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BETHEL UNIVERSITY
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DIASPORA, MIGRATION, AND REFUGEES IN EUROPE:
DEVELOPING LEADERSHIP WITHIN MULTICULTURAL TEAMS

A THESIS PROJECT SUBMITTED IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS
FOR THE DOCTOR OF MINISTRY DEGREE
IN GLOBAL AND CONTEXTUAL LEADERSHIP

BY
MATTHEW S. PASCHALL
SAN DIEGO, CALIFORNIA
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ABSTRACT

This research study addressed the challenge of developing leaders in the midst of the recent refugee crisis in Europe, historic waves of immigration, and ongoing global migration of diaspora peoples. Migration has led to unprecedented diversity in leadership as leaders from the Global South are relocating North and West. Each person carries preconceived cultural notions of how leaders should function and interact. Church and mission leaders must be equipped to navigate this complex cultural environment in order for multicultural teams to work effectively. The researcher based the theology of multicultural leadership in the Trinity where Father, Son, and Spirit expressed unity within diversity, differentiation without division, relational love with mutual self-emptying, and missional sending. Implications for multicultural ministry included a commitment to limiting dominant cultural influence, creating a unifying culture, sharing authority and making decisions together, and releasing others to lead and accomplish mission. The next phase of the study surveyed several streams of research, including anthropology, business, management, and missiology. The study also examined current models of servant leadership, transformational leadership, and global leadership within cross-cultural contexts. Hofstede's cultural dimensions theory and House's GLOBE Study were incorporated into understanding of leadership in multicultural contexts. These cultural dimensions became the basis of the Standardized Interview Questions used in the case studies. Finally, the researcher selected three multicultural ministries in Hungary, Denmark, and the Netherlands. Nineteen individuals were interviewed and represented

nine of the ten major cultural clusters described in the GLOBE study. The findings of the theological research and case studies were synthesized into a proposal for training European, migrant, and missional leaders in multicultural leadership. The study was designed for implementation and training others in Europe to cross boundaries and create a kingdom culture that exhibits reconciliation, humility, and shalom in a broken world.

CHAPTER 1

DEVELOPING LEADERS IN A WORLD OF MIGRATION

Statement of the Problem

In the midst of the largest migration in modern history since World War II, the cities of Europe are becoming increasingly multicultural. Since 2012, the civil war in Syria has displaced over twelve million of its people with internally displaced persons within the country and millions externally to surrounding nations in the Middle East, Turkey, and Europe. The Syrian refugee crisis only highlighted what was already happening gradually due to migration and global urbanization. Despite the realities of migration and movement today, a majority of the methods and models of ministry are based on monocultural assumptions primarily based on ministry among stationary people groups with fixed cultural identities. The context of ministry in the twenty-first century must consider the multilayered identities of second- and third-generation immigrants and the impact of diaspora peoples in urban environments. The demographics are changing rapidly as local European churches are filling with Christians from around the world.

Traditionally, cross-cultural workers from North America would be sent to France to reach the French, but now they may serve in France but are working with North Africans from Algeria and Libya serving multiple contexts. Sending Westerners from the Global West and North was the standard for a majority of mission work, but now the Global South and East have entered the mission force; however, training has not changed.

For example, Thessaloniki has a migrant ministry team led by an American missionary, several Greek leaders, a Sudanese former refugee married to a Swiss woman, and a Spanish-speaking missionary from Columbia. This unique combination of cultures creates leadership challenges as Europeans, missionaries, and migrant leaders work together. Cross-cultural workers must create new models of leadership development that can bridge the cultural gaps and respond constructively to the realities on the ground level.

This project addresses the challenge of developing leadership within a multicultural context. In response to this problem, the researcher draws upon key biblical narratives to form a biblical and Trinitarian model of leadership that extends across cultures, reviews the relevant literature on multicultural leadership, explores and compares the multicultural leadership development models being practiced in both the business and nonprofit sectors, and proposes a multicultural leadership model for cross-cultural ministries especially those who are reaching out to refugees, migrants, and diaspora peoples and raising up leaders in a multicultural context.

Setting of the Project

United World Mission (UWM) is a fellowship of 350 missionaries currently serving in 42 nations around the world. Most UWM missionaries are facilitating the vision God has given local and national leaders and serving to advance their vision. This philosophy of ministry demands a high level of trust as well as the posture of a servant. Joining or developing a strategy with national leaders involves competencies to ensure that one's personal agenda is not dominating local leadership or one's pet program is not being imported without permission or contextualization. Therefore, developing workers

with cross-cultural leadership skills is vital for UWM to fulfill its mission. Missionaries from any sending agency must learn how to lead by serving and incarnating themselves cross-culturally among others. As mission leaders from outside the culture, a tension exists between incarnation and innovation in cross-cultural leadership for initiating new ideas that advance the gospel.

The official mission statement of UWM is to “see God change lives and transform communities everywhere by partnering to equip leaders, establish churches, and engage in holistic mission.”¹ To fulfill these three core ministries, missionaries need training in equipping spiritual leaders, establishing new forms of church that are reproducible and relevant to each context, and serving the poor and vulnerable with mercy and justice.

Currently UWM requires all of their new missionary candidates to complete a comprehensive twelve-week pre-field residential training at the Center for Intercultural Training (CIT) located in the rural hills of North Carolina. The training facility provides the chance to build relationships, develop spiritual disciplines, and acquire cross-cultural skills needed to serve successfully in another culture as well as other practical skills, including language learning, church planting, and team dynamics involved in a cross-cultural ministry assignment. While CIT does a good job of preparing people pre-field with the basic skills to enter one culture, it is not designed for a multicultural context. Those preparing to serve in a monocultural ministry can focus on adapting to one context, but for ministries in metropolitan areas learning how to adapt to multiple cultures simultaneously is a training proficiency most sending agencies will need to provide in

¹ John Bernard, President of United World Mission, November 5, 2014, e-mail to United World Mission community regarding the official vision and values approved by the board and executive team.

order to enable their workers to thrive in a variety of cultural settings and complexities in an urban, multicultural context.

Mission agencies, whether they are based in North America, Germany, Brazil, or Korea, tend to prepare missionaries to work on monocultural teams, but the reality today is that missionaries are joining diverse teams from multiple agencies and cultures. Workers from Korea, Latin America, and the Global South serve all over the world, so the model of North Americans joining other North Americans overseas is the exception rather than the rule. The internationalization of missions—”people from everywhere going to everywhere”²—means North American sending agencies should equip their workers to lead well within multicultural ministry teams, yet very few sending agencies are adapting their training to match this reality. Some agencies, such as Youth with a Mission, WEC (Worldwide Evangelization for Christ) International, Operation Mobilization, and SIM (Serving in Mission) have a longer history of sending multicultural ministry teams and have had to address some of the challenges of sending diverse teams from around the globe to work together cross-culturally. The majority of agencies are monocultural mainly because their sending base, training, administration, and financial support are limited to one particular country or region of the world.

UWM is focused on leadership development as one of the three main components of the mission vision:

We want an organization with a strong culture of personal and vocational development.... We want all of us to be developing as disciples, leaders, and healthy persons. Additionally, we want to see leaders emerge from within the

² Dion Forster, quoting Dr. Michael Cassidy, South African delegate at the first Lausanne Congress in 1974, in “Missionaries from Everywhere to Everywhere,” Lausanne Movement, last modified 2010, accessed December 15, 2018, <https://www.lausanne.org/about/blog/missionaries-from-everywhere-to-everywhere>.

UWM family whose gifts, character, and skills are nurtured appropriately. We believe that our effectiveness in the coming generation will depend upon how well we develop leaders, inside and outside UWM.³

One of the purposes of this project is to propose a model for developing leaders contextually and building a pathway and process for multicultural leadership training. As the researcher also serves a consortium of twelve other mission agencies, there is a growing consensus that traditional training will not adequately prepare workers to serve within the context of migration. Developing multicultural leadership skills and proficiencies is a key component for long-term impact in the twenty-first century of global missions.

The Importance of the Project

The Importance of the Project to the Researcher

This project comes out of the researcher's own cross-cultural ministry experience of serving in Senegal, West Africa. While living in the developing world of cyclical migration, one of the challenges was the rural exodus and weakening of the national leadership due to poverty and lack of opportunities. The brain drain of talent, entrepreneurial energy, and emerging leaders is a common phenomenon to Africa as well as in post-Communist Europe and is a factor in migration globally. Initially motivated by a desire to serve in this rapidly changing world, the researcher began his postgraduate education in global and contextual leadership to develop leaders within Africa; however, in the middle of the program, the researcher and his family were asked to move to Eastern Europe in order to create a new leadership development initiative. The relocation in December 2014 to Budapest began a new chapter in life and ministry. Six months after

³ John Bernard, July 22, 2014, email to United World Mission staff, donors, and community.

arriving, thousands of refugees began to flood across the Hungarian border and bottlenecked at the Keleti train station. In the summer of 2015, the peak of refugees climaxed to an average of 1,500 arrivals per day. According to the International Organization for Migration,

in 2015 Hungary was the second European Union country behind Greece to apprehend irregular migrants at its external borders with 411,515 recorded crossings.... Before the start of the migration crisis in summer 2015 the average daily arrivals in Hungary was 274 people/day. During the months of June July and August the average number of registered arrivals in Hungary increased 447% to 1500 persons/day.⁴

As mission agencies and local churches in Europe struggled to respond to such a massive movement of forcibly displaced people at one time, the researcher began discussing with the executive leadership of UWM to develop a strategy for diaspora and migrated peoples. This relocation prompted a new focus in the research to investigate how to develop leaders in this new and volatile environment.

In the midst the refugee crisis, the researcher began a two-year journey, first to understand diaspora ministries in Europe. The process of discovery involved travel to twelve countries to learn about the refugee situation beginning at the frontlines of the Middle East as well as to investigate the unique challenges of Turkey, Greece, and Macedonia. He also visited the Balkans, several cities in Southern and Western Europe, Scandinavia, and the United Kingdom. The journey was not organized geographically but spanned an 18-month period involving multiple trips. In the process, over 150 refugee ministries were identified and hundreds of ministry opportunities were discovered. The

⁴ International Organization for Migration, "Migration Issues in Hungary," accessed March 15, 2017, <http://www.iom.hu/migration-issues-hungary>.

recurring problem related to leadership development and the unanswered question of how to prepare new workers for a new Europe.

The researcher also attended several training ministries and conferences focused on migrant peoples, refugees, and anti-human trafficking in order to acquire the multidisciplinary skills need for ministry amongst refugee and migrant peoples. In the process, the researcher encountered several ministries that seemed to have some varying success at training leaders. These relationships opened the door for learning and listening from others before attempting to answer the problem with predetermined ideas and strategies.

The Importance of the Project to the Ministry Context of Global Migration

As migrant communities continue to immigrate to Europe, by force and by choice, new models of leadership development and church planting are necessary to reach and equip the newly migrated peoples in the cities and countries of Europe. As migration ebbs and flows, training and integrating migrant Christian leaders within existing churches and ministry teams in Europe will be a major challenge. Segmenting ethnic groups could potentially reinforce multiple “parallel societies,” such as the large Turkish minority in Germany and keep future generations of migrant leaders marginalized within Europe. Developing new models of training for Persians, Kurds, or Afghans alongside German, Dutch, and European leaders will demand adaptation in teaching in order to accommodate and educate a diverse population of students.

