadership," class lectures, Bethel Seminary San Diego, August 10-14, 2009.

¹⁴³ David G. Benner, *The Gift of Being Yourself: The Sacred Call to Self-Discovery* (Downers Grove: IVP, 2004), 54.

so often devolves into acting out in deviant, self-indulgent ways in order to self-soothe and maintain the emotional status quo.

The Shadow Side of Pastoral Identity

In the Jungian model, human beings develop a shadow side (parts of the self that are unacceptable in relationships) in conjunction with its counterpart, the persona (parts of the self that are acceptable relationships).¹⁴⁴ The invisible shadow helps human beings live with themselves, while the visible persona helps human beings live well with others. In fact, the persona develops at an early age to help us adapt to our environment, most especially our family of origin, in order to get our basic needs for love and safety met. Jonathan Golden explains Jung's "compensatory model of personality development" in a way that makes it accessible to the neophyte:

In Jungian psychology, persona and shadow are compensatory opposites. If the persona is the face we show the world, the role expectations that inform our interactions with others, then the shadow is made up of all those qualities we would rather keep hidden, even from ourselves. If the one is comprised of those traits and attributes that we admire and seek to portray, the other is the dark cauldron of those opposite traits and attributes whose existence we would sooner deny, even to ourselves. And if the one is strong and clearly developed, the other, according to this compensatory model of personality development, will be equally so (albeit hidden).

Unlike the persona which is the face or mask that others see and know, and which we want others to see and know, the shadow is hidden, denied, even repressed—sometimes even from ourselves. Early on life we learned the kinds of personal and interpersonal traits that helped us gain acceptance by others and that helped get our own needs met. We also learned the kinds of traits that didn't. . . . The more positive qualities become incorporated into our persona, that face we show the world; the negative qualities are left to languish undeveloped in the shadow.¹⁴⁵

¹⁴⁴ C. G. Jung and Anthony Storr. *The Essential Jung* (Princeton, N.J.: Princeton University Press, 1983), 102.

¹⁴⁵ Jonathan Golden, "Getting to Know Our Shadow," 6.

Sadly, we can mistakenly believe there is no hidden dimension in the human self. In fact, at the time of this writing the researcher discussed this very issue with someone who was incredulous that such a hiddenness was even possible. However, the prophet Jeremiah affirms the deception that lies beneath consciousness as he declares, “The heart is deceitful above all things and beyond cure. Who can understand it?” (Jer. 17:9). Jung points out that the shadow side, if recognized at all, is most often not seen in ourselves, but in the face of our neighbor.¹⁴⁶ This is a significant insight since love for neighbor, relationship with neighbor, is foundational in the lives of Christian leaders and fundamental aspects of their leadership. Jung explains the role of the shadow in the establishment of relationships and the movement toward love of neighbor:

Recognition of the shadow, on the other hand, leads to the modesty we need in order to acknowledge imperfection. And it is just this conscious recognition and consideration that are needed whenever a human relationship is to be established. A human relationship is not based on differentiation and perfection, for these only emphasize the differences or call forth the exact opposite; it is based, rather, on imperfection, on what is weak, helpless and in need of support—the very ground and motive for dependence. The perfect have no need of others. ... The free society needs a bond of an affective nature, a principle of a kind like *caritas*, the Christian love of your neighbour.¹⁴⁷

So how do we uncover self-deception? How do we peel off the mask to reveal the shadow alongside the persona? How do we see ourselves, and allow others to see us, for who we really are, with both darkness and light within us?

David Benner, a respected Christian psychologist and professor, urges leaders to accept reformer John Calvin’s insights on seeing God and self as he proclaims, “There is no deep knowing of God without a deep knowing of self and no deep knowing of self

¹⁴⁶ Jung and Storr. *The Essential Jung*, 380.

¹⁴⁷ *Ibid.*, 399-400.

without a deep knowing of God.”¹⁴⁸ This deep knowing requires that leaders open themselves to receiving God’s love and grace in an “undefended state—in the vulnerability of a ‘just as I am’ encounter.”¹⁴⁹ As women and men in pastoral leadership develop deeper levels of trust in God and reliance upon God’s power and divine resources, they can begin to feel safe enough to allow the Holy Spirit to expose more and more of the traits that reflect the darkness within.

The false self is an idealized identity, from a human perspective, constructed apart from a relationship with God. In biblical terms, it is the old self. The true self is our real identity, based on who we are in Christ. In biblical terms, it is the new self. “The new self is more than a resuscitation of the old self,” explains author and teacher Kenneth Boa, “it is a new entity before God (2 Cor. 5:17; Eph. 4:24; Col. 3:10)”¹⁵⁰ In his letter to the Ephesians, Paul describes the process of putting off the old self and putting on the new self (Eph. 4:17-24):

Now this I say and testify in the Lord, that you must no longer walk as the Gentiles do, in the futility of their minds. They are darkened in their understanding, alienated from the life of God because of the ignorance that is in them, due to their hardness of heart. They have become callous and have given themselves up to sensuality, greedy to practice every kind of impurity. But that is not the way you learned Christ!—assuming that you have heard about him and were taught in him, as the truth is in Jesus, to put off your old self, which belongs to your former manner of life and is corrupt through deceitful desires, and to be renewed in the spirit of your minds, and to put on the new self, created after the likeness of God in true righteousness and holiness.

This process of putting off and putting on indicates that human beings are active participants in the process of becoming holy as our lives are oriented toward taking on

¹⁴⁸ Benner, *The Gift of Being Yourself*, 20.

¹⁴⁹ Jonathan Golden, “Getting to Know Our Shadow,” 24.

¹⁵⁰ Kenneth Boa, “Forming an Authentic Self in an Inauthentic World.” *Conversations* Vol. 1:2 (Fall 2003): 32.

the character of Christ. In Table 2, false self and true self traits are summarized and compared.

Table 2. False Self and True Self Comparison

THE FALSE SELF	THE TRUE SELF
Security and significance achieved by what we have, what we can do and what others think of us	Security and significance achieved by being deeply loved by God
Happiness sought in autonomy from God and in attachments	Fulfillment found in surrender to God and living our vocation
Identity is our idealized self (who we want others to think we are)	Identity is who we are—and are becoming—in Christ
Achieved by means of pretense and practice	Received as a gift with gratitude and surrender
Maintained by effort and control	Maintained by grace
Embraces illusion as a means of attempting to become a god	Embraces reality as the place of meeting and being transformed by God

Source: David G. Benner, *The Gift of Being Yourself: The Sacred Call to Self-Discovery* (Downers Grove, IL: InterVarsity Press, 2004), 92.

Spiritual composting is a non-threatening metaphor for the process of transformation. It is a redemptive process, one in which the human shadow side meets the compost heap of the garden.¹⁵¹ As spiritual writer Judy Cannato explains,

What the process of composting tells me is that there *are* parts of my personality that are not usable in their present form, but are nevertheless indispensable, because they provide the raw materials for personal growth. Composting also teaches me that I am responsible for participating in the process of identifying what is in need of transformation, by putting my refuse in a designated place, and then waiting as transformation occurs. Composting asks me to trust that I will eventually bear witness to what only God can do.¹⁵²

Spiritual composting creates a safe, warm, and fertile environment to wrestle with spiritual formation questions such as, “What is the seed within me that must die?” Another helpful analogy is the imagery of keeping clean mental health. As Jung explains, “One of the most important tasks of psychic hygiene [is] to pay continual attention to the

¹⁵¹ McIntosh and Rima, *Overcoming the Dark Side of Leadership*, Chapter 14.

¹⁵² Judy Cannato, “The Compost Pile,” *Weavings* 16, no. 1 (2001): 30.

symptomology of unconscious contents and processes, for the good reason that the conscious mind is always in danger of becoming one-sided, or keeping to well-worn paths and getting stuck in blind alleys.”¹⁵³ The crux of redeeming the darkness within is to pay attention to it and allow God to use it in the journey toward wholeness.

Spiritual Formation Questions and Shadow Side Redemption

General Information about Questions

To explore spiritual formation questions as a specific category, it is fitting to identify a few salient questions to help construct a basic framework for understanding the role of interrogative communication. A number of questions were instrumental in framing the thesis research. What is included in a general taxonomy of questions? How do the questions of Jesus intersect with Socratic questions? How do the questions of Jesus intersect with Benjamin Bloom’s Taxonomy of Educational Objectives (i.e., the three domains of cognitive, affective, and psychomotor skills)?¹⁵⁴ How are spiritual formation questions, based on the questions of Jesus, different from other types of questions?

General Taxonomy of Questions

What is a question? “The most ancient meaning of *question* is ‘to seek,’”¹⁵⁵ notes Joel Giallanza. What is included in a general taxonomy of questions? While there are a number of ways to categorize questions, at the most elementary level there are only three basic kinds of questions:

¹⁵³ C. G. Jung and Joseph Campbell, *The Portable Jung* (New York, NY: Penguin Books, 1976), 159.

¹⁵⁴ Terrell Mack Peace, “A Content Analysis of the Questions of Jesus in Relation to Bloom's Taxonomy of Educational Objectives” (Ed.D. diss., Southwestern Baptist Theological Seminary, 1984), 14. The three domains in Bloom’s Taxonomy of Educational Objectives are cognitive, affective, and skills (psychomotor).

¹⁵⁵ Joel Giallanza, *Questions Jesus Asked: Provisions for the Spiritual Journey* (Staten Island, NY: Society of St. Paul, 2002), 2.

One System Questions: require evidence and reasoning within a system and a correct answer based on knowledge (e.g., closed questions seek factual answers)

No System Questions: require stating a subjective preference and a subjective opinion based on information that cannot be assessed (e.g., open-ended questions seek opinion-based or preference-based answers)

Multi-System Questions: require evidence and reasoning within multiple systems and a range of better or worse answers based on judgment (e.g., open-ended questions seek well-reasoned, judgment-based answers)¹⁵⁶

To explore image of God issues in a spiritual formation venue, one might start with a basic one system, or closed question such as “What are the names of God found in the Bible?” or “How does the Bible portray Jesus as revealing God’s image?” To move from factual information in Scripture to more personal beliefs about God, it might be useful to ask no system, open-ended questions such as “What are some of the biblical names of God that you are most drawn to?” or “How do you see Jesus revealing God’s image in your life?” Finally, to wrestle with how the truths of Scripture and personal beliefs intersect, multi-system, open-ended questions¹⁵⁷ might include “In what ways is your present image of God congruent with scriptural truths about God” and “In what ways is your present image of God incongruent with scriptural truths about God?”

To engage genuinely with questions in this way—to move toward seeing God, self, others, and the world more clearly—it is important to maintain a nonanxious presence as well as a posture as a life-long learner.¹⁵⁸ Psychologist and trainer Marilee C.

¹⁵⁶ Linda Elder and Richard Paul, *The Thinker’s Guide to the Art of Asking Essential Questions* (Dillon Beach, CA: Foundation for Critical Thinking Press, 2009), 8; see also Richard Paul and Linda Elder, *The Miniature Guide to Critical Thinking Concepts and Tools* (Dillon Beach, CA: Foundation for Critical Thinking Press, 2005), 15. This list is adapted from their original diagrams.

¹⁵⁷ Karen Lee-Thorpe, *How to Ask Great Questions: Guide Your Group to Discovery With These Proven Techniques* (Colorado Springs, CO: NavPress, 1998), 12.

¹⁵⁸ Peter L. Steinke, *Congregational Leadership in Anxious Times: Being Calm and Courageous No Matter What* (Herndon, VA: The Alban Institute, 2006), 31.

Goldberg Adams ¹⁵⁹ describes two different mindsets, or inherent aspects of all human thinking, one can bring to the process of asking questions: “the Learner Self” and “the Judger Self.”¹⁶⁰ The Learner Self is characterized as “open-minded, flexible, responsive, proactive, solution-seeking, and accepts [self] and others,”¹⁶¹ while the Judger Self is characterized as “inflexible, problem-focused, reactive, and tends to be blame-seeking.”¹⁶² In Table 3, Goldberg describes how each mindset affects the questioning process.

Table 3. Approaches to Questioning

THE JUDGER SELF MINDSET	THE LEARNER SELF MINDSET
Asks few questions of self and others	Asks many questions of self and others
Rarely questions own questions, internal and interpersonal	Habitually questions own questions, internal and interpersonal
Questions usually for verifying or confirming own opinion or belief, protecting or seeking advantage to self	Questions for obtaining information, learning, and creating; may be seeking advantage for self (not at expense of another)
Asks few genuine questions of self and others	Asks many genuine questions of self and others
Rarely asks questions to check assumptions or self or others	Often asks questions to check assumptions of self or others
May be afraid to ask questions, even when needing information (fearful of seeming dumb, ignorant, “not in the know”)	Usually asks questions, even when fearful or uncertain, or when question reveals not knowing
May get upset or defensive if doesn’t know answer(s) to question(s)	Accepts “not knowing,” admits it, can embrace this state
Intent of questions to others may be to prove them wrong or prove self right	Intent of questions to others to get information, learn about person’s intentions, feelings, and desires, and/or move toward effective action

Source: Adapted from Marilee C. Goldberg, *The Art of the Question: A Guide to Short-Term Question-Centered Therapy* (New York: John Wiley and Sons, Inc., 1998), 178.

¹⁵⁹ Marilee Adams, accessed July 28, 2014, <http://inquiryinstitute.com/about/about-marilee-adams/>, Marilee Adams (formerly Marilee C. Goldberg) identifies herself as “the president and founder of the Inquiry Institute, a consulting, coaching, and educational organization and the originator of the QUESTION THINKING™ methodologies.”

¹⁶⁰ Marilee C. Goldberg, *The Art of the Question: A Guide to Short-Term Question-Centered Therapy* (New York: John Wiley and Sons, Inc., 1998), 178.

¹⁶¹ Ibid.

¹⁶² Ibid.

It is incumbent upon pastoral leaders who desire to become whole and holy to invest in cultivating a “learner self mindset” in their own lives so they can approach the questions of Jesus with open hearts and minds, and teach others to do the same.

The Questions of Jesus and Socratic Questions

How do the questions of Jesus intersect with Socratic questions? Historically educators, and even psychotherapists, have used the Socratic Method, developed by the classical Greek philosopher in the third and fourth century B.C., as a means to stimulate critical thinking in others.¹⁶³ Strategic, systematic questioning is the means Socrates used to pose aggressive challenges to conventional thinking as he sought to “plumb a person’s system of beliefs, deflating cherished certainties and exposing their emptiness.”¹⁶⁴ While the Oracle at Delphi purportedly pronounced Socrates “the wisest man alive,” the philosopher preferred to portray himself as wise only about his own ignorance.

According to one philosophical reference work, “He went among pretentious people of various professions, particularly rhetoricians and sophists, questioning their knowledge, until he became convinced that they were quite as ignorant as he, but that they did not admit, nor were they even aware of, their ignorance.”¹⁶⁵ In hindsight, many view him as a man ultimately on a harmless “quest for self-knowledge.”¹⁶⁶ His Athenian community, on the other hand, viewed his relentless questioning as a destabilizing force, corrupting the

¹⁶³ Debra Nails, “Socrates,” *The Stanford Encyclopedia of Philosophy* (Spring 2014 Edition), ed. Edward N. Zalta, accessed October 2, 2014, <http://plato.stanford.edu/archives/spr2014/entries/socrates/>.

¹⁶⁴ Manuel Velasquez, *Philosophy: A Text with Readings*, 7th ed. (Belmont, CA: Wadsworth Publishing Company, 1999), 18.

¹⁶⁵ Dagobert D. Runes, ed., *A Treasury of Philosophy*, Vol. II (New York, NY: The Philosophical Library, Inc., 1955), 1110-1111.

¹⁶⁶ Velasquez, *Philosophy*, 144.

young men of their society; this led to an indictment. At his trial, Socrates defended his obedient devotion to the Oracle's pronouncement:

And so I go my way, obedient to the god, and make inquisition into the wisdom of anyone, whether citizen or stranger, who appears to be wise; and if he is not wise, then in vindication of the oracle I show him that he is not wise; and this occupation quite absorbs me, and I have no time to give either to any public matter of interest or to any concern of my own, but I am in utter poverty by reason of my devotion to the god.¹⁶⁷

Socrates was consistent publically and privately in his pursuit of wisdom with anyone interested in joining him on the quest:

But I have been always the same in all my actions, public as well as private, and never have I yielded any base compliance to those who are slanderously termed my disciples or to any other. For the truth is that I have no regular disciples: but if anyone likes to come and hear me while I am pursuing my mission, whether he be young or old, he may freely come. Nor do I converse with those who pay only, and not with those who do not pay; but anyone, whether he be rich or poor, may ask and answer me and listen to my words; and whether he turns out to be a bad man or a good one, that cannot be justly laid to my charge, as I never taught him anything. And if anyone says that he has ever learned or heard anything from me in private which all the world has not heard, I should like you to know that he is speaking an untruth.

But I shall be asked, Why do people delight in continually conversing with you? I have told you already, Athenians, the whole truth about this: they like to hear the cross-examination of the pretenders to wisdom; there is amusement in this. And this is a duty which the God has imposed upon me, as I am assured by oracles, visions, and in every sort of way in which the will of divine power was ever signified to anyone.¹⁶⁸

Socrates set a clear boundary for himself, "I did not go where I could do no good to you or to myself."¹⁶⁹ He sought to persuade his students to follow his lead and "seek virtue and wisdom."¹⁷⁰ In fact, he urged them to make this a priority over looking to their own

¹⁶⁷ Plato, *Apology*, trans. Benjamin Jowett, accessed October 2, 2014, <http://classics.mit.edu/Plato/apology.html>.

¹⁶⁸ Ibid.

¹⁶⁹ Ibid.

¹⁷⁰ Ibid.

“private interests.”¹⁷¹ While a death sentence silenced his voice, Socrates’ interrogatory spirit lives on in the ways we pose questions today.

Richard Paul and Linda Elder, leaders of the Center for Critical Thinking, capture the essence of the Socratic dialogue, or dialectic, and its goals:

The key to distinguishing Socratic questioning from questioning per se is that Socratic questioning is systematic, disciplined, and deep, and usually focuses on foundational concepts, principles, theories, issues, or problems. ... [It] aims at one or more of the following:

1. Investigating the truth of a theory or opinion.
2. Eliciting and developing an idea present in the mind but not yet developed or actualized.
3. Leading the answerer to a logical or valid conclusion, either foreseen or unforeseen by the questioner.
4. Eliciting admission, on the part of an opponent, of a statement or conclusion that can then be examined for truth or falsity ...

[Socrates] often used questioning to help people see either that what they said they believed they did not, in fact, believe (because their “beliefs” were inconsistent with their behavior), or that what they said they believed was conceptually unsound or illogical. ... Socrates was fundamentally concerned with the practical issue of helping people develop the reasoning abilities requisite to living a rational life. Recognizing the importance of rational thought to rational decisions and behavior, and yet the pervasive lack of rationality in human thought, Socrates worked tirelessly to help people discover the link between how they thought and how they lived.¹⁷²

Additionally, Paul constructed a taxonomy of Socratic questions, which includes: (1) questions of clarification, (2) questions that probe assumptions, (3) questions that probe reasons and evidence, (4) questions about viewpoints or perspectives, (5) questions that probe implications and consequences, and (6) questions about the question.¹⁷³ In

¹⁷¹ Ibid.

¹⁷² Richard Paul and Linda Elder, *The Thinker’s Guide to the Art of Socratic Questioning* (Dillon Beach, CA: Foundation for Critical Thinking Press, 2006), Kindle Electronic Edition: Introduction, Location 67; Part 5, Locations 1178-1189, 1285.

¹⁷³ Richard Paul, *Critical Thinking: How to Prepare Students for a Rapidly Changing World* (Santa Rosa, CA: Foundation for Critical Thinking, 1993), 341-344.

reflecting on this characterization of Socratic questioning there appears to be aspects of this approach that align with the ways in which Jesus asked purposeful questions.

Jesus' questions are certainly deep, but within the context of relational encounters, their tone is more warm and personal in nature, rather than a systematic and disciplined "cross-examination of the pretenders to wisdom."¹⁷⁴ In general, Socratic questioning has a more philosophical, probing tone that probably invites debating an idea much more than developing a relationship. Yet, Jesus is God with us (Matt. 1:23; 28:20): this is fundamentally relational! While Jesus' questions may have the penultimate purpose of bringing truth to light, his ultimate purpose is to bring people to himself.

Jesus no doubt recognized the importance of rational thinking and its effect on behavior and decisions, but he came to earth so that human beings might live an abundant life based on his example and his power (John 10:10). Jesus' teachings, including his questions, are focused on the condition of the heart as he proclaims, "For out of the overflow of the heart the mouth speaks" (Matt. 12:34). Jesus illuminates the concept as he explains, "The things that come out of a person's mouth come from the heart, and these defile them. For out of the heart come evil thoughts—murder, adultery, sexual immorality, theft, false testimony, slander. These are what defile a person; but eating with unwashed hands does not defile them" (Matt. 15:18-20). Sound, rational thinking is definitely good, but it does not necessarily equate with the biblical imperative to be transformed by the renewing of the mind (Rom. 12:1-2).

According to business ethics professor Manuel Velasquez, philosophy deals with basic beliefs:

¹⁷⁴ Plato, *Apology*, <http://classics.mit.edu/Plato/apology.html>.

Philosophy, which literally means the love of wisdom, begins with wonder about our most basic beliefs. Its goal is to help us achieve autonomy by making us more aware of our own beliefs and encouraging us to reason and think through issues for ourselves. . . . [It] is the critical and rational examination of the most fundamental assumptions that underlie our lives, an activity of concern to men and women of all cultures and races. The three main fields of philosophy are epistemology, metaphysics, and ethics.¹⁷⁵

In comparing Socratic questions with the questions of Jesus, new questions emerge. Is there an inherent transformational quality to the questions Jesus asked because he himself asked them? Would the hearers' response be similar if someone else asked the same questions? Could the relationship with the questioner serve as a fulcrum that tips the scale one way or another as a hearer chooses to respond? Is there a special power in Jesus' questions because the intent is more relationally oriented? Consideration of these questions was an aspect of interpreting the fieldwork data.

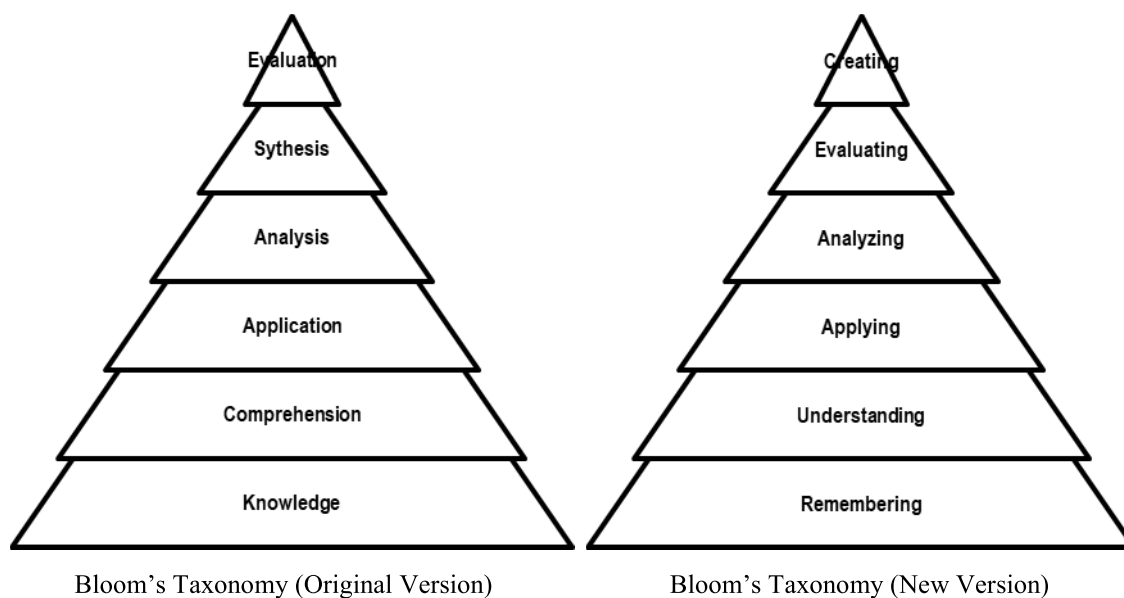
The Questions of Jesus and Bloom's Taxonomy

How do the questions of Jesus intersect with Bloom's Taxonomy of educational objectives? Investigating the relationship between the possible intersection of Jesus' goals in asking questions and the goals identified in Bloom's Taxonomy of Educational Objectives shaped the original ideas for this thesis research. Bloom's Taxonomy, a comprehensive classification of lower to higher order learning, is a standardized, systematic guide used by educators to foster learning in three domains: (1) cognitive, (2) affective, and (3) psychomotor. In the 1950s, Benjamin Bloom and a team of educational psychologists developed the original taxonomy. It charted the progression from lower to higher order cognitive activity: knowledge, comprehension, application, analysis, synthesis, and evaluation.

¹⁷⁵ Velasquez, *Philosophy*, 40-41.

In the 1990s, Bloom's former student, Lorin Anderson, and a team of cognitive psychologists revised and adapted the original taxonomy. In Figure 1 this newer version—which reframes the progression as remembering, understanding, applying, analyzing, evaluating, and creating—is compared to Bloom's original taxonomy.

Figure 1. Bloom's Taxonomy Comparison Chart



Source: Adapted from Richard C. Overbaugh and Lynn Schultz, "Bloom's Taxonomy," Old Dominion University, accessed March 3, 2013, http://www.odu.edu/educ/roverbau/Bloom/blooms_taxonomy.htm.

This taxonomy comparison focuses on the domain of cognitive learning, which is likely the most well-known of the three domains that shape pedagogical philosophies in a wide range of educational institutions from preschools to universities. Creating something new, such as a product or point of view, is now the ultimate achievement in the cognitive domain; this takes the new taxonomy a step beyond the capacity to evaluate.

What is most intriguing about Bloom's Taxonomy is the framework it provides for the construction of particular types of purposeful questions. Utilizing the taxonomy, Table 4 illustrates how representative questions of Jesus align with the progression within the revised version of the cognitive domain.

Table 4. Jesus' Questions Aligned with Bloom's Taxonomy (Cognitive Domain)

BLOOM'S TAXONOMY	DESCRIPTION	REPRESENTATIVE QUESTION OF JESUS
Remembering	Recall or remember information	Who do people say the Son of Man is? (Matthew 16:13)
Understanding	Explain ideas or concepts	Can any one of you by worrying add a single hour to your life? (Matthew 6:27)
Applying	Use information in a new way	If you love those who love you, what reward will you get? Are not even the tax collectors doing that? And if you greet only your own people, what are you doing more than others? Do not even pagans do that? (Matthew 5:46-47)
Analyzing	Distinguish between different parts	Why do you look at the speck of sawdust in your brother's eye and pay no attention to the plank in your own eye? (Matthew 7:3)
Evaluating	Justify a stand or decision	Why do you entertain evil thoughts in your hearts? (Matthew 9:4)
Creating	Create a new item or point of view	Who do you say I am? (Matthew 16:15)

Source: Bloom's Taxonomy and descriptions adapted from website materials from Overbaugh and Schultz, "Bloom's Taxonomy," accessed March 3, 2012.

However, Terrell Peace's dissertation, "A Content Analysis of the Questions of Jesus in Relation to Bloom's Taxonomy of Educational Objectives," reveals that this line of inquiry does not readily lead to classifications on which even a small group of people can agree. Peace asked three people whom he deemed "professional educators"¹⁷⁶ to classify a comprehensive list of the questions of Jesus using Bloom's Taxonomy. He summarizes:

The resulting data was compiled and the three hypotheses of the study were analyzed using a chi square one sample case for nominal data. A chi square test of independence was also used with each hypothesis to see if categorization was independent of the individuals doing the classification.

None of the three hypotheses of this study were upheld by statistical analysis of the collected data. It is concluded therefore that the questions of Jesus were not

¹⁷⁶ Peace, "A Content Analysis of the Questions of Jesus in Relation to Bloom's Taxonomy of Educational Objectives," 1.

classified more frequently in the affective domain of the taxonomy than in the cognitive; the questions which were classified in the cognitive domain were not classified less frequently in the “Knowledge” category; and the questions which were classified in the affective domain were not classified more frequently in the “Characterization” category. The test of independence was not upheld for any of the hypotheses. Therefore, it is concluded that the classification results were not independent of the research associates who performed them.

....

It may be implied that the questions of Jesus may not be readily classified within Bloom’s Taxonomy.

....

[also] that one’s interpretation of the categories in Bloom’s Taxonomy is highly reflective of one’s educational predispositions. ... [and] that one’s classification of the questions of Jesus is highly reflective of one’s interpretation of Scripture.¹⁷⁷

Upon further reflection, it appears the categories in Bloom’s Taxonomy provide a very limited framework, devoid of critical dimensions relevant to Christian spiritual formation. Therefore, questions built on this taxonomy would not adequately address and support key, holistic aspects of this lifelong transformation process.

The Questions of Jesus and Willard’s Six Aspects of a Human Life

After extensive research on taxonomy options, reflecting on questions through a spiritual formation lens, and prayer, a Holy Spirit-inspired question emerged. How might biblical questions intersect with Dallas Willard’s six aspects of a human life?¹⁷⁸ These aspects, illuminated in his seminal work *Renovation of the Heart*, offer insights into “human nature”¹⁷⁹ and how in the “ideal of the spiritual life ... all of the essential parts of

¹⁷⁷ Ibid., 1-2, 59-60.

¹⁷⁸ Willard, *Renovation of the Heart*, 32-39.

¹⁷⁹ Ibid., 30.

the human self are effectively organized around God, as they are restored and sustained by him.”¹⁸⁰ Willard lists the six basic aspects of the human self as follows:

- (1) Thought (images, concepts, judgments, inferences)
- (2) Feeling (sensation, emotion)
- (3) Choice (will, decision, character)
- (4) Body (action, interaction with the physical world)
- (5) Social context (personal and structural relations to others)
- (6) Soul (the factor that integrates all of the other aspects to form one life)¹⁸¹

Since the six aspects are intrinsically integrated, whole life Christian formation must address each of these dimensions of the person in the process of taking on the character of Christ. These six aspects provide a holistic framework for understanding the process of Christian spiritual formation, as well as for considering the formation implications of the questions of Jesus.

Locating the questions that God or God’s representatives asked of individuals, families, or communities within a particular Willard aspect was challenging because so many biblical questions address multiple aspects at once. Therefore, this researcher sought to identify the primary, or core, human aspect each biblical question would need to address in order for the person to move closer to God and, in turn, to true transformation.

In addition, this researcher contacted Gary Black, a scholar of Willardian theology, for feedback regarding the categorization of the questions of Jesus using Willard’s framework. He suggested it would be good to first connect the questions of Jesus with the two greatest commandments before using Willard’s six aspects of the human self as a framework for applying the questions to pastors:

¹⁸⁰ Ibid., 31.

¹⁸¹ Ibid., 30.

I think connecting the questions of Jesus with the overarching motive to love the Lord our God with all our heart, soul, mind and strength, and to love others as Christ loved us is the central objective of both the gospel and then our spiritual formation in the gospel, lived out as disciples, for the benefit of the kingdom. Any way that you can further that project is helpful. But if I were advising you, I'd suggest you connect the questions of Jesus to Deuteronomy 6:5, then Matthew 22:37. After you do that I'd bring in Dallas' *Renovation of the Heart* (which I'm sure you know goes through his circles of the self-diagram) as a framework through which those two commands can be applied in the pastor's life.¹⁸²

This aligns with the researcher's own theological understanding of the biblical aims of Christian spiritual formation and Willard's teachings.

Black also asked hard questions regarding why this thesis exploration sought to limit the use of the questions of Jesus specifically to the spiritual formation of pastors:

Although I'm not sure why, or how, you will justify specifically limiting your inquiry to pastors. That would be important for me if I was reading your project. What are the unique issues related to pastors that the questions of Jesus, and their implications related to Deut. 6/Matt. 22, have on their spiritual formation that are different than any other disciple? I'd wonder about that.¹⁸³

This is an issue the researcher has considered, but has struggled to communicate clearly.

The overarching goals of the fieldwork prayer exercises were to determine whether the questions of Jesus could provide a helpful framework for understanding and creating good spiritual formation questions sufficient to address and redeem shadow side identity issues. Due to the need to narrow the scope of the thesis project to fit with the wisdom of the well-known S.M.A.R.T. goals, that it be specific, measurable, achievable, realistic, and timely, the exploration was limited to pastoral participants and the shadow side of their identities. The hope is that this specific application might be generalized in a useful manner for others who are wrestling with shadow side issues in their own lives.

¹⁸² Gary Black, e-mail message to researcher, March 13, 2015.

¹⁸³ Ibid.

In Willard's formation paradigm, thought is the first aspect of the human self. "Thought brings things before our minds in various ways (including perceptions and imagination) and enables us to consider them in various respects and trace out their interrelationships with one another."¹⁸⁴ In Table 5, the questions of Jesus are categorized using Willard's aspect of thought. The table includes only Jesus' questions and the first Gospel in which it appears. The full text with questions and all Gospel references is in Appendix A.

Table 5. Questions Jesus Asked Pertaining to Thought

QUESTIONS JESUS ASKED: THOUGHT	
(According to Willard this includes: Images, Concepts, Judgments, Inferences)	
But if the salt loses its saltiness, how can it be made salty again?	Matt. 5:13
Is not life more than food, and the body more than clothes?	Matt. 6:25
Are you not much more valuable than [birds]?	Matt. 6:26
Why do you entertain evil thoughts in your hearts?	Matt. 9:4
Which is easier: to say, 'Your sins are forgiven,' or to say, 'Get up and walk'?	Matt. 9:5
Are not two sparrows sold for a penny?	Matt. 10:29
How then can his kingdom stand?	Matt. 12:26
Are you still so dull? Don't you see that whatever enters the mouth goes into the stomach and then out of the body?	Matt. 15:16-17
You of little faith, why are you talking among yourselves about having no bread? Do you still not understand? Don't you remember the five loaves for the five thousand, and how many basketfuls you gathered? Or the seven loaves for the four thousand, and how many basketfuls you gathered? How is it you don't understand that I was not talking to you about bread?	Matt. 16:8-11
Who do people say the Son of Man is?	Matt. 16:13
But what about you? Who do you say I am?	Matt. 16:15
John's baptism—where did it come from? Was it from heaven, or of human origin?	Matt. 21:25
How is it then that David, speaking by the Spirit, calls him 'Lord'? If then David calls him 'Lord,' how can he be his son?	Matt. 22:43-45
Which is greater: the gold, or the temple that makes the gold sacred?	Matt. 23:17
Do you think I cannot call on my Father, and he will at once put at my disposal more than twelve legions of angels?	Matt. 26:53
Which is lawful on the Sabbath: to do good or to do evil, to save life or to kill?	Mark 3:4
How can Satan drive out Satan?	Mark 3:23
What did Moses command you?	Mark 10:3
Are you not in error because you do not know the Scriptures or the power of God?	Mark 12:24
I ask you, which is lawful on the Sabbath: to do good or to do evil, to save life or to destroy it?	Luke 6:9
Can the blind lead the blind? Will they not both fall into a pit?	Luke 6:39
What did you go out into the wilderness to see? A reed swayed by the wind? If not, what did you go out to see? A man dressed in fine clothes? But what did you go out to see? A prophet?	Luke 7:24-26

¹⁸⁴ Willard, *Renovation of the Heart*, 32.

Did not the one who made the outside make the inside also?	Luke 11:40
Are not five sparrows sold for two pennies?	Luke 12:6
How is it that you don't know how to interpret this present time? Why don't you judge for yourselves what is right?	Luke 12:56-57
Do you think that these Galileans were worse sinners than all the other Galileans because they suffered this way? Or those eighteen who died when the tower in Siloam fell on them—do you think they were more guilty than all the others living in Jerusalem?	Luke 13:2-4
You are Israel's teacher ... and do you not understand these things? I have spoken to you of earthly things and you do not believe; how then will you believe if I speak of heavenly things?	John 3:10-12
Don't you have a saying, 'It's still four months until harvest'?	John 4:35
Where shall we buy bread for these people to eat?	John 6:5-6
Does this offend you?	John 6:61
Have I not chosen you, the Twelve?	John 6:70
Do you believe in the Son of Man?	John 9:35
Are there not twelve hours of daylight?	John 11:9
Do you believe this?	John 11:25-26
Did I not tell you that if you believe, you will see the glory of God?	John 11:40
My Father's house has many rooms; if that were not so, would I have told you that I am going there to prepare a place for you?	John 14:9
Don't you know me, Philip, even after I have been among you such a long time? How can you say, 'Show us the Father'? Don't you believe that I am in the Father, and that the Father is in me?	John 14:9-10
Are you asking one another what I meant when I said, 'In a little while you will see me no more, and then after a little while you will see me?'	John 16:19
Do you now believe?	John 16:30-31

Feeling is the second aspect of the human self. “Feeling inclines us toward or away from things that come before our minds in thought.”¹⁸⁵ In Table 6, the questions of Jesus are categorized using Willard's aspect of feeling. The table includes only Jesus' questions and the first Gospel in which it appears. The full text with questions and all Gospel references is in Appendix A.

¹⁸⁵ Ibid.

Table 6. Questions Jesus Asked Pertaining to Feelings

QUESTIONS JESUS ASKED: FEELING (According to Willard this includes: Sensation, Emotion)	
Can any one of you by worrying add a single hour to your life?	Matt. 6:27
If that is how God clothes the grass of the field, which is here today and tomorrow is thrown into the fire, will he not much more clothe you—you of little faith?	Matt. 6:30-31
You of little faith, why are you so afraid?	Matt. 8:26
You of little faith ... why did you doubt?	Matt. 14:31
Why all this commotion and wailing?	Mark 5:39
Now my soul is troubled, and what shall I say? ‘Father, save me from this hour’?	John 12:27
Will you really lay down your life for me?	John 13:12
Woman, why are you crying? Who is it you are looking for?	John 20:15

Choice—that includes will, spirit, and heart—is the third aspect of the human self. “‘Will’ refers to that component’s power to initiate, to create, to bring about what did not exist before”¹⁸⁶ while character refers to a “relatively constant will.”¹⁸⁷ “‘Spirit’ refers to the fundamental nature of that component (also referred to as ‘will’ and ‘heart’) as distinct and independent from physical reality.”¹⁸⁸ “‘Heart’ refers to the central position of that component (also referred to as ‘will’ and ‘spirit’) in the human being.”¹⁸⁹ The three terms, will, heart, and spirit represent the “core of the human being,”¹⁹⁰ that is “the executive center of a human life [although] the heart is where decisions and choices are made for the whole person.”¹⁹¹ In Table 7, the questions of Jesus are categorized using Willard’s aspect of choice. The table includes only Jesus’ questions and the first Gospel in which it appears. The full text with questions and all Gospel references is in Appendix A.

¹⁸⁶ Ibid., 29.

¹⁸⁷ Ibid., 40.

¹⁸⁸ Ibid., 29.

¹⁸⁹ Ibid.

¹⁹⁰ Ibid., 34.

¹⁹¹ Ibid., 29.

Table 7. Questions Jesus Asked Pertaining to Choice

QUESTIONS JESUS ASKED: CHOICE	
(According to Willard this includes: Heart, Will, Decision, Character)	
If any of you has a sheep and it falls into a pit on the Sabbath, will you not take hold of it and lift it out?	Matt. 12:11
You brood of vipers, how can you who are evil say anything good?	Matt. 12:34
What is it you want? Can you drink the cup I am going to drink?	Matt. 20:22
What do you want me to do for you?	Matt. 20:32
Why do you call me, 'Lord, Lord,' and do not do what I say?	Luke 6:46
What good is it for someone to gain the whole world, and yet lose or forfeit their very self?	Luke 9:25
Doesn't each of you on the Sabbath untie your ox or donkey from the stall and lead it out to give it water? Then should not this woman, a daughter of Abraham, whom Satan has kept bound for eighteen long years, be set free on the Sabbath day from what bound her?	Luke 13:15-16
What do you want?	John 1:38
How can you believe since you accept glory from one another but do not seek the glory that comes from the only God? But since you do not believe what he wrote, how are you going to believe what I say?	John 5:44-47
You do not want to leave too, do you?	John 6:67
Will you really lay down your life for me?	John 13:38
Shall I not drink the cup the Father has given me?	John 18:11

The body is the fourth aspect of the human self. “The body is the focal point of our presence in the physical and social world. In union with it we come into existence, and we become the person we shall forever be. It is our primary energy source or ‘strength’—our personalized ‘power pack.’”¹⁹² In Table 8, the questions of Jesus are categorized using Willard’s aspect of body. The table includes only Jesus’ questions and the first Gospel in which it appears. The full text with questions and all Gospel references is in Appendix A.

¹⁹² Ibid., 35.

Table 8. Questions Jesus Asked Pertaining to the Human Body

QUESTIONS JESUS ASKED: BODY	
(According to Willard this includes: Action, Interaction w/ Physical World)	
Is not life more than food, and the body more than clothes?	Matt. 6:25
Couldn't you men keep watch with me for one hour?	Matt. 26:40
Are you still sleeping and resting?	Matt. 26:45
Do you see anything?	Mark 8:23
Do you want to get well?	John 5:6
Now if a boy can be circumcised on the Sabbath so that the law of Moses may not be broken, why are you angry with me for healing a man's whole body on the Sabbath?	John 7:23

The social context is the fifth aspect of the human self. “The human self requires rootedness in others.’ We live as we should only when we are in right relation to God and to other human beings—thus the two greatest commandments [Mark 12:29-31].”¹⁹³ In Table 9, the questions of Jesus are categorized using Willard’s aspect of social context. The table includes only Jesus’ questions and the first Gospel in which it appears. The full text with questions and all Gospel references is in Appendix A.

Table 9. Questions Jesus Asked Pertaining to Social Context

QUESTIONS JESUS ASKED: SOCIAL CONTEXT	
(According to Willard this includes: Personal / Structural Relations to Others)	
If you love those who love you, what reward will you get? Are not even the tax collectors doing that? And if you greet only your own people, what are you doing more than others? Do not even pagans do that?	Matt. 5:46-47
Why do you look at the speck of sawdust in your brother’s eye and pay no attention to the plank in your own eye? How can you say to your brother, ‘Let me take the speck out of your eye,’ when all the time there is a plank in your own eye?	Matt. 7:3-4
Which of you, if your son asks for bread, will give him a stone? Or if he asks for a fish, will give him a snake?	Matt. 7:9-10
You hypocrites, why are you trying to trap me? Whose image is this? And whose inscription?	Matt. 22:18-20
Why are you bothering this woman?	Matt. 26:10
Am I leading a rebellion, that you have come out with swords and clubs to capture me?	Matt. 26:55
Why were you searching for me? Didn't you know I had to be in my Father's house?	Luke 2:49
Now which of them will love him more?	Luke 7:42
Which of these three do you think was a neighbor to the man who fell into the hands of robbers?	Luke 10:36
If Satan is divided against himself, how can his kingdom stand? Now if I drive out demons by Beelzebul, by whom do your followers drive them out?	Luke 11:18-19
Man, who appointed me a judge or an arbiter between you?	Luke 12:14
Who then is the faithful and wise manager, whom the master puts in charge of his servants to give them their food allowance at the proper time?	Luke 12:42
Do you think I came to bring peace on earth?	Luke 12:51

¹⁹³ Ibid., 36.

Woman, why do you involve me?	John 2:4
Will you give me a drink?	John 4:7
Has not Moses given you the law? Why are you trying to kill me?	John 7:19
Woman, where are they? Has no one condemned you?	John 8:10
Why is my language not clear to you? Can any of you prove me guilty of sin? If I am telling the truth, why don't you believe me?	John 8:43, 46
For which of these do you stone me?	John 10:32
Is it not written in your Law, 'I have said you are "gods"'? If he called them 'gods,' to whom the word of God came—and Scripture cannot be set aside—what about the one whom the Father set apart as his very own and sent into the world? Why then do you accuse me of blasphemy because I said, 'I am God's Son'?	John 10:34-36
Where have you laid him?	John 11:34
Do you understand what I have done for you?	John 13:12
Who is it you want? Who is it you want?	John 18:4, 7
Why question me?	John 18:21
But if I spoke the truth, why did you strike me?	John 18:23
Is that your own idea ... or did others talk to you about me?	John 18:34
Friends, haven't you any fish?	John 21:5
Simon son of John, do you love me more than these? Simon son of John, do you love me? Simon son of John, do you love me?	John 21:15-17
If I want him to remain alive until I return, what is that to you?	John 21:22

The soul is the sixth aspect of the human self. “The soul is that dimension of the person that interrelates all of the other dimensions so that they form one life.”¹⁹⁴ It the aspect that “encompasses and ‘organizes’ the whole person.”¹⁹⁵ Because it is “so inclusive and fundamental and to some degree independent of conscious direction, biblical and poetic language often addresses it in the third person” (Ps. 42:5; Luke 12:19).¹⁹⁶ In Table 10, the questions of Jesus are categorized using Willard’s aspect of the human soul. The table includes only Jesus’ question and the first Gospel in which it appears. The full text with the question and all Gospel references is in Appendix A.

¹⁹⁴ Ibid., 37

¹⁹⁵ Ibid.

¹⁹⁶ Ibid.

Table 10. Questions Jesus Asked Pertaining to the Soul

QUESTIONS JESUS ASKED: SOUL	
(According to Willard this: Integrates all other aspects)	

What good will it be for someone to gain the whole world, yet forfeit their soul? Or what can anyone give in exchange for their soul?	Matt. 16: 26
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Differences between Spiritual Formation Questions and Other Questions

How are spiritual formation questions, based on the questions of Jesus, different from other types of questions? How are Christian spiritual formation questions (*à la* Jesus) different from critical thinking formation questions (*à la* Socrates), or cognitive formation questions (*à la* Bloom)? How do the questions of Jesus change people?

It is essential to understand the impact of worldview on our thinking about questions. A worldview is a general way of seeing and understanding life and the world.

It can often be impeded by blind spots that cloud both vision and perception. Dallas

Willard offers guidance in evaluating one's worldview:

One's worldview need not be recognized as such to have its effects. Much of it lies outside our consciousness in the moment of action, embedded in our body and in its social environment, including our history, language, and culture. It radiates throughout our life as background assumptions, in thoughts too deep for words. But any thoughtful observer can discern the essential outlines of what it is. What we assume to be real and what we assume to be valuable will govern our attitudes and our actions. Period. And usually without thinking. But most people do not recognize that they have a worldview, and usually it is one that is borrowed, in bits and pieces, from the social environment in which we are reared. It may not even be self-consistent.

Jesus gives an illustration of how this works in his story of the prosperous but foolish farmer in Luke 12:16-21.¹⁹⁷

The reality that one's worldview operates at conscious and unconscious levels is no doubt why Willard's teachings so clearly emphasize the need to seek out truth by embracing the questions of life, and by cultivating a capacity to question one's own questions.

¹⁹⁷ Dallas Willard, *Knowing Christ Today: Why We Can Trust Spiritual Knowledge* (New York: HarperOne, 2009), 44.

An informed worldview must address and answer what Willard identifies as the “four great questions of life.”¹⁹⁸

- (1) What is reality?
- (2) Who is well off or blessed?
- (3) Who is a truly good person?
- (4) How does one become a truly good person?

These questions address reality, character, blessedness, and human development.¹⁹⁹ After many years of teaching on these four great questions of life, Willard recognized that in our modern milieu, we must acknowledge the reality of a fifth great question: “How do we know which answers to the four questions are true?”²⁰⁰

In a Christian worldview, the Jesus portrayed in Holy Scripture is the source for answers to all of life’s questions. Table 11 provides Willard’s summary of Jesus’ answers to the four great questions of life.

Table 11. Jesus’ Answers to the Four Great Questions of Life

The Four Great Questions of Life	Jesus’ Answers to the Four Great Questions of Life
(1) What is reality?	(1) Reality is God and his kingdom.
(2) Who is well off or blessed?	(2) A person who is well off or blessed is one who is alive in the kingdom of God.
(3) Who is a truly good person?	(3) A truly good person is one who is pervaded with Christlike love—or will for the good of that which is loved—for the triune God and for neighbor.
(4) How does one become a truly good person?	(4) One becomes a truly good person by placing confidence in Jesus Christ and becoming his student or apprentice in kingdom living.

Source: Adapted from Dallas Willard, *Knowing Christ Today: Why We Can Trust Spiritual Knowledge* (New York: HarperOne, 2009), 50-55.

¹⁹⁸ Ibid., 50-55. Dallas Willard presented an earlier iteration of the material in a spiritual formation conference handout presented at La Jolla Presbyterian Church, January 26-27, 2002.

¹⁹⁹ Ibid.

²⁰⁰ Ibid., 55.

Another way of structuring spiritual formation questions is to frame them through the lens of what Adele Ahlberg Calhoun calls “seasons of the soul.”²⁰¹ In her diagnostic tool, she identifies key questions that emerge in each season:

Spring: What is life about? Who am I?

Summer: How can I grow as a disciple and share my faith?

Autumn: How do I shoulder responsibility for my gifts and bear fruit?

Winter: What happens when the well runs dry? Who is God when the darkness comes?

Seasoned Saint: How do I remain open and in communion with Jesus? How do I graciously let go and prepare for my last letting go?²⁰²

From time to time, it may be helpful to revisit Ranier Maria Rilke’s advice to a young poet: “Try to cherish the questions themselves. Perhaps you will gradually and imperceptibly live your way into the answer.”²⁰³ This aligns with the spirit of the questions of Jesus. It is not correct answers Jesus seeks, but lives lived through him. Perhaps this can help us make peace with the tension of knowing there are some questions we will never live into this side of heaven.²⁰⁴ Certitude is not the soul’s deepest need.²⁰⁵

²⁰¹ Adele Ahlberg Calhoun, *Spiritual Disciplines Handbook: Practices That Transform Us* (Downers Grove, IL: InterVarsity Press, 2005), 330.

²⁰² Ibid., 330-331.

²⁰³ Rilke and Harman, *Letters to a Young Poet*, 45-46.

²⁰⁴ David Rensberger, “Making Peace with the Questions,” *Weavings* 30, no. 3 (2015): 24.

²⁰⁵ Ruth Haley Barton, “The Promise of Pain,” *Conversations* Vol. 9:2 (Fall/Winter 2011): 75.

Shadow Side Redemption through Questions

Jesus' Interrogation in the Wilderness

At the beginning of his earthly ministry the Holy Spirit “drove” (Greek *ekballo*) Jesus into the wilderness for 40 days and nights where Satan tempted him and angels attended him (Mark 1:12-13, ESV). After fasting for forty days and nights Jesus is hungry and in a vulnerable physical and emotional state. This is a critical period as Jesus enters into what Nouwen terms “the furnace of transformation”²⁰⁶ because it illuminates the reality of Christ’s divinity and incarnational humanity as he has the opportunity to deal with identity issues at the onset of his earthly ministry. Ralph Earle in the *NIV Study Bible* summarizes the significance of this wilderness testing:

This testing of Jesus (the Greek verb translated “tempted” can also be rendered “tested”), which was divinely intended, has as its primary background Dt. 8:1-5, from which Jesus also quotes in his first reply to the devil. . . . There Moses recalls how the Lord led the Israelites in the desert 40 years to “humble you and test you in order to know what was in your heart, whether or not you would keep his commands.” Here at the beginning of his ministry Jesus is subjected to a similar test and shows himself to be the true Israelite who lives “on every word that comes from the mouth of the LORD.” And whereas Adam failed the great test and plunged the whole race into sin (Gen. 3), Jesus was faithful and thus demonstrated his qualification to become the Savior of all who receive him. It was, moreover, important that Jesus be tested/tempted as Israel and we are, so that he could become our “merciful and faithful high priest” (Heb. 2:17) and thus be “able to help those who are being tempted” (Heb. 2:15; see Heb. 4:15-16). Finally, as the one who remained faithful in temptation he became the model for all believers when they are tempted.²⁰⁷

Jesus establishes the veracity of his selfhood as his responses to Satan’s temptations clearly answers questions implicit in this desert encounter. Who are you? Where does

²⁰⁶ Henri Nouwen, *The Way of the Heart: Desert Spirituality and Contemporary Ministry* (San Francisco: HarperSanFrancisco, 1991), 25.

²⁰⁷ Barker, gen. ed., *The NIV Study Bible*, 1446.

your identity come from? As Jesus responds, he charts the course he will take in living out his calling.

The desert, according to Nouwen, is where Jesus is tempted by “the three compulsions of the world: to be relevant (‘turn stones into loaves’), to be powerful (‘I will give you all these kingdoms’), and to be spectacular (‘throw yourself down’). There he affirmed God as the only source of his identity (‘You must worship the Lord your God and serve him alone’).”²⁰⁸

Jesus’ relationship to the Father is the ideal model for establishing a healthy pastoral identity and a Christlike pattern for ministry. Frank Lake, psychiatrist and theologian, views Jesus’ model as a “dynamic cycle of being.”²⁰⁹ It is a cycle balanced by what he characterizes as input and output phases:

- (1) Acceptance (an input phase based on Mark 1:11)
- (2) Sustenance (an input phase based on John 15:9)
- (3) Status (an output phase based on John 8:23; 7:18, 28; 13:3)
- (4) Achievement (an output phase based on Luke 4:18-19; John 17:4)²¹⁰

Theologian Stephen Seamands summarizes:

Lake’s model clearly demonstrates that Christ’s ministry is rooted in his grace-given identity. Jesus is declared to be the Father’s beloved Son in whom he is will pleased *before* he begins to preach, teach and heal. His mighty works and laying down his life are not motivated by a need to earn acceptance or status from the Father or to fill up anything lacking in his sense of being. Instead they flow out of his fullness of being, rooted and sustained by his joyful, intimate love relationship with his Father.²¹¹

²⁰⁸ Nouwen, *The Way of the Heart*, 25.

²⁰⁹ Seamands, *Ministry in the Image of God*, 64-65.

²¹⁰ Ibid. The Scripture passages are from the NRSV translation.

²¹¹ Ibid.

In the parallel Gospel accounts of Jesus' temptations in the wilderness (Matt. 4:1-11; Mark 1:12-13; Luke 4:1-13) the desert represents an archetypal "crucible,"²¹² one that offers anyone willing to be tested an opportunity to be transformed. Such refining experiences not only expose the shadow side of pastoral identity, they also open the way for leaders to draw near to the Father and to experience his unconditional love, apart from their leadership roles and functions, simply for themselves. Nouwen affirms this relational intimacy as the foundation of a leader's identity and message, "The great message that we have to carry, as ministers of God's Word and followers of Jesus, is that God loves us not because of what we do or accomplish, but because God has created and redeemed us in love and has chosen us to proclaim that love as the true source of all human life."²¹³

Jesus' Questions as a Model for Redemptive Questions

While this project originally included the exploration of key questions from both the Old and New Testaments, this expanded the scope of the research to a degree that became unwieldy; therefore, the research was later narrowed to a focus on the questions of Jesus in the Gospels. Then, the inquiry was narrowed even further to include only selected questions, which were explored in-depth to aid in developing soul-nourishing spiritual formation exercises for personal use during phase two of the fieldwork. Participants entered into the story for each of the following questions and allowed Jesus to ask the questions of them.²¹⁴

²¹² Shults and Sandage, *Transforming Spirituality*, 31.

²¹³ Henri Nouwen, *In the Name of Jesus: Reflections on Christian Leadership* (New York, NY: The Crossroad Publishing Company, 1989), 30.

²¹⁴ Edwin Nettleton, *Why Were You Searching for Me? And 133 Other Questions Jesus Asks Each of Us* (Montrose, CO: Peak Pub. Co, 2005), 1

Question 1: Who do you say I am? (Matt. 16:15)

Question 2: Do you truly love me more than these? (John 21:15)

Question 3: What do you want me to do for you? (Matt. 20:32)

Question 4: Do you want to get well? (John 5:6)

Question 5: Why are you so afraid? Do you still have no faith? (Mark 4:40)

Question 6: You of little faith, ... why did you doubt? (Matt. 14:31)

Participants interacted with one question at a time, embedded in structured Christian formation exercise materials, during a two-month period. The materials were sent out bi-monthly in order to guide the participants through the year, and to maintain a regulated form of contact with them.

CHAPTER FOUR: PROJECT DESCRIPTION AND RESEARCH METHODS

Introduction to Participant Sample

Participant Demographics

A doctoral thesis project requires focused research with a specific population, therefore, this Christian spiritual formation inquiry into the contributions of spiritual formation questions in redeeming the shadow side of human identity focused on pastoral leaders and their sense of identity as pastors. Since redemption and transformation into Christlikeness is fundamental to all Christians, this exploration into dark side redemption with a very particular group, rather than the general Christian population at-large, allowed this researcher to glean foundational data on a small sample of Protestant clergy that can be expanded systematically and then tested on other groups of Christians.

This research project involves a mixed-method study of twelve participants from the southwestern part of the United States who self-identified as Christian clergy. Originally, 15 pastoral leaders began the study; however, at various stages of the fieldwork three participants contacted the researcher to report that they would not be able to complete it. Two dropped out because of time constraints and one dropped out due to health issues.

In the general demographic data gathered through the pre and post inventories, of the twelve participants who finished all phases of the fieldwork, there were ten males (83 percent) and two female (17 percent) participants. Participants who finished all phases of the fieldwork ranged in age from 28 to 75 years old. Their age ranges clustered with

42 percent in their 20s-30s, 42 percent in their 40s-50s, and 17 percent in their 60s-70s. Ethnically, participants self-identified as African-American, Asian (e.g., Korean, other Asian: Singapore), Caucasian, Hispanic, and “some other race” (e.g., Arab/Hispanic/Italian). Half of the participant sample were Caucasian and the other half were people of color.