Along the journey of discovery, the researcher uncovered two church-planting networks in Europe that are implementing multicultural models of ministry. Establishing new ethnic churches is a needed short-term strategy for those not proficient in the

dominant language, but a long-term strategy considers the next generation and those who have integrated into schools, learned language, and acquired citizenship. In 10 to 20 years, the children and grandchildren of immigrant Christian families will form new identities and many may find a sense of belonging in communities outside of their family's ethnic community. Segregation into ethnic enclaves is natural, but integration involves intentional and supernatural effort.

As diaspora communities integrate or segregate within cities of Europe, several models of multicultural leadership will be needed to reach the diverse peoples within a city. For example, the researcher met with churches with Spanish, West African, and Sri Lankan leaders working with a German pastor. Other refugee ministries have collected a wider grouping of volunteers and staff from Egypt and Iran to serve as translators and to manage the various language groups in the asylum process. This combination of cultures and leadership dimensions is a recipe for conflict, misunderstanding, as well as beautiful innovation, community, and creativity. Developing contextual, urban, and multicultural mission training that equips European, migrant, and missional leaders is the challenging assignment behind this research.

The researcher is in the preliminary design phase of a program with plans to launch in London and Frankfurt by 2020. One of the long-term goals is to develop the tools and trainers able to equip Europeans and migrant leaders to reach and disciple others. There are many skills under consideration, but this research is focused on creating a model for empowering national leaders for multicultural leadership responding to the overwhelming needs at their doorstep.

In March 2018, the researcher was asked to serve as the migrant ministries coordinator for a campaign called #HowWillTheyHear, which consists of twelve agencies collaborating together for mobilization, training, and partnerships for migrant ministries in Europe. This effort will widen mobilization to a global stream of people from the Global South to create several multi-agency, multiethnic, and multi-skilled mission teams in cities across Europe who will be engaging with unreached migrant peoples. HowWillTheyHear leadership also shares a vision to launch several urban training and mobilization centers where people can be equipped for cross-cultural ministry skills, trauma care, spiritual formation, church planting, multicultural leadership, and integral mission in concrete missional settings. They also wish to develop trainers to equip Europeans and migrant leaders within the local church. This study will hope to provide some of the theological framework, values, and best practices that would go into urban centers for multicultural, multi-skill, and multi-agency leadership training. Due to the complexity of working with refugees involving skills in trauma care, social work, bilingual education, discipleship, and vocational training, as well as the unique challenges of working on a multicultural team is needed to thrive in this environment. Learning these skills in a training seminar is difficult without immersion and personal exposure to multicultural realities.

Over the past three years, the researcher has been serving on a multicultural team for the Refugee Highway Partnership. On the team are leaders from Germany, Sri Lanka, Finland, the Netherlands, the United States, and the United Kingdom. Together the team has planned regional conferences in Budapest (2017), Netherlands (2018), and Sarajevo (2019). The role of the researcher has been to coordinate the annual event and program

for the 150-200 attendees from over 25 European countries. Serving with this diverse group of men and women has presented some challenges, but this project will be used on a personal level in the interactions with this ministry team.

The timing of this research is also part of a three-year process of preparation of the Lausanne Congress 2020 in Germany. This is the first mission gathering in Europe in 45 years after the first Lausanne Congress. A task force is working on diaspora studies and the impact of migration on the church in Europe using the theme “Dynamic Gospel—New Europe.” The researcher has been invited to participate in a think tank to present some of the findings from this study and other interactions with mission agencies and churches committed to empowering migrant leaders from the Arab world, Iran, South Asia, and Africa to impact Europe. Training the next generation of migrant leaders living and serving in Europe demands a global cooperative effort. Several mission-sending organizations are beginning to work together for such a time as this.

The Importance of the Project to the Church at Large

Due to the enormity and complexity of responding to this historic mission challenge, several partnerships and collaborative efforts are developing between churches and evangelical leader from Europe, the United States, and the Arab world. In order for the church in Europe to work alongside Arab, Latin American, Asian, and African leaders effectively, training is going to be key to multicultural ministries in the future.

In the midst of migration, few ministries proactively build multicultural teams and even fewer are experienced in developing leaders among the marginalized migrant leaders. Some missionaries who have returned, retired, or been removed from closed Muslim countries are now being repurposed in Europe. They are using their language and

cultural skills to work with refugees in many places. Some are working with churches to train them cross-culturally, but very few ministries are developing European and migrant leaders together.

The church must face the cultural divide that exists between ethnic and European churches. Recent refugees have come from underground churches in Iran, Chaldean churches in Iraq, Pentecostal churches of Nigeria, and Brethren churches of Pakistan, but Afghanistan also has thousands of new refugee converts. Unfortunately the majority of discipleship and leadership development programs are designed for Europeans. As the next generation of immigrant Christians will be a blend of their parents' and European cultures, they must be equipped as bridges between the foreign- and native-born community, or the church will remain polarized and paralyzed in a world of migration.

As a missionary, the researcher believes developing leaders is the key strategy for influencing the world for the gospel. The researcher is motivated to apply these findings to fulfill this mandate. The process of reflection and investigation will be crucial in the formation of those who exhibit biblical, relational, and contextual leadership. This doctoral project is designed to create a new model for developing leaders in a multicultural context.

The global diaspora and migration have led to unprecedented diversity in leadership. Thousands of leaders from Asia, Latin America, and Africa are working side by side in teams with from North America and Europe. Due to cultural experiences, each person carries with them preconceived notions of team structure and how leaders should function and interact. In order for these multinational mission teams to work together effectively, missionaries must learn to serve alongside and under people from diverse

leadership values and backgrounds. Urban church leaders in global cities around the world often deal with multicultural clashes regarding church leadership. Multiethnic staff and laity create a more complex environment for developing emerging leaders than in monocultural settings. Developing leaders cross-culturally demands an intentional training process that few mission agencies have fully developed.

CHAPTER 2

A THEOLOGICAL FOUNDATION FOR MULTICULTURAL LEADERSHIP

In principle, theology should define leadership rather than a leadership theory defining theology. For those serving in Christian ministry, theology should shape and guide how to lead others; however, models of leadership are often influenced more by cultural ideals and personal life experiences with authority figures rather than by spiritual or theological principles found in the Scriptures.

For example, a majority of leadership paradigms developed from the West have been built upon individualistic assumptions. Christian material written on leadership tends to focus primarily on the leadership of Jesus. While Christ is, indeed, the perfect model for human relationships, isolating his actions runs the risk of reducing his leadership to a list of virtues to be mimicked rather than a relational quality of being. In searching for the unique combination of traits for effective leadership, Jesus can become another leadership success story.

For American ministries, the world of business and marketing has also influenced the image of Christian leadership. Christ is transformed into Jesus the CEO as the biblical model.⁵ Definitions of leadership are linked to measurable growth, productivity, and success. Afterwards, a theological framework is designed to support this cultural notion of leadership. The starting point of a theology of leadership should not be the context;

⁵ Thomas Edward Frank, "Leadership and Administration: An Emerging Field in Practical Theology," *International Journal of Practical Theology* 10, no. 1 (2006): 128.

rather, the theology should transcend and transform the context. For this reason, this researcher is not seeking to start with multicultural context and then prescribe a model of servant leadership but rather develop a theological model from the biblical text that will bridge across a variety of settings and contexts.

Without contextualizing leadership, Christian theorists are able to locate verses to support any particular set of cultural styles and values. For example, a majority of Western leadership printed material and training, favors performance over sacrifice, charisma over humility, being strong over being weak, and being respected over being vulnerable. For example, Bass's model of transformational leadership is focused on achieving organizational goals rather than serving others.⁶ Those who publish leadership books or speak on the subject of leadership are more widely marketed if their leadership resource guarantees market success or difference in the bottom line. Business practices such as mission statements and strategic plans are helpful management tools but are often imported into a ministry context as the key to advancing God's mission in the world. None of these modern management skills were practiced in the life of Jesus. In fact, his spiritual leadership often went in the opposite direction from what culture or common sense would suggest.

Westerners are not the only ones guilty of introducing or elevating their own biases onto leadership. Every culture selectively chooses the traits reflecting or reinforcing their own cultural forms of leadership. Honor-shame cultures select verses supporting extreme power distance. Collective cultures gravitate toward illustrations that confirm their image of leadership. Furthermore, in fulfilling the necessary functions of

⁶ Jeanine L. Parolini, "Investigating the Distinctions between Transformational and Servant Leadership" (PhD diss., Regent University, 2007), 35.

leadership, teams tend to default to their own cultural process. Common practices such as goal setting, conflict resolution, power sharing, performance rewards, and decision-making are all culturally determined activities, but discerning which plan of action to implement demands a theology of leadership.

Biblical stories, biographies, and character studies of personalities such as Moses, Joseph, Esther, Nehemiah, Peter, and John have been used to highlight qualities of leadership, but forming a theology of leadership around an individual, whether a good or bad example, should be a secondary source for developing a theological framework of leadership. A character study may contribute or illustrate a theology of leadership. However, if made the primary source, it runs the risk of affirming cultural preferences rather than offering anything transforming or transferable.

Furthermore, the biblical leaders demonstrate a fairly diverse spectrum of personalities, gifting, and traits in a particular moment in time and context. A perfect list of leadership traits that applies to every situation and context cannot be found in the Scriptures. The pastoral letters provide a general description of spiritual qualifications for a church elder and overseer (1 Tim. 3:1-13; Titus 2:6-9). The lists of integrity, temperance, faith, love, and endurance designate characteristics that might qualify or disqualify someone from the role of church leadership, but the Scriptures do not provide a process for developing these qualities in others coming from a variety of backgrounds and cultures.

Another approach for developing a biblical theology of leadership would be to study groups of leaders and followers in Scripture. For a multicultural ministry team, one strategy would be to search for groups of leaders in the Bible who came from various

backgrounds and had to work together to solve problems, resolve conflict, and respect one another. Much of the Old Testament period focused on the people and purity of Israel, so groups were mainly monocultural. In the New Testament, the twelve disciples came basically from the same cultural background and region of Galilee. Some striking political and personality differences could illustrate the challenges of leading a diverse group, but the disciples did not have enough cultural distinctiveness among them to warrant a direct comparison to a multicultural team.

The early church in Acts and pastoral letters could also be an alternate source for developing a theology of leadership within a multicultural environment. The book of Acts and the pastoral letters record many of the cultural and ethnic challenges facing the newly forming body of Christ. As Paul, missionary to both Jews and Greeks, instructed and trained on the choosing of new leaders, dealt with discipline, and worked to maintain unity within a diverse early church. These instances provide helpful examples of multicultural leadership. The early church experienced ethnic tensions between Jewish and Greek believers regarding restrictive diets and other taboos, discrimination of former slaves worshipping alongside slave owners, and divisive issues of gender and sexuality, many of which modern leadership teams are facing today. These leadership problems documented in the early church serve as examples of leadership theology and providing guidelines for resolving conflict and considering other needs as more important than self-interests or social and cultural dominance. Bridging leadership lessons to the modern world is not impossible, but cross-cultural workers, church planters, or pastors could be tempted to paint the leadership style of Paul to reflect their own cultural image rather than viewing him in rich cultural context and relationship.