Background information on each participant covered relational areas such as marital status. Here, 17 percent of participants were single, 25 percent had re-married, and 58 percent were still married to their original spouse. Among those who were married at the beginning of the fieldwork, the number of years married ranged from newlywed to a long-term union of 47 years.

The brief family of origin data provided by participants in the family history section focused on the dimension of the human hierarchy of needs developed by one of the founders of humanistic psychology, Abraham Maslow.²¹⁵ Inclusion of this information emerged because of the influence of Sam Rima’s teachings and writings in which he perceptively links unmet needs within Maslow’s hierarchy with the nascent formation of one’s dark side traits.

In Maslow’s theory of the self, needs must be met in successive order from bottom to top in the pyramid. First, “survival”²¹⁶ needs must be met before safety and security can be established. This is the basis for connections of love and feelings of belonging, which opens the way for building a sense of self-esteem, and finally leads to

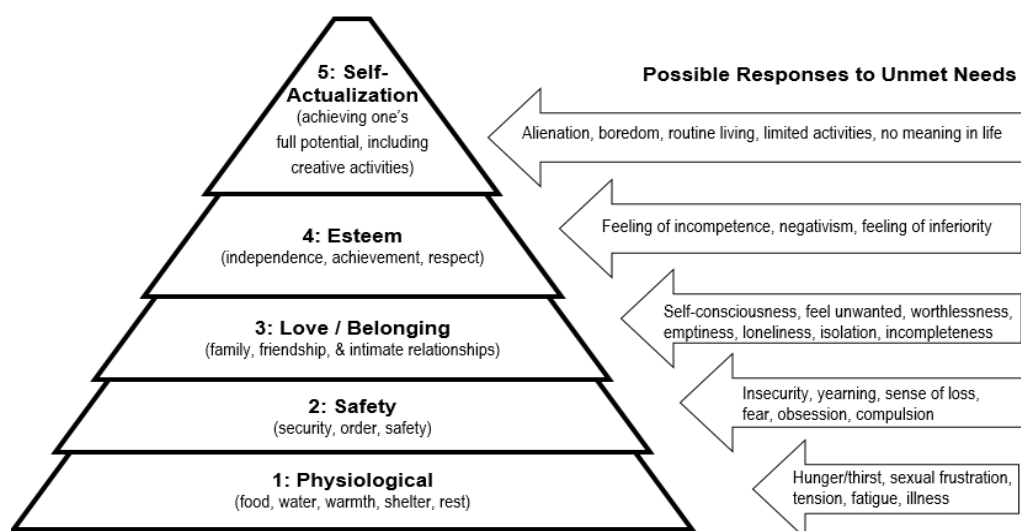
²¹⁵ Grace J. Craig, *Human Development* (Upper Saddle River, NJ: Prentice Hall, 1996), 62-63.

²¹⁶ *Ibid.*, 62.

reaching one's full potential. When needs go unmet over the lifespan this can potentially lead to a state of reactivity, negative responses, and dark side formation.²¹⁷

Figure 2 presents Maslow's hierarchy of needs in a chronological pyramid with the needs numbered from bottom to top. The possible responses when these needs go unmet, as proposed by McIntosh and Rima, are listed in arrows pointing to the appropriate tiers in the pyramid.

Figure 2. Maslow's Hierarchy of Needs with Possible Responses to Unmet Needs



Source: Maslow's Hierarchy adapted from Grace J. Craig, *Human Development* (Upper Saddle River, NJ: Prentice Hall, 1996), 62-63; Possible responses adapted from Gary L. McIntosh and Samuel D. Rima, Sr. *Overcoming the Dark Side of Leadership: How to Become an Effective Leader by Confronting Potential Failures*. Revised Edition. (Grand Rapids, MI: Baker Books, 2007), 75.

In the family history section of the pre and post-inventories the participant sample indicated which basic needs they felt had been met within their family of origin experiences. This information is reported with the pastoral inventory findings.

For the personal and vocational history section, participants first rated their spiritual, emotional, physical, and intellectual health using a Likert scale indicating if they viewed each dimension of their health as poor, fair, good, or excellent.

²¹⁷ McIntosh and Rima, *Overcoming the Dark Side of Leadership*, 74.

In the second part of the personal and vocational history section, participants identified key details about their lives and calling. They located themselves in the age range that most closely corresponded with their decision to become a Christ-follower, when they sensed God's call to ministry, and when they answered God's call to ministry. They identified a range of years that fit their own number of years in active ministry. Finally, the pastoral participants selected the range of weekly hours that most closely aligned with their ministry schedule during the fieldwork period. Table 12 compares participants' pre-inventory and post-inventory survey information regarding their personal and vocational history responses.

Table 12. Pastoral Participants' Personal and Vocational History Responses

Check a numerical range for all items.	Inventory Response	1-10	11-20	21-30	31-40	41-50	51-60	61-70	71-80
Age I became a Christian	Pre-Inventory	42%	33%	25%					
	Post-Inventory	33%	33%	33%					
Age I sensed God's call to ministry	Pre-Inventory		42%	42%	17%				
	Post-Inventory		42%	50%	8%				
Age I answered God's call to ministry	Pre-Inventory		17%	42%	33%	8%			
	Post-Inventory		8%	42%	42%	8%			
Number of years I've served in ministry	Pre-Inventory	50%	17%	17%	17%				
	Post-Inventory	58%	17%	8%	17%				
Number of hours I work each week in ministry	Pre-Inventory	8%	25%	17%	8%	25%	17%		
	Post-Inventory		17%	17%	17%	25%	17%		8%

The participant sample came from a range of Protestant denominations. Six were Baptists, one was Anglican, one was African Methodist Episcopal, one was Evangelical Covenant, one was Free Evangelical Korean, one was Independent, and one was non-denominational. Eleven participants served in a church setting for the duration of the fieldwork, while one participant served part of the year in a church and part of the year in another Christian setting.

There was a mix in the breakdown of where people divided their work hours with 50 percent serving full-time and 17 percent serving part-time in a church setting, 25 percent serving part-time in a church and full-time in another job, and 8 percent serving part-time in a church and part-time in another job.

The number of years each pastoral participant served in Christian ministry ranged from three years to approximately 40 years. Of note, a key deviation occurred in the “Numbers of years I’ve served in ministry” line item. Two participants lowered the number of years served in ministry in their post-inventory responses. One participant selected “11-20” years in the pre-inventory but lowered it to “1-10” years in the post-inventory. Another participant selected “21-30” years in the pre-inventory but lowered it to “11-20” years in the post-inventory.

The pastoral participants served in both senior and associate pastoral roles during the fieldwork year. The function of this data collection stream was to provide contextual perspective regarding the level of responsibilities, and related stressors, participants had at the beginning of the fieldwork in order to determine if any major changes had occurred by the end of the year. This is relevant to shadow side work because pastoral leaders have the widest range and largest number of competency expectations of any vocation, which can lead to overwork, fatigue, and burnout.²¹⁸ One 2016 clergy study found that 54 percent of pastors work over 55 hours weekly while 18 percent work more than 70 hours per week, this seems to correlate with the fact that 54 percent of pastors feel overworked, 43 percent feel overstressed, 26 percent feel overly fatigued, and 35 percent are battling

²¹⁸ Roy M. Oswald, *Clergy Self-Care: Finding a Balance for Effective Ministry* (Washington, D.C.: The Alban Institute, 1991), 67.

depression.²¹⁹ Table 13 reveals the range of the pastoral participants' responsibilities in a pre and post pastoral inventory comparison chart.

Table 13. Participants' Range of Pastoral/Leadership Responsibilities

Responsibilities Check all that apply.	Pre-Inventory	Post-Inventory	Responsibilities Check all that apply.	Pre-Inventory	Post-Inventory
Preaching (multi-generational services)	92%	100%	Weddings	75%	58%
Preaching (age-specific services)	42%	42%	Baby Dedications	25%	42%
Worship Leadership	58%	67%	Funerals	67%	50%
Communion/Eucharist	67%	67%	Retreats for Adults	17%	33%
Baptisms	83%	58%	Camping Programs for Children/Youth	17%	25%
Teaching (multi-generational groups)	58%	83%	Vacation Bible School	25%	25%
Teaching (age-specific groups)	50%	42%	Community Outreach	58%	50%
Children's Discipleship	17%	17%	Evangelism	50%	50%
Youth Discipleship	25%	33%	Missions	25%	33%
Young Adult Discipleship	33%	33%	Cross-Cultural Ministries	50%	33%
Adult Discipleship	83%	67%	Social Justice Projects	17%	33%
New Members' Training	50%	50%	Vision-Casting	58%	50%
Prayer Ministries	42%	25%	Enlisting/Training Volunteers	50%	50%
Small Groups	67%	58%	Identifying/Training Leaders	58%	83%
Premarital Counseling	50%	50%	Supervising Interns	25%	33%
Marriage Counseling	58%	42%	Staff Hiring & Evaluation	8%	42%
Family Counseling	25%	25%	Multi-Staff Management	8%	17%
Personal Counseling w/ Children/Youth	17%	25%	Maintenance of Church/Min. Site Bldgs./Grounds	8%	25%
Personal Counseling with Adults	75%	83%	Budget Planning & Management	67%	67%
Grief Counseling	42%	25%	Leading Congregational/Parish Meetings	25%	42%
Addiction Counseling			Church Discipline & Conflict Resolution	42%	42%
Hospital Visitation	58%	50%	Other	8%	
Nursing Home/Shut-In Visitation	8%	25%			

One study exploring clergy depression and anxiety linked to job related stressors, reports findings that “clergy roles, time use, and job demands are similar across United

²¹⁹ Richard J. Krejcir, “Statistics on Pastors: 2016 Update” Francis A. Schaeffer Institute of Church Leadership Development, accessed July 31, 2017, <http://www.churchleadership.org/apps/articles/default.asp?blogid=4545&view=post&articleid=Statistics-on-Pastors-2016-Update&link=1&fldKeywords=&fldAuthor=&fldTopic=0>.

Methodist, Baptist, Pentecostal, Lutheran, Presbyterian, Episcopalian, and United Church of Christ denominations.”²²⁰

Participant Selection

The participant selection process included only women or men who self-identified as clergy, had matriculated through a seminary, and held the minimum of a master’s degree in theology or divinity. By design, the group was strategically comprised of individuals who fell into a range of the six phases, or stages, of leadership development identified by J. Robert Clinton, and annotated and summarized in Table 1. This construct provides helpful markers to recognize the overarching characteristics, developmental tasks, ministry implications, and focus for each of the identified stages. A leader’s age and length of experience in ministry are dimensions that influence each phase, so they were another helpful aspect in identifying a cross section of pastoral leaders to participate in the fieldwork inquiries.

One important goal was for the group to represent, as closely as possible, the rise in Protestant female pastors, since the Barna Group found their numbers doubled in the early 2000s.²²¹ One study found that almost 10 percent of congregations have female “senior or solo pastors”²²² while a larger 2010 national survey of 11,000 “multi-faith” churches in the United States reported that 12 percent of senior pastors or “sole ordained

²²⁰ Proeschold-Bell, Rae Jean and Andrew Miles, Matthew Toth, Christopher Adams, Bruce W. Smith, and David Toole, “Using Effort-Reward Imbalance Theory to Understand High Rates of Depression and Anxiety among Clergy,” *The Journal of Primary Prevention* (2013) Volume 34, Number 6: 441.

²²¹ Barna Group, “Number of Female Senior Pastors in Protestant Churches Doubles in Past Decade,” September 14, 2009, accessed January 4, 2018, <https://www.barna.com/research/number-of-female-senior-pastors-in-protestant-churches-doubles-in-past-decade/#.Vc5b2INVikp>

²²² Ashley Emmert, “The State of Female Pastors: Despite less than groundbreaking numbers, there’s change in the air,” *Christianity Today*, October 15, 2015, accessed January 4, 2018, <https://www.christianitytoday.com/women-leaders/2015/october/state-of-female-pastors.html?paging=off>.

leaders” are women.²²³ The numbers for mainline Protestant churches go as high as 24 percent while evangelical churches are at 9 percent, which is slightly below the national average.²²⁴ Four of the original group of 15 pastoral participants were women; it was a disappointing loss to have two of them drop out late in the fieldwork. Nevertheless, in the end the 17 percent of female voices included in the pastoral participant sample does generally coincide with the national ratio of women to men in pastoral ministries.

Participant Recruitment

This researcher contacted potential participants by phone or email, briefed them on the goals of this Doctor of Ministry thesis project, explained the basic scope and sequence of the planned fieldwork phases, and then invited them to pray about taking part in the research. Some of the leaders responded immediately with a “Yes” or a “No” answer, others took some time before giving their final answers. After the finalization of the original group of 15 pastoral participants this researcher set up a special email account for use for all communications associated with the Doctor of Ministry fieldwork, and then participants received the contact information with instructions for using it.

Participant Ethical Guidelines

This researcher conducted the fieldwork in accordance with the Bethel Seminary Doctor of Ministry Department’s ethical guidelines and conveyed those guidelines in a custom-designed Informed Consent Form; the original version of the form is in Appendix B. Participants signed, dated, and returned the forms to the researcher prior to beginning the second phase of the fieldwork. The two-page informed consent form contained ethical

²²³ Hartford Institute for Religion Research, “What Percentage of Pastors Are Female?” n.d., accessed January 4, 2018, http://hrr.hartsem.edu/research/quick_question3.html.

²²⁴ Ibid.

guidelines to help the participants understand the parameters of the fieldwork process as well as the roles of the researcher and Justin Irving, the Director of the Bethel Seminary Doctor of Ministry Program. Throughout the thesis research process confidentiality was maintained and the identities of the participants were protected and will continue to be protected after the doctoral thesis is published.

Research Methodology: Mixed-Method Data Analysis

The research methodology for this thesis project incorporated both qualitative and quantitative research resulting in a mixed-method study. During the data collection at the beginning and end of the fieldwork experience, quantitative data were gathered through pre and post pastoral inventories that included the participants' family, personal and vocational histories and responses on the Dark Side of Leadership Profile.

The Dark Side of Leadership Profile taken from McIntosh and Rima's book *Overcoming the Dark Side of Leadership*,²²⁵ and originally framed as questions in Rima's doctoral dissertation,²²⁶ was used as part of the pre and post pastoral inventories. The profile includes "five scales: (a) compulsivity, (b) narcissism, (c) paranoia, (d) codependency, and (e) passive-aggressive behaviors"²²⁷ and includes twelve statements for each of the five scales. There are 60 items in the profile, which takes approximately 20 minutes to complete.

²²⁵ McIntosh and Rima, *Overcoming the Dark Side of Leadership*, 239- 245.

²²⁶ Rima, "The Dark Side of Leadership," 104-106, 115-116, 125-127, 139-140, 149-151.

²²⁷ Irving, "Evaluating the Reliability and Validity of the Dark Side of Leadership Profile," Proceedings of the 2004 International Leadership Studies Conference, 2, accessed February 7, 2012, http://www.regent.edu/acad/sls/publications/conference_proceedings/international_leadership_conference/2004pdf/irving_evaluating_reliability.pdf.

Leadership researcher Justin Irving evaluated the reliability and validity of the Dark Side of Leadership Profile (DSLP) to measure its five constructs and scales. He found four of the five scales valid and reliable, but did question aspects of the compulsive scale.²²⁸ Although he makes recommendations for further refinement of the instrument, he affirms its usefulness for pastors and ministry leaders:

While the findings are not entirely conclusive, there is some support for both the reliability and validity of the DSLP. Practically, this means that ministry leaders may utilize the DSLP in a process of self-leadership with a moderate level of confidence that the instrument is consistently measur[ing] the intended constructs.

For leaders who take their fiduciary responsibilities seriously, this is a welcome addition for those seeking to manage the dark side tendencies that are a reality for most leaders. The DSLP provides one means for paying attention to these shadow tendencies, and serves as a means not only for identification of dark side issues, but likewise may [be] used to point toward areas for focused developmental growth. While refining work on the DSLP should continue, the instrument—with the proposed changes—is [a] trustworthy instrument for its intended function.²²⁹

At the close of the fieldwork experience, qualitative data were gathered through audiotaped interviews with the participant sample. Thematic analysis was employed to analyze data collected as common themes were identified across the participant sample. The primary tools for this Doctor of Ministry thesis project were the pastoral inventory (which included the Dark Side of Leadership Profile), Christian spiritual formation prayer exercises developed by the researcher, and one-on-one audiotaped interviews.

The process of data analysis was approached in a methodical, step-by-step manner. According to Sharan Merriam, author of *Qualitative Research: A Guide to*

²²⁸ Irving, “Evaluating the Reliability and Validity of the Dark Side of Leadership Profile,” 5. http://www.regent.edu/acad/sls/publications/conference_proceedings/international_leadership_conference/2004pdf/irving_evaluating_reliability.pdf

²²⁹ Ibid., 9.

Design and Implementation,²³⁰ “All qualitative data analysis is primarily inductive and comparative.”²³¹ In conducting qualitative data analysis this researcher sought to construct categories in line with Merriam’s view that a *category* is “a theme, a pattern, a finding, or an answer to a research question.”²³² *Category construction*²³³ began with an initial *open coding* period when the researcher was “open to anything possible”²³⁴ during early reviews of the data. The participant sample demographic information was charted in a table and the font color-coded to allow potential visual patterns to emerge.

The data collected through the audiotaped interviews was built around themes “responsive to the purpose of the research.”²³⁵ The three major themes were: (1) engagement with the questions of Jesus, (2) impact on Christian formation, and (3) impact on God attachment. Our capacity to form a secure attachment to God is shaped by our early capacity to form a healthy attachment to our parents or primary caregivers.²³⁶

This researcher listened to the audiotaped interviews and color-coded the participants’ responses within the three major themes for content analysis. Their closing thoughts included additional details that often fit into one of the three major themes.

²³⁰ Sharan B. Merriam, *Qualitative Research: A Guide to Design and Implementation*. Revised and expanded. (San Francisco, CA: Jossey-Bass, 2009), 178.

²³¹ *Ibid.*, 175.

²³² *Ibid.*, 178.

²³³ *Ibid.*

²³⁴ *Ibid.*

²³⁵ *Ibid.*, 185.

²³⁶ Tim Clinton and Joshua Straub, *God Attachment: Why You Believe, Act, and Feel the Way You Do About God* (New York, NY: Howard Books, 2010), 67.

Fieldwork Phase I: Informed Consent Form

The first phase of the fieldwork included the prerequisite that all pastoral participants sign, date, and return a hard copy of the Informed Consent Form. When this researcher received the signed and dated forms, then Phase II was to begin.

This phase was scheduled to take one month; however, it took a total of four months. In general, it simply took longer for the group as a whole to complete the forms and send them in. In addition, one participant lost the form and needed an electronic copy sent via email. In the end, 11 of the participants completed the prerequisite informed consent form requirement within a two-month period, while one person took an additional two months.

The original fieldwork schedule published in the Informed Consent Forms specified that fieldwork Phase I, the exchange of the informed consent forms, was to take one month. Phases II-III, the pre-inventory, the prayer exercises, the post-inventory, and the audiotaped interview scheduling were to take twelve months. Phase IV, the audiotaped interviews were to take one month. The planned timeline was to cover a 14-month period.

Nevertheless, the timeline was adjusted to adapt to the longer than anticipated periods of time it took for participants to submit the informed consent forms, complete the prerequisite of the pre-inventory before receiving the first prayer exercise, complete the post-inventory before being allowed to schedule their audiotaped interviews, and to complete the audiotaped interviews themselves. Fieldwork Phases I-IV actually took 17 months. Table 14 compares the difference between the originally published fieldwork timeline and the actual fieldwork timeline periods. Early on, participants received a

revised timeline via email, however Phases I, II, and IV were extended beyond the revised timeline because participants were unable to meet the deadlines at the beginning and ending of the fieldwork process.

Table 14. Comparison of Original and Actual Fieldwork Timeline Periods

FIELDWORK PHASES	ORIGINAL TIMELINE	ACTUAL TIMELINE
PHASE I: Informed Consent Forms	1 month	92% 2-mo. period 8% 4-mo. period*
PHASE II: Pastoral Inventory (baseline) and Prayer Exercises	12 months	12 months
PHASE III: Pastoral Inventory (follow-up comparison) and Scheduling Audiotaped Interviews	At end of 12 months	At end of 12 months
PHASE IV: Audiotaped Interviews	1 month	3 months

*NOTE: One participant submitted the Informed Consent Form and the Pre-Inventory later than the rest of the participants. Therefore, this participant had to engage with the first and second prayer exercises for shorter period than the rest of the group.

Fieldwork Phase II: Pastoral Inventory (Baseline) and Prayer Exercises

Phase II: Pastoral Inventory (Baseline)

The administration of the pre-pastoral inventory established a baseline to gather quantitative data.²³⁷ The inventory was called the “pastoral inventory” in all communications with the participant sample.

Phase II began with this researcher emailing the pre-inventory online survey link and instructions to the participants with an explanation that the pastoral inventory would “include a section for selected personal and ministerial background information.” Since Qualtrics is the online survey software used by Bethel University, it was used for administrating both the pre-inventory and post-inventory quantitative thesis research. An

²³⁷ McIntosh and Rima, *Overcoming the Dark Side of Leadership*, 240-244.

adapted version of the Qualtrics survey containing the pre and post pastoral inventory is located in the Appendix B.

This researcher tracked the completion of the pre-inventory submittals within Qualtrics. Participants received email reminders to ensure that the prayer exercises could begin in a timely manner. It took about one month to complete this portion of Phase II.

Phase II: Prayer Exercises

Over the course of the fieldwork year, the researcher created six prayer exercises based on six Gospel texts with selected questions of Jesus. The exercises ranged from 12-16 pages. They included holistic movements designed around Willard's six basic aspects of a human life, an idea that came from years of reading *Conversations*, a Christian spiritual formation journal. The editors of the journal modeled its sections around Willard's six aspects, "In keeping with the idea of the soul as a unique representation of unity and diversity, the format of *Conversations* will include five continuing themes, each representing an enduring aspect of the soul—thought, emotion, behavior, relationship, and intention."²³⁸ The section titles were "Transformational Theology, Life Together, Honesty about the Journey, Intentionality of the Heart, and Classical Spiritual Exercises"²³⁹ which framed their articles in ways they believed "truly produced change."²⁴⁰

The selected questions of Jesus aligned with the shadow side exploration in this thesis project. They fell within five of Willard's six basic aspects of a human life (e.g.,

²³⁸ *Conversations*, Vol. 1:2 (Fall 2003), 1.

²³⁹ Bob Rodgers, "Letter to Readers," November 29, 2016, *Conversations* website, accessed January 19, 2018, <https://conversationsjournal.com/subscribe/>.

²⁴⁰ *Ibid.*

thought, feeling, choice, body, and social context) from this researcher’s categorization of Jesus’ questions within Willard’s construct. Two prayer exercises focused on a question of Jesus from the “feeling” aspect (e.g., fear and doubt). A question of Jesus from the “soul” category was not included in the set of prayer exercises. Table 15 provides an overview of the content for each of the prayer exercises. The first three columns include the details for the individual exercises and the final column covers the movements common to all of the prayer exercises with their corresponding Willard aspects.

Table 15. Overview of Fieldwork Prayer Exercise Content

PRAYER EXERCISES (numerical sequence, Jesus’ questions, Gospel text used)	JESUS’ QUESTIONS WITHIN WILLARD’S 6 ASPECTS	LENGTH	MOVEMENTS (MM) WITHIN WILLARD’S 6 ASPECTS (ASP)
#1: Who do you say I am? (Matt. 16:13-20)	Thought	12 pages	MM: Quiet down ASP: Soul
#2: Do you truly love me more than these? (John 21)	Social Context	16 pages	MM: Prepare to enter in ASP: Thought, feeling, body
#3: What do you want me to do for you? (Matt. 20:29-34)	Choice	14 pages	MM: Enter into the Gospel story ASP: All 6 Aspects
#4: Do you want to get well? (John 5:1-15)	Body	15 pages	MM: Behold the Lord in Scripture and/or art ASP: Thought, feeling
#5: Why are you so afraid? Do you still have no faith? (Mark 4:35-41)	Feeling	14 pages	MM: Reflect on your thoughts/ views about _____ ASP: Thought
#6: You of little faith, ... why did you doubt? (Matt. 14:21-36)	Feeling	15 pages	MM: Reflect on your feelings about _____ ASP: Feeling
			MM: Live your way into the answer ASP: Social Context
			MM: Song for reflection ASP: Thought, feeling, body, soul

*NOTE: Each prayer exercise included a variety of artwork. Many of them had more images than Prayer Exercise #1 (converted to grayscale and reduced to 71% of the full page design) which is provided as a sample in Appendix C. Space for journaling in response to Jesus’ questions and the related spiritual formation questions was also included in the movements.

In addition to the movements that guided each prayer exercise, participants entered into the Gospel stories and engaged with the questions of Jesus using Ignatian imaginative

contemplation. This means of prayer and reflection was used because, according to Chester Michael and Marie Norrisey, people with all types of spiritual temperaments can enter into this contemplative practice.²⁴¹ Each prayer exercise included Wilkie Au and Noreen Cannon's user-friendly description of this practice:

In [Ignatian] imaginative contemplation, we are invited to pray over a gospel scene by moving with our imagination and senses directly into an event and reliving it, as if it were our own experience. This immersion allows the gospel event to spring to life and to involve us actively as participants. When we encounter Jesus this way, we receive an intimate, felt-knowledge of him as a vibrant person, and the gospel events with which we are so familiar take on new meaning for our lives today. A simple approach to imaginative contemplation with scripture contains three steps. Each moves us into a progressively deeper experience of the mystery of faith. First, the account of an event in scripture is read. Second, we identify with one of the onlookers and describe the action from his or her point of view. This is done as if the event were actually unfolding right now in front of our eyes. Third, we insert ourselves into the event by identifying with one of the active participants in the scene. As we experience what is happening in the gospel scene, we are advised to be aware of our entire subjective response, of what we are thinking, sensing, and feeling.²⁴²

Another key aspect of the prayer exercises was that participants were encouraged to simply be with Jesus by "beholding the Lord"²⁴³ through Scripture as well as beautiful images and works of art.

Upon completion of the pre-pastoral inventory, with the exception of one person, the participant group as a whole each received confidential emails with "Prayer Exercise 1: Who do you say I am?" along with three supplemental items in a zipped folder for use during a two-month period: (1) I AM Scripture Cards, (2) Jesus Collage, and (3) Jesus

²⁴¹ Chester P. Michael and Marie C. Norrisey, *Prayer and Temperament: Different Prayer Forms for Different Personality Types* (Charlottesville, VA: The Open Door, Inc., 1991), 46-47.

²⁴² Wilkie Au and Noreen Cannon, *Urgings of the Heart: A Spirituality of Integration* (New York, NY: Paulist Press, 1995), 53.

²⁴³ Richard J. Foster, *Sanctuary of the Soul: Journey into Meditative Prayer* (Downers Grove, IL: IVP Books, 2011), 69.

Names Wordles. This first prayer exercise, converted from full color to grayscale and reduced to 71 percent of its original full page size, is located in Appendix C as a representative example of the full set of six prayer exercises. In addition, a comprehensive outline of the newly revised fieldwork timeline was included in the body of each email with an explanation of the reason for the changes.

When the absentee participant reconfirmed a desire to continue by finally submitting the missing items, that person received the first prayer exercise materials. This was a little more than two months later than the rest of the participant sample.

Once the prayer exercises had begun, a simple means of tracking was utilized. Upon receipt of the appropriate email instructions and materials, participants replied to confirm receipt of the prayer exercises. Participants who did not reply received a follow-up email reminder with a request for acknowledgment of receipt of the prayer exercise information. This seemed to establish a streamlined, efficacious rhythm for communicating over the course of the 17-month fieldwork period.

Every effort was made to honor the participants' commitment to the original timeline. Since the start-up period was greatly extended, and the first prayer exercise would be revisited just prior to the final audiotaped interviews, participants engaged with "Prayer Exercise #1: Who do you say I am?" the first time around for about six weeks. In general, participants engaged with the remaining prayer exercises for two-months each. Table 16 compares the originally planned periods of time the participants would engage with the six prayer exercises with the actual time they engaged with each one.

Table 16. Original and Revised Prayer Exercise Timelines

PRAYER EXERCISES	ORIGINAL TIMELINE	REVISED TIMELINE
1: Who do you say I am? (Matt. 16:13-20)	2 months	About 6 wks.*
2: Do you truly love me more than these? (John 21)	2 months	2 months*
3: What do you want me to do for you? (Matt. 20:29-34)	2 months	2 months
4: Do you want to get well? (John 5:1-15)	2 months	2 months
5: Why are you so afraid? Do you still have no faith? (Mark 4:35-41)	2 months	2 months
6: You of little faith, ... why did you doubt? (Matt. 14:21-36)	2 months	2 months

*NOTE: One participant submitted the Informed Consent Form and the Pre-Inventory later than the rest of the participants. Therefore, this participant had to engage with the first and second prayer exercises for a shorter period than the rest of the group.