However, one source for a theology of leadership that does not vary due to context is the Trinity. Understanding the nature of the Trinity is the baseline for understanding Christian leadership within community. Christ was willing to be obedient as the Suffering Servant—a model of leadership beyond what is culturally normal. Jesus was incarnated into Jewish culture as the Son of Man, but his way of leading was counter-cultural as the Son of God. Jesus consistently embodied the dynamics of the Trinity in his everyday interactions with the disciples. For example, the washing of the disciples' feet is a vivid and timeless illustration of his leadership given as an example to follow. A comprehensive theology of Trinitarian leadership focuses on the Son's relationship with the Father and Spirit of God but also with his disciples.

One might expect that a theology of leadership would be different from the way people naturally lead. Christian leadership should be counter-cultural because it stands outside the strengths and weaknesses of every culture. For this reason, a theology of leadership should be theocentric rather than anthropocentric as its starting point.

Throughout his ministry, Jesus called his disciples to a model of leadership that was different from their own cultural and ideological ideals. In the midst of an ongoing conflict regarding honor and greatness Jesus instructed his disciples, “You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant” (Matt. 20:25).⁷ This counter-cultural posture continues to conflict with a majority of cultural notions of leadership in the world today.

⁷ “Unless otherwise noted, all Scripture citations are from *The Holy Bible, New International Version* (Colorado Springs, CO: International Bible Society, 1984).

Rather than beginning with a definition such as “servant leadership” and then searching for biblical and theological support, the focus is on the leadership within the Trinity. While leading like the Trinity may seem to be an abstract model to reconstruct, it is possible to examine how the Son of God interacted with the Heavenly Father and Spirit of God. Many practical examples of Trinitarian life and leadership visibly are demonstrated in the person and work of Christ.

The foundation of a theology of leadership is grounded in a Trinitarian understanding of who Christ was in relationship and how he interacted with the Father and Holy Spirit. A reading of the Word of God illustrates the eternal life of the Father, Son, and Holy Spirit and how they relate to each other and to the world. The Trinity reflects a model for human relationship. A theology of leadership does not start with a picture of idealized human relationships and project them onto God but starts with the divine revelation of the Trinity and his intentions for his image bearers to reflect those qualities into human relationships and leadership.

Trinitarian Leadership for Multicultural Ministry

Trinitarian Leadership Maintaining Oneness within Diversity

Trinitarian theology begins with the ontological or immanent qualities of the Trinity from biblical references beginning with Creation when God is seen working collaboratively in unity. The very first verses of Scripture describe a Triune God creating life into existence: “In the beginning God created the heavens and the earth.... And the Spirit of God was hovering over the waters. And God said, ‘Let there be light’” (Gen. 1:1-3). The creation account indicates plurality within the Person of God in the declaration, “Then God [singular] said, ‘Let us make [plural] man in our [plural] image’”

(Gen. 1:26). While there is debate about the plural form of the noun *Elohim* as an indication of majesty rather than multiplicity within God's nature, switching between singular and plural verbs with reference to God is significant. Other Old Testament references contain the same mix of singular to plural: "Whom shall I send [singular], and who will go for us [plural]?" (Isa. 6:8).

In the Old Testament, the unity of God was revealed emphatically to Israel on many occasions. The Ten Commandments established his uniqueness and his oneness by declaring, "You shall have no other gods before me" (Exod. 20:2-3). In contrast to the polytheism of the ancient pagan world, the God of the Hebrews was always distinctively one. The Shema declared, "Hear, O Israel—the Lord our God is one Lord" (Deut. 6:4). In the New Testament, the monotheistic core of theology was central to Jesus's teaching. He affirmed the Shema in Mark 12:29, but the gospels also record Jesus's bold declaration, "The Father and I are One" (John 10:30). In Matthew, at the baptism of Jesus, all three persons of the Trinity are present and participating in unity.

Within the gospel narrative, John contains the most evidence of the Trinity in unity, beginning with Jesus's baptism and inauguration of his public ministry:

I saw the Spirit come down from heaven as a dove and remain on him. And I myself did not know him, but the one who sent me to baptize with water told me, "The man on whom you see the Spirit come down and remain is the one who will baptize with the Holy Spirit." I have seen and I testify that this is God's Chosen One. (John 1:32-34)

All three persons of the Trinity are referenced in the Upper Room to the disciples,

But when he, the Spirit of truth, comes, he will guide you into all the truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. He will glorify me because it is from me that he will receive what he will make known to you. All that belongs to the Father is mine. That is why I said the Spirit will receive from me what he will make known to you. (John 16:12-15)

Finally, Jesus commissioned the disciples with a Trinitarian sending: “‘As the Father has sent me, so I am sending you.’ And with that he breathed on them and said, ‘Receive the Holy Spirit’” (John 20:21-22). Even though the disciples did not fully grasp the theology of the Trinity, Jesus disclosed it in the way that he prayed, served, and sent them to follow his example.

In the pastoral letters, the oneness of God was clearly taught: “For us there is but one God, the Father, from whom all things came and for whom we live; and there is but one Lord, Jesus Christ, through whom all things came and through whom we live” (1 Cor. 8:4-6). These Trinitarian formulas in letters to the early church demonstrate that this understanding of God had become part of the earliest catechism.

The relationship of the Trinity can be seen from how Father, Son, and Spirit interacted in Jesus’s life and ministry. The manner in which they spoke with one another, the posture in which they served one another, and the way in which they mutually depended on one another paints a picture of the eternally relational Triune God.

In his book, *The Trinity and Human Personality*, Jon Tal Murphree elaborates on the unique relationship within the Trinity, which has applications for human relationships:

Each person of the Trinity identifies with the others. Each one transposes himself into the others without confusing his own personality with the others. Through love, diversity and unity are so inextricably interwoven that the Father, Son, and Spirit do not exist as persons alongside each other as much as they exist in and through each other. Each One constantly has perfect access to the others’ complete thoughts and feelings.⁸

⁸ Jon Tal Murphree, *The Trinity and Human Personality* (Nappanee, IN: Evangel Publishing House, 2001), 29.

For multicultural teams, the eternal co-existence and perfect access to complete thoughts and feelings is not attainable, but the notions of love, diversity and unity are potentially possible in the power of the Holy Spirit and an intentional process of transposing oneself to understand the other and interweaving and interacting alongside one another to the point that feelings and thoughts can be accessed and acknowledged.

At the Council of Constantinople AD 381, theologians used the term *perichoresis* to describe the mutual indwelling and oneness of the Trinity. The word communicates “reciprocity, interchange, giving to and receiving from one another, being drawn to one another and contained in the other, interpenetrating one another by drawing life from and pouring life into one another as a fellowship of love.”⁹ A theology of Christian leadership grounded in the Trinity simply means that leaders are called to enter into and reflect the same eternal relationship of love that the Father, Son, and Spirit have shared from all eternity. Jesus expressed the desire that the reality of the Trinity would be evident in their lives and relationships as a distinctive and attractive sign to an unbelieving world:

My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. I have given them the glory that you gave me, that they may be one as we are one—I in them and you in me—so that they may be brought to complete unity. Then the world will know that you sent me and have loved them even as you have loved me. (John 17:20-23)

In the high priestly prayer, Jesus expressed a desire for oneness. Jesus’s prayer in John 17 is an echo of the proclamation in creation when God said, “Let us make humans in our image according to our likeness” (Gen. 1:26). In the beginning, his design for humanity was to reflect God’s relational unity. As his image bearers, man was created to

⁹ Stephen Seamands, *Ministry in the Image of God* (Downers Grove, IL: InterVarsity Press, 2005), 142.

reflect relational unity. For example, man and woman were created as two distinct entities, but they were also designed to be one intimate unity—”one flesh” (Gen. 2:24)—as well as live in relational unity with their Creator. The Bible is clear that the Trinity always acts in unity. Attributing certain actions to the Father, the Son, or the Spirit can lead to tritheism, but the Scriptures reveal that creation, redemption, and sanctification were actions shared by the Godhead. A Trinitarian theology of leadership maintains a unity of work while the visible roles may look different. Each person of the Trinity is inseparable from the other two persons, and every action of God is an act of all Three-as-One together.

Relational Trinitarian Leadership

A theology of Trinitarian leadership is grounded in the eternal relationships of love that existed among the Father, Son, and Spirit from all eternity. During his earthly ministry, Jesus exemplified love in his interaction with people because love flowed from his eternal nature. Adam Dodds describes this deeply relational love within the Trinity:

From eternity the Father and Son have, with the Holy Spirit, given and received love to and from each other. In the sending of God’s Son, God the Father demonstrates that the love between Father and Son is so expansive that all humanity are invited to participate in the sonship of Jesus and themselves become adopted children of God. As children of God, humans can have security in the love of their heavenly Father, confidence when approaching God in prayer, and intimacy in relating to the Sovereign Creator and Ruler of all as Abba.¹⁰

The Trinitarian relationship is based upon communion and love. The Father’s love for the Son existed “before the foundation of the world” (John 17:24). While imagining this eternal state of being is difficult, glimpses of the intimacy and love between Father and Son are provided in real time and space in the gospel narrative.

¹⁰ Adam Dodds, “Newbigin’s Trinitarian Missiology: The Doctrine of the Trinity as Good News for Western Culture,” *International Review of Mission* 99, no. 1 (2010): 71.

This divine love is seen at the baptism of Jesus. When the Son emerged from the baptismal waters, the Spirit descended like a dove, and the Father spoke with affirming words: “This is my Son, whom I love; with him I am well pleased” (Matt. 3:17). Later in the Gospel, when Jesus goes up the Mount of Transfiguration, the voice of affirmation is heard: “While he was still speaking, a bright cloud covered them, and a voice from the cloud said, ‘This is my Son, whom I love; with him I am well pleased. Listen to him’” (Matt. 17:5). The title *beloved* is an expression of eternal affection not merely sentimental or emotional fondness, but demonstrating a relational oneness of intimacy.

This relational love from the beloved Son was directed back to the Heavenly Father. Throughout his earthly ministry Jesus himself used the word *Abba* when he prayed to the Heavenly Father. This depth of intimacy and affection is an endearing revelation of his relationship. Addressing Almighty God with such intimacy may have been scandalous for the religious leaders because, as Seamands suggests, “Abba expressed trust, belonging and intimacy—a tender affectionate love that enjoys and embraces the beloved. Calling God Abba was new and revolutionary.”¹¹

The Gospel of John records the most vivid expressions of the love within the Trinitarian relationship. John’s Gospel paints a picture of Trinitarian equality, intimacy, and submission among the Father, Son, and Spirit. In the prologue to John’s Gospel, he writes, “No one has ever seen God, but the one and only Son, who is himself God and is in closest relationship with the Father, has made him known” (John 1:18). The Greek phrase translated by the NIV as “in closest relationship with the Father” suggesting an eternal state of intimacy and nearness.