Along with the final prayer exercise materials, participants received a detailed schedule for completing fieldwork Phases III and IV. A goal was set to calendar the appointments for the Phase IV Interviews at least six weeks prior to the month they were to begin. Many of the participants were able to do this, but some needed additional time.

Fieldwork Phase III: Pastoral Inventory (Follow-up Comparison)

During the last week of the final month of the 12-month fieldwork period for Phase II, participants received an email with instructions for completing the pastoral inventory (which included the Dark Side of Leadership Profile) again using a different Qualtrics survey link. The McIntosh and Rima instrument was used a second time as a post-inventory follow-up to the baseline scores gathered in Phase II.

This instrument had the shortest turnaround time as participants only had one week to complete it. Of the final participant sample, 75 percent completed the post-inventory by the due date, and 25 percent needed an additional one to two weeks to complete it. There was no negative impact on the scheduled interviews resulting from post-inventories that were submitted after the deadline.

Fieldwork Phase IV: Interviews

This researcher conducted the Phase IV audiotaped interviews during the last three months of the 17-month fieldwork period. Most of the calendared appointments were kept, but 42 percent of the participants rescheduled them due to personal reasons or impromptu scheduling conflicts. Rather than the originally planned one-month period, the interviews took a total of three months to complete.

Specific preparation was required for the interviews. Prior to conducting the Phase IV Interviews, participants were asked to re-engage with the first prayer exercise, and to gather all six of the prayer exercises along with any related journals. Each participant received these emailed instructions:

Revisit Prayer Exercise #1:

Please take some time to revisit Prayer Exercise #1 and reflect on where you started at the beginning of the fieldwork process, and where you are now. Continue to reflect on this until we meet for your audiotaped interview.

FYI: I will send an email reminder the day before your audiotaped interview. In preparation for the interview, please gather your six D.Min. Prayer Exercises (with your responses) and any related journal entries from this past year, so you can bring the hard copies with you to the interview. These hard copies will serve as reference materials during the interview; they are for your eyes only.

Participants were encouraged to keep a journal of their interactions with the prayer exercises. Since many did not keep separate journals, their responses in the actual prayer exercise sections or margins were counted as a form of journaling. The critical aspect was that there be a record of their interactions with the questions of Jesus.

The audiotaped interviews were conducted in-person, with the exception of one audiotaped telephone interview. The audiotapes, totaling 11 hours and 20 minutes, were saved and stored in a password-protected laptop. The content was also backed up on the Bethel University password-protected network server. This researcher used a hard copy

of custom-designed interview questions and took detailed notes throughout each interview. At times, this researcher requested a moment, or brief pause, in order to finish capturing a participant's response. Significant emotional affect such as participants tearing up was also included in the interview notes. Table 17 charts the Christian formation themes used in the interviews with their corresponding questions. The full-size version is in Appendix B.

Table 17. Interview Questions

A. ENGAGEMENT WITH THE QUESTIONS OF JESUS

- A.1)** On average, how often did you engage with the D.Min. prayer exercises monthly during the year-long period of fieldwork?
- A.2)** On average, how often did you journal monthly in response to the D.Min. prayer exercises?
- A.3)** Which of the D.Min. prayer exercise questions of Jesus were you most drawn to?
- A.4)** Which of the D.Min. prayer exercise questions of Jesus were you most resistant to?
- A.5)** Was there any particular aspect of the D.Min. prayer exercises that helped you to engage more fully with the questions of Jesus?
- A.6)** Was there any particular aspect of the D.Min. prayer exercises that did not help you to engage more fully with the questions of Jesus?

B. IMPACT ON CHRISTIAN FORMATION

- B.1)** In what ways, if any, have you experienced transformation (Christlike growth) as a result of engaging with the questions of Jesus in the D.Min. prayer exercises?
- B.2)** In what ways, if any, have you experienced redemption (healing or freedom in shadow side/ dark side or sin areas) as a result of engaging with the questions of Jesus in the D.Min. prayer exercises?
- B.3)** In what ways, if any, have you experienced stagnation (stuckness) as a result of engaging with the questions of Jesus in the D.Min. prayer exercises?

C. IMPACT ON GOD ATTACHMENT

On a scale of **1-10 (1=not true, 10=very true)** how would you score each item before you engaged with the questions of Jesus in the D.Min. prayer exercises?

- C.1bf)** I seek closeness with God when I experience anxiety or distress.
- C.2bf)** When I seek closeness with God, I experience God as a safe haven.
- C.3bf)** When I seek closeness with God, I experience a sense of being secure in my relationship with God.
- C.4bf)** When God seems distant, I do not experience fear of abandonment.

On a scale of **1-10 (1=not true, 10=very true)** how would you score each item after engaging with the questions of Jesus in the D.Min. prayer exercises?

- C.1af)** I seek closeness with God when I experience anxiety or distress.
- C.2af)** When I seek closeness with God, I experience God as a safe haven.
- C.3af)** When I seek closeness with God, I experience a sense of being secure in my relationship with God.
- C.4af)** When God seems distant, I do not experience fear of abandonment.

At the beginning of the D.Min. fieldwork, what *was* your answer to Jesus' question, "Who do you say I am?"

- C.5af)** At the end of the D.Min. fieldwork, what *is* your answer to Jesus' question, "Who do you say I am?"

D. CLOSING THOUGHTS

- D.1)** Do you have any closing thoughts about your participation in the D.Min. fieldwork during this past year?
- D.2)** What would have made your participation in the D.Min. fieldwork more life-giving?
- D.3)** How did your participation in the D.Min. fieldwork support your normal rhythm of life?
- D.4)** How did your participation in the D.Min. fieldwork detract from your normal rhythm of life?
- D.5)** How can I support you as you move forward?
-

The three categories used in the interview questions served as the major themes for content analysis of the qualitative data. These categories were selected because they directly relate to fundamental aspects of this spiritual formation inquiry: (1) engagement with the questions of Jesus, (2) impact on Christian formation, and (3) impact on God attachment.

The interview also included an opportunity for the participants to offer closing thoughts about their involvement in the Doctor of Ministry fieldwork experiences. It opened the way for participants to articulate any felt needs they might have for support as they moved forward. The interviews provided a critical data stream to ensure robust mixed-method data analysis.

CHAPTER FIVE: PROJECT ANALYSIS AND FINDINGS

Pastoral Inventory Findings

Introduction

The quantitative data were gathered through pre-inventory and post-inventory instruments termed “pastoral inventories” in communications with the participant sample. The pastoral inventories included participants’ responses to family, personal and vocational background information items and their responses to the Dark Side of Leadership Profile. The inventories were administered twelve months apart.

Family History

In the family history section of the pre and post pastoral inventories participants identified which core needs, adapted from Maslow’s hierarchy of needs, had been met when they were growing up. Table 18 shows a comparison of these answers.

Table 18. Pastoral Participants’ Responses to Hierarchy of Needs Statements

Check all that apply.	Pre-Inventory Responses	Post-Inventory Responses
Growing up, I felt cared for because my basic needs for food, shelter, clothing, warmth, sleep, care during illness and so on were met in my family.	58%	33%
Growing up, I felt secure and protected because there was order and stability in my family.	50%	67%
Growing up, I felt a sense of belonging because I knew I was loved, accepted, and valued by my family.	58%	25%
Growing up, I felt respected and confident in my maturing abilities to master new things because my family recognized my achievements and contributions.	50%	67%

*NOTE: One participant contacted the researcher to report that “none of the above” was true.

This researcher did not think broadly enough to anticipate the need for a fifth option in the response selections. However, this became apparent when one of the participants contacted the researcher to report the felt need for “none of the above” as a legitimate option. As a result, the participant’s original self-selected item was not included in Table 14 and the desired response of “none of the above” was included in a separate note below the table.

Another deviation from the pre-inventory hierarchy of needs data was the fact that 67 percent of the participants omitted either one or more of their original responses or added new responses in their post-inventory responses. There were no explanations given to account for these revisions.

Personal and Vocational History

In the personal and vocational history section of the pre and post pastoral inventories participants rated their spiritual, emotional, physical, and intellectual health. Table 19 compares participants’ pre and post pastoral inventory health scores.

Table 19. Pastoral Participants’ Ratings of Personal Health

Rate all items.	Inventory Response	Poor	Fair	Good	Excellent
My spiritual health	Pre-Inventory		8%	75%	17%
	Post-Inventory		8%	75%	17%
My emotional health	Pre-Inventory		17%	75%	8%
	Post-Inventory		8%	58%	33%
My physical health	Pre-Inventory	8%	42%	33%	17%
	Post-Inventory		58%	25%	17%
My intellectual health	Pre-Inventory		8%	50%	42%
	Post-Inventory		25%	42%	33%

Within the health scoring, 17 percent of participants’ pre-inventory and post-inventory survey ratings remained exactly the same and 33 percent of participants’ pre-inventory

and post-inventory survey ratings had a mix of scores that were at least the same or higher.

Half of the participants' pre and post pastoral inventory survey ratings had one or more health scores they rated lower at the end of their fieldwork participation than they did at the beginning of the experience. In the category of spiritual health, 17 percent of the participants scored themselves lower at the end of the study. In the category of emotional health, 17 percent also lowered their scores at the end of the study. In the category of intellectual health, 25 percent lowered their scores at the end of the study.

In the category of physical health, 33 percent of the participants scored themselves lower by the end of the study. This researcher wonders if there is a correlation between this and the wide range of competency based responsibilities (charted in Table 13) these pastoral leaders were engaging in during the fieldwork year. All who lowered their physical health scores experienced an increase in their number of responsibility areas, although for half of them the increases were slight. However, one participant's responsibilities jumped from 19 to 34 different areas.

In the health category data, one participant stood out as a key outlier. By the end of the study, this participant had lower scores in every single category; these scores are included in the group statistics. There was no clear reason indicated for this anomaly.

Dark Side of Leadership Profile

The Dark Side of Leadership Profile was administered as part of the quantitative pre and post pastoral inventories over a period of approximately one-year apart.

Participants responded to twelve statements in five trait-scale areas identified with the letter A, B, C, D, or E. For each statement, participants selected a response from the

following options: (1) strongly disagree, (2) disagree, (3) uncertain, (4) agree, and (5) strongly agree. The profile has 60 items and took the participant sample approximately 20 minutes to complete each time it was taken.

This researcher manually scored each profile. To score the five trait-scale areas, scores for all A, B, C, D, or E items were first totaled, then those scores were divided by five. These raw scores ranged from one to twelve points. For some participants, this resulted in raw scores with round numbers, and for others it resulted in raw scores with decimal points. The instrument creators, McIntosh and Rima, designed the profile to be plotted on a graph, therefore the raw trait-scale scores with decimal points are to be “rounded to the nearest whole number.”²⁴⁴ Table 20 compares the aggregated participant sample scores for the Dark Side of Leadership Profile (DSLSP) with all scores rounded up or down and then, converted to the nearest whole number.

Table 20. Participants’ Pre and Post DSLSP Scores (whole numbers)

Dark Side Trait Scales Converted to Whole Numbers		1	2	3	4	5	6	7	8	9	10	11	12
Scale A: Passive-Aggressive	Pre-Inventory			8%	17%	42%	8%	17%		8%			
	Post-Inventory			8%	8%	50%	25%	8%					
Scale B: Compulsive	Pre-Inventory					17%	50%	33%					
	Post-Inventory				17%	17%	25%	33%	8%				
Scale C: Paranoid	Pre-Inventory			17%	17%	50%	8%		8%				
	Post-Inventory			50%		25%	25%						
Scale D: Narcissistic	Pre-Inventory					42%	33%	8%	8%	8%			
	Post-Inventory				17%	50%	17%	17%					
Scale E: Codependent	Pre-Inventory				17%		17%	33%	25%	8%			
	Post-Inventory					33%	33%	17%	8%	8%			

*NOTE: Gary McIntosh and Samuel Rima designed this profile to be plotted on a graph, therefore dark side trait-scale scores with decimal points are meant to be converted to whole numbers ranging from 1-12. This table depicts the participant samples’ aggregated, whole number scores.²⁴⁵ With the raw scores converted to whole numbers, 28 out of 60 scores, or 47%, remained the same.

²⁴⁴ McIntosh and Rima, *Overcoming the Dark Side of Leadership*, 244.

²⁴⁵ Ibid., 244-45.

This is a broad overview of the pastoral participants' dark side trait-scale scores. The degree to which scores can influence leaders is broken into three categories:

- 0-4 Little to No Influence
- 4-8 Significant Negative Influence
- 8-12 Potentially Destructive Negative Influence²⁴⁶

The degree of influence categories are clearly identifiable based on each participants' dark side trait scores, however, the conversion to whole numbers hides the many nuances of the pre and post scores. With twelve pastoral participants each scoring in five trait-scale areas (e.g., passive-aggressive, compulsive, paranoid, narcissistic, and codependent), there were 60 scores tabulated for the whole group. To determine what the quantitative data revealed about potential shadow side redemption that may have occurred during the fieldwork year, this researcher first sought to identify the changes in the pre and post Dark Side of Leadership Profile scores.

When measuring the dark side trait-scale changes using whole number scores, 28 of the 60 scores remained the same. That is, 47 percent of the scores did not change from the beginning to the end of the fieldwork period, while 53 percent of the scores did change. Of the scores that changed, nine of the 60 scores, or 15 percent, increased by the end of the fieldwork. While 23 of the 60 scores, or 38 percent, decreased by the end of the fieldwork. Almost as many scores remained the same as the scores that changed. However, of the scores that did change, more than half of them decreased by the end of the fieldwork.

These findings surprised the researcher because she expected to see more growth in redeeming the dark side traits after the pastoral participants engaged with Jesus and his

²⁴⁶ Ibid., 245.

questions for a period of time as prolonged as a full year. Thus, a deeper dive seemed warranted. Since Christian spiritual formation is a slow and often non-linear process, one which spiritual formation author Richard Foster recommends viewing in terms of “decades,” examining the nuances was a crucial part of understanding the findings. Using the quantitative data to identify and analyze any incremental changes that occurred from the beginning to the end of the fieldwork year was fundamental to finding meaning relevant to the often messy process of whole-life, Christian formation. It was also essential to understanding the implications for shadow side redemption.

Table 21 provides an overview of the participants’ Dark Side of Leadership Profile (DSLPP) post-inventory trait-scale score changes using the raw numbers, which were left as decimal numbers. These totals were aggregated and charted on a half-point scale showing the degree to which scores increased, stayed the same, or decreased.

Table 21. Participants’ DSLPP Post-Score Changes (decimal numbers)

Dark Side Trait-scale Post-Inventory Score Changes Aggregated and Reported on a Half Point Scale		0.0	0.1-0.5	0.6-1.0	1.1-1.5	1.6-2.0	2.1-2.5	2.6-3.0	3.1-3.5
Scale A: Passive-Aggressive	Score Increased		25%	8%					
	Score the Same	8%							
	Score Decreased		25%	8%	8%	8%	8%		
Scale B: Compulsive	Score Increased		8%	17%					
	Score the Same	8%							
	Score Decreased		33%	25%	8%				
Scale C: Paranoid	Score Increased		17%	8%					
	Score the Same	8%							
	Score Decreased		33%	8%	8%	17%			
Scale D: Narcissistic	Score Increased		8%	8%					
	Score the Same								
	Score Decreased		25%	17%	17%	17%	8%		
Scale E: Codependent	Score Increased		17%	25%					
	Score the Same								
	Score Decreased			25%	17%	8%			8%

*NOTE: With raw scores measured in half-point increment 3 out of 60 scores, or 5%, remained the same.

The raw quantitative data seemed to capture notable changes from the beginning to end of the fieldwork period.

When measuring the dark side trait-scale score changes, using the raw data viewed in half-point increments, three of the 60 scores remained the same. That is, 5 percent of the scores did not change from the beginning to the end of the fieldwork period, while 95 percent of the scores did change.

The researcher was a little surprised to discover that within the scores that changed, 17 of the 60 scores, or 28 percent, increased by the end of the fieldwork. Of the 17 scores that increased, 15 percent increased within a 0.1-0.5 increment, and 13 percent increased within a 0.6-1.0 increment. While it is unknown why some of the participants' dark side trait scores increased, it may be an indicator that engaging with Jesus and his questions was in the end, not as directly related to shadow side redemption as the researcher thought it might be. Yet, the fact that some experienced a mixture of scores that increased and decreased may not necessarily suggest regression in dark side traits, nor a total lack of progress.

Christian spiritual formation is not typically a linear process; it involves revisiting issues for deeper healing. Therapist Carla Dahl notes there is evidence in the social sciences and in Scripture that both “instantaneous and incremental change happens”²⁴⁷ in the process of “being and becoming.”²⁴⁸ Dahl points to Biblical stories of disciples, people like Moses and Paul, who “changed incrementally, in fits and starts, along the way doubting, denying, and asking impertinent questions.”²⁴⁹

²⁴⁷ Brown, Dahl, and Reuschling, *Becoming Whole and Holy*, 17.

²⁴⁸ *Ibid.*, 15.

²⁴⁹ *Ibid.*, 16-17.

So, could the increased scores be a result of such fits and starts, or could they point to redemptive movements in which the Holy Spirit was allowing life issues to magnify dark side trait issues to bring them into the light? Psychologist Steven Sandage explains the function of such intensification, “Spiritual transformation requires the intensification or the heating up of anxious arousal, which re-forms a person’s way of relating to God, self, and others and is followed by spiritual soothing or cooling.”²⁵⁰ Could the fieldwork year have served as “crucible”²⁵¹ experience, a context appropriate for the refining fires of the Spirit’s redemptive work, in which participants were “‘hard pressed from every side’ for transformative shaping” (2 Cor. 4:7-9)?²⁵² Perhaps this points to a need to factor in follow-up with participants to explore any dark side trait scores that may have increased by the end of the fieldwork year. To illuminate the meaning of these seemingly conflicting findings, further investigation is required.

Additionally, within the scores that changed, 40 of the 60 scores, or 67 percent, decreased by the end of the fieldwork year. Of the 40 scores that decreased, 23 percent decreased within a 0.1-0.5, 17 percent decreased within 0.6-1.0 increment, 12 percent decreased within a 1.1-1.5 increment, 10 percent decreased within a 1.6-2.0 increment, 3 percent decreased within a 2.1-2.5 increment, and 2 percent decreased within a 3.1-3.5 increment.

Within this “notable changes” classification, the movements on the dark side trait-scale areas were predominantly positive, as the majority of the participant sample had lower scores by the end of the fieldwork period. While this is not conclusive data, it does

²⁵⁰ Shults and Sandage, *Transforming Spirituality*, 238.

²⁵¹ *Ibid.*, 31.

²⁵² *Ibid.*, 238.

seem to signal that engaging with Jesus and his questions in an intentional and prolonged way, effects redemptive change in the lives of pastoral leaders.

Interview Findings

The qualitative data were gathered through the audiotaped interviews, which were administered at the end of the fieldwork experience approximately one-year after completing the first pastoral inventory. The interviews covered three major themes directly related to the aim of this study. The three themes were: (1) engagement with the questions of Jesus, (2) impact on Christian formation, and (3) impact on God attachment.

The first major theme, engagement with the questions of Jesus, explored the participants' experiences of interacting with Jesus and his questions through the guidance of the prayer exercises. The participant sample entered into the questions of Jesus regularly throughout the fieldwork year with 25 percent engaging 1-2 times per month, 58 percent engaging 2-3 times per month, 8 percent engaging 3-4 times per month, and 8 percent engaging 4-5 times per month.

Their responses revealed that the group felt time constraints on interacting with the prayer exercises during the fieldwork period. One participant said, "I had to make room for it." Another said, "I tried to doing the exercises during my lunch break, but it took fifteen minutes just to engage." He later "shifted to early Saturday morning, with no distractions" but still felt he "needed more time." Yet another participant found, "It didn't detract at all spiritually, but did become an extra thing to do." At times this person felt "disappointed with myself" because he wanted "open-ended time for the prayer exercises." One solo pastor said, "As a pastor I feel pulled in so many different directions." The list of pastoral and leadership responsibilities, detailed through the pre

and post pastoral inventories, confirms that the group had authority over ministerial responsibilities requiring a wide range of competencies in teaching, preaching, leadership, administration, worship and special services, pastoral care and counseling, conflict management, cross-cultural ministries, missional service, and on and on. This affected the time they could allocate for the exercises.

Participants were asked to reflect on the six different Gospel stories used in the prayer exercises and then choose the question of Jesus they were most drawn to, as well as the question of Jesus they were most resistant to engaging with during the fieldwork year. Table 22 charts the questions that participants felt most drawn to and most resistant toward through their engagement with Jesus and his questions.

Table 22. Questions of Jesus Participants Felt Most Drawn to and Resistant to

QUESTIONS OF JESUS IN THE PRAYER EXERCISES	FELT DRAWN	FELT RESISTANT
1: Who do you say I am? (Matt. 16:13-20)	17%	17%
2: Do you truly love me more than these? (John 21)		33%
3: What do you want me to do for you? (Matt. 20:29-34)	33%	8%
4: Do you want to get well? (John 5:1-15)	17%	25%
5: Why are you so afraid? Do you still have no faith? (Mark 4:35-41)	8%	17%
6: You of little faith, ... why did you doubt? (Matt. 14:21-36)	33%	17%
1-6: All six questions of Jesus	8%	8%

*NOTE: Some participants chose more than one of Jesus' questions for each of the categories. For instance, 17% selected two questions they felt equally drawn to, 25% selected two questions they were equally resistant to, 8% cited feeling drawn to and resistant to the same question, and 8% cited feeling drawn to and resistant to all six questions of Jesus in the prayer exercises.

In the "most drawn to" category, 33 percent of the participant sample identified Jesus' question, "What do you want me to do for you?" as the question that resonated with them. Some found it connected them to a deep desire. One participant said, "I come to him open, vulnerable, and honest. I can't do it on my own. I desire more balance, more

health.” Another participant, who was drawn to and resistant to all six questions, felt surprised and alarmed by his response to this particular question. He explained that at first, his answer was “I don’t know,” but as he “peeled the onion” he found he wanted “peace and calm.” He learned, “the growth was the realization,” and he committed to “go back and adopt these principles from the prayer exercise.”

Also in the “most drawn to” category, another 33 percent of the participants identified “Why did you doubt?” as the question that resonated with them. It was the sixth question used in the prayer exercises, so at the time of interview, one participant said he was “still wrestling with it.” He discovered, “The rest of them were easier, this looped back to ‘Do you want to get well?’” Another said this question connected him to Jesus’ identity as “Challenge Jesus.” He said he also liked the corresponding reflection question from this prayer exercise, “What are the waves in your life?” This helped him to identify and process upcoming changes in his life that were weighing on him.

In the “most resistant to” category, 33 percent of the participant sample identified Jesus’ question, “Do you truly love me more than these?” as the question that did not resonate with them. For one participant, tears welled up as we discussed Jesus’ question, because it evoked deep self-examination through new questions. “What’s he really asking? Do I deny him? Do I really know him? What does he want from me?” Another participant acknowledged that this prayer exercise “was harder to go through.” He said, “Maybe I have some Peter in me. Why would he think I don’t love him?”

The interviews opened the way for thoughtful conversations that solidified key learnings but also uncovered lingering questions, and in some instances even doubts. Everyone was present in the moment and many continued wrestling with Jesus’ questions

during the interviews; some said they would revisit those questions again in the near future. Overall, the conversations afforded the participants an opportunity to pause, notice, and talk through how they had experienced Jesus through his questions, and it seemed to highlight ways in which they had grown, or potentially needed to grow, in their capacity for healthy self-awareness.

The second major theme, impact on Christian formation, explored the participants' experiences of transformation (i.e., Christlike growth), redemption (i.e., healing or freedom in shadow or dark side areas), and stagnation (i.e., feelings of stuckness) as a result of engaging with the questions of Jesus through the guidance of the prayer exercises. In general, the participants could identify ways in which they had experienced transformation and redemption, but some were unsure whether they had actually experienced any kind of stagnation or stuckness.

In the dimension of transformation, one participant found, "Having a season of sitting and having an extended period of time listening to the Holy Spirit, contemplating in a deep way, having Jesus meet me, it was very refreshing. It nurtured places inside of me I don't want to expose." Some faced their fears as they sought to answer Jesus' question, "Why are you so afraid?" One person emerged with a new insight, "Fear is not necessarily a bad thing. God can use it." Another said, "I notice more calmness, more peace in my relationship with God. Feeling more assured in my relationship with God comes from hanging out with Jesus in dialogue through the questions." Yet another participant proclaimed, "I moved from an academic mind and study, back to the Jesus I fell in love with."

In the dimension of redemption, the questions of Jesus illuminated one participant's view of how God works, "I'm beginning to see that God actually wants to redeem me. God can take the bad and do something good with it." Another participant wrestled with Jesus' question, "Why did you doubt?" She came to the realization, "I am kind of like Peter. How many times does he have to remind me?" Through imaginative contemplation, she imagined Peter in the story and saw Jesus reaching out to him. Through this prayer exercise, she said, "I experienced Jesus' grace and mercy and love in a real way." Another participant wrestled with Jesus' question, "Do you love me?" and in staying with it, he "experienced forgiveness." While another person said, "I noticed a breaking of pride; in some regards a false sense of humility." One participant acknowledged that part of his own dark side were issues with "rejection and abandonment." He confessed, "I sometimes doubt God's love." Tears welled up as he recounted how he came to the realization that "Jesus stays."

In the dimension of stagnation in an area, some participants were not sure if they had experienced it. Concerning the prayer exercises, one participant admitted to a "pattern of perfectionism." "If I didn't really do it, I beat myself up about it; it's an all or nothing approach. The Lord's trying to get to the root of it." Another participant saw "some stuckness" then recognized it as "layers God peels back." In the end he said, "It's really a different level being worked on, not stagnation." One participant responded to Jesus' question, "Do you want to get well?" and confessed struggling with discontentment with "my job, my wife." He was honest about feeling "more tempted."

The third major theme, impact on God attachment, compared the participants' feelings of attachment to God before and after engaging with Jesus and his questions

through the prayer exercises, as well as their responses to Jesus' question, "Who do you say I am?" at the beginning and then at the end of the fieldwork year. For the God attachment scoring, a 10-point Likert scale was used, with one being not true and ten being very true. Participants were asked, "How would you score each item before you engaged with the questions of Jesus in the D.Min. prayer exercises?" After providing their answers to the first set of statements, they were asked, "How would you score each item after engaging with the questions of Jesus in the D.Min. prayer exercises?" Table 23 compares the participants' responses to God attachment statements before and after engaging with the questions of Jesus; however, all responses were provided at the end of the fieldwork experience.

Table 23. Participants' God Attachment Scores Before and After Fieldwork

IMPACT ON GOD ATTACHMENT	On a scale of 1-10 (1 = not true, 10 = very true) how would you score each item?	1	2	3	4	5	6	7	8	9	10
I seek closeness with God when I experience anxiety or distress.	Before Fieldwork			8%	33%	8%	8%	17%	17%		8%
	After Fieldwork				8%	8%	8%		42%	8%	25%
When I seek closeness with God, I experience God as a safe haven.	Before Fieldwork			8%	8%	8%	8%	25%	25%		17%
	After Fieldwork						8%	25%	25%	8%	33%
When I seek closeness with God, I experience a sense of being secure in my relation- ship with God.	Before Fieldwork			8%	8%	25%	17%		33%		8%
	After Fieldwork				8%	8%		17%	17%	17%	33%
When God seems distant, I do not experience fear of abandonment.	Before Fieldwork		8%	8%	17%	17%	8%	8%	17%	8%	8%
	After Fieldwork				8%		17%	8%	33%	17%	17%

*Note: Participants responded to these statements during the audiotaped interviews, which were conducted at the end of the fieldwork year. Therefore, the before fieldwork scores are not as reliable as the after fieldwork scores.

Among the participants' responses comparing their sense of God attachment prior to and after engaging with Jesus and his questions in the six selected Gospel stories, the majority self-reported increased scores by the end. Of those whose scores increased, there

were 92 percent who had one or more scores increase by 1-4 points, and there were 17 percent who had one or more scores increase by 5-7 points. Only one participant had two scores decrease by 1-2 points. Although the majority had predominantly higher scores at the end of the fieldwork, 58 percent had at least one score remain the same.

For the second portion of the impact on God attachment theme, the participants shared their responses to Jesus' question, "Who do you say I am?" from Prayer Exercise #1, in Appendix C. The group engaged with this question at the beginning of the fieldwork year, and then revisited it just prior to their scheduled audiotaped interviews, at the end of the fieldwork year. Since the responses were captured in the prayer exercises, and in some cases journals, participants were asked to bring all of those materials with them to the interviews.

Many participants started the fieldwork year by answering Jesus' question, "Who do you say I am?" with names such as Lord, Savior, and Friend. When revisiting this question at the end of the year, a number shifted their answer from names, although they were still relevant, to relational descriptions. One participant said, "He is the love of my life. I always want to be in love with him." Another said, "He is a not only my helper in turmoil, but a fellow traveler who walks with me." Another participant said, "I know him more now and yet less. I see the complexity of Jesus." One person exclaimed, "I owe allegiance to him. He's my king, the ruler of my life." After the prayer exercises one participant found, "Where I'm at now is more in line with, when you follow Jesus, you get God. He gives himself to me." Another moved from "Savior of the World" to "personal relating to the Savior." He expressed it as a "nearness" and "being with and in the presence of the Savior."

Conclusion

Through the quantitative and qualitative mixed-method data analysis, this researcher found that the yearlong engagement with the questions of Jesus during the fieldwork year led the participant group overall to experience transformation and redemption in shadow side areas of their lives. A fundamental building block for shadow side redemption in these leaders' lives was that they experienced themselves as deeply loved by God. This is because a healthy self must experience God's love in what David Benner calls a "head-over-heals in love"²⁵³ kind of way.

These pastoral leaders experienced anew the Jesus who, as one participant put it, "meets me where I'm at." By drawing near to the risen Christ through the prayer exercises while seeking to live into their answers to his questions, the pastoral participants' deepened their relationship with Jesus. This contributed to a reframing of their answers to Jesus' most critical question, "Who do you say I am?" One pastor perceived this as "movement" from "Jesus is Lord and Savior" to "Jesus is *my* Savior." "He is saving me every day, from everything." Another pastor expressed the relational reframing as, "I see [Jesus] more as someone that really loves me and wants to walk closer with me." Looking through a macro lens, this seems to capture the kind of relational reframing the majority of the pastoral leaders experienced in their own relationships with Jesus. However, for some this reframing went even deeper. Yet another pastor summarized, "My image of God went from distant to safe."

Another important issue that emerged was the fact that many of the pastoral participants realized a felt need for support in nurturing their own spiritual lives. One

²⁵³ David G. Benner, *Surrender to Love: Discovering the Heart of Christian Spirituality* (Downers Grove, IL: InterVarsity Press, 2003), 35.

pastor admitted, "I'm much more comfortable with giving" therefore growth took the form of being more open to "receive from God and others." Another quipped, "I used to resist steps and rewrite everything. But now I need structure." He pondered the realities of leadership, "I'm always telling people what to do." Then he laughed and acknowledged his need for someone to invest in him, "Just tell me what to do right now." The prayer exercises provided spiritual formation guidance and questions to help these pastoral leaders encounter Jesus in the Gospels and in their daily lives. "This is care-taking," another pastor asserted. "It allowed me to have free space" which transformed the prayer exercises from "one more thing to do" and allowed them to become "a healing thing." In response to his participation in the fieldwork year, his closing remarks mirrored those of others, as he simply said, "Thank you!"

CHAPTER SIX: PROJECT REFLECTIONS AND EVALUATION

Project Design and Implementation

Introduction

This section provides a review and evaluation of the strengths, weaknesses, and recommended modifications for the design and implementation of this project. The intended audience is other researchers. The primary goal is to assist those researchers who may be interested in duplicating or building on this research, or an aspect of it, in a future study.

Strengths of the Project Design and Implementation

There were a number of strengths in the design and implementation of this Doctor of Ministry thesis project. The first strength was the use of both quantitative and qualitative data collection resulting in valid findings through mixed-method data analysis. Comparing the participants' pre and post pastoral inventory responses—including family, personal and vocational histories and Dark Side of Leadership Profile scores—with their responses to the audiotaped interview questions created a trustworthy means to determine if major theme findings were consistent in both measures. For example, in their top two dark side traits, participants' Dark Side of Leadership Profile scores held a general downward trend in the pre and post inventories. That is, the majority scored lower, indicating a greater degree of health in these traits. There were however, small deviations in secondary aspects.

The second strength of this project's design and implementation was the diversity in the participant sample. Special care was taken to ensure multiplicity in gender, age, ethnicity, marital status, and denominational affiliation for the full and part-time pastoral leaders. The sample also included those with short and long-term tenure in ministry. All of this afforded a broader representation of voices in the data collection process.

The third strength of this project's design and implementation was that it provided sufficient duration and intensity for participants to experience real growth into Christlikeness. The participants' completion of the pre and post pastoral inventories approximately one year apart offered enough time for real change to transpire and for them to recognize a specific kind of transformation, redemption, or even stuckness in one or more areas of their lives.

Spending one year with six questions of Jesus afforded a more leisurely pace for Scripture meditation, prayer, study, and reflection. Engaging with one question of Jesus over a two-month period allowed the pastoral participants ample time to reflect deeply on each Gospel story, wrestle with it, enter into it, and to encounter Jesus for themselves. It also enabled them to bring their Gospel experiences into the rounds of their daily lives so they could actually live their way into their answers to Jesus' questions.

The fourth strength of this project's design and implementation was the choice to collect key personal and vocational history information along with the Dark Side of Leadership Profile responses as the primary quantitative content in the pre and post pastoral inventories. The personal and vocational history information offered contextual insights. The Dark of Leadership Profile provided a pre and post measure in five dark side trait scales. It is a thorough and comprehensive leadership profile, has user-friendly

leadership language, and the 60-item inventory takes only 20 minutes to complete. A well-known leadership researcher has evaluated its efficacy, and deemed it a valid and reliable instrument.²⁵⁴

The fifth strength of this project's design and implementation was the categorization of the questions of Jesus using Willard's six aspects of a human being. While further examination is required, these categories offer a viable spiritual formation framework for encountering and understanding the transforming and redemptive power of the questions of Jesus in the Gospels.

The sixth strength of this project's design and implementation was the participants' engagement with the questions of Jesus through six custom-designed prayer exercises. The prayer exercises were designed to touch on key dimensions of Christian spiritual formation with components, or movements, in each exercise attending to the six basic aspects of a human life identified by Willard. This created a holistic framework for participants to cooperate with the transforming overtures of the Holy Spirit in becoming both whole and holy. Through the interview feedback, it became clear that a strong majority of participants, found the content was well developed, substantive, and thought provoking. One called the materials a "good tool," while another declared them a readily accessible "turnkey model for pastors." Another said the "series of reflection questions are good." Some liked what one person summarized as the "consistent structure, theme and flow in each one" because it had a "predictable flow, scope and sequence." One participant noted that engaging with Jesus through the prayer exercises "disrupted my life

²⁵⁴ Irving, "Evaluating the Reliability and Validity of the Dark Side of Leadership Profile," 9. http://www.regent.edu/acad/sls/publications/conference_proceedings/international_leadership_conference/2004pdf/irving_evaluating_reliability.pdf.

in a good way” and expressed feeling “a little sad it’s ending.” Another person said, “God brought forth fresh manna.”

An overwhelming majority, ten of the twelve participants (83 percent), affirmed the benefits of using the steps in Ignatian imaginative contemplation as the primary means to engage with Jesus’ questions in each Gospel narrative. One participant loved that it was “bringing alive these Scripture passages.” Another said it helped “to grasp the message.” Yet another said, “It changed the way I read the Bible—makes it real.” Nevertheless, one person did not like the Ignatian step of imagining “being an observer” but instead preferred the step of “being a main character” in the Gospel story.

Some participants found the opening movement, quieting down for ten minutes, conducive to shifting gears and focusing on being present to God’s presence with them. Some highlighted the visually captivating and evocative art, graphics, layout, and font, which were reminiscent of beautiful sacred texts such as illuminated manuscripts. One carried the hard copy prayer exercises around in daily life.

Finally, participants were encouraged to share with loved ones their experiences of entering into the questions of Jesus through the prayer exercises, “Seek to live into the questions of Jesus as you spend time alone with Him. Notice how you are able to live out your answers to Jesus’ questions in community. Identify key transformative moments and celebrate them with loved ones.”

The seventh strength of this project’s design and implementation was the inclusion of an audiotaped interview. While it would have been easier to send the participant sample a final questionnaire to collect their written responses to their fieldwork experiences, the personal interviews opened the way for participants to think

deeply about their engagement with the questions of Jesus through the prayer exercises. The interviews were a special time for the researcher to connect with the participants, to listen to them speak candidly, sometimes in a stream of consciousness, as they freely shared their thoughts, feelings, and actions resulting from their encounters with the risen Christ in the Gospel stories.

Weaknesses of the Project Design and Implementation

While there were a number of strengths, there were also a number of weaknesses in this thesis project's design and implementation. The first weakness was that this researcher did not interview any seasoned qualitative and quantitative researchers to find out how they designed and conducted their own research, what they learned from mistakes made along the way, and how they analyzed and reported on their findings.

Likewise, this researcher did not seek out seasoned researchers for help in discerning whether there were flaws or gaps in the design and planned implementation of this mixed-method Doctor of Ministry study. Such sage advice could have informed and strengthened the study overall, and of course mitigated the weaknesses now being identified in hindsight.

The second weakness in this project's design and implementation was the size of the participant sample. While it was a diverse group, it was a very small sample. Perhaps this thesis project falls more into the category of a pilot study.

The third weakness in this project's design and implementation was that this researcher did not think through the implications of the participants engaging in other systematic discipleship programs concurrently with this thesis project's fieldwork, namely the prayer exercises based on the questions of Jesus. This muddied the water, so

to speak, in the audiotaped interview conversations. In responding to broader questions about their formation during the fieldwork year, 17 percent of the participants were not sure if some of the transformational growth they experienced was linked solely to their engagement with the questions of Jesus, or to the combination of the fieldwork plus their participation in organized discipleship programs.

The fourth weakness in this project's design and implementation was that more care was needed to ensure that the proper tone was set in every detail of the fieldwork design beginning with the pre and post pastoral inventories. This researcher did not sufficiently think through the wide range of backgrounds the participant sample might represent, and as a result did not anticipate the need to view Maslow's hierarchy through the lens of persons with traumatic life experiences or abuse within their family of origin. Therefore, the family history section in the pre and post pastoral inventories was underdeveloped, as the option to choose a fifth response of "none of the above" was not included in the Qualtrics selections.

This may have communicated an unrealistic assumption that most people come from good homes where children's core needs are met within loving family environments. A participant could perceive the researcher to be inferring that families in which this does not happen are not good, and by extension, participants from those kinds of families are somehow "less than" others in participating in the study. Such insensitivity could seem very unwelcoming and might undercut the establishment of a safe and inclusive atmosphere for participants to enter in and share real details about their lives.

Additionally, the pre and post inventories did not include the God attachment statements. This should have been included to correspond to the data gathered from the family of origin responses regarding met or unmet needs. The hierarchy of needs correlates to forming healthy attachments with primary care givers, and is the foundation for forming a healthy attachment to God the Father, Son, and Holy Spirit.

The fifth weakness in this project's design and implementation was that the proposed categorization of the questions of Jesus using Willard's six aspects of a human life have not yet been affirmed by scholars in the fields of Christian formation and Biblical studies. There is a strong need for further research to determine if the categories can hold up under scrutiny.

The sixth weakness in this project's design and implementation was that the prayer exercises still need further development in some areas. When asked during the interviews if any aspects of the prayer exercises did not help them engage fully with the questions of Jesus, two of the movements—"Reflect on your thoughts" and "Reflect on your feelings"—were mentioned more than others. "Reflect on your thoughts" (sometimes called views) had two types of thought reflection. The first type, which participants found helpful, included thought-provoking quotes from spiritual writers along with open-ended reflection questions related to Jesus' own question in the Gospel story. An example of this is "Movement 7a: Reflect on your thoughts about God" in the prayer exercise sample in Appendix C.

It was the second type of thought reflection, reflection on influences in their lives that the majority of participants, nine out of twelve (75 percent), found problematic. The influences were presented in a table with a list of contextual variables to guide the

participants in charting how their thoughts about God (or whatever subject matter fit the particular question of Jesus in the Gospel text used) had been shaped in the past and was being shaped in the present. The contextual variables invited reflection in four domains that uniquely mold individuals: (1) Relational Influences: family of origin, culture and community, faith community and Christian tradition, (2) Internal Influences: gender, personal temperament, spiritual temperament, (3) Experiential Influences: positive life experiences, negative life experiences, traumatic life experiences, and (4) Season in Life Influences: human development, stages of faith, family life stage. An example of this is “Movement 7b: Reflect on your thoughts about God” in the prayer exercise sample in Appendix C. The intent for the contextual variables table was to provide an easy overview of potential influences that might have contributed to shadow side issues; however, the participants experienced the table as “overwhelming.” One person said, “I had a difficult time separating those areas.” Another found after engaging with the influences in one exercise, it seemed “redundant” to revisit them in later exercises. Yet another participant concurred and explained that it was “fruitful” the first time through but he was later “reaching for answers” when the same questions appeared in later exercises, so “I often skipped it.” One participant “kind of locked up” and found it to be “more of a deterrent” because of feeling a “little discouraged if I couldn’t answer all of them.” Yet another participant noted, “It felt like homework, it tired me out.”

The second movement identified by one-third of the participants (four out of twelve) as being less helpful was “Reflect on your feelings.” This movement included a feeling wheel—a therapy tool created by Gloria Willcox²⁵⁵—with instructions for how to

²⁵⁵ Gloria Willcox, *Feelings: Converting Negatives to Positives* (St. Petersburg, FL: Win-Win Team Publishing Co, 2001), 12.

use it to engage with the affective-oriented reflection questions corresponding to the Gospel story:

Ask the Holy Spirit to guide you in offering all of who you are to God. Use the “Feeling Wheel” (see below) to help you name feelings you have felt toward God in the past, and those you are now feeling toward God in the present. In this tool, Dr. Gloria Willcox has reframed “glad” and expanded it into three separate primary feelings: peaceful, powerful, and joyful. If you tend to speak in terms of what you “think” rather than what you “feel,” this tool may support you in growing in your capacity to notice, identify, name, and own your feelings. Begin to notice how your thoughts shade the feeling tones in your inner world. Likewise, notice how your feelings shade the thought tones in your inner world.

One participant self-identified as “analytical” and felt “hesitant” using the tool. Another said the tool was good, but experienced the affective realms in ways that are “more seasonal.” While another participant, who often felt rushed while doing the exercises, said, “The mechanics were hard with my schedule. The questions were logical but didn’t help me a great deal.”

One participant liked the structure and flow of the prayer exercises, but found the “graphic presentation and style” were often “distracting.” He clarified the reason he felt distracted, “Sometimes I don’t feel Renaissance, I feel Post-Modern.”

Although participants were encouraged to share with loved ones their experiences of entering into the questions of Jesus through the prayer exercises, most expressed a felt need to share the experience of entering into the exercises themselves with the companionship of a trusted friend. One participant said, “It would be helpful to have connection with other people for insights, unity.” Another said it would be “affirmation of the Holy Spirit’s work.” Yet another said, “A shared process would be helpful for accountability, reflection ... revelations with other people. It would be more life-giving.”

The seventh weakness in this project's design and implementation was that this researcher assumed that participants' basic background information would remain consistent in the personal and vocational history sections of the pre and post pastoral inventories. However, that was not the case as some participants changed answers on demographic items that surprised the researcher. For example, in the post-inventory, some participants changed the age range that most closely corresponded with their decision to become a Christ-follower, when they sensed God's call to ministry, and when they answered God's call to ministry.

Likewise, this researcher was puzzled when some participants selected a lower range of years for their service in ministry. In other words, at the end of the fieldwork, they viewed themselves as serving in ministry for fewer years than they originally specified in the pastoral pre-inventory.

Since the researcher did not anticipate these inconsistencies, they went unnoticed during the brief reviews of the post-inventories, prior to the interviews. Hence, no clarifying follow-up questions were prepared, on an as needed basis, for the audiotaped interviews. This oversight left some unknowns in the data analysis and in the final report of the findings. This nuanced data might possibly have uncovered details germane to a better understanding of Christian spiritual formation.

Recommendations for Project Modification

This researcher recommends a number of project modifications that could assist future researchers who seek to duplicate or build on this research. The first recommendation for project modification is to consult seasoned researchers for further

instruction and feedback regarding the design of data gathering protocol. Ask one to review the planned protocol design to identify potential problems.

The second recommendation for project modification is to collect data from a larger participant sample. This could reveal if there are any significant differences in the findings based on demographic information such as gender, age, number of years in ministry, and so on. Consultation with other clergy researchers would be helpful in determining which voices are missing from this participant sample. Perhaps multiple studies could be designed to engage with particular groups of clergy in order to extract data for use in broader data analysis.

The third recommendation for project modification is to limit the sample to pastoral participants who agree not to engage concurrently in outside discipleship programs for the duration of the fieldwork period. Clarify the parameters of appropriate church activities such as Bible studies, workshops, and so on.

The fourth recommendation for project modification is to view Maslow's hierarchy through the lens of participants with a traumatic or abusive family of origin. Expand the family of history section in the pre and post pastoral inventories to include a fifth response option of "none of the above" in the Qualtrics selections. Table 24 details the expanded family history statements.

Table 24. Expanded Family History Statements for Pre/Post Pastoral Inventories

FAMILY HISTORY: Check all that apply.

- Growing up, I felt cared for because my basic needs for food, shelter, clothing, warmth, sleep, care during illness, and so on were met in my family.
 - Growing up, I felt safe, secure and protected because there was order and stability in my family.
 - Growing up, I felt a sense of belonging because I knew I was loved, accepted, and valued by my family.
 - Growing up, I felt respected and confident in my maturing abilities to master new things because my family recognized my achievements and contributions.
 - Growing up, I felt none of the above was true.
-

The fifth recommendation for project modification is to conduct further research on the efficacy of using Willard's six aspects of a human life to categorize the questions of Jesus. Besides engaging in further studies herself, this researcher hopes to identify key scholars in the fields of Christian spiritual formation and biblical studies to partner in the work of examining this construct to determine its strengths and weaknesses.

The sixth recommendation for project modification is to revise the prayer exercises in response to the feedback from the participant sample regarding issues with the two movements, "Reflect on your thoughts" (i.e., the contextual variables table) and "Reflect on your feelings" (i.e., the feeling wheel). Convert the reflection on thoughts about life influences to selected, open-ended questions. Keep the feeling wheel but add another option for reflection on feelings, using selected open-ended questions. Give participants the option to use one or the other, or both of them. This will still afford a tool for participants who have trouble identifying feelings. In the look and design of the prayer exercises, consider the benefits and drawbacks of a specific versus a generic aesthetic design motif. Does particular branding in the look enhance the congruency of the experience? Reframe the prayer exercise parameters so that participants can pair up with a trusted peer to engage in the prayer exercises alongside them for the duration of the fieldwork period. If the participants are not comfortable with the researcher serving as a supportive mentor, ask them to recruit a trusted mentor to remain available to support them in engaging with Jesus and his questions throughout the fieldwork.

The seventh recommendation for project modification is to adapt the interview questions so that participants can expound on their responses to the hierarchy of needs responses. This will shed light on the quantitative and qualitative data analysis by

connecting some basic dots, so to speak, regarding how the dark side traits may have taken root in the participants' lives.

The hierarchy of needs experiences can affect one's capacity to form attachments to parents or primary care-givers, which can ultimately shape the capacity to form an attachment with God. God attachment is critical to forming an intimate relationship with God and directly links to engaging with Jesus and responding to his questions. It would be very helpful to extract the God-attachment statements from the interview question list and instead embed them in the pre and post pastoral inventories. This might provide a more reliable measure of the construct than asking participants in the final interview to attempt to remember how they felt at the beginning of the study to score their sense of attachment to God before and after engaging with the questions of Jesus.

Include additional interview questions for participants who change key responses in the family, personal and vocational history sections of the pre and post pastoral inventories. This would build in the opportunity to gain clarity about the participants' own perceptions and understanding of themselves and their life experiences. Likewise, it would offer the participants and the researcher insights into how the fieldwork experiences of engaging with the questions of Jesus may have illuminated their understanding, highlighted their feelings of ambiguity, or moved them to embrace wider realms of mystery in their relationships with Jesus, others, and themselves.

Overview of Strengths, Weaknesses, and Modifications

The focus of this chapter thus far has been on the strengths, weaknesses, and recommended modifications for the design and implementation of this project with the goal of assisting researchers who may be interested in duplicating or building on this

research, or an aspect of it, in a future study. Table 25 provides a summary of the strengths, weaknesses, and recommended modifications for this project.

Table 25. Summary of Strengths, Weaknesses, and Modifications of Thesis Project

	STRENGTHS	WEAKNESSES	MODIFICATIONS
#1	Mixed-Method Research and Data Analysis (quantitative and qualitative)	Did not consult seasoned researchers <ul style="list-style-type: none"> to learn about quantitative and qualitative research to identify problems in design of data gathering protocol 	Consult seasoned researchers <ul style="list-style-type: none"> to learn about quantitative and qualitative research to identify problems in design of data gathering protocol
#2	Diverse Participant Sample (age, gender, ethnicity, etc.)	Small Participant sample	Enlarge Participant Sample
#3	Fieldwork Design <ul style="list-style-type: none"> Sufficient duration (1-year commitment) Intensity (2-months spent on each of Jesus' questions) 	Fieldwork Design <ul style="list-style-type: none"> Did not think through implications of participant sample engaging in concurrent discipleship programs Did not limit their engagement in concurrent discipleship program 	Fieldwork Design <ul style="list-style-type: none"> Restrict participant sample from engaging in concurrent discipleship programs Clarify parameters of allowable activities (e.g., church Bible studies, workshops, etc.)
#4	Pre/Post Pastoral Inventories <ul style="list-style-type: none"> Personal / Vocational History Dark Side of Leadership Profile (DSLPL) 	Pre/Post Pastoral Inventories <ul style="list-style-type: none"> Family History did not address participants with traumatic or abusive family of origin Personal History did not include God attachment measurement 	Pre/Post Pastoral Inventories <ul style="list-style-type: none"> Add "none of the above" to Family History (hierarchy of needs) Add God attachment scale from interview questions
#5	Questions of Jesus categorized by Willard's 6 Aspects <ul style="list-style-type: none"> Used 5 of the 6 aspects in fieldwork prayer exercises Appendix A includes all of the questions of Jesus in 6 aspects categories 	Questions of Jesus categorized by Willard's 6 Aspects <ul style="list-style-type: none"> Needs more research Needs scholarly support 	Questions of Jesus categorized by Willard's 6 Aspects <ul style="list-style-type: none"> Do more research Seek scholarly support
#6	Prayer Exercises <ul style="list-style-type: none"> 6 Aspects as movements 10-minute quiet down (centering) Beautiful artwork, rich colors, and artistic font Turnkey (substantive, ready to use process and content) Encouraged participants to share experiences with loved ones Ignatian imaginative contemplation 	Prayer Exercises <ul style="list-style-type: none"> 2 movements (reflect on thoughts/feelings) too comprehensive Beauty is in the eye of the beholder (assumed everyone would like the artwork, color palette, and overall design) Participant sample felt too isolated, desired companionship in engaging with Jesus' questions 	Prayer Exercises <ul style="list-style-type: none"> Revise 2 movements (reflect on thoughts/feelings) so scope is more selective Consider a more generic design for the artwork and font Add companionship as a requirement for engaging with Jesus' questions
#7	Audiotaped Interviews <ul style="list-style-type: none"> Rich source of data collection Opportunity for participant sample to have someone listen to their interactions with Jesus and his questions 	Audiotaped Interviews <ul style="list-style-type: none"> Did not anticipate participant sample changing responses in portions of the Family, Personal and Vocational History sections Did not prepare follow-up questions to ask during interviews 	Audiotaped Interviews <ul style="list-style-type: none"> Compare pre and post pastoral inventory responses in Family, Personal and Vocational History sections Add clarifying questions, as needed, during interviews

Framework for Utilizing Jesus' Questions in Shadow Side Redemption

Social Innovation as a Construct for Evaluating the Framework

The aim of this Doctor of Ministry thesis project was to develop a potential framework for utilizing spiritual formation questions, particularly the questions of Jesus, as a transformational approach to redeeming shadow side issues in pastoral identity for use by individuals and seminary educators. Bethel Seminary's Doctor of Ministry program ultimately requires that thesis projects promote social innovation that will benefit the broader Kingdom of God. Therefore, it is important to clarify how this researcher understands social innovation in order to evaluate the proposed framework within that construct.

Social innovation falls into the broader category of creativity. According to the updated version of Bloom's Taxonomy creativity is the highest form of cognitive functioning.²⁵⁶ The MHA Institute, an organization that tests and evaluates "a variety of thinking and learning processes to identify which ones produce high performance,"²⁵⁷ offers a succinct definition distinguishing between two kinds of creativity: innovation and invention.

Creativity is the ability to think and act in ways that are new and novel. In our minds, there are two kinds of creativity, innovation and invention. Innovation is thinking creatively about something that already exists (e.g., the tape recorder, Walkman, and CD player are all innovations on the phonograph). Invention is creating something that did not exist before (e.g., the phonograph). A business example illustrates the difference clearly. When a team bases its plans on the way the team has operated in the past, they are open only to innovation, such as increasing efficiency. However, a team that is inventive will ask itself: Can we

²⁵⁶ Richard C. Overbaugh and Lynn Schultz, "Bloom's Taxonomy," Old Dominion University, accessed March 3, 2012, http://www.odu.edu/educ/roverbau/Bloom/blooms_taxonomy.htm.

²⁵⁷ MHA Institute, accessed January 25, 2018, <http://www.mhainstitute.ca/mhadnn/AboutMHA.aspx>.

create a different way to operate, one that will produce a different way of doing business?²⁵⁸

This example of innovation and invention in the corporate sphere is very applicable in the sphere of Christian spiritual formation. Pastoral leaders must be intentional about becoming more innovative and inventive in their own approaches to lived discipleship to Jesus, and seminary educators must do the same in their work of training Christian leaders. Willard often reminded people that growth into Christlikeness is not a matter of continuing to do the same things we have always done, but “really meaning it” this time around.

While evaluating creativity is very subjective in nature, there are parameters to assist in evaluating innovation. According to innovation consultant Drew Marshall, creativity is difficult to measure since it can include ideas that are “thought experiments”²⁵⁹ as well as those that are actualized. However, he asserts it is possible to measure innovation, and he explains how organizations can do this:

Innovation is about introducing change into relatively stable systems. It’s also concerned with the work required to make an idea viable. By identifying an unrecognized and unmet need, an organization can use innovation to apply its creative resources to design an appropriate solution and reap a return on its investment.²⁶⁰

Through this study, this researcher identified a need for a transformational approach to redeeming the shadow side of pastoral identity. Through the Holy Spirit’s empowerment, researching, designing, administering, analyzing, and embedding meaning into the many

²⁵⁸ MHA Institute, “Definition: Innovation, Invention, Creativity, and Experimentation,” accessed January 25, 2018, <http://www.mhainstitute.ca/mhadnn/AboutMHA/Research/Definitions/DefinitionInnovationInventionCreativity.aspx>.

²⁵⁹ Drew Marshall, “There’s A Critical Difference between Creativity and Innovation,” *Business Insider*, April 10, 2013, accessed January 25, 2018, <http://www.businessinsider.com/difference-between-creativity-and-innovation-2013-4>.

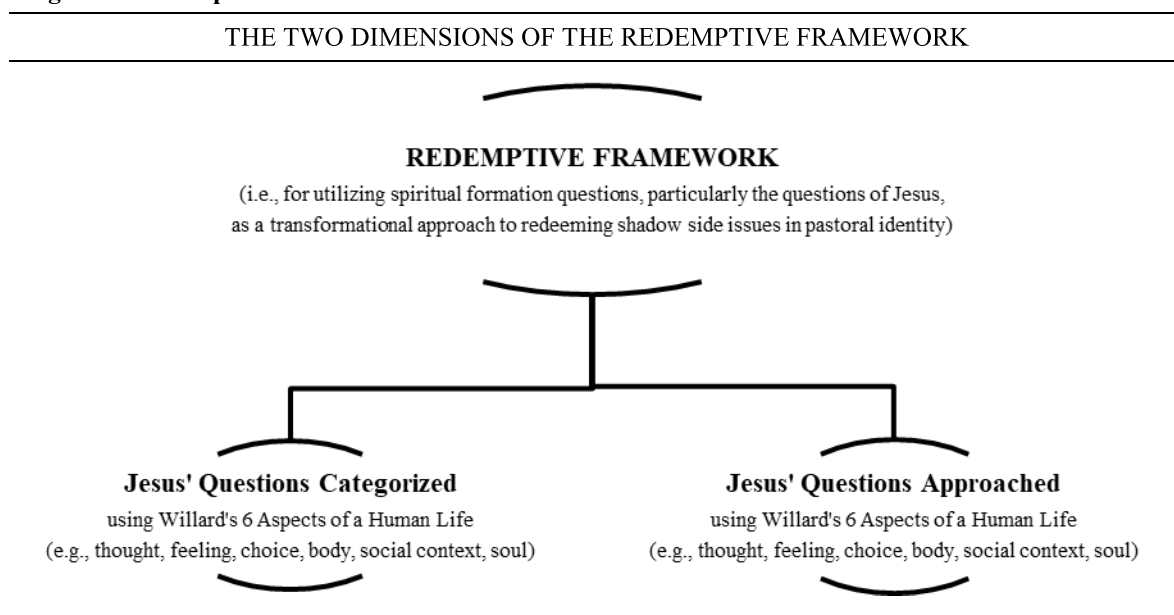
²⁶⁰ Ibid.

facets of this project led to the development of a viable framework to support individuals and seminary educators in this shadow side work.