¹¹ Seamands, *Ministry*, 60.

Trinitarian love is a mutual deference among Father, Son, and Spirit: “He whom God has sent speaks the words of God, for he gives the Spirit without measure. The Father loves the Son and has placed all things in his hands” (John 3:34-35). Jesus explained his deference and obedience to the Father: “Very truly I tell you, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does. For the Father loves the Son and shows him all he does” (John 5:19-20). Jesus identifies his purpose to please the Father: “The one who sent me is with me; he has not left me alone, for I always do what is pleasing to him” (John 8:29). Between the Heavenly Father and the Son are mutual giving and receiving of glory and honor: “If I glorify myself, my glory is nothing. It is my Father who glorifies me” (John 8:54). There is mutual deference: “For this reason the Father loves me, because I lay down my life in order to take it up again” (John 10:17). In the Upper Room discourse, the interactions among the Father, Son, and Spirit make clear not only the redemptive plan but also the new life with the Triune God: “I will do whatever you ask in my name, so that the Father may be glorified in the Son, . . . and I will ask the Father and he will give another Advocate, to be with you forever” (John 14:13, 16).

Self-Emptying Humility of Trinitarian Leadership

Humility is grounded in the very being of God. The self-emptying kenosis was not a temporary necessity of the incarnation but was an eternal reality of the Trinity. Humility was expressed within the Trinity by self-emptying. As the Son of God “became flesh and dwelt among us” (John 1:14), he laid aside his rights and privileges and in his incarnation modeled Trinitarian self-emptying.

Self-emptying was expressed in servant-like obedience. Though ontologically equal, the Father and Son are differentiated in terms of command and obedience. For the Son to say “not my will, but Your will be done” (Luke 22:42) indicates a self-emptying obedience to the Father. For Jesus, self-emptying was expressed by becoming a servant without rights or authority. When James and John expressed a desire to sit in positions of honor, Jesus rebuked them for seeking honor and for their lack of humility. For both Greek and Jew, the pathway to leadership was based upon patronage and pedigree. These forms of authoritarian leadership were the antithesis of Trinitarian leadership. While “the rulers of the Gentiles lord it over” and “their high officials exercise authority over,” those who lead like Jesus will be self-emptying servants (Matt. 20:25).

Jesus also contrasted the leadership qualities he desired in his disciples with the religious leaders of his day. Rather than be driven after recognition and honor, a leader is known for humility and service. The religious leaders were motivated by pride and pursued the important seats and respect in the public eye (Luke 14:7), but followers of Jesus must be willing to take a lowly position and serve others. The Lord confronted the twelve disciples with their preoccupation with position. Jesus knew that in order for the disciples to be leaders in the future they must replace self-centeredness with other-centeredness. They also must become unselfish and not use authority as a means for manipulating others in pursuit of selfish desires and goals.

The phrase “he who is greatest among you shall be servant” occurs seven times throughout the Gospels (Matt. 20:27, 28; 23:11; Mark 9:35; 10:43, 44; Luke 9:48; 22:26; John 13:14). Jesus identified himself as a servant. Although he existed as Lord of Heaven and Earth, he came “to serve and give his life as a ransom” (Mark 10:45; Matt. 20:28).

The Greek term *doulos* was associated with the lowest class of society with degradation or abuse. The word *ransom* referred to paying the price to release a slave or captive from bondage. The selection and use of both terms regarding leadership would have been as countercultural back then as it would be today.

The clearest explanation of the self-emptying within the Trinity is found in Philippians 2:6-11 where Christ emptied himself, taking the form of a servant and became obedient to the point of death. This was a voluntary emptying of his authority and status. As the Son emptied himself for the sake of the Father's glory, he was "exalted above every name" (Phil. 2:11). While expositors have appealed to the Suffering Servant motif of Isaiah 53 as background to Philippians 2,

the Roman cultural values defining honor and shame shed even more light on this Christological statement. The elite and powerful in Roman society were known for grasping honor through self-assertion some claiming to be a god, but Jesus did not even consider equality with God something to be grasped.¹²

Self-emptying goes against the self-protecting and self-promoting practices seen in modern leaders. The countercultural model and teachings of Jesus continue to stand in stark contrast to the cultural constructions and expectations of leadership today.

Self-Emptying Not the Same as Subordination

Subordination was one of the main heretical issues rejected by the ancient church that decreed neither the Son nor the Spirit as ontologically subordinate to the Father. While one member of the Trinity may subordinate to the other members for a time, it does not imply a sense of inferiority. When the Son took on flesh and submitted to the Father's will, it did not change his status, power, or essence. In the same way, the Spirit

¹² John C. Hutchison, "Servanthood: Jesus' Countercultural Call to Christian Leaders," *Bibliotheca Sacra* 166, no. 661 (January-March 2009): 68.

chose to submit to the Son and the Father, but this functional subordination does not indicate inferiority or some eternal hierarchy in the heavens. Instead the way mutual submission and functional subordination for accomplishing a particular purpose or end.

Self-Emptying as Mutual Not Unilateral

During Jesus's life on earth, he lived dependent on the empowerment and leading of the Spirit. After Christ's ascension, however, the roles reversed and Jesus sent the Spirit to empower others. The humble self-emptying of the Spirit is seen in a dynamic reciprocity between kenosis and exaltation. Throughout his earthly ministry, the Son was "born by the Spirit" (Luke 1:35), "led by the Spirit" (Luke 4:1), "empowered by the Spirit" (Luke 4:14), "anointed by the Spirit" (Luke 4:18), and "raised by the Spirit" (Rom. 8:11). Following the resurrection, both the Spirit and Father exalt the Son, reflecting an eternal dynamic in which each empties self in order to exalt the other.

In the plan of redemption, the Father emptied himself. By giving the Son, he gave of himself in love. In the events of the cross, the Father divested himself by forsaking his Son (Matt. 27:46). Following the resurrection, the Father lifted the Son to the right hand of his throne, thereby emptying himself of the right to glory: "God placed all things under his feet and appointed him to be head over everything for the church" (Eph. 1:20, 22). Ongoing, mutual self-emptying is an important aspect of the Trinitarian relationship.

Self-Emptying Not Incompatible with Exaltation

Mutual deference among Father, Son, and Spirit eliminates the notion of any kind of hierarchy in the heavens where God the Father exists as the eternal head. Headship is shared within the Godhead. In the economic activity of the Son, being sent or exalted is

not a sign of subordination but of humility within the Trinity. The New Testament is filled with examples of the exalted Christ:

That power is the same as the mighty strength he exerted when he raised Christ from the dead and seated him at his right hand in the heavenly realms, far above all rule and authority, power and dominion, and every name that is invoked, not only in the present age but also in the one to come. (Eph. 1:19-21)

Self-emptying does not mean that honor and authority are eliminated within the Trinity but that promoting the other was an ongoing element in their eternal relationship.

Missional Trinitarian Leadership

Trinitarian leadership as missional in nature. Throughout the Scriptures, the Father, Son, and Spirit were all active in redemptive mission. God does not just have a mission. He is missional in character, and mission is rooted in the very being of the Triune God. The Father's sending of the Son reflects the eternal triune relationship of love in which the church is called to participate. Dodds describes the missional nature of the Trinity:

Although the gospel is the gospel of Jesus Christ, this gospel begins with the Father sending the Son who is conceived by the Holy Spirit. The Son was sent by the Father and lived to carry out God's will. The beginning of the Son's mission—his conception and empowerment at baptism, and the climax of his mission—his atoning death and resurrection, were all accomplished in and by the Holy Spirit.¹³

Norwegian theologian Tormod Engelsviken describes the redemptive mission of God:

In this mission of God, God is both the sender and the one being sent. This accounts for the Trinitarian structure of the *Missio Dei*. The highest mystery of the mission out of which it grows and lives is: God sends His Son, Father but at the same time is the content of the sending.¹⁴

¹³ Dodds, "Newbigin's Trinitarian Missiology, 71.

¹⁴ Tormod Engelsviken, "Mission Dei: The Understanding and Misunderstanding of a Theological Concept in European Churches and Missiology," *International Review of Mission* 92, no. 367 (2003): 483.

There was collective and collaborative engagement in fulfilling his redemptive mission on earth. Salvation was not Jesus's job, but Father, Son, and Spirit were both the sender and the sent, demonstrating full participation in the sacrificial work of reconciliation.

In the gospels, Jesus identified his missional purpose and the disciples were sent on mission in continuity with the work the Father gave to the Son. His divine purpose sustained him: "My food is to do the will of Him who sent me and finish his work" (John 4:34) In the same way, the disciples were commissioned in the global harvest to sow and reap (John 4:34-38). These followers sent out by Christ are bestowed with the same authority: "Whoever accepts anyone I send accepts me; and whoever accepts me accepts the one who sent me" (John 13:20). The manner of the sending is the same for the Son: "As you sent me into the world, I have sent them into the world" (John 17:18).

Each of the Gospels and book of Acts include a sending command. The Great Commission in Matthew 28 gives the command to baptize in the name of the Father, Son, and Holy Spirit, the distinctive baptismal formula within the early church. In Luke 24, the Trinitarian sending is clearly given: "I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high" (Luke 24:49). The Father, Spirit, and Son are clearly involved in the sending: "'As the Father has sent me, I am sending you.' And with that he breathed on them and said, 'Receive the Holy Spirit'" (John 20:21-22).

In the book of Acts, the role of the Holy Spirit empowering the early church and apostles was a continuation of the missional character of God. Dodds describes the role of the Holy Spirit as the agent for missional work:

The mission of the Holy Spirit is not a replacement or continuation of the mission of Christ, nor merely a function of Christ's ongoing mission, but One Mission by

One Triune God. The missions of Spirit and church are profoundly related to each other and constitute part of the one mission of the Triune God.¹⁵

Christopher Beeley, in *Theology and Pastoral Leadership*, makes the connection to leadership as those who have been called, empowered, and sent by the Trinity: “In the Scriptures, God has graciously provided the means whereby leaders are empowered with the Spirit of Christ to share in Christ’s own mission to redeem and transform the world.”¹⁶ The implication for every follower of Christ is that missional service is not an optional or vocational calling but a universal aspect of Christians’ identity as God’s children.

A biblically grounded Trinitarian identity leads to missional activity. Leading as the Trinity does demands an incarnational engagement with the world. This missional character is not limited to reconciliation but is characterized by an others-centered quality that influences every aspect of being. Integral mission refers to proclamation and service, renewal, justice, and shalom on earth. Mission is not only concerned with the salvation of individuals but with the transformation of the social order into life with the Triune God.¹⁷

When Jesus announced his mission, he described the kingdom gospel,

The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, to proclaim the year of the Lord’s favor. (Luke 4:18-19)

The holistic nature of the gospel was proclaimed at the very beginning of Jesus’s public ministry. This mission of good news involved offering freedom, healing, deliverance, and

¹⁵ Adam Dodds, “The Mission of the Spirit and the Mission of the Church: Towards a Trinitarian Missiology,” *Evangelical Review of Theology* 35, no. 2 (2011): 210.

¹⁶ Christopher Beeley, “Theology and Pastoral Leadership,” *Academia.Edu*, 2018, 27.

¹⁷ Jennifer Strawbridge, “The Word of the Cross: Mission, Power, and the Theology of Leadership,” *Anglican Theological Review* 91, no. 1 (2003): 64.

blessing as fulfillment and inauguration of the Kingdom of God. The same missional work was given to his followers and church:

The missionary movement of which we are part has its source in the Triune God Himself. Out of the depths of His love for us, the Father has sent forth His beloved Son to reconcile all things to Himself, that we and all men might, through the Spirit, be made one in Him with the Father, in that perfect love which is the very nature of God.¹⁸

All of those who enter into the love relationship of the Triune God are propelled to serve and sacrifice themselves to a broken world. His mission is the church's mission.

Implications for Trinitarian Leadership within a Multicultural Context

The qualities of unity within diversity, differentiation without division, relational love with mutual self-emptying, and missional sending are found in the definition of Dwight Zschelle for Trinitarian leadership described as “community of reconciliation, interdependence, mutuality, difference, and openness.... [being] profoundly transformational, seeking the flourishing of the other rather than merely accomplishing a particular end or exchanging rewards for compliance.”¹⁹ Building upon this foundation, these qualities provide a picture of how Trinitarian leadership might be expressed within the context of multicultural ministry.

Leading as the Trinity Endeavors to Maintain Oneness and Diversity

If the Father, Son, and Spirit did not act independently but reciprocally in unity, then a Trinitarian leadership model should strive to maintain interdependence and create an environment of trust and unity within diversity. This principle should influence the makeup and organizational structure of a ministry. Establishing and maintaining unity

¹⁸ Engelsviken, “Mission Dei, 482.

¹⁹ Dwight J. Zscheile, “The Trinity, Leadership and Power,” *Journal of Religious Leadership*, 6, no. 2 (2007): 59.

involve not only an agreement to compromise and accommodate but also an intentional decision to structure the nature of the team for building oneness and guarding uniqueness. The theology of the Trinity gives some clear principles for arriving and striving for oneness on a multicultural ministry team.

Trinitarian leadership does not focus entirely upon the Son as a servant leader but views him in the relationship with the Father and Spirit. In the same way, leadership should not focus on any one leader. Jesus often referred to himself in the first person plural—*we*—rather than *me*. The *we*-ness of the Trinity was an expression of their communion. Training and modeling an others-centered leadership is a foremost element of multicultural ministry teams. The challenge of implementing a Trinitarian style of leadership is how to maintain cultural diversity and unity. Building unity is hard enough even within monocultural ministry, but for multicultural teams the work of unity is much more complex. Pragmatism, lack of time, or lack of cultural awareness may create a veneer of unity or lack dissenting voices, but real unity is a supernatural quality gained only by having the mind of self-emptying obedience that Jesus modeled for his followers.

In the Trinity, each plays a distinct but equally important role. Similarly, multicultural teams must empower and release the gifting of others rather than engulfing or erasing the other. Trinitarian leaders need to be secure in their own identity that the contribution of others is not viewed as a threat but a blessing. Trinitarian Christian leadership should not wipe out cultural distinctions and identity but should maintain and protect it. The beauty of a theological descriptive such as *perichoresis* is that it preserves both the unity of God and individuality of the persons. Trinitarian leadership allows for differentiation but not division. If every leader operates autonomously, then the team is

not functioning like the Trinity. Individuals or groups insisting on maintaining their separateness and independence demonstrate the lack of supernatural oneness that Father, Son, and Spirit demonstrate. Diverse ministries are under a great deal of pressure to provide uniformity and homogeneity in leadership. Especially for those coming from outside of the dominant culture, the expectation is to integrate to the dominant culture. Trinitarian theology creates a renewed understanding of being human with dignity, uniqueness, and value as one's creation and crown.

Leading as the Trinity Endeavors to Be Relational

Since the Trinity eternally existed in mutually loving relations, the practice and model of Trinitarian leadership should be interpersonal. In many ways, the relational qualities among Father, Son, and Holy Spirit clarify how people are to live and lead with others. In John's Gospel, Jesus told his disciples that they would be distinctively different when they enter into and reflect the love of God: "Love one another. As I have loved you, so you must love one another. By this everyone will know that you are my disciples, if you love one another" (John 13:34-35).

In the book, *Ministry in the Image of God*, Seamands defines this love further:

In our fellowship, our koinonia, we not only share ourselves with one another but also share together in the triune life. Our diversity in unity mirrors the diversity in unity of the Trinity. Equality, intimacy, submission and deference ought to characterize relationships in the Christian community as well.²⁰

Loving others who are radically different is a supernatural distinction made possible through the bond of Trinitarian love. Leadership should work to create an acceptance and openness, for different members of the group belong and know that their contribution and opinions are equally valued. Multicultural ministry teams have the opportunity to

²⁰ Seamands, *Ministry*, 39.

demonstrate the relational oneness that exists in heaven but is rarely seen on earth. Jesus held his disciples to the highest standards, including loving one's enemies and greeting those who are not "your own people":

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? Be perfect, therefore, as your heavenly Father is perfect. (John 5:46-48)

One of the distinctive marks of the people of God is a love for those who are different. Greeting only your own people is something that pagans do, but welcoming and embracing strangers is evidence of perfect love.

Trinitarian leadership is possible with a supernatural source helping leaders follow the relational example that Jesus called "perfect." People were created to be interpersonal and connected vertically to God and horizontally to others. In this fragmented, segregated, and isolated modern world, the Trinitarian view of personhood and humanity is welcome good news. In redemption, followers of Christ are transformed into a new kingdom community that shares diversity in unity, equality, intimacy, submission, and deference seen in the Heavenly Father, Son, and Spirit.

Leading as the Trinity Endeavors to Provide Self-Emptying Service

The self-emptying that has always existed within the Trinity is the background of the radical countercultural image of servant leader. The washing of the feet in the Upper Room was a tangible and timeless example of what leadership looks like, but serving was an eternal quality within the Trinity. Trinitarian authority is demonstrated through selfless sacrifice for others. In God's economy, honor and exaltation come through the path of suffering and sacrifice. Jesus challenged his disciples to a radical and paradoxical form of leadership by offering the ultimate example through suffering and death.

John Hutchinson referred to this countercultural call as distinctly different:

This radical call demanded deep, personal humility and it violated foundational cultural values related to honor/shame and patronage that were embedded in Jewish and Greco-Roman society. Therefore becoming an effective leader then much like today demanded a transformation of one's view of leadership and authority.²¹

The radical posture of servant leadership embodied in the foot washing experience was a defining moment in the disciples' understanding of Jesus's identity and mission as the Suffering Servant and Savior of the world. This example was not done as a unique demonstration but something to be emulated by everyone who was to follow him. Jesus modeled self-emptying as an example of what leadership looked like:

Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. I have set you an example that you should do as I have done for you. Very truly I tell you, no servant is greater than his master, nor is a messenger greater than the one who sent him. Now that you know these things, you will be blessed if you do them. (John 13:14-17)

The self-emptying Trinity demonstrated serving others with love and humility, which means that those who have entered into this divine relationship should base their identity in Christ over cultural identity. For multicultural ministry teams, emptying cultural identity is a difficult process, but learning to do this is a real test of leadership. The Trinitarian quality of self-emptying has practical implications for how authority is exercised and shared in leadership. It affects issues of selection, supervision, subordination, delegation, promotion, and succession of leaders that is especially challenging in cultures where honor is valued over achievement.

The Trinitarian model of leadership does not mean absence of authority or accountability structure within a team. As the Father, Son, and Spirit demonstrated

²¹ Hutchinson, "Servanthood," 54.

mutual submission, a healthy team is called to empower and collaborate in such a way that diverse members transcend their own limitations and gifting. As multiethnic teams lead together, sharing authority and giving autonomy is key for each leader to play his or her role and contribute personal strengths. Jesus's example on the Mountain of Transfiguration and in the Upper Room transformed his followers' views on leadership. Peter remembered this life-changing event in his letter to the church:

We were eyewitnesses of his majesty. He received honor and glory from God the Father when the voice came to him from the Majestic Glory, saying, "This is my Son, whom I love; with him I am well pleased." We ourselves heard this voice that came from heaven when we were with him on the sacred mountain. (2 Pet. 1:16-18)

The transformation that took place from Peter and the other disciples who previously were jockeying for the privileged positions and grasping for glory can be traced back to the personal encounters with Christ in glorification.

Leading as the Trinity Endeavors to Be Missional

If mission is part of very nature of the Triune God, then every person or leader who enters into that Triune relationship is to be missional. Those sent by Jesus are called to continue and fulfill Jesus's mission in the power of the Holy Spirit to the glory of God. Likewise, every local church must be missional to be true to who they are as sent ones fulfilling the *Missio Dei* in the world. The church participates in the continuing mission given to Christ by the Father.

Participation in *Missio Dei* is rooted in the very being of God. Leading as sent ones into the world demands a radically different posture in the broken world. Instead of demanding or manipulating, the way of relating is by serving and sacrificing in order to look distinctively different from the skeptical and self-centered world. The mission that

Trinitarian leaders are called to engage in the same mission of Jesus, namely, reconciling all things and building his kingdom in the world, which involves proclamation of the gospel and demonstration of the kingdom of God.

Trinitarian leadership creates communities that reflect his kingdom values and bring shalom to their world. For this reason, planting and strengthening churches is a part of the mission of God. The church is called to be a sign, instrument, and foretaste of the beloved community on earth. The church does not exist for itself; it exists to continue the mission of Jesus. The kingdom is bigger than the local church and the church must exist for the purpose of others. For example, multicultural churches that are reaching beyond their cultural barriers to the foreigner and the marginalized are fulfilling the missional purposes of God.

The church's missional calling is to engage in the world and bring shalom to the broken world. Christians are called to be Christ's ambassadors, reconciling others to himself, but this calling is not limited to spiritual restoration. When the sick are healed, the poor are fed, the afflicted are delivered and protected, injustices are set right, then the church is extending the kingdom of God in the power of the Holy Spirit.²²

As the mission of Christ was empowered by the work of the Spirit, Trinitarian leadership should be led and empowered by the Spirit of God. When Jesus publicly launched his ministry, he followed the Spirit's leading into the desert. When Jesus called and selected his disciples, he prayerfully sought wisdom and guidance from the Spirit. When he commissioned his disciples to be witnesses to the ends of the earth, he instructed them to wait in Jerusalem so the Spirit would come to them to empower, lead,

²² Dodds, "Mission," 220.

and expand his church. The spiritual aspect of leadership must not be overlooked in multicultural leadership contexts. Christian leaders need to be responsive to the leading of the Holy Spirit in the way they work with others.

CHAPTER 3

THE REVIEW OF RELATED LEADERSHIP STUDIES

In developing a model for multicultural leadership, several streams of research and practice provide guidance, including anthropology, business, management, organizational studies, missiology, and education. The past 50 years has seen an explosion of cross-cultural leadership research published. Many of these studies have focused on comparing two or more cultures or searching for leadership ideals and values that may be universally shared as the world become more and more multinational and connected by commerce, communication, and migration.