Proposed Framework and Implementation

The proposed framework for utilizing spiritual formation questions, particularly the questions of Jesus, as a transformational approach to redeeming shadow side issues in pastoral identity, as envisioned by this researcher is termed a “redemptive framework” which functions within a “generative environment.” The redemptive framework is Jesus’ questions categorized and approached using Willard’s six aspect of a human life as a holistic Christian spiritual formation grid. Figure 3 shows the proposed redemptive framework and its two dimensions, which include categorizing and entering into Jesus’ questions through Willard’s six aspects of thought, feeling, choice, body, social context, and soul.²⁶¹

Figure 3. Redemptive Framework

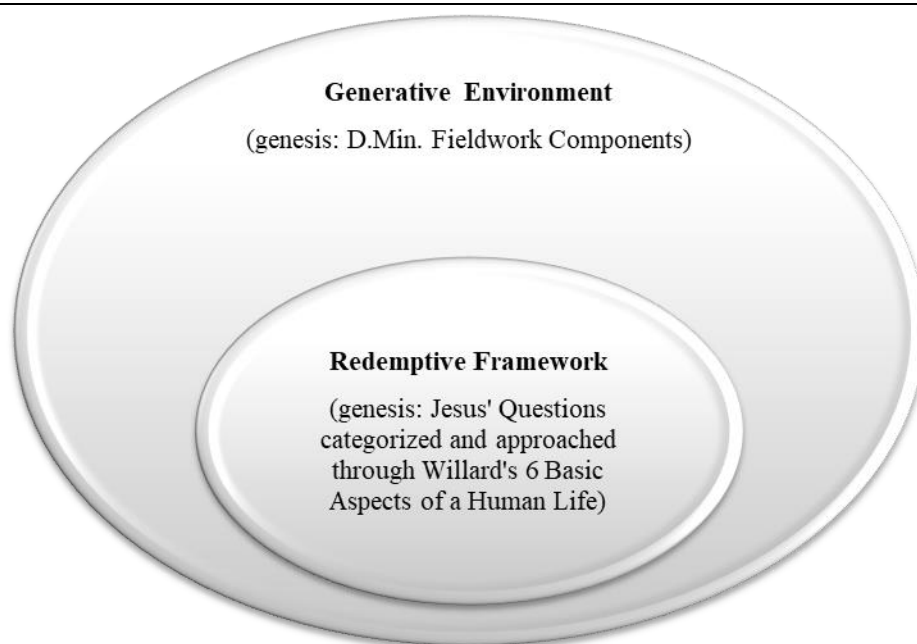


²⁶¹ Willard, *Renovation of the Heart*, 30.

Intrinsic to the redemptive framework is the generative environment comprised of the component parts of the fieldwork designed for this study. Figure 4 reveals the genesis of the redemptive framework and the generative environment. It also illustrates how the generative environment enfolds the redemptive framework.

Figure 4. Redemptive Framework within the Generative Environment

THE GENERATIVE ENVIRONMENT ENFOLDS THE REDEMPTIVE FRAMEWORK



The generative environment has four integrated habitats. The first habitat is a slow formation culture because hurry is counterproductive in formation work. This means a sufficient duration of engaging with the questions of Jesus, which requires a one-year commitment, and sufficient intensity in interacting with a particular question of Jesus, which requires at least a two-month period. Apprenticeship to an “unhurried Savior,”²⁶² to use Alan Fadling’s parlance, works best if his rhythm of life sets the pace. The second

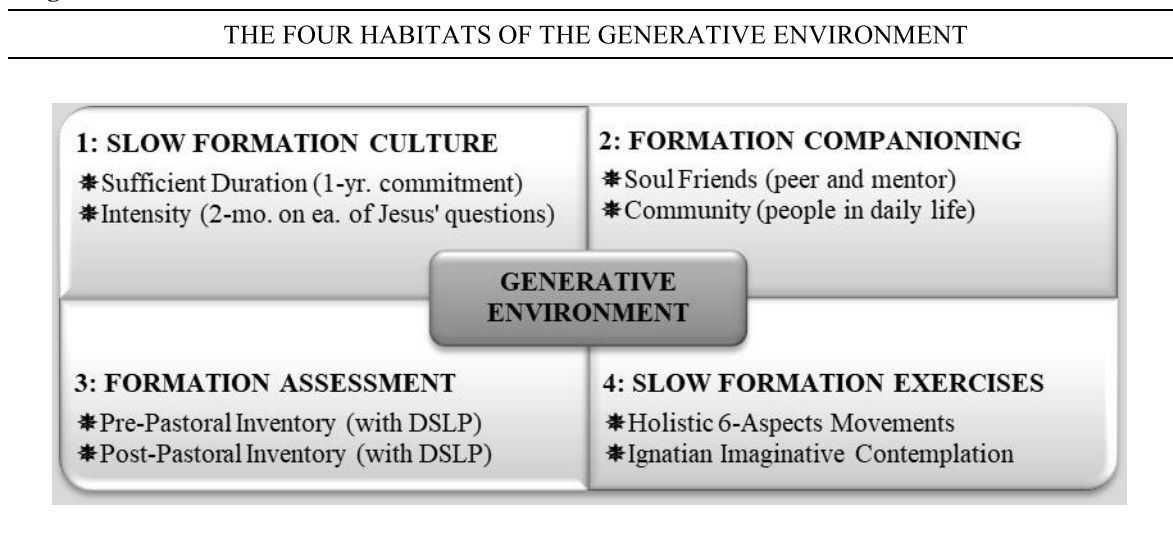
²⁶² Alan Fadling, *An Unhurried Life: Following Jesus’ Rhythms of Work and Rest* (Downers Grove, IL: InterVarsity Press, 2013), 16.

habitat is formation companioning because Christian spirituality and formation are relational.²⁶³ It is most fruitful in a community that supports one other in remaining attentive to God's transforming movements in ways that cultivate being present to God's presence with the freedom to be transparent and responsive.²⁶⁴ Further, this can help to mitigate the isolation so many pastors feel.²⁶⁵ The third habitat is a formation assessment tool to assist in recognizing what God is doing. This pre and post pastoral inventory includes the Dark Side of Leadership Profile. The fourth habitat involves slow formation exercises because substantive materials can help guide the formation journey. Here the prayer exercises with the questions of Jesus, with movements that attend to all six of Willard's holistic aspects of the human self, invite entering into each Gospel story through Ignatian imaginative contemplation. Figure 5 is an overview of the four habitats of the generative environment required to support the redemptive framework for utilizing spiritual formation questions in shadow side work with pastors and other Christian leaders. The integration of the four habitats creates a fertile realm for holistic healing and shadow side redemption to take place.

²⁶³ Steven J. Sandage and F. LeRon Shults, "Relational Spirituality and Transformation: A Relational Integration Model," *Journal of Psychology and Christianity* 26, no. 3 (Fall 2007): 263. accessed February 8, 2012. *EBSCO MegaFILE*, EBSCOhost.

²⁶⁴ Ruth Haley Barton, *Sacred Rhythms: Arranging Our Lives for Spiritual Transformation* (Downers Grove, IL: InterVarsity Press, 2006), 169.

²⁶⁵ Todd W. Hall, "The Personal Functioning of Pastors: A Review of Empirical Research with Implications for The Care of Pastors," *Journal of Psychology and Theology* Vol. 25, no. 2 (Summer 1997): 244.

Figure 5. Generative Environment

A spouse or trusted peer can serve as a “soul companion”²⁶⁶ or “spiritual friend”²⁶⁷ however, issues may surface they feel ill equipped to address. In such cases, the need for companionship by trained professionals such as a therapist, “spiritual guide”²⁶⁸ or a certified “spiritual director”²⁶⁹ could be incorporated into the habitats of the generative environment.

Categorizing the questions of Jesus and creating movements to engage with those questions through custom designed prayer exercises are the most innovative contributions of this project. Use of Willard’s six aspects of the human self to support spiritual formation through prayer exercise movements is an idea that takes the *Conversations* journal sections, also designed around Willard’s aspects of the human self, to the next

²⁶⁶ David G. Benner, *Care of Souls: Revisioning Christian Nurture and Counsel* (Grand Rapids, MI: Baker Books, 1998), 224.

²⁶⁷ James C. Wilhoit, *Spiritual Formation as if the Church Mattered: Growing in Christ through Community* (Grand Rapids, MI: Baker Academic, 2008), 187.

²⁶⁸ Paul D. Stanley and J. Robert Clinton, *Connecting: The Mentoring Relationships You Need to Succeed in Life* (Colorado Springs, CO: NavPress, 1992), 61-72.

²⁶⁹ Jeannette A. Bakke, *Holy Invitations: Exploring Spiritual Direction* (Grand Rapids, MI: Baker Books, 2000), 17.

level. The journal used this framework as the thematic sections for their articles, with some including questions for further reflection. This researcher used the six aspects to enter into deeper, long-term reflection using the questions of Jesus as well as supplementary spiritual formation questions. Use of Willard's six aspects for categorizing the questions of Jesus and designing prayer exercises is unique to this project.

The use of selected questions of Jesus, those that dovetail with healing and redemption themes in explicit and implicit ways, aligns with a very counter-intuitive truth about the formation journey. The route is often indirect. Richard Foster and the team of editors of *The Renovaré Spiritual Formation Bible* describe how the principle of indirection works through the practice of key disciplines, or habits, in the spiritual life:

When we engage in the Spiritual Disciplines we are seeking the righteousness of the kingdom of God through “indirection.” ... we cannot by direct effort make ourselves into the kind of people who live fully alive to God. Only God can accomplish this in us. Only God can incline our heart toward him. Only God can reprogram the deeply ingrained habits and patterns of sin that constantly predispose us toward evil and transform them into even more deeply ingrained patterns of “righteousness and peace and joy in the Holy Spirit” (Rom. 14:17). And God freely and graciously invites us to participate in this transforming process. But not on our own.

We do not, for example, become humble merely by trying to become humble. Action on our own would make us all the more proud of our humility. No, we instead train with Spiritual Disciplines appropriate to our need. In this particular example that would most surely involve learning numerous acts of service for others, which would incline us toward the good of all people. This indirect action will place us—body, mind, and spirit—before God as a living sacrifice. God then takes this little offering of ourselves and in his time and in his way produces in us ... in this case a life growing in and overflowing with the grace of humility.²⁷⁰

While the process of transformation is indirect, it still requires intentionality and a commitment to cooperate with God's redemptive work. As Willard notes, “We become a

²⁷⁰ Richard J. Foster, et al., gen. eds. *The Renovaré Spiritual Formation Bible: New Revised Standard Version with Deuterocanonical Books* (San Francisco: HarperSanFrancisco, 2005), xxxiv.

life student of Jesus by deciding. ... It will not just happen. We do not drift into discipleship.”²⁷¹

Pastors and Christian leaders are fundamentally doctors of the soul. They, like doctors and mental health professionals have a moral and ethical responsibility to “first do no harm” to those whom they provide care. Spiritual writer Parker Palmer encourages leaders to become self-aware so they can wield power in positive ways. He writes, “A leader is someone with the power to project either shadow or light onto some part of the world and onto the lives of the people who dwell there. ... A good leader is intensely aware of the interplay of inner shadow and light, lest the act of leadership do more harm than good.”²⁷² As with discipleship to Jesus, leaders cannot simply hope to drift into healing of the darkness within.

The redemptive framework embedded within the generative environment provides an intentional process for pastoral leaders to cooperate with the Holy Spirit’s transforming work in their lives. It has great potential to support shadow side healing and redemption in the lives of leaders willing to invest in their own formation into Christlikeness. This framework would be appropriate for use by individuals and by seminary educators as part of curricular or co-curricular offerings.

²⁷¹ Dallas Willard, *The Divine Conspiracy: Rediscovering our Hidden Life in God* (San Francisco, CA: HarperSanFrancisco, 1998), 297.

²⁷² Parker J. Palmer, *Let Your Life Speak: Listening for the Voice of Vocation* (San Francisco, CA: Jossey-Bass, 2000), 78.

CHAPTER SEVEN: PERSONAL REFLECTIONS

Researchers Personal Growth

Through the Doctor of Ministry thesis project this researcher encountered many opportunities for personal growth. In keeping with the theme of shadow side redemption, the reflections on personal growth focus on a number of challenges this researcher met during the project.

Exploring the contributions of spiritual formation questions, particularly the questions of Jesus, in redeeming the shadow side of pastoral identity required in-depth, prolonged immersion in dark side issues. The original plan was to make a case for this project by building an impenetrable wall of statistics detailing pastoral challenges, dysfunction, sin, and exits from ministry. This researcher spent long hours combing through peer-reviewed journal articles looking for studies focusing on clergy mental health issues such as depression, burnout, sexual misconduct, and a cadre of moral failings. To ensure the most comprehensive literature review on institutional clergy studies, this researcher hired a Bethel Seminary San Diego alumnus to assist in the search for studies with valid and reliable statistical data. This was a wise move because he was able to unearth insightful literature this researcher had not found. Even with the shared load during this portion of the literature review, immersion in these clergy studies was a heavy burden. Ruminating over the data often felt pretty dark, depressing, and overwhelming.

Nevertheless, by probing into the group studies on clergy health, this researcher discovered that the lives of individual pastors were more compelling than statistical data on anonymous clergy. This led to reframing the first chapter of this thesis and helped the researcher recapture some of the initial passion for this project.

At the same time, delving into the lives of individual clergy whose dark sides had gotten the better of them, humbled this researcher and led to tears and intercessory prayers on their behalf. It also elicited feelings of unworthiness to tackle such a grave issue, as well as a sense of profound incompetence. Questions such as, “Who am I to speak into shadow side issues? What do I really know about helping pastors who are vulnerable to their dark side traits?” surfaced consistently throughout this thesis project. Often this researcher would ask God, “Isn’t there someone more qualified to take on this project?”

Conducting research using the Dark Side of Leadership Profile prompted this researcher to revisit and reflect on her own dark side trait scores and served as a reminder to attend to them regularly. Upon first taking the profile in 2009 as part of Sam Rima’s Doctor of Ministry course, *Overcoming the Dark Side of Leadership*, this researcher’s highest dark side trait scores were in the compulsive and codependent scales. According to McIntosh and Rima’s rubric, the scores landed in the “Significant Negative Influence”²⁷³ category (ranging from 4-8 points on a 12-point scale). After intentionally attending to the contributing factors shaping the scores, this researcher retook the profile the following year and found that her scores were lower. This confirmed that God does redeem the shadow side dimensions if we are willing to grow in self-awareness by paying

²⁷³ McIntosh and Rima, *Overcoming the Dark Side of Leadership*, 245.

attention to the characteristics and challenges of our dark side traits and invest time in dealing with their causes.

In working on this thesis project, this researcher noticed that during stressful periods, compulsive scale trait characteristics such as perfectionism and workaholism tended to spike upward. This seemed to intensify feelings of repressed anger, a characteristic from the codependent scale traits resulting from the inability to set appropriate boundaries and say “No” when necessary.

In this researcher’s case, the boundary issue was an inability to resist the magnetic pull of working on long-term design projects during and after the San Diego campus remodel, or at the very least, to set limits on time invested in those projects. This researcher felt torn because of the urgency to complete both the design and the thesis projects, yet the design projects took precedence because the building spaces needed to be functional and funding, including one grant, was on a fixed timeline. The design work was overwhelmingly energizing because it allowed this researcher to reconnect with her art and design background, use her training to benefit the seminary, and operate within her artistic wheelhouse.

On the other hand, the thesis project was highly detailed and analytical, required long hours of data collection and analysis, and forced this researcher to function outside of her primary wheelhouse. Operating in this new sphere of quantitative and qualitative research triggered feelings of inadequacy and frustration, often experienced as disorienting and draining. However, through the support and intercessory prayers of key people, the Holy Spirit empowered this researcher to find creative ways to integrate left and right brain thinking to infuse creativity and artistry into the thesis project as well.

In addition to the push and pull between the two projects, work on this thesis linked to a deeply regretted decision, one that consistently triggered feelings of unresolved grief. It happened when this researcher chose to work on finalizing one of the custom-designed prayer exercises, in order to meet a looming deadline for delivering it to the pastoral participants, instead of attending what no one knew would be the last spiritual formation conference featuring Dallas Willard. Over many years, Dallas was a kind friend and a generous mentor to this researcher, but because of his battle with cancer, a private visit in the weeks following the conference could not be permitted until he regained some of his strength. He never did. Within less than three months of his final public conference, the Lord called him home. To this day, this researcher regrets choosing the thesis work over attending a conference that would have allowed her to see Dallas Willard one more time. In spite of this, the thesis project overall is a positive recognition of Dallas' investment in this researcher's life and it builds on key contributions from his rich legacy of Christian spiritual formation teachings.

The literature review tapped into this researcher's top strength of "Learner" on the Gallup StrengthsFinder instrument, and realistically stirred long-held perfectionistic tendencies as well. Seeking to understand subjects from a macro and micro level, and to identify the interplay between them, fueled an energetic exploration. Literature on seminary training, pastoral identity, clergy well-being and flourishing, leadership development, holistic spiritual formation, attachment theory, questions in general, questions in the Bible particularly the questions of Jesus, and even Bloom's Taxonomy was intellectually stimulating. Each new finding elicited questions and generated curiosity about germane topics as well as those only tangentially related to the thesis. In

fact, the literature review was so enjoyable this researcher often lost track of time, and certainly allocated too much time to the process. The fun of learning, the exhilaration of the hunt for new literature, and the excitement of finding illuminating information or groundbreaking proposals were not self-limiting. It also tapped into old feelings and thoughts such as, “This isn’t quite good enough yet; you need to do more.” Therefore, this researcher learned to depend on the wisdom of the thesis advisor and trusted colleagues and mentors to get, and stay, on track with prioritization in the thesis workflow and more strategic time management.

Conclusions Regarding Social Innovation

Throughout this thesis project, this researcher asked herself, “Is it possible to use spiritual formation questions to create a different way to approach redeeming the shadow side of pastoral identity? Is there a more transformational way to operate that goes beyond what we have always done before?” To live into the answer to this question, the questions of Jesus grounded the exploration.

Creating a redemptive framework, using Willard’s six aspect of a human life as a holistic Christian spiritual formation grid to categorize the questions of Jesus and to create movements to engage with those questions through custom designed prayer exercises are the most innovative contributions of this project. Embedding the redemptive framework within the generative environment offers a holistic approach to support individuals and seminary educators in cooperating with God the Father, God the Son, and God the Holy Spirit in the process of redeeming the shadow side of pastoral identity.

Possible Questions for Further Research

After reflecting on the design, implementation, and findings of this thesis project, some possible questions for further research into shadow side issues have emerged. What is the correlation between Maslow's hierarchy of needs, attachment theory (including God attachment), and shadow side redemption? What kind of instrument would be a valid measure of these connections?

How does engaging with Jesus through his questions affect God attachment? What kind of instrument would be a valid measure of this impact in the short term? What might a longitudinal study reveal?

What would it look like to merge the Dark Side of Leadership Profile's five trait scales with God attachment scales to assess redemptive growth? Should such an instrument measure anything else?

In addition to the indirect measure of a self-reporting instrument (done by the participant), could a direct measure, such as an observer-reporting instrument (done by someone who knows the participant well), be incorporated into the data collection? Is an audiotaped interview sufficient to triangulate the data, or is another type of instrument needed?

No doubt, there are many more questions that could be explored, but these are the questions this researcher is most curious about. After the Doctor of Ministry thesis project, this researcher's primary focus will be twofold. First, contact trusted scholars in the fields of Christian spiritual formation and biblical studies to find out if categorizing Jesus' questions using Willard's six aspects of a human life is a fruitful way to understand those questions from a spiritual and personal formation perspective. Is it a

legitimate hermeneutical framework for understanding and entering into the questions of Jesus?

Second, ask trusted scholars in the field of Christian spiritual formation to review the efficacy of using Willard's six aspects of the human self to support pastoral leaders in engaging with and entering into the questions of Jesus in the Gospels. Is this a transformational approach? Will it support the redemption of shadow side issues in pastoral identity?

It is this researcher's deep desire and fervent prayer that this Doctor of Ministry thesis project will bear much eternal fruit as the proposed redemptive framework and generative environment, in part or in whole, serves as a transformational approach to utilizing spiritual formation questions, particularly the questions of Jesus, to redeem shadow side issues in pastoral identity. May it support leaders in their own formation, assist seminary educators in coming alongside others, and ultimately give glory to God the Father, God the Son, and God the Holy Spirit.

APPENDIX A

Questions Jesus Asked in the New Testament:
Viewed through Dallas Willard's Six Basic Aspects of a Human Life
(This does not include questions in Jesus' parables.)

QUESTIONS JESUS ASKED: THOUGHT

(According to Willard this includes: Images, Concepts, Judgments, Inferences)

You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled underfoot.	Matt. 5:13
Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more than food, and the body more than clothes?	Matt. 6:25
Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they?	Matt. 6:26;
Knowing their thoughts, Jesus said, "Why do you entertain evil thoughts in your hearts?" Which is easier: to say, 'Your sins are forgiven,' or to say, 'Get up and walk'?"	Matt. 9:4-5; cf. Mark 2:8-9, Luke 5:22-23
Are not two sparrows sold for a penny? Yet not one of them will fall to the ground outside your Father's care.	Matt. 10:29
If Satan drives out Satan, he is divided against himself. How then can his kingdom stand?	Matt. 12:26; cf. Mark 3:23
"Are you still so dull?" Jesus asked them. "Don't you see that whatever enters the mouth goes into the stomach and then out of the body? But the things that come out of a person's mouth come from the heart, and these defile them."	Matt. 15:16-18; cf. Mark 7:18
Aware of their discussion, Jesus asked, "You of little faith, why are you talking among yourselves about having no bread? Do you still not understand? Don't you remember the five loaves for the five thousand, and how many basketfuls you gathered? Or the seven loaves for the four thousand, and how many basketfuls you gathered? How is it you don't understand that I was not talking to you about bread? But be on your guard against the yeast of the Pharisees and Sadducees."	Matt. 16:8-11; cf. Mark 8:17-18
When Jesus came to the region of Caesarea Philippi, he asked his disciples, "Who do people say the Son of Man is?"	Matt. 16:13; cf. Mark 8:27, Luke 9:18
"But what about you?" he asked. "Who do you say I am?"	Matt. 16:15; cf. Mark 8:29, Luke 9:20
John's baptism—where did it come from? Was it from heaven, or of human origin?	Matt. 21:25; cf. Mark 11:30, Luke 20:3-4
He said to them, "How is it then that David, speaking by the Spirit, calls him 'Lord'? For he says, "'The Lord said to my Lord: "Sit at my right hand until I put your enemies under your feet.'" If then David calls him 'Lord,' how can he be his son?"	Matt. 22:43-45; cf. Mark 12:35-37, Luke 20:41
You blind fools! Which is greater: the gold, or the temple that makes the gold sacred?	Matt. 23:17
Do you think I cannot call on my Father, and he will at once put at my disposal more than twelve legions of angels?	Matt. 26:53
Then Jesus asked them, "Which is lawful on the Sabbath: to do good or to do evil, to save life or to kill?" But they remained silent.	Mark 3:4
So Jesus called them over to him and began to speak to them in parables: "How can Satan drive out Satan?"	Mark 3:23
"What did Moses command you?" he replied.	Mark 10:3
Jesus replied, "Are you not in error because you do not know the Scriptures or the power of God?"	Mark 12:24
Then Jesus said to them, "I ask you, which is lawful on the Sabbath: to do good or to do evil, to save life or to destroy it?"	Luke 6:9
He also told them this parable: "Can the blind lead the blind? Will they not both fall into a pit?"	Luke 6:39

After John's messengers left, Jesus began to speak to the crowd about John: "What did you go out into the wilderness to see? A reed swayed by the wind? If not, what did you go out to see? A man dressed in fine clothes? No, those who wear expensive clothes and indulge in luxury are in palaces. But what did you go out to see? A prophet? Yes, I tell you, and more than a prophet."	Luke 7:24-26
You foolish people! Did not the one who made the outside make the inside also?	Luke 11:40
Are not five sparrows sold for two pennies? Yet not one of them is forgotten by God.	Luke 12:6
Hypocrites! You know how to interpret the appearance of the earth and the sky. How is it that you don't know how to interpret this present time? "Why don't you judge for yourselves what is right?"	Luke 12:56-57
Jesus answered, "Do you think that these Galileans were worse sinners than all the other Galileans because they suffered this way? I tell you, no! But unless you repent, you too will all perish. Or those eighteen who died when the tower in Siloam fell on them—do you think they were more guilty than all the others living in Jerusalem?"	Luke 13:2-4
"You are Israel's teacher," said Jesus, "and do you not understand these things? Very truly I tell you, we speak of what we know, and we testify to what we have seen, but still you people do not accept our testimony. I have spoken to you of earthly things and you do not believe; how then will you believe if I speak of heavenly things?"	John 3:10-12
Don't you have a saying, 'It's still four months until harvest'? I tell you, open your eyes and look at the fields! They are ripe for harvest.	John 4:35
When Jesus looked up and saw a great crowd coming toward him, he said to Philip, "Where shall we buy bread for these people to eat?" He asked this only to test him, for he already had in mind what he was going to do.	John 6:5-6
Aware that his disciples were grumbling about this, Jesus said to them, "Does this offend you?"	John 6:61
Then Jesus replied, "Have I not chosen you, the Twelve? Yet one of you is a devil!"	John 6:70
Jesus heard that they had thrown him out, and when he found him, he said, "Do you believe in the Son of Man?"	John 9:35
Jesus answered, "Are there not twelve hours of daylight? Anyone who walks in the daytime will not stumble, for they see by this world's light."	John 11:9
Jesus said to her, "I am the resurrection and the life. The one who believes in me will live, even though they die; and whoever lives by believing in me will never die. Do you believe this?"	John 11:25-26
Then Jesus said, "Did I not tell you that if you believe, you will see the glory of God?"	John 11:40
My Father's house has many rooms; if that were not so, would I have told you that I am going there to prepare a place for you?	John 14:9
Jesus answered: "Don't you know me, Philip, even after I have been among you such a long time? Anyone who has seen me has seen the Father. How can you say, 'Show us the Father'? Don't you believe that I am in the Father, and that the Father is in me? The words I say to you I do not speak on my own authority. Rather, it is the Father, living in me, who is doing his work."	John 14:9-10
Jesus saw that they wanted to ask him about this, so he said to them, "Are you asking one another what I meant when I said, 'In a little while you will see me no more, and then after a little while you will see me?'"	John 16:19
Now we can see that you know all things and that you do not even need to have anyone ask you questions. This makes us believe that you came from God." "Do you now believe?" Jesus replied.	John 16:30-31

QUESTIONS JESUS ASKED: FEELING
(According to Willard this includes: Sensation, Emotion)

Can any one of you by worrying add a single hour to your life? (cf. Luke 12:25-26)	Matt. 6:27; cf. Luke 12:25-26
If that is how God clothes the grass of the field, which is here today and tomorrow is thrown into the fire, will he not much more clothe you—you of little faith?	Matt. 6:30-31
He replied, “You of little faith, why are you so afraid?” Then he got up and rebuked the winds and the waves, and it was completely calm.	Matt. 8:26; cf. Mark 4:40, Luke 8:25
Immediately Jesus reached out his hand and caught him. “You of little faith,” he said, “why did you doubt?”	Matt. 14:31
He went in and said to them, “Why all this commotion and wailing? The child is not dead but asleep.”	Mark 5:39
“Now my soul is troubled, and what shall I say? ‘Father, save me from this hour’? No, it was for this very reason I came to this hour.”	John 12:27
Then Jesus answered, “Will you really lay down your life for me? Very truly I tell you, before the rooster crows, you will disown me three times!”	John 13:12
He asked her, “Woman, why are you crying? Who is it you are looking for?” Thinking he was the gardener, she said, “Sir, if you have carried him away, tell me where you have put him, and I will get him.”	John 20:15

QUESTIONS JESUS ASKED: CHOICE
(According to Willard this includes: Heart, Will, Decision, Character)