A survey of current leadership literature considered the models of servant leadership, transformational leadership, and global leadership within various cross-cultural contexts. For Christian ministries, Christ is the natural model for understanding biblical leadership, but, often, cultural elements are not factored into servant leadership studies. Justin Irving and others have concluded that while servant leadership has validity globally, applying it cross-culturally is a challenge.²³ Some believers around the world who give mental assent to this idea of “leaders must be servants first” endorse servant leadership, but each culture defines *servicing* differently. For multicultural teams, certain elements of servant leadership are vital to ministry, such as being other centered,

²³ Justin A. Irving, “Cross-Cultural Perspectives on Servant Leadership,” in *Servant Leadership: Developments in Theory and Research*, ed. Dirk van Dierendonck and Kathleen Patterson (Basingstoke, England: Palgrave Macmillan, 2010), 129.

listening, empathy, cultural awareness, and building community, but multicultural team members apply these traits in very different ways.

As many of the multicultural ministries in Europe are entrepreneurial, either starting new churches, responding to new waves of immigrants, or serving the changing needs of local community, achieving shared vision and organizational objectives would seem to demand a transformational leader with charisma, vision, and the ability to influence. Bernard Bass, defines this kind of leadership:

Transformational leadership involves inspiring followers to commit to a shared vision and goals for an organization or unit, challenging them to be innovative problem solvers, and developing followers' leadership capacity via coaching, mentoring, and provision of both challenge and support.²⁴

The challenge is the inspiring and motivating a multicultural ministry team is not accomplished by the same methods or incentives. Cross-cultural coaching is a complex social interaction that does not always translate easily especially in high power distance cultures. While transformational leadership is helpful for creating common vision and shared goals, it can be more focused on effectiveness and productivity of an organization rather than on developing the capacity within a complex community of leaders.

One of the challenges of applying transformational models in multicultural teams is that it focuses more on the individual leader and goals of the organization than on the group. Finding a transformational model designed specifically for multicultural ministry was difficult to locate in the research. One of the ultimate strategies is building a common vision or creating what Fons Trompenaars refers to as a "hyperculture": "An organizational culture known for servant-leadership, the form of leadership that brings

²⁴ Bernard M. Bass and Ronald E Riggio, *Transformational Leadership*, 2nd ed. (Mahwah, NJ: Lawrence Erlbaum Associates, 2006), 4.

people with different points of view out of the resulting tension and is able to channel it into a productive dynamic.²⁵ When the emphasis is the organizational culture, not the leaders, then perhaps the uniqueness and strengths of their diversity is lost in emphasizing the hyperculture.

Another model considered in the research for multicultural leadership is global leadership. This is a unique position often needed in multinational companies where leaders must learn to work effectively in order to lead across a variety of cultures. Cultural intelligence assessments and proficiencies are often used to predict success or sharpen a leader's ability to navigate multiple cultures. The skill and competencies for a leader to lead effectively and successfully across cultures tend to reduce cultures into quick categories and are also too focused on the individual leader as the catalyst of change and achievement. In a sense, multicultural ministry leaders are global leaders, but the metrics for measuring success and the process for developing their competencies is vastly different from the world of business.

Much of the research regarding transformational and global leadership tends to fit better within a business context than a nonprofit or ministry context. Other models such as shared leadership developed by Pearce have potential application to multicultural ministries as they are highly collaborative. One definition of shared leadership is

a dynamic, interactive influence process among individuals where the objective is to lead one another to the achievement of collective goals. This process often involves peer influence and engagement from group member to group member and can shift based on the situation, status of the project or task or the expertise of one person or another.²⁶

²⁵ Fons Trompenaars and Ed Voerman, *Servant-Leadership across Cultures: Harnessing the Strength of the World's Most Powerful Management Philosophy* (New York: McGraw-Hill, 2010), 73.

²⁶ Craig L. Pearce and Christina L. Wassenaar, "Leadership Is Like Fine Wine," *Organizational Dynamics* 43, no. 1 (2014): 9.

In several of the multicultural ministries within the research, a common practice existed of rotating leadership within the group. Intercultural churches rotate responsibility for the worship service among the various cultural groups and the leaders of those fellowships (Persian, Arabic, African, Dutch) were given authority to shape the ministry to reflect their own cultural identity, language, musical style and cuisine.

As changing environments and technologies demand specialized skills and knowledge, the shift has been to more of a distributed or dispersed leadership rather than being focused on the traditional leader-follower relationship.²⁷ Most of the theory and research on leadership to date has been on how leaders can influence those subordinate to them. Multicultural teams seem to have less hierarchy, more collective leadership, and peer influence as each team member carries unique cultural knowledge and skills to their organizations. The focus in multicultural leadership is less about the role of the individual leading the team and more about the community and environment for shared leadership.

Business and Management

In the 1960s, research from the fields of anthropology and social psychology began to redefine some of the prevailing cultural assumptions regarding leadership. Anthropologist Edward Hall worked for the US State Department and taught intercultural communication competencies to foreign service personnel. His 1976 book, *Beyond Culture*, developed the concept of “high-context” and “low-context” culture to measure how important context is in communication. In low-context cultures, messages are interpreted primarily through words and their explicit meanings. In high-context cultures, messages are interpreted using nonverbal cues, including tone of voice, gesture,

²⁷ Gareth Edwards and Sharon Turnbull, “A Cultural Approach to Evaluating Leadership Development,” *Advances in Developing Human Resources* 15, no. 1 (2012): 47.

silence, or implied meanings. The innovation of Hall's work was that it was not a comparative study of two cultures but was designed for multiple cultural contexts.

The dimensions of culture most frequently referenced in current cross-cultural literature stem from the work of Dutch social psychology professor Geert Hofstede. He was a pioneer in cross-cultural organizations. His research began in 1968 and involved a vast empirical study of the values of 116,000 managers from 72 countries with the multinational corporation of IBM. Research data was also collected from other organizations beyond the computer and technology industry and was matched across countries. International managers from over 30 countries from a variety of private and public organizations produced the same results, giving evidence that these cultural differences were not specific to one company but were shared by people who grew up in the same country and shared the same cultural values.

Hofstede's most notable contribution was developing the cultural dimensions theory, which compared cultures around the world according to four dimensions of cultural variation: power distance, individualism, masculinity, and uncertainty avoidance. Multinational corporations and the world of business were the initial sample and audience for this research.²⁸

By far the most expansive multicultural leadership research project began in 1991, called GLOBE study (Global Leadership and Organizational Behavior Effectiveness), took over ten years to complete. The study was conceived and launched by Robert J. House and his research team of 170 social scientists, spanning across 62 nations. Together their team collected data relevant to cross-cultural leadership and organizations.

²⁸ Geert H. Hofstede, *Culture's Consequences: Comparing Values, Behaviors, Institutions, and Organizations across Nations*, 2nd ed. (Thousand Oaks, CA: Sage Publications, 2001), 30.

The study represented all the major regions of the world—ten clusters of countries, including Latin America, Anglo, Latin Europe, Nordic Europe, Germanic Europe, Eastern Europe, Sub-Saharan Africa, Middle East, Confucian Asia, and Southern Asia. Researchers surveyed and interviewed more than 17,000 managers working for 951 companies in food processing, financial services, and telecommunications to discern the relationships between behaviors and values. The multicultural leadership study scored responses on nine major dimensions of culture and six major behaviors of global leaders.

The GLOBE study identified nine cultural dimensions of leadership:

1. Uncertainty avoidance is the extent to which members of a culture or group strive to avoid uncertainty by relying on social norms, rituals, and bureaucratic practices.
2. Power distance is the degree to which members of a culture or group expect that power should be stratified at higher levels of an organization or government.
3. Institutional collectivism is the degree to which organizational and societal practices encourage and reward distribution of resources and collective action.
4. In-group collectivism is the degree to which individuals express pride, loyalty, and cohesiveness in their organizations or families.
5. Gender egalitarianism is the degree to which a culture or group minimizes gender role differences while promoting gender equality.
6. Assertiveness is the degree to which individuals within a culture or group are assertive, confrontational, and aggressive in social relationships.
7. Future orientation is the degree to which individuals within a culture or group

engage in future-oriented behaviors such as planning, investing in the future, and delaying gratification.

8. Performance orientation is the degree to which a culture or group encourages and rewards group members for performance, improvement, and excellence.
9. Humane orientation is the degree to which a culture or group rewards individuals for being fair, altruistic, friendly, generous, caring, and kind.²⁹

The GLOBE study was a landmark project because it provided the largest body of empirical evidence, demonstrating that leadership was a cultural construction and called many of the Western assumptions concerning leadership into question. With increasing migration and growing diversity in international urban centers, multicultural teams are becoming more common in the world of business: “Today, only 10% of the countries in the world are racially and ethnically homogeneous.”³⁰ The business world of multinational corporations is far ahead of the local church and nonprofit sector because multicultural leadership models affect the bottom line. By the 1980s, the large-scale, cross-cultural leadership studies of House and Hofstede emerged from the fields of sociology and were funded by business. This source of funding may have been a factor in resulting in several American cultural values of individualism, egalitarian, performance, and innovation being compared against other cultures globally.

In the area of business and organizational management, several authors have argued that multicultural teams can provide strategic advantages for organizations. By far, however, most research has focused on the negative aspects of multicultural teams—

²⁹ Robert J. House, ed. *Culture, Leadership, and Organizations: The Globe Study of 62 Societies*, (Thousand Oaks, CA: Sage Publications, 2004), 11-13.

³⁰ Michael A. Moodian. *Contemporary Leadership and Intercultural Competence: Exploring the Cross-Cultural Dynamics within Organizations* (Thousand Oaks, CA: Sage, 2011), 4.

lack of team identity, slower performance, and increased emotional and relational conflicts. However, some business studies have shown multicultural teams to be more effective than homogeneous teams. With good communication, multicultural teams can be more innovative, demonstrate more meaningful participation, build stronger team identity, and cultivate a richer learning perspective.³¹ Studies have shown that culturally diverse teams are slower to perform at the same pace as a homogeneous team, but over time multicultural teams tend to outperform because they need to work harder to maintain unity and common purpose. Whether in business, education, or ministry, global perspectives on leadership and leadership development need to be incorporated in the design and implementation. In today's world, church and mission organizations cannot simply focus on developing leaders for a single monocultural context. The majority of leadership development programs pay little attention to how leadership is affected by the cultural context within which leaders operate. Organizations need to develop leaders who are able to operate successfully within multidisciplinary and multicultural settings. The unique challenge for a multicultural team is that

every member of a multicultural team has to interact with multiple cultures simultaneously. The greater the number of cultures in a team, the greater the diversity, complexity, and ambiguity will be. Multicultural teams need extra help, compared to monocultural teams, to cope with the added factors influencing team dynamics.³²

The ability to navigate and negotiate the nuances and expectations of team members whose values and expectations may be worlds apart is a learned competency few leaders are equipped or experienced.

³¹ Michele J. Gelfand, Miriam Erez, and Zeynep Aycan, "Cross-Cultural Organizational Behavior," *Annual Review of Psychology* 58, no. 1 (2007): 485.

³² Evelyn Hibbert and Richard Hibbert, *Leading Multicultural Teams* (Pasadena, CA: William Carey Library, 2014), chap. 3, Kindle.

One of the powerful functions of culture is that it defines what is right and acceptable and how things should be done. The negative risk of unchecked ethnocentrism is that people will judge those who behave or think differently as wrong. This subtle influence is behind much of the cultural tensions and reactions that prevent multicultural teams from functioning and flourishing. These culturally shared values, beliefs, and preferred actions also determine the expectations and boundaries within which leader development is possible. The second edition of the Jossey-Bass Business & Management Series includes a chapter devoted specifically to “Cross-Cultural Issues in the Development of Leaders.” It lists basic elements needed for leader development but admits that many of the assessment tools are influenced by Western culture.

In conclusion, contributor Michael Hoppe adds,

There are no shortcuts in the successful transfer of leader development models and practices across cultures. The main reason is fundamental: leader development touches on the deepest layers of human existence—our values, beliefs, hopes and fears. By definition, these are personal, communal, and cultural in nature. Although they are in many ways similar across cultures, they are also uniquely different. As a result, the challenge of cross-cultural leader development calls for a deep understanding of both the similarities and the differences—and in the process openness to learning on the part of everyone involved.³³

Self-understanding is a key component of cultural intelligence, but the added ability to comprehend the viewpoints and values of others enables the cross-cultural leader to listen, withhold judgment, and pick up on subtle clues of incongruence and resistance which need to be understood and addressed rather than ignored or constrained.

³³ Michael H. Hoppe, “Cross-Cultural Issues in the Development of Leaders,” in *The Center for Creative Leadership Handbook of Leadership Development*, 2nd ed., ed. Cynthia D. McCauley and Ellen van Velsor (San Francisco: Jossey-Bass, 2004), 360.

Social Psychology

The contribution of social psychology is pertinent to multicultural leadership and the effects of migration into urban cities of Europe because these factors all influence leadership beyond the role of the individual to the study of groups. Today, the field of leadership focuses not only on the leader but also on followers, work setting, context, and culture, including a much broader array of individuals. At the outset of the field of leadership, the primary focus was on studying an individual leader who was most likely a male working in some large private-sector organization in the United States. Taking the research out of the confines of the business world into the realm of nonprofit organizations, education, and other social institutions is an important counterbalance to the transactional, market-driven motivations behind leadership studies in other cultures. Avolio and Yukl claim social psychology can bring a balance to the study of leadership: “Leadership is no longer simply described as an individual characteristic or difference, but rather is depicted in various models as dyadic, shared, relational, strategic, global, and a complex social dynamic.”³⁴ Seeing the social relationships interacting with one another is important for complete understanding of the multiple elements influencing leadership with an organization or team.

Social psychology studies focus on the relationships and environments that factor into multicultural leadership. Investigating multiple layers of an organization is more important than focusing entirely on the CEO. The influence of the social dynamic is as much a factor in how leadership is fleshed out than the level of charisma or gifting that an

³⁴ Bruce J. Avolio, Fred O. Walumbwa, and Todd J. Weber, “Leadership: Current Theories, Research, and Future Directions,” *Annual Review of Psychology* 60, no. 1 (2009): 421.

individual brings to an organization. Seeing beyond the top leader may explain why different leadership styles can be successful because more social dynamics are at play.

One of the contributions of social scientists in the area of multicultural leadership is describing different models for cultures living and working together: assimilation, cultural pluralism, and multiculturalism. In assimilation, one culture dominates and the different cultures merge with the dominant culture. In cultural pluralism, the cultures mix as a set of parallel subcultures. Multiculturalism is a complex interweaving of the separate cultures into a new and distinctive pattern.³⁵

Assimilation is often referred to as the “melting pot” approach. The minority group mixes with the majority and loses its distinctiveness by adopting the values and ways of the dominant group. Intercultural leader Theo Visser refers to this approach, the “soup model”, but holds that assimilation within multicultural ministry prevents people from having an authentic voice.³⁶ The ministry functions as a monocultural team where one culture sets the norms and values for team life. According to Visser, a ministry can be ethnically mixed but functionally mono-cultural largely unaware of the influence of the dominant culture. Other cultures are expected to conform to the one cultural group.

The second model is called cultural pluralism where different groups can express their culture, but the boundaries between the groups are defined and maintained. When this model is applied to organizations, minority groups are allowed to exist but are generally underrepresented in leadership. This approach is incompatible with effective multicultural teamwork because it prevents synergy from developing within the

³⁵ Hibbert and Hibbert, *Leading Multicultural Teams*, chap. 3.

³⁶ Theo Visser, “The Culturally Intelligent Leader” (presentation given at the ICP European Team Conference, Birmingham, UK, May 29, 2018).

multicultural team because they are unable to work together closely. Visser refers to this approach as the “buffet model” where diverse cultural cuisines are near each other but separated and unmixed. For example, an ethnic church renting out space from a European church is a contractual relationship with little to no influence or interaction.

Multiculturalism or the mosaic model happens when all of the individual parts blend together to create a single new entity. This model offers flexibility, adaptability, and participation. Multicultural teams enable all the different cultures to feel valued and have a voice. The multicultural team also creates a culture-neutral space for team formation and fights against the tendency to conform to the dominant culture.³⁷ Visser refers to it as the “salad model” or intercultural team where everyone is in the same bowl and, while each vegetable is distinguishable, the flavors mix together and influence one another. This model of multicultural ministry was not readily found in the extensive research over the past four years in several countries across Europe.

Missiological Models

Another stream of research comes from the nonprofit sector of cross-cultural ministry where mission agencies and intercultural studies programs are preparing people to serve in multicultural settings. A majority of the earlier missiological work was focused on comparative studies to enable people from outside to incarnate themselves into another culture by learning language, worldviews, and strategies for withholding judgment and maintaining a learning posture. This missiological work is very effective, but not many agencies are preparing people specifically for multicultural leadership.

³⁷ Hibbert and Hibbert, *Leading Multicultural Teams*.

A few exceptions would be with larger agencies that have teams combining from around the world. WEC International (UK) and SIM (USA/Global) have developed some level of training, resources, and preparation for multicultural mission teams. Jim Pleuddemann served as the international director for SIM from 1993 to 2003 and then taught missions at Trinity Evangelical Seminary. He wrote the book *Leading across Cultures: Effective Ministry and Mission in the Global Church* based on his mission and personal experience of serving with diverse teams around the world. Another missiologist, Dr. Richard Hibbert, served in leadership with WEC International and wrote *Leading Multicultural Teams*. He provides several practical examples as this mission spans the globe with over 1,800 workers from 50 different countries and has multicultural teams serving all over the world.

One recent study by Lianne Roembke examined WEC and Campus Crusade for Christ found that the authoritarian leadership style of African and Asian team leaders often offended European and North American missionaries.³⁸ Whereas, leaders from Asia, the Middle East, and Africa struggled with European and North American coworkers because these non-Western individuals preferred an autocratic leadership style and wanted their leaders to give clear directions, clarify roles, and provide pastoral care. This clash of expectations and roles presents challenges to multicultural mission teams with drastically different expectations.

Other leading missiologists, such as Dr. Sherwood Lingenfelter, have addressed multicultural leadership with several academic and ministry resources. He proposed a five-step process for leaders to build effective multicultural teams:

³⁸ Lianne Roembke, *Building Credible Multicultural Teams*, (Pasadena, CA: William Carey Library, 2000), 130-31.

First, the cross-cultural leader must understand their own culture of leadership—beliefs, values and behavior that influence interactions and expectations of others. Second, the cross-cultural leader must learn about other cultures of leadership and facilitate others to learn and trust those with whom they are serving. Third, the cross-cultural leader must reflect on the how power and authority is expressed and shared among the team. Fourth, the cross-cultural leader must define the pathways for building a biblically based, Christ-centered, power-giving leadership in a multicultural context.³⁹

While Lingenfelter does not explain the methodologies and process behind multicultural leadership training, he does offer several key skills that must be learned. Multicultural team leaders need to develop intercultural competence or the ability to relate effectively to team members from a wide variety of cultures. Leaders must start by understanding their own cultural of leadership. Self-awareness can prevent team leaders from unnecessarily offending others or feeling personally offended by cultural differences.

Secondly, multicultural leaders must gain some knowledge and understanding of the cultures represented on the teams they are leading so that they can discern which problems are culture related and which are a result of other differences or individual personalities. Training multicultural team leaders to recognize and understand cultural differences in leadership is a key component of learning. Becoming familiar with the general categories of cultural differences from the GLOBE study or other preliminary assessment tools could help people understand the values and expectations of others.

Thirdly, multicultural leaders must be able to navigate the complicated issues of power and sharing of authority on the team. Intercultural competence helps the leader facilitate the team's negotiating a mutually agreed-upon approach to managing conflict. Lingenfelter agrees with Geert Hofstede that most cross-cultural conflict centers on

³⁹ Sherwood G. Lingenfelter, *Leading Cross-Culturally* (Grand Rapids, MI: Baker Academic, 2009), 8-9.

differences regarding power distance and collectivism. Western cultures generally emphasize democratic or consensus forms of leadership, but a majority of the world's cultures prefer high power distance. This difference creates challenges in making decisions, sharing authority, and maintaining the proper level of formality between the dominant cultural leaders and the minority cultures on the team. Trying to resolve a conflict is also made more difficult in a multicultural team because people from different cultures negotiate conflict management in different ways.

Finally, multicultural leaders must create and define the pathways for building a biblically based, Christ-centered, and power-giving leadership. These pathways include working through misunderstandings and disappointments in a biblical, Christ-centered way that restores relationship. Most of the cultures coming to Europe are migrating from the Global South as immigrants, international students, refugees, and asylum seekers. A majority of these migrated peoples are carrying the values of shame and honor cultures. When core values are conflicting, multicultural functioning is very difficult. Resolving conflict in a way that saves face and restores relationship is a key area for multicultural leadership teams to process early on in the forming stage.

Some mission researchers have utilized frameworks from social psychology, such as Bruce Tuckman, to map out the life cycle of a multicultural team. Tuckman's description of the stages of a group from "forming, storming, norming and performing" is a helpful model, but multicultural teams need longer periods of time than monocultural teams.⁴⁰ Forming involves a period of learning about the team members and their

⁴⁰ Bruce W. Tuckman, "Developmental Sequence in Small Groups," excerpted in *The Leader's Companion: Insights on Leadership through the Ages*, by J. Thomas Wren (New York: The Free Press, 1995), 355.

cultures. The forming phase in the life cycle of a multicultural team is a key component for team members to adopt and agree upon a set of team values that will form the foundation for team community.⁴¹ During the forming stage, establishing trust and mutual respect is built. With a foundation of trust, the team members are able to express their thoughts, feelings, concerns, opinions, and disagreements without fear of rejection or judgment. During the norming stage, the multicultural team goes through a process of negotiating shared values, identity, and vision. Intentionally creating “the way we do things” together creates a shared understanding about the group norms and practices. Outside training can be helpful at this stage because often team members are unaware of their deeply held cultural values and need to understand and evaluate what to do when their values may be transgressed or seem disrespected by others. The storming stage is an important phase for a multicultural team as working through conflict can be an opportunity for growth. At this stage, leaders need to embrace conflict and implement the shared conflict management process. If the conflict is resolved, then the team can learn from the process.⁴² Once a multicultural team has gone through forming, storming and norming, it should be able to make decisions and perform with a greater sense of common identity and security, knowing that relationships have been maintained.