He said to them, “If any of you has a sheep and it falls into a pit on the Sabbath, will you not take hold of it and lift it out?”	Matt. 12:11
You brood of vipers, how can you who are evil say anything good? For the mouth speaks what the heart is full of.	Matt. 12:34
“What is it you want?” he asked. She said, “Grant that one of these two sons of mine may sit at your right and the other at your left in your kingdom.” “You don’t know what you are asking,” Jesus said to them. “Can you drink the cup I am going to drink?”	Matt. 20:21-22; cf. Mark 10:36-38
Jesus stopped and called them. “What do you want me to do for you?” he asked.	Matt. 20:32; cf. Mark 10:51, Luke 18:40-41
Why do you call me, ‘Lord, Lord,’ and do not do what I say?	Luke 6:46
The Lord answered him, “You hypocrites! Doesn’t each of you on the Sabbath untie your ox or donkey from the stall and lead it out to give it water? Then should not this woman, a daughter of Abraham, whom Satan has kept bound for eighteen long years, be set free on the Sabbath day from what bound her?”	Luke 13:15-16
Turning around, Jesus saw them following and asked, “What do you want?” They said, “Rabbi” (which means “Teacher”), “where are you staying?”	John 1:38
How can you believe since you accept glory from one another but do not seek the glory that comes from the only God? “But do not think I will accuse you before the Father. Your accuser is Moses, on whom your hopes are set. If you believed Moses, you would believe me, for he wrote about me. But since you do not believe what he wrote, how are you going to believe what I say?”	John 5:44-47
From this time many of his disciples turned back and no longer followed him. “You do not want to leave too, do you?” Jesus asked the Twelve.	John 6:66-67
Then Jesus answered, “Will you really lay down your life for me? Very truly I tell you, before the rooster crows, you will disown me three times!”	John 13:38
Jesus commanded Peter, “Put your sword away! Shall I not drink the cup the Father has given me?”	John 18:11

QUESTIONS JESUS ASKED: BODY

(According to Willard this includes: Action, Interaction w/ Physical World)

Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more than food, and the body more than clothes?	Matt. 6:25
Then he returned to his disciples and found them sleeping. "Couldn't you men keep watch with me for one hour?" he asked Peter.	Matt. 26:40; cf. Mark 14:37, Luke 22:46
Then he returned to the disciples and said to them, "Are you still sleeping and resting? Look, the hour has come, and the Son of Man is delivered into the hands of sinners."	Matt. 26:45; cf. Mark 14:41
He took the blind man by the hand and led him outside the village. When he had spit on the man's eyes and put his hands on him, Jesus asked, "Do you see anything?"	Mark 8:23
When Jesus saw him lying there and learned that he had been in this condition for a long time, he asked him, "Do you want to get well?"	John 5:6
Now if a boy can be circumcised on the Sabbath so that the law of Moses may not be broken, why are you angry with me for healing a man's whole body on the Sabbath?	John 7:23

QUESTIONS JESUS ASKED: SOCIAL CONTEXT

(According to Willard this includes: Personal / Structural Relations to Others)

If you love those who love you, what reward will you get? Are not even the tax collectors doing that? And if you greet only your own people, what are you doing more than others? Do not even pagans do that?	Matt. 5:46-47; cf. Luke 6:32-34
Why do you look at the speck of sawdust in your brother's eye and pay no attention to the plank in your own eye? How can you say to your brother, 'Let me take the speck out of your eye,' when all the time there is a plank in your own eye?	Matt. 7:3-4; cf. Luke 6:41-42
Which of you, if your son asks for bread, will give him a stone? Or if he asks for a fish, will give him a snake?	Matt. 7:9-10; cf. Luke 11:11-12
But Jesus, knowing their evil intent, said, "You hypocrites, why are you trying to trap me? Show me the coin used for paying the tax." They brought him a denarius, and he asked them, "Whose image is this? And whose inscription?"	Matt. 22:18-20; cf. Mark 12:15, Luke 20:23-24
Aware of this, Jesus said to them, "Why are you bothering this woman? She has done a beautiful thing to me."	Matt. 26:10; cf. Mark 14:6
In that hour Jesus said to the crowd, "Am I leading a rebellion, that you have come out with swords and clubs to capture me? Every day I sat in the temple courts teaching, and you did not arrest me."	Matt. 26:55; cf. Mark 14:48, Luke 22:52
"Why were you searching for me?" he asked. "Didn't you know I had to be in my Father's house?"	Luke 2:49
Neither of them had the money to pay him back, so he forgave the debts of both. Now which of them will love him more?	Luke 7:42
Which of these three do you think was a neighbor to the man who fell into the hands of robbers?	Luke 10:36
If Satan is divided against himself, how can his kingdom stand? I say this because you claim that I drive out demons by Beelzebul. Now if I drive out demons by Beelzebul, by whom do your followers drive them out? So then, they will be your judges.	Luke 11:18-19
Jesus replied, "Man, who appointed me a judge or an arbiter between you?"	Luke 12:14
The Lord answered, "Who then is the faithful and wise manager, whom the master puts in charge of his servants to give them their food allowance at the proper time?"	Luke 12:42
Do you think I came to bring peace on earth? No, I tell you, but division.	Luke 12:51
"Woman, why do you involve me?" Jesus replied. "My hour has not yet come."	John 2:4

When a Samaritan woman came to draw water, Jesus said to her, “Will you give me a drink?”	John 4:7
Has not Moses given you the law? Yet not one of you keeps the law. Why are you trying to kill me?	John 7:19
Jesus straightened up and asked her, “Woman, where are they? Has no one condemned you?”	John 8:10
Why is my language not clear to you? Because you are unable to hear what I say. You belong to your father, the devil, and you want to carry out your father’s desires. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies. Yet because I tell the truth, you do not believe me! Can any of you prove me guilty of sin? If I am telling the truth, why don’t you believe me?	John 8:43-46
Again his Jewish opponents picked up stones to stone him, but Jesus said to them, “I have shown you many good works from the Father. For which of these do you stone me?”	John 10:31-32
Jesus answered them, “Is it not written in your Law, ‘I have said you are “gods”?’ If he called them ‘gods,’ to whom the word of God came—and Scripture cannot be set aside—what about the one whom the Father set apart as his very own and sent into the world? Why then do you accuse me of blasphemy because I said, ‘I am God’s Son’?”	John 10:34-36
When Jesus saw her weeping, and the Jews who had come along with her also weeping, he was deeply moved in spirit and troubled. “Where have you laid him?” he asked. “Come and see, Lord,” they replied.	John 11:33-34
When he had finished washing their feet, he put on his clothes and returned to his place. “Do you understand what I have done for you?” he asked them.	John 13:12
Jesus, knowing all that was going to happen to him, went out and asked them, “Who is it you want?” “Jesus of Nazareth,” they replied. “I am he,” Jesus said. (And Judas the traitor was standing there with them.) When Jesus said, “I am he,” they drew back and fell to the ground. Again he asked them, “Who is it you want?” “Jesus of Nazareth,” they said.	John 18:4-7
“I have spoken openly to the world,” Jesus replied. “I always taught in synagogues or at the temple, where all the Jews come together. I said nothing in secret. Why question me? Ask those who heard me. Surely they know what I said.”	John 18:20-21
“If I said something wrong,” Jesus replied, “testify as to what is wrong. But if I spoke the truth, why did you strike me?”	John 18:23
Pilate then went back inside the palace, summoned Jesus and asked him, “Are you the king of the Jews?” “Is that your own idea,” Jesus asked, “or did others talk to you about me?”	John 18:33-34
Early in the morning, Jesus stood on the shore, but the disciples did not realize that it was Jesus. He called out to them, “Friends, haven’t you any fish?” “No,” they answered.	John 21:4-5
When they had finished eating, Jesus said to Simon Peter, “Simon son of John, do you love me more than these?” “Yes, Lord,” he said, “you know that I love you.” Jesus said, “Feed my lambs.” Again Jesus said, “Simon son of John, do you love me?” He answered, “Yes, Lord, you know that I love you.” Jesus said, “Take care of my sheep.” The third time he said to him, “Simon son of John, do you love me?”	John 21:15-17
Jesus answered, “If I want him to remain alive until I return, what is that to you? You must follow me.”	John 21:22

QUESTIONS JESUS ASKED: SOUL

(According to Willard this: Integrates all other aspects)

Then Jesus said to his disciples, “Whoever wants to be my disciple must deny themselves and take up their cross and follow me. For whoever wants to save their life will lose it, but whoever loses their life for me will find it. What good will it be for someone to gain the whole world, yet forfeit their soul? Or what can anyone give in exchange for their soul?”	Matt. 16: 24-26; cf. Mark 8:34-37, Luke 9:23-25
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APPENDIX B

INFORMED CONSENT FORM (Original Version)

You are invited to participate in a qualitative study of pastoral leaders. From this research I hope to learn how spiritual formation questions might contribute to redeeming the shadow side of pastoral identity. You were selected as a possible participant in this study because you are a respected pastor or pastoral leader in a church or para-church setting affiliated with a protestant denomination. This research will be utilized for my Doctor of Ministry dissertation for the Leading from the Inside Out program at Bethel Seminary San Diego. If you decide to participate, I will interact with you in the following ways:

FIELD WORK PHASES I-IV: September 2012-October 2013 (*General Information*)

I will pray alongside all participants, and be available to provide additional support or resources as needed--any time one is open to the transforming work of the Holy Spirit, unforeseen issues may surface. I will make my home/garden available to local participants in need of a reasonably quiet and prayerful space to meet with God; this is by appointment on pre-scheduled Fridays (a minimum of two weeks' notice is required). To maintain an environment above reproach, if I am the only one working from home on a particular Friday, male participants will be asked to bring along a female (wife, coworker, etc.). Please note that other local ministry leaders who are not participating in this research have also been invited to utilize my small home/garden as a prayer space, therefore, booking in advance is advisable.

FIELD WORK PHASE I: September 2012 (*Informed Consent Form*)

I will mail two hard copies of the "Informed Consent Form" with a self-addressed stamped envelope for your return of one signed hard copy.

FIELD WORK PHASE II: October 2012-September 2013

October 2012 (*Background Information/Inventory + BEGIN Christian Formation Exercises*)

- 1) I will email a link to an online pastoral inventory that will include a section for selected personal and ministerial background information.
- 2) I will email a link to *Prayer Exercise #1* (for use during a two-month period in tandem with journaling three to four times per month to chronicle highlights of your interactions with the exercise). The prayer exercises will be designed for periods of time alone with God, and also for engagement during the normal rounds of daily life. Options and ideas will be provided in an effort to support the varied needs of each participant.

December 2012 (*CONTINUE Christian Formation Exercises*)

I will email a link to *Prayer Exercise #2* (for use during a two-month period in tandem with journaling three to four times per month to chronicle highlights of your interactions with the exercise). The prayer exercises will be designed for periods of time alone with God, and also for engagement during the normal rounds of daily life. Options and ideas will be provided in an effort to support the varied needs of each participant.

February 2013 (*CONTINUE Christian Formation Exercises*)

I will email a link to *Prayer Exercise #3* (for use during a two-month period in tandem with journaling three to four times per month to chronicle highlights of your interactions with the exercise). The prayer exercises will be designed for periods of time alone with God, and also for engagement during the normal rounds of daily life. Options and ideas will be provided in an effort to support the varied needs of each participant.

April 2013 (*CONTINUE Christian Formation Exercises*)

I will email a link to *Prayer Exercise #4* (for use during a two-month period in tandem with journaling three to four times per month to chronicle highlights of your interactions with the exercise). The prayer exercises will be designed for periods of time alone with God, and also for engagement during the normal rounds of daily life. Options and ideas will be provided in an effort to support the varied needs of each participant.

June 2013 (*CONTINUE Christian Formation Exercises*)

I will email a link to *Prayer Exercise #5* (for use during a two-month period in tandem with journaling three to four times per month to chronicle highlights of your interactions with the exercise). The prayer exercises will be designed for periods of time alone with God, and also for engagement during the normal rounds of daily life. Options and ideas will be provided in an effort to support the varied needs of each participant.

August 2013 (*CONTINUE Christian Formation Exercises*)

- 1) I will email a link to *Prayer Exercise #6* (for use during the final two-month period in tandem with journaling three to four times per month to chronicle highlights of your interactions with the exercise).
- 2) I will contact you to schedule a one-on-one, audiotaped interview during the month of October 2013.

FIELD WORK PHASE III: September 2013 (*Inventory*)

I will email a link to an online pastoral inventory.

FIELD WORK PHASE IV: October 2013 (*Audio-taped Interviews*)

I will conduct a one-on-one audiotaped interview in-person for local participants, and by phone (via the Gmail voice/video chat) for non-local participants. I will transcribe the interviews for data collection, coding, analyzing, interpreting, and reporting in my Doctor of Ministry Thesis.

Any information obtained in connection with this study that can be identified with you will remain confidential and will be disclosed only with your permission. In any written reports or publications, no one will be identified or identifiable either in the aggregate data or in the case study. All data will be kept confidential; it will be stored in either a locked file cabinet in my home, or in password protected electronic file folders. The data will be confidentially maintained through the publication of my doctoral thesis and any subsequent writings such as journal articles or books related to the research topics in this study.

Your decision whether or not to participate will not affect your future relations with me or with Bethel Seminary in any way. If you decide to participate, you are free to discontinue participation at any time without affecting such relationships.

This research project has been reviewed and approved by the Director of the Doctor of Ministry Department in accordance with Bethel's Levels of Review for Research with Humans. If you have any questions about the research and/or research participants' rights, or wish to report a research related injury, please call me, Natalie Hendrickson, at XXX.XXX.XXXX, or my thesis advisor, Dr. Justin Irving at XXX.XXX.XXXX.

You have received a copy of this form to keep, and one that is to be signed and returned to me in the enclosed self-addressed stamped envelope. Thank you for your willingness to participate in my Doctor of Ministry Thesis research!

You are making a decision whether or not to participate. Your signature indicates that you have read the information provided on pages one, and have decided to participate. You may withdraw at any time without prejudice after the signing this form, should you choose to discontinue participation in this study.

Signature of Research Participant

Date

Researcher's Contact Information:

Natalie Hendrickson
 XXX XXX XXXXXX
 XXXXX XXXXX, CA XXXXX

Cell #: XXX.XXX.XXXX
 Email: XXXXXXXXXXXXXXXX.thesis@gmail.com
 (This is my confidential dissertation email account.)

D.Min. Field Work: Pastoral Inventory #1

INSTRUCTIONS:

Please complete all items in this pastoral inventory no later than October 23, 2012. This inventory will take about 20 minutes.

Thank you for your participation in this phase of my Doctor of Ministry Field Work!
Natalie Hendrickson

PASTORAL PARTICIPANTS: BACKGROUND INFORMATION

FIRST NAME

MIDDLE INITIAL

LAST NAME

MAIDEN NAME (if applicable)

DATE OF BIRTH

GENDER

Check one.

- Male
 Female

RACE

Check one—add details, if needed.

- African-American
 Alaskan Native or American Indian
 Caucasian _____
 Hispanic or Latino or Spanish _____
 Asian Indian
 Chinese
 Filipino
 Japanese
 Korean
 Vietnamese
 Other Asian _____
 Native Hawaiian
 Samoan
 Guamanian or Chamorro
 Other Pacific Islander _____

MARITAL STATUS

Check one--add details, if needed.

- Single
 Engaged
 Married (number of years) _____
 Re-Married (number of years/times) _____
 Separated (number of months) _____
 Divorced (number of years) _____
 Widowed (number of years) _____

FAMILY HISTORYCheck all that apply.

- Growing up, I felt cared for because my basic needs for food, shelter, clothing, warmth, sleep, care during illness, and so on were met in my family.
 Growing up, I felt safe, secure and protected because there was order and stability in my family.
 Growing up, I felt a sense of belonging because I knew I was loved, accepted, and valued by my family.
 Growing up, I felt respected and confident in my maturing abilities to master new things because my family recognized my achievements and contributions.

PERSONAL AND VOCATIONAL HISTORYRate all items.

	Poor	Fair	Good	Excellent
My spiritual health	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My emotional health	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My physical health	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My intellectual health	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Check a numerical range for all items.

	1-10	11-20	21-30	31-40	41-50	51-60	61-70	71-80
Age I became a Christian	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Age I sensed God's call to ministry	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Age I answered God's call to ministry	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Number of years I've served in ministry	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Number of hours I work each week in ministry	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Check one.

	Full-Time Ministry	Part-Time Ministry	Bi-Vocational: Part-Time Ministry/ Full-Time Other Job	Bi-Vocational: Part-Time Ministry/ Part-Time Other Job
My current vocational status is	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

MINISTRY SITE

MINISTRY TITLE

RANGE OF PASTORAL/LEADERSHIP RESPONSIBILITIES**Check all that apply.**

- Preaching (multi-general services)
- Preaching (age-specific services)
- Worship Leadership
- Communion/Eucharist
- Baptisms
- Teaching (multi-generational groups)
- Teaching (age-specific groups)
- Children's Discipleship
- Youth Discipleship
- Young Adult Discipleship
- Adult Discipleship
- New Members' Training
- Prayer Ministries
- Small Groups
- Premarital Counseling
- Marriage Counseling
- Family Counseling
- Personal Counseling with Children/Youth
- Personal Counseling with Adults
- Grief Counseling
- Addiction Counseling
- Hospital Visitation
- Nursing Home/Shut-In Visitation
- Weddings
- Baby Dedications
- Funerals
- Retreats for Adults
- Camping Programs for Children/Youth
- Vacation Bible School

- Community Outreach
- Evangelism
- Missions
- Cross-Cultural Ministries
- Social Justice Projects
- Vision-Casting
- Enlisting/Training Volunteers
- Identifying/Training Leaders
- Supervising Interns
- Staff Hiring & Evaluation
- Multi-Staff Management
- Maintenance of Church/Ministry Site Buildings & Grounds
- Budget Planning & Management
- Leading Congregational/Parish Meetings
- Church Discipline & Conflict Resolution
- Other _____

DENOMINATIONAL AFFILIATION

DARK SIDE INVENTORY: GROUP 1

This inventory includes twelve groups of five statements lettered A through E. Each question has a possible range of responses. Read each statement and select the number that most closely corresponds to your answer.

SCORING GUIDE:

- 1: Strongly Disagree
 2: Disagree
 3: Uncertain
 4: Agree
 5: Strongly Agree

	1: Strongly Disagree	2: Disagree	3: Uncertain	4: Agree	5: Strongly Agree
A. I find myself resisting standards and procedures for formal review of my performance.	0	0	0	0	0
B. I often worry that my superiors do not approve of the quality of my work.	0	0	0	0	0
C. When I see two key leaders of my organization discreetly talking, I worry that they may be talking about me.	0	0	0	0	0
D. Fellow leaders in my church or organization frequently question whether my proposed goals and projects are feasible and realistic.	0	0	0	0	0
E. I grew up in a family with one or more substance-dependent people (alcoholics, drug addicts, food addicts, etc.).	0	0	0	0	0

DARK SIDE INVENTORY: GROUP 2

	1: Strongly Disagree	2: Disagree	3: Uncertain	4: Agree	5: Strongly Agree
A. It is common for me to procrastinate on major projects that I must do.	0	0	0	0	0
B. I am highly regimented in my daily personal routines such as exercise schedule or spiritual disciplines.	0	0	0	0	0
C. It really bothers me to think about my board or leadership team meeting without me being present.	0	0	0	0	0
D. I am obsessed with knowing how others feel about my performance.	0	0	0	0	0
E. I grew up in a strict, legalistic religious environment that held its members to an unrealistic standard of behavior and discouraged open, honest communication about personal problems and struggles.	0	0	0	0	0

DARK SIDE INVENTORY: GROUP 3

	1: Strongly Disagree	2: Disagree	3: Uncertain	4: Agree	5: Strongly Agree
A. I regularly resist others' ideas that could translate into increased performance or responsibility for me.	0	0	0	0	0
B. When circumstances dictate that I must interrupt my daily personal routines, I find myself feeling out of sorts and even guilty for having "skipped" a day.	0	0	0	0	0
C. When an associate receives rave reviews for a project or some special assignment, I experience intense jealousy rather than joy in the success and recognition he or she is receiving.	0	0	0	0	0
D. I find it difficult to receive criticism of any kind, reacting with anger, anxiety, or even depression when it does come.	0	0	0	0	0
E. I am usually willing to put up with or ignore bizarre, embarrassing, or inappropriate behavior in others.	0	0	0	0	0

DARK SIDE INVENTORY: GROUP 4

	1: Strongly Disagree	2: Disagree	3: Uncertain	4: Agree	5: Strongly Agree
A. I find myself constantly performing beneath my capabilities.	0	0	0	0	0
B. I frequently find myself conscious of my status in relationship to others.	0	0	0	0	0
C. I require subordinates and associates within my organization to provide me with detailed reports of their activities.	0	0	0	0	0
D. At times I find myself thinking, I'll show them; they could never make it around here without me, when I experience conflict situations or opposition to my proposals and plans.	0	0	0	0	0
E. I often refrain from sharing my opinion in a group setting until I have heard the opinions of others in the group.	0	0	0	0	0

DARK SIDE INVENTORY: GROUP 5

	1: Strongly Disagree	2: Disagree	3: Uncertain	4: Agree	5: Strongly Agree
A. I experience periodic but regular outbursts of anger and frustration that are just within the bounds of what is considered acceptable behavior.	0	0	0	0	0
B. It is difficult for me to take an unplanned day off from work responsibilities just to goof around or spend some time with friends or family, feeling like a "slacker" if I do.	0	0	0	0	0
C. I struggle when an associate rather than me, is asked to take on a high-profile special assignment or project.	0	0	0	0	0
D. In spite of achieving what others would consider significant success, I still find myself dissatisfied and driven to achieve greater things in an effort to feel good about myself.	0	0	0	0	0
E. I frequently worry about hurting people's feelings by sharing my true feelings and thoughts.	0	0	0	0	0

DARK SIDE INVENTORY: GROUP 6

	1: Strongly Disagree	2: Disagree	3: Uncertain	4: Agree	5: Strongly Agree
A. Occasionally I intentionally forget suggested projects.	0	0	0	0	0
B. While away from work, I still find myself thinking about work-related topics, often sitting down to write out my ideas at length, even if it disrupts family activities.	0	0	0	0	0
C. I have few intimate or meaningful relationships within my church or organization and find myself avoiding such relationships.	0	0	0	0	0
D. I am willing to bend rules and press the envelope of acceptable behavior in order to accomplish my goals.	0	0	0	0	0
E. I often feel responsible for problems I did not create.	0	0	0	0	0

DARK SIDE INVENTORY: GROUP 7

	1: Strongly Disagree	2: Disagree	3: Uncertain	4: Agree	5: Strongly Agree
A. Sometimes I give others the silent treatment as an expression of my anger.	0	0	0	0	0
B. I like to plan the details of my vacations so I don't waste time or miss anything important.	0	0	0	0	0
C. I insist on absolute loyalty from those who work for me and prohibit staff from criticizing me in any way.	0	0	0	0	0
D. Deep down I find myself feeling jealous of the success and achievements of associates or organizations in my area or field of expertise.	0	0	0	0	0
E. I find it difficult to sleep because I worry about someone else's problems or behavior.	0	0	0	0	0

DARK SIDE INVENTORY: GROUP 8

	1: Strongly Disagree	2: Disagree	3: Uncertain	4: Agree	5: Strongly Agree
A. I find myself telling others that nothing is bothering me when in reality I am seething inside.	0	0	0	0	0
B. I often explode in anger after being cut off while driving or after being irritated by other petty issues.	0	0	0	0	0
C. I often worry that there is a significant faction within my organization that would like to see me leave.	0	0	0	0	0
D. I am often unaware of or unconcerned about the financial pressures my goals and projects place on those I lead, my family, or the organization I serve.	0	0	0	0	0
E. I find myself frequently over-committed and feel my life is out of control.	0	0	0	0	0

DARK SIDE INVENTORY: GROUP 9

	1: Strongly Disagree	2: Disagree	3: Uncertain	4: Agree	5: Strongly Agree
A. I tend to be generally pessimistic and feel negative about my future.	0	0	0	0	0
B. I am meticulous with my personal appearance, keeping shoes shined, clothes perfectly pressed, hair carefully cut and groomed, and fingernails clipped.	0	0	0	0	0
C. I have probed people for what they know or for special information they may have relating to certain leaders in my organization.	0	0	0	0	0
D. Success or failure in a project has a direct bearing on my self-image and sense of personal worth.	0	0	0	0	0
E. I find it extremely difficult to say no to people even when I know that saying yes will result in difficulty for me or my family.	0	0	0	0	0

DARK SIDE INVENTORY: GROUP 10

	1: Strongly Disagree	2: Disagree	3: Uncertain	4: Agree	5: Strongly Agree
A. Others have expressed to me that I make them feel uncomfortable.	0	0	0	0	0
B. I frequently comment about the long hours I keep and my heavy workload but am secretly proud of my "work ethic."	0	0	0	0	0
C. Those I work with often complain about my lack of a healthy sense of humor.	0	0	0	0	0
D. I am highly conscious of how colleagues and those to whom I am accountable regard my accomplishments.	0	0	0	0	0
E. I constantly feel a sense of guilt but have difficulty identifying its source.	0	0	0	0	0

DARK SIDE INVENTORY: GROUP 11

	1: Strongly Disagree	2: Disagree	3: Uncertain	4: Agree	5: Strongly Agree
A. Strategic planning and goal setting are difficult for me, and I resist such exercises.	0	0	0	0	0
B. When another person makes sloppy errors or pays little attention to detail, I become annoyed and judge him or her.	0	0	0	0	0
C. I routinely refer to those I lead as "my people" or "my organization," yet bristle when the same designation is spoken by an associate.	0	0	0	0	0
D. I need to be recognized or "on top" when meeting with a group of fellow leaders or associates.	0	0	0	0	0
E. I feel like I never measure up to those around me and have self-deprecating thoughts.	0	0	0	0	0

DARK SIDE INVENTORY: GROUP 12

	1: Strongly Disagree	2: Disagree	3: Uncertain	4: Agree	5: Strongly Agree
A. Sometimes I catch myself trying to manipulate others in group settings by venting my anger and emotions when facing initiatives I do not support.	0	0	0	0	0
B. I am obsessive about the smallest errors, worrying that they will reflect poorly on me.	0	0	0	0	0
C. I tend to take seriously even lighthearted comments and jokes directed at me, feeling there is probably a seed of truth in them.	0	0	0	0	0
D. I see myself as a nationally known figure at some time in the future or have plans to attain such a position.	0	0	0	0	0
E. When I receive compliments from others, I find it difficult to simply accept them without making qualifying statements.	0	0	0	0	0

*NOTE: The name of the instrument identified as the Dark Side of Leadership Profile (DSLPP) was shortened to Dark Side Inventory in the pre and post pastoral inventories. The content is from Appendix E in Gary L. McIntosh and Samuel D. Rima, *Overcoming the Dark Side of Leadership*, Baker Books, a division of Baker Publishing Group, 2007, is used by permission from the publisher.

FIELDWORK PHASE IV: INTERVIEW QUESTIONS

A. ENGAGEMENT WITH THE QUESTIONS OF JESUS

- A.1)** On average, how often did you engage with the D.Min. prayer exercises monthly during the yearlong period of fieldwork?
- A.2)** On average, how often did you journal monthly in the response to the D.Min. prayer exercises?
- A.3)** Which of the D.Min. prayer exercise questions of Jesus were you most drawn to?
- A.4)** Which of the D.Min. prayer exercise questions of Jesus were you most resistant to?
- A.5)** Was there any particular aspect of the D.Min. prayer exercises that helped you to engage more fully with the questions of Jesus?
- A.6)** Was there any particular aspect of the D.Min. prayer exercises that did not help you to engage more fully with the questions of Jesus?

B. IMPACT ON CHRISTIAN FORMATION

- B.1)** In what ways, if any, have you experienced transformation (Christlike growth) as a result of engaging with the questions of Jesus in the D.Min. prayer exercises?
- B.2)** In what ways, if any, have you experienced redemption (healing or freedom in shadow/dark side areas) as result of engaging with the questions of Jesus in the D.Min. prayer exercises?
- B.3)** In what ways, if any, have you experienced stagnation (stuckness) as a result of engaging with the questions of Jesus in the D.Min. prayer exercises?

C. IMPACT ON GOD ATTACHMENT

On a scale of **1-10 (1=not true, 10=very true)** how would you score each item before you engaged with the questions of Jesus in the D.Min. prayer exercises?

- C.1bf)** I seek closeness with God when I experience anxiety or distress.
- C.2bf)** When I seek closeness with God, I experience God as a safe haven.
- C.3bf)** When I seek closeness with God, I experience a sense of being secure in my relationship with God.
- C.4bf)** When God seems distant, I do not experience fear of abandonment.

On a scale of **1-10 (1=not true, 10=very true)** how would you score each item after engaging with the questions of Jesus in the D.Min. prayer exercises?

- C.1af)** I seek closeness with God when I experience anxiety or distress.
- C.2af)** When I seek closeness with God, I experience God as a safe haven.

C.3af) When I seek closeness with God, I experience a sense of being secure in my relationship with God.

C.4af) When God seems distant, I do not experience fear of abandonment.

C.5bf) At the beginning of the D.Min. fieldwork, what *was* your answer to Jesus' question, "Who do you say I am?"

C.5af) At the end of the D.Min. fieldwork, what *is* your answer to Jesus' question, "Who do you say I am?"

D. CLOSING THOUGHTS

D.1) Do you have any closing thoughts about your participation in the D.Min. fieldwork during this past year?

D.2) What would have made your participation in the D.Min. fieldwork more life-giving?

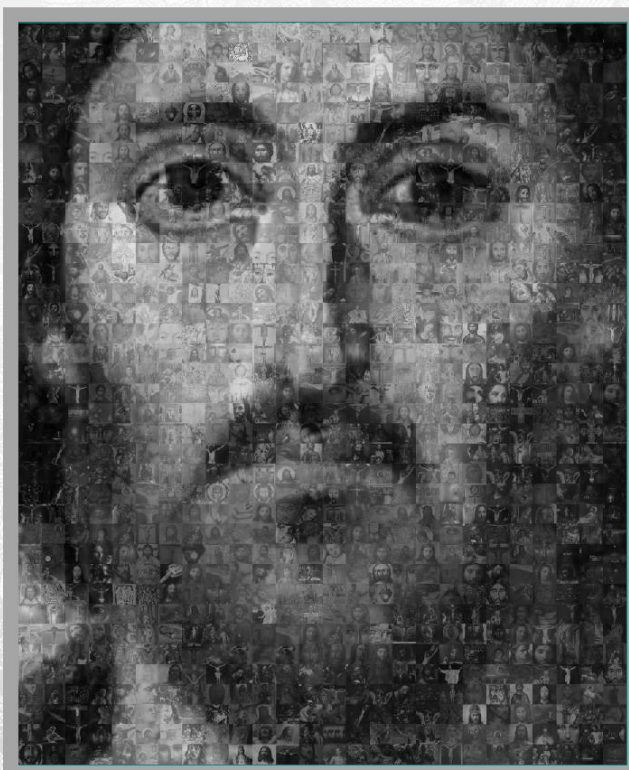
D.3) How did your participation in the D.Min. fieldwork support your normal rhythm of life?

D. 4) How did your participation in the D.Min. fieldwork detract from your normal rhythm of life?

D. 5) How can I support you as you move forward?

APPENDIX C

Prayer and Reflection Exercise:
“Who Do You Say I Am?”
Matthew 16:13-20




Bethel Seminary San Diego
Doctor of Ministry Program | Leading From the Inside Out
Thesis Field Work | CHASE II
Natalie Hendrickson, M.Div., D.Min., A.B.D. | xxxxxxxxxxxxxxxx.thesis@gmail.com

☞ Movement 1: Quiet Down ☜

Psalm 46:10

*Be still, and know that I am God.
I will be exalted among the nations,
I will be exalted in the earth.*

	Begin each interaction with the prayer exercises by spending 10 minutes in silence with God. This will help you to quiet inner and outer distractions, fix your gaze on the Lord, and create space for soul rest.
Step 1	Find a private, prayerful space. If you have the option, create one within your own home.
Step 2	Choose an outward posture that is comfortable—sit, kneel, lay prostrate, stand, walk. For prayer posture ideas, consult <i>BodyPrayer: The Posture of Intimacy with God</i> by Doug Pagitt and Kathryn Orill.
Step 3	Relax. Breathe slowly and deeply. As you inhale push your abdomen out to take in as much air as possible (your abdomen will look full, but your chest should not move). As you exhale push the air out of your abdomen until all of the air is gone (your abdomen will look sunken, but your chest should not move).
Step 4	Shut out all internal and external distractions. If troublesome thoughts distract you, write them down on a notepad and set them aside for later.
Step 5	Maintain a quiet inward posture. Allow the presence of the Lord to permeate your soul. Resist the temptation to start talking. Try to remain quietly relaxed and simply enjoy being present to God's presence with you.

☞ Movement 2: Prepare to Enter In ☜

AFTER sitting in silence with the Lord for 10 minutes, then, move on to the prayer exercises. Remain attentive to the prompting of the Holy Spirit as you discern how to engage and enter in. Notice when you feel pulled toward, or resistant toward, a particular exercise. Each can be used by God in transformative ways.

Keep in mind that the primary dimension of each prayer exercise (for the purposes of my Doctor of Ministry research) is interaction with the questions of Jesus in the gospel story by using what C.S. Lewis termed a baptized imagination. Utilize the gift of your God-given imagination to project yourself back into the scene; this is the Ignatian practice of coming to Scripture using "imaginative contemplation" or "imaginative prayer." As you go back into the gospel story, allow the experience to strengthen your capacity to notice Jesus' presence in the rounds of your daily life. Consider the following as you enter in:

- ❖ *Print out a hard copy of the full "Prayer Exercise" and any supplementary documents. Write on the hard copy, store it in a safe place, and be prepared to bring it to the one-on-one audio-taped interview. It will serve as a reference as you answer the final interview questions. Only you will see the contents of your hard copies.*
- ❖ *Journal at least 3-4 times each month as you live into the prayer exercises. Store your journal in a safe place, and be prepared to bring it to the one-on-one audio-taped interview. It will serve as a reference as you answer the final interview questions. Only you will see the contents of your journal.*
- ❖ *Ask the Holy Spirit to guide your steps as you engage in a particular aspect of the exercises hourly, daily, weekly, monthly, or in whatever unit of time best fits this season of your Christian formation journey. Revisit pieces as needed, and set aside pieces that you are not yet ready to deal with. If you need special prayer, support, additional resources, a referral to a spiritual director or a Christian counselor, please feel free to contact me.*
- ❖ *Seek to live into the questions of Jesus as you spend time alone with Him. Notice how you are able to live out your answers to Jesus' questions in community. Identify key transformative moments and celebrate them with loved ones.*

Movement 3: Reflect on Your Image of God

Highlight all of the adjectives you have used at any point during your lifetime to describe who God is to you.

Use two different colored markers:

Marker #1: Adjectives you've used when you've felt loved and closely attached to God.

Marker #2: Adjective as you've used when you've felt unloved and detached from God.

DON'T OVERTHINK. RESPOND.

absent	compassionate	enthusiastic	indecisive	pioneering	stingy
abusive	compulsive	exceptional	inflexible	plucky	straightforward
accepting	concerned	exuberant	intellectual	polite	striking
adaptable	conscientious	fair-minded	intelligent	ponyous	sympathetic
affectionate	conservative	faithful	interfering	possessive	tactless
agreeable	considerate	fearless	intolerant	powerful	tender
aggressive	content	fierce	intuitive	practical	terrifying
artistic	courageous	forceful	inventive	precious	thoughtful
aloof	cowardly	forgiving	irresponsible	preoccupied	thoughtless
amiable	creative	frank	jealous	pro-active	timid
amicable	critical	friendly	joyful	pure	touchy
amusing	cruel	frightening	judgmental	quick-tempered	tough
angry	cunning	funny	kind	quick-witted	trustworthy
arrogant	cynical	generous	lazy	quiet	unapproachable
awesome	dazzling	gentle	loving	radiant	unassuming
beautiful	deceitful	giving	loyal	rational	unchangeable
bossy	decisive	good	magnificent	reliable	understanding
brave	delightful	grumpy	mean	remarkable	unkind
brilliant	demanding	happy	merciful	resentful	unpredictable
broad-minded	detached	harsh	mighty	reserved	unreliable
callous	determined	helpful	miserly	resourceful	untrustworthy
calm	diligent	holy	modest	ruthless	vague
cantankerous	diplomatic	honest	moody	scary	vengeful
careful	discreet	hospitable	nice	secretive	versatile
careless	dishonest	humble	nurturing	self-disciplined	vulnerable
caring	distant	humorous	obsessive	selfless	warmhearted
changeable	dogmatic	imaginative	optimistic	sensible	welcoming
clever	domineering	immutable	overcritical	sensitive	whimsical
close	dynamic	impartial	passionate	sincere	wise
cold	easygoing	impatient	patient	smart	witty
committed	emotional	impulsive	peaceful	sneaky	wonderful
communicative	energetic	inconceivable	persistent	social	wondrous
	enjoyable	inconsistent	perverse	splendorous	zealous

✠ Mobement 4: Enter Into the Gospel Story ✠



Read an Unfamiliar Translation

- ✠ Ask the Holy Spirit for a baptized imagination.
- ✠ Choose one of these less familiar versions (see text on right) as a way to experience this story in a fresh way. Read the passage slowly and prayerfully; if possible, read it aloud.

Reflect Using Imaginative Contemplation

- ✠ Imagine you are present in the scene; you are the person Jesus is speaking to (insert your name in place of Simon Peter's name and your father or mother's name in place of Jonah's name). How do you answer Jesus when he asks you, "Who do you say I am?" Use your senses to enter into the story (this is at the heart of Ignatius' approach to Scripture). What can you see? What can you hear? What can you smell? What can you touch? What can you taste?
- ✠ Spend time revisiting this gospel weekly until you receive Prayer Exercise #2. Consider reading the book of Matthew as a way of seeing this narrative in its fuller context. Journal as you live into Matthew 16:13-20. Let it become your story...

"In [Ignatian] imaginative contemplation, we are invited to pray over a gospel scene by moving with our imagination and senses directly into an event and reliving it, as if it were our own experience. This immersion allows the gospel event to spring to life and to involve us actively as participants. When we encounter Jesus this way, we receive an intimate, felt-knowledge of him as a vibrant person, and the gospel events with which we are so familiar take on new meaning for our lives today... A simple approach to imaginative contemplation with scripture contains three steps. Each moves us into a progressively deeper experience of the mystery of faith. First, the account of an event in scripture... is read. Second, we identify with one of the onlookers and describe the action from his or her point of view. This is done as if the event were actually unfolding right now in front of our eyes. Third, we insert ourselves into the event by identifying with one of the active participants in the scene. As we experience what is happening in the gospel scene, we are advised to be aware of our entire subjective response, of what we are thinking, sensing, and feeling."

~ Wilkie Au and Noreen Cannon, *Urgings of the Heart*, 88

The Gospel of Matthew 16:13-20

(The Message)

- ¹³ When Jesus arrived in the villages of Caesarea Philippi, he asked his disciples, "What are people saying about who the Son of Man is?"
- ¹⁴ They replied, "Some think he is John the Baptist, some say Elijah, some Jeremiah or one of the other prophets."
- ¹⁵ He pressed them, "And how about you? **Who do you say I am?**"
- ¹⁶ Simon Peter said, "You're the Christ, the Messiah, the Son of the living God."
- ¹⁷⁻¹⁸ Jesus came back, "God bless you, Simon, son of Jonah! You didn't get that answer out of books or from teachers. My Father in heaven, God himself, let you in on this secret of who I really am. And now I'm going to tell you who you are, really are. You are Peter, a rock. This is the rock on which I will put together my church, a church so expansive with energy that not even the gates of hell will be able to keep it out."
- ¹⁹ "And that's not all. You will have complete and free access to God's kingdom, keys to open any and every door: no more barriers between heaven and earth, earth and heaven. A yes on earth is yes in heaven. A no on earth is no in heaven."
- ²⁰ He swore the disciples to secrecy. He made them promise they would tell no one that he was the Messiah.

(The Voice)

- ¹³ Jesus then went to Caesarea Philippi.
- Jesus** (to His disciples): Who do people say the Son of Man is?
- Disciples:** 14 Some say John the Baptist. And some say Elijah. And some say Jeremiah or one of the other prophets.
- Jesus:** 15 And you? **Who do you say that I am?**
- Peter:** 16 You are the Anointed One. You are the Son of the living God.
- Jesus:** 17 Simon, son of Jonah, your knowledge is a mark of blessing. For you didn't learn this truth from your friends or from teachers or from sages you've met on the way. You learned it from My Father in heaven. 18 This is why I have called you Peter (rock): for on this rock, I will build My church. The church will reign triumphant even at the gates of hell. 19 Peter, I give you the keys to the kingdom of heaven. Whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.
- 20 And Jesus ordered His disciples to keep these teachings secret.
- Jesus:** You must tell no one that I am the Anointed.

➤ Movement 5: Behold the Lord Through Art ➤

Muse Upon the Beauty of the Lord

Reprints on these insights from Dallas Willard ...[O]ur thoughts are one of the most basic sources of our life. They determine the orientation of everything we do and evoke the feelings that frame our world and motivate our actions. Interestingly, you can't evoke thoughts by feeling a certain way, but you can evoke and to some degree control feelings by directing your thoughts... The realm of thought involves four main factors. These are ideas, images, information, and our ability to think, but the two most powerful ones are ideas and images (*Renovation of the Heart*, 96).

Images are always concrete or specific, as opposed to the abstractness of ideas, and are heavily laden with feeling. They frequently present themselves with the force of perception and have a powerful emotional and sensuous linkage to governing ideas. They mediate power of those idea systems into the real situations of ordinary life... Jesus of course understood the great significance of images and has, indeed, become one himself. Intentionally, He also carefully selected an image that brilliantly conveys himself and his message: the cross. The cross presents the lostness of man as well as the sacrifice of God and the abandonment to God that brings redemption. No doubt it is the all-time most powerful image and symbol in human history... [Christians] need to keep the image of the cross vividly present in their mind (*Renovation of the Heart*, 99).

The process of spiritual formation in Christ is one of progressively replacing destructive images and ideas—[such as God is depriving me or I am not the Beloved]—with images and ideas that fill the mind of Jesus himself (*Renovation of the Heart*, 101).



Ponder the Incarnation in this Art-Filled Video

Watch "What Christ Looked Like," (60 Minutes Rewind—Dec. 24, 1968) as you ponder the wonder of the Incarnation during Advent and Christmas.

Go to the CBS website at:

http://www.cbsnews.com/8301-504803_162-20026089-10391709/what-christ-looked-like/



Reflect on the Life of Christ in Artwork

See the supplementary document "DMinPrayEx1 (JesusCollage)"

Print out this collage and place it in your home or workplace, or view it on your computer or phone, and use it as a visual aid as you ponder the life of Christ on earth. Notice what challenges you in these images. Notice what resonates with you. I made this collage in a Word document using online images of Jesus from cultures around the world.



Meditate on the Names of Jesus in Creative Wordles

See the supplementary document "DMinPrayEx1 (JesusNamesWordles)"

Print out these Names of Jesus Wordles and place them in your home or workplace, or view them on your computer or phone, and use them as visual reminders to fix your eyes on Jesus (Hebrews 12:2) using key biblical names.

I made these Wordles using free online tools. To make your own, follow the instructions at: <http://www.wordle.net/> or <http://www.tagxedo.com/>. Consider creating a Names of Jesus Wordle as a hope-filled get-well, birthday, Christmas, or baptism gift for someone.

Make Your Own Work of Art With Soul Nurturing Images of Jesus

Make your own work of art to graphically convey your answer to Jesus' question, "Who do you say I am?" Cut up the Jesus Collage or Wordleses, or go to "Google Images" to find art, graphics, symbols, text, and so on. Gather art supplies, photos, mememos and anything else that has meaning to you. Then, create your own mixed-media work of art as an expression of prayer before the Lord. Place your piece in your home or workplace, or photograph it and view it on your computer or phone, to use as visual prayer prompt as you seek to keep your gaze fixed on Jesus. Consider creating a Jesus Collage as a hope-filled get-well, birthday, Christmas, or baptism gift for someone.

Your Jesus
Collage Could
Be Here

Movement 6a: Behold the Lord in Scripture

Read, Reflect, and Respond to These "I Am" Statements of Jesus

	New International Version (2011)	The Message	The Voice	List Key Words to Express Your Thoughts, Feelings, Experiences, and Desires regarding this "I am" Statement
<p>Statement: "I am the bread of life"</p> <p>Context: John 6:25-59</p>	<p>John 6:35 Then Jesus declared, "I am the bread of life. Whoever comes to me will never go hungry, and whoever believes in me will never be thirsty."</p>	<p>John 6:35 Jesus said, "I am the Bread of Life. The person who aligns with me hungers no more and thirsts no more, ever."</p>	<p>John 6:35 Jesus: I am the bread that gives life. If you come to My table and eat, you will never go hungry. Believe in Me, and you will never go thirsty.</p>	
<p>Statement: "I am the light of the world"</p> <p>Context: John 8:12-30</p>	<p>John 8:12 (see Jn 9:5) When Jesus spoke again to the people, he said, "I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life."</p>	<p>John 8:12 (see Jn 9:5) "For as long as I am in the world, there is plenty of light. I am the world's Light."</p>	<p>John 8:12 (see Jn 9:5) Jesus: I am the light that shines through the cosmos; if you walk with Me, you will thrive in the nourishing light that gives life and will not know darkness.</p>	
<p>Statement: "I am the gate for the sheep"</p> <p>Context: John 10:1-21</p>	<p>John 10:7, 9 Therefore Jesus said again, "Very truly I tell you, I am the gate for the sheep... I am the gate. Whoever enters through me will be saved. They will come in and go out, and find pasture."</p>	<p>John 10:7, 9 "I'll be explicit, then. I am the Gate for the sheep... I am the Gate. Anyone who goes through me will be cared for—will freely go in and out, and find pasture."</p>	<p>John 10:7, 9 Jesus: I tell you the truth: I am the gate of the sheep... I am the gate; whoever enters through Me will be liberated, will go in and go out, and will find pastures.</p>	
<p>Statement: "I am the good shepherd"</p> <p>Context: John 10:1-21</p>	<p>John 10:11 (see Jn 10:14 ff.) "I am the good shepherd. The good shepherd lays down his life for the sheep."</p>	<p>John 10:11 (see Jn 10:14 ff.) "I am the Good Shepherd. The Good Shepherd puts the sheep before himself, sacrifices himself if necessary."</p>	<p>John 10:11 (see Jn 10:14 ff.) I am the good shepherd. The good shepherd lays down His life for the sheep in His care.</p>	
<p>Statement: "I am the resurrection and the life"</p> <p>Context: John 11:17-37</p>	<p>John 11:25-26 Jesus said to her, "I am the resurrection and the life. The one who believes in me will live, even though they die; and whoever lives by believing in me will never die. Do you believe this?"</p>	<p>John 11:25-26 "You don't have to wait for the End. I am, right now, Resurrection and Life. The one who believes in me, even though he or she dies, will live. And everyone who lives believing in me does not ultimately die at all. Do you believe this?"</p>	<p>John 11:25-26 Jesus: I am the resurrection and the source of all life; those who believe in Me will live even in death. Everyone who lives and believes in Me will never truly die. Do you believe this?</p>	
<p>Statement: "I am the way and the truth and the life"</p> <p>Context: John 14:5-14</p>	<p>John 14:6-7 Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through me. If you really know me, you will know my Father as well. From now on, you do know him and have seen him."</p>	<p>John 14:6-7 Jesus said, "I am the Road, also the Truth, also the Life. No one gets to the Father apart from me. If you really knew me, you would know my Father as well. From now on, you do know him. You've even seen him!"</p>	<p>John 14:6-7 Jesus: I am the path, the truth, and the energy of life. No one comes to the Father except through Me. If you know Me, you know the Father. Rest assured now; you know Him and have seen Him.</p>	
<p>Statement: "I am the true vine"</p> <p>Context: John 15:1-17</p>	<p>John 15:1, 5 "I am the true vine, and my Father is the gardener... I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing."</p>	<p>John 15:1, 5 "I am the Real Vine and my Father is the Farmer... I am the Vine, you are the branches. When you're joined with me and I with you, the relation intimate and organic, the harvest is sure to be abundant. Separated, you can't produce a thing."</p>	<p>John 15:1, 5 Jesus: I am the true vine, and My Father is the keeper of the vineyard... I am the vine, and you are the branches. If you abide in Me and I in you, you will bear great fruit. Without Me, you will accomplish nothing.</p>	

✠ Movement 7a: Reflect on Your Thoughts About God ✠

"What comes into our minds when we think about God is the most important thing about us... We tend by a secret law of the soul to move toward our mental image of God."

That our idea of God correspond as nearly as possible to the true being of God is of immense importance to us. Compared with our actual thoughts about Him, our creedal statements are of little consequence. Our real idea of God may be buried under the rubbish of conventional religious notions and may require an intelligent and vigorous search before it is finally unearthed and exposed for what it is. Only after an ordeal of painful self-probing are we likely to discover what we actually believe about God.

A right conception of God is basic not only to systematic theology but to practical Christian living as well. It is to worship what the foundation is to the temple; where it is inadequate or out of plumb the whole structure must sooner or later collapse. I believe there is scarcely an error in doctrine or a failure in applying Christian ethics that cannot be traced finally to imperfect and ignoble thoughts about God.

... The essence of idolatry is the entertainment of thoughts about God that are unworthy of Him."

~ A. W. Tozer, *The Knowledge of the Holy*, 9-11

"The first fruit of love is the musing of the mind upon God. He who is in love, his thoughts are ever upon the object. He who loves God is ravished and transported with the contemplation of God. 'When I awake, I am still with thee' (Ps. 139:18). 'The thoughts are as travellers in the mind. David's thoughts kept heaven-roads, 'I am still with Thee.' God is the treasure, and where the treasure is, there is the heart. By this we may test our love to God. What are our thoughts most upon? Can we say we are ravished with delight when we think on God? Have our thoughts got wings? Are they fled aloft? Do we contemplate Christ and glory? Oh, how far are they from being lovers of God, who scarcely ever think of God! 'God is not in all his thoughts' (Ps. 10:4). A sinner crowds God out of his thoughts. He never thinks of God, unless with horror, as the prisoner thinks of the judge."

~ Thomas Watson, *All Things for Good*, 74
quoted in Dallas Willard, *Revolution of the Heart*, 106-107

Think About Your Thinking

† Take some time to think about your thinking. On an average day, what occupies your mind?

† How often do you think about God?

† What comes into your mind when you think about God?

† What thoughts or images draw you closer to God?

† What thoughts or images cause you to seek distance from God?

✠ Movement 7b: Reflect on Your Thoughts About God ✠

Chart How Your Image of God Was, and Is, Being Shaped

	CONTEXTUAL VARIABLES THAT SHAPE IMAGE OF GOD	HOW MY IMAGE OF GOD WAS SHAPED IN THE PAST <small>(e.g. list names, titles, descriptions, word pictures, symbols, etc. that capture what each contextual variable contributed to shaping your image of God)</small>	HOW MY IMAGE OF GOD IS BEING SHAPED IN THE PRESENT <small>(e.g. list names, titles, descriptions, word pictures, symbols, etc. that capture what each contextual variable is contributing to shaping your image of God)</small>
RELATIONAL INFLUENCES	<i>Family of Origin</i>		
	<i>Culture and Community</i>		
	<i>Faith Community and Tradition</i>		
INTERNAL INFLUENCES	<i>Gender</i>		
	<i>Personal Temperament</i>		
	<i>Spiritual Temperament</i>		
EXPERIENTIAL INFLUENCES	<i>Positive Life Experiences</i>		
	<i>Negative Life Experiences</i>		
	<i>Traumatic Life Experiences</i>		
SEASON IN LIFE INFLUENCES	<i>Human Development</i>		
	<i>Stages of Faith</i>		
	<i>Family Life Stage</i>		

Movement 8: Reflect on Your Feelings About God

Notice What You Feel Toward God

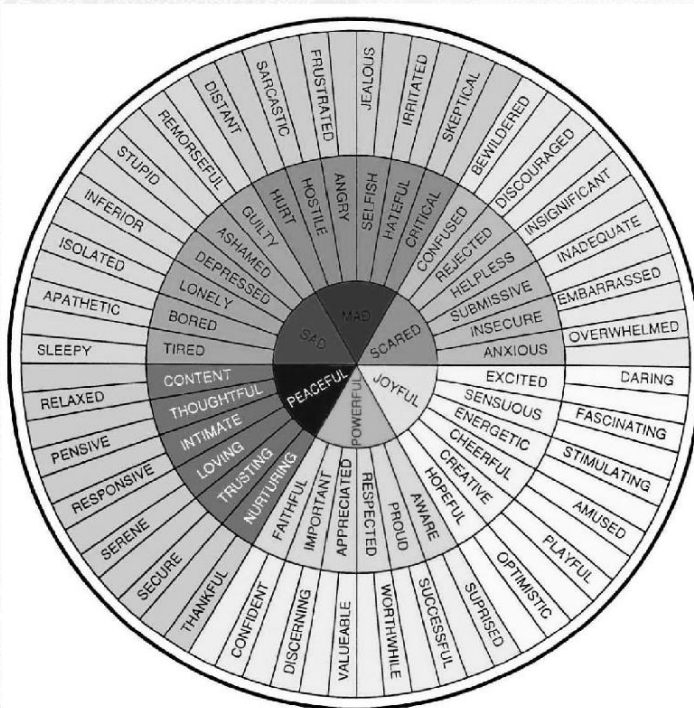
Ask the Holy Spirit to guide you in offering all of who you are to God. Use the "Feeling Wheel" (see below) to help you name feelings you have felt toward God in the past, and those you are now feeling toward God in the present. In this tool, Dr. Gloria Willcox has reframed "glad" and expanded it into three separate primary feelings: peaceful, powerful, and joyful. If you tend to speak in terms of what you "think" rather than what you "feel," this tool may support you in growing in your capacity to notice, identify, name, and own your feelings. Begin to notice how your thoughts shade the feeling tones in your inner world. Likewise, notice how your feelings shade the thought tones in your inner world.

† How do you feel about your emotions in general? How do you feel about your feelings toward God?

† Is there an invitation from the Lord as you offer your feelings to Him?

*List Feelings
Toward God
in the Past*

*List Feelings
Toward God
in the Present*



✠ Movement 9: Live Your Way Into The Answer ✠

Live Out Your Answer to Jesus' Question, "Who Do You Say I Am?"

In classical and contemporary Christian spiritual formation literature there is much rich language and imagery that conveys the complexities of the formation journey. In this rash, distinct transformational movements are often revisited. Old Testament scholar Walter Brueggemann discovered a heuristic schematic, based on his study of the Psalms, which shows how the "life of faith consists in moving with God in terms of being securely oriented, being painfully disoriented, and being surprisingly reoriented" (*Praying the Psalms*, 16). These movements are best represented as a spiral, since there are always new iterations of each phase throughout the course of a lifetime.

My friend Larry Warner, founder of *6*, introduced me to the idea of viewing our image of God within the construct of Brueggemann's schematic. This offers much rich food for thought and also much hope as we remain attentive to, and cooperate with, the work of the Holy Spirit in our lives. Our image of God can mature if we are willing to allow ourselves to stay with the discomfort and intensity that comes with seasons of disequilibrium long enough to come out on the other side. Through these crucible experiences we must resist clinging to old, outdated images of God in order to see God with "new eyes" (this phrase comes from John Michael Talbot's song "Behold Now the Kingdom").

It takes great courage to hold fast through periods of disorientation and to embrace the deep, soul work involved in such transformative seasons in life. It is crucial that these movements are made with God alongside a safe and supportive faith community.

Notice What Your Life Says

The researcher brings to this study the assumption that Jesus asked, and continues to ask, penetrating, questions of all who come to him. He meets us right where we are; yet, he leans in and invites us to come closer, then closer, still. His questions are provocative and soul-shaping, probing the depths of the human heart. In facilitating a night of entering into the questions of Jesus at eight prayer stations at Bethel Seminary San Diego, my friend and co-leader Mariel Deluca Voith suggested we title the evening "Live Your Way Into the Answer" based on Maria Ramier Rikg's advice to a young man, "...try to cherish the questions themselves... perhaps you will gradually and imperceptibly live your way into the answer" (*Letters to a Young Poet*, translated by Mark Harman, 45-46). This is hope-filled, sage advice for all who enter into the questions of Jesus and seek to live out their answers.



Through your words and actions, what does your life communicate to others about who Jesus is? Choose two or three people in your personal life and see what your life speaks to them.



How would people from your ministry setting answer Jesus if he came and asked them, "Who does _____ (insert your name in the blank) say I am?" Choose two or three people in your ministry setting and see what your life speaks to them.



If you were a lay person in your ministry setting, would you like to have you as a primary pastoral leader to help shape your image of God? Explain your answer.



Quietly rest in the Lord's presence and just be... If you sense an invitation, record it here; use your journal if additional space is needed.

Resources for Deeper Reflection

"Immanuel/Behold Now the Kingdom"
By Michael Card and John Michael Talbot

A sign shall be given, a virgin will conceive
A human baby bearing undiminished deity
The glory of the nations, a light for all to see
And hope for all who will embrace his warm reality

CHORUS:
Immanuel, our God is with us
And if God is with us
Who could stand against us
Our God is with us, Immanuel

For all who live in the shadow of death
A glorious light has dawned
For all who stumble in the darkness
Behold your light has come

(CHORUS)
Behold now the Kingdom
Behold now the Kingdom
Behold now the Kingdom
See with new eyes

Behold now the Kingdom (Immanuel)
Behold now the Kingdom (Immanuel)
Behold now the Kingdom (Immanuel)
See with new eyes

Behold now the Kingdom (Immanuel)
See with new eyes

<https://itunes.apple.com/us/album/brother-to-brother/id70865753>

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- <http://www.biblegateway.com/resources/dictionary-of-bible-themes/2203-Jesus-Christ-titles-names>
- <http://www.biblegateway.com/resources/dictionary-of-bible-themes/3110-Holy-Spirit-titles-names>
- <http://www.jesuscentral.com/jc/claims-of-jesus-about-himself.php>
- <http://knickoftimeinteriors.blogspot.com/p/antique-graphics-to-print.html>

*NOTE: The background designs for the prayer exercises are from a free template called Trendy Eclectic, which was originally located at http://www.hp.com/hho/smb_hp_create/business_kits-business_identity-trendy_eclectic.html. This template is used by permission from Hewlett Packard.

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