⁴¹ Hibbert and Hibbert, *Leading Multicultural Teams*.

⁴² Hibbert and Hibbert, *Leading Multicultural Teams*.

CHAPTER 4

THE SCOPE OF LEADERSHIP DEVELOPMENT

Research Methodology and Quantitative Data Analysis

This study used qualitative methods and grounded theory based on a series of personal interviews, documents, and field notes. Qualitative methodology was chosen to focus on the experience of individuals rather than the top leader. Understanding people's experience within a cross-cultural setting was key rather than at an orientation or training event prior to personal engagement. The study of multicultural leadership requires a varied technique due to the complexity of the issues encountered through the interaction of people, events, and experiences. These research methods allowed the researcher to understand another's point of view. It required a certain depth of relationship, trust, and an open posture with the participants of the study. Gathering information about people necessitates direct involvement so each interview was preceded by many visits before the leadership team was gathered. In this way, people felt comfortable to talk about their joys and struggles. The study was designed to describe human experience not to test an existing theory or model. Through the discovery of people's experience of development, a model emerged based on theological reflection and listening to the data from the field level. The researcher captured the words, phrases, and actions through observation, interviews, and the collection of relevant documents. The research involved a case study

of three different ministries in three contexts using interviews, observation, and archived documents.

Description of Data Sources

Primary Data: Content, Distribution, and Response

Primary data included field notes and personal observations made during on-site visits and in-depth interviews with multicultural ministry teams and recordings of the interviews. Three multicultural ministries were selected with leaders from at least two different cultural backgrounds. Three multicultural ministry teams were selected from three cities in Europe representing diverse cultural contexts. During the on-site visits, notes were collected on notepads and summarized later in detail on computer. The communications leading up to the visit were saved in a folder for future reference. In-depth interviews were conducted via Skype calls in two of the interviews, Denmark and the Netherlands, and face-to-face in Hungary as interviewing on-site was not practical due to time, cost, and distance. Notes were not taken during the interview because audio recordings of the interviews were captured by an application called Voice Record⁴³ and saved as an MPEG-4 audio file. Transcripts were typed up into documents following each group interview to capture not only the essence but also the exact wording of each response. Listening to the interviews several times enabled the researcher to see common patterns, make connections, and compare and contrast the different interviews in a way that would highlight the major themes emerging from the data regarding leadership in a multicultural context.

⁴³ VoiceRecord Application, created by Dayana Networks Ltd. Vancouver, Canada.

Secondary Data: Documents, Websites, and Correspondence

Secondary data included relevant documents from ministry websites, reports, personal email correspondence, and interactions with ministry team leaders, photos, and video footage taken during on-site visits. Qualitative interviewing was employed to discover the thoughts, feelings, and experiences of those serving on a multicultural leadership team. Each interview was preceded by several personal visits and multiple interactions over a three-year period. Several weeks before the in-depth interview, a copy of the standardized questionnaire was sent to each team leader via email for feedback and clarification as to the purpose and direction of the interview. The team leader was responsible for inviting those whom he or she wanted to participate or who were available on the date selected by the ministry team leader.

While the questionnaire had a total of 26 questions, the interview was semi-structured according to major themes emerging during the discussion. A time limit of 90 minutes was given to keep the interviews focused on major themes. As some of the questions were redundant, the interviewer would skip or combine questions regarding the same issue in leadership in order to save time and cover a majority of the categories and questions. While the basic interview questions were the same for every team, the researcher altered or added questions based on the group. As English was a second, or sometimes third, language for all but two of the interviewees, some of the terminology had to be defined or rephrased in simpler terms. In one of the team interviews, a leader often chose to respond in Dutch, but it was simultaneously translated into English. Some of the questions were also reworded for the Dutch team for clarification. In addition, the

longer definition of servant leadership had to be printed in order to give people time to read and process.

In general, the researcher tried to create a relational environment conducive for open sharing of ideas and experiences. The researcher conducted the interviews by first informally sharing his personal history and interest in the topic and the larger purpose of the study. The researcher explained that he was a learner and not an expert in multicultural leadership. The researcher conveyed the ground rules of the interview concerning confidentiality and group dynamics and requested permission to record the interview. At the beginning of each interview, the researcher promised to share his findings as a result of the study with the participants. This offer was to increase ownership and ensure them that the time spent would be used as a practical tool for others in multicultural ministry settings. While following the general interview guide, the researcher probed for additional information or clarified when necessary. Follow-up questions were asked if the interviewee said something surprising or different from many of the answers the researcher had previously received. Personal note taking was not done during the interview so as not to distract from the relational environment.

The researcher designed the study of multicultural leadership to capture perspectives from multiple points of view. For this reason, he made a conscious attempt to prevent one person from dominating the conversation and encourage all participants to interact. While the senior team leader was present during the interview, questions were often posed to others in the group rather than deferring to the person with the most authority in the group. As honor-shame cultures are not comfortable sharing critiques in groups, questions regarding past conflicts or differences of opinion were handled

carefully. No one was forced to answer, and a balance of positive and negative questions were presented to the team members. The researcher was attentive to group dynamics to pick up on nonverbal clues about the participants' experiences that may have been overlooked in a verbal response.

Though the researcher worked with a relatively small sample of leaders, one criteria of selection was that the researcher had known each of the ministries for at least three years. The ministries interviewed in Hungary, Denmark, and the Netherlands presented sufficient variation regarding nationality, ministry assignments, and ministry experience. In total 19 leaders were interviewed, but they represented nine of the ten major cultural clusters described in the GLOBE study, including a Brazilian leader (Latin America cluster); one American and one British leader (Anglo cluster); one German and two Dutch leaders (Germanic Europe cluster); five Danish leaders (Nordic Europe cluster); two Hungarians, one Bulgarian, and one Macedonian (Eastern Europe cluster); one Chinese leader (Confucian Asia cluster); one Indian (South Asia cluster); one Burundi leader (Sub-Saharan Africa cluster); and, one Egyptian (Middle East cluster). The only group not represented was the Latin Europe cluster, which includes France, Israel, Italy, Portugal, Spain, and French-speaking Switzerland.

While the researcher would have preferred more refugee or migrant leaders to be part of the interview, the team leader was responsible for inviting the team members who were representative of the ministry or were available for the suggested dates.

The sample ministries in the study were not required to have a formal leadership-training program already in place for their staff, but a requirement was that the ministry needed to have some kind of orientation or training for new leaders. The researcher was

able to observe one of the multicultural training events, Intercultural Church Planting in Birmingham and took personal notes. Video and audio recordings were made during the training but not used as a data source in the research. Field visits were an important part of seeing how the behaviors of the team reflected the values and vision of the organization.

Data Analysis

The data analysis process began by preparing the interviews in order to identify meaningful information. The researcher started by listening to each audio recording several times with a blank paper for note taking. Analysis consisted of classifying, comparing, and combining material from the interviews to reveal patterns into a coherent narrative and painting a meaningful picture of healthy multicultural leadership.

The second step was creating transcripts. Each of the group interviews lasted approximately 90 minutes, but capturing all of their responses took time. Once the transcripts were completed, key phrases were highlighted with different colored fonts. As this was a qualitative study, significant or similar words were not tallied or counted, but the objective of qualitative interviewing is to “discover variation, portray shades of meaning, and examine complexity.”⁴⁴ As the questions were the same for each group, some repetition could be expected, but many of the open-ended questions resulted in recurring themes and ideas unprompted by the interviewer or the line of questioning.

The final step was a coding process of labeling concepts and themes into categories. A separate document was synthesized, grouping similar themes and ideas

⁴⁴ Herbert J. Rubin and Irene S. Rubin, *Qualitative Interviewing: The Art of Hearing Data*, 2nd ed. (Thousand Oaks, CA: Sage Publications, 2005), 202.

together. This combination allowed the researcher to compare the separate interviews to draw broader theoretical conclusions for the final synthesis. Once the concepts and codes emerged from the interviews, the researcher then began to compare these results with the secondary data to substantiate and supplement what was shared informally with more organizational background and documentation.

The interview data was combined with field notes and background investigation of archives on websites in order to include a thoughtful review of the secondary data for each ministry. For example, the YWAM Base leader in Budapest kept referring to a list of 18 core values and even quoted a few during the live interview, so the comment was followed up on the mission website regarding the mission vision and values statement. The interview triggered further background research and deepened the qualitative study.

Following the ground theory model,⁴⁵ open coding allowed for the recognition, selection, and coding of themes to emerge from the data without the reliance on literature. Only after the major themes for multicultural leadership emerged from the three group interviews were correlations made with the themes and concepts from literary and theological studies. A few selected dimensions of the GLOBE study and definition of servant leadership suggested some potential themes, but the interview determined the final categories.

For example, when the definition of servant leadership was read to each group, the teams listened to it and read it on a printed sheet or on a computer screen. Several of their later responses were reflecting back on elements of this definition:

⁴⁵ Anselm L. Strauss and Juliet M. Corbin, *Basics of Qualitative Research: Techniques and Procedures for Developing Grounded Theory*, 2nd ed. Thousand Oaks, CA: Sage Publications, 2003, 101.

Servant leadership promotes the valuing and development of people, the building of community, the practice of authenticity, the providing of leadership for the good of those led and the sharing of power and status for the common good of each individual, the total organization and those served by the organization.⁴⁶

The codes of people-focused, building community, sharing of power and status, resolving conflict, and taking risks were not predetermined to be the key themes, but the actual responses determined the final codes.

Remarkably, the interviews regarding the dynamics, attitudes, and functioning of the team reflected many of the same foundational principles of the Trinitarian leadership. For example, self-emptying service was reflected in the humility required for sharing power, decision-making, and putting the needs of others over the objectives and goals of the organization. The Trinitarian principle of maintaining oneness and diversity corresponded with the intentional efforts to limit the influence of the dominant culture and to create a unifying culture. The relational foundation of Trinitarian leadership was reflected in the intentional building of community, trust, and love among members of the team. Finally, the notion of Trinitarian leaders sent out in mission to the world connected with the outward focus of multicultural ministry teams seeking to release others to lead and accomplish their mission. In conclusion, the interview questions were not designed to confirm theological findings, but both the biblical and practical research confirmed many of the same conclusions and principles.

Case Study 1: Intercultural Church Plants EU (the Netherlands)

Brief history of intercultural church plants. Theo Visser is the founder and director of the Intercultural Church Plants Network based in Rotterdam. For the past 20

⁴⁶ Jim Laub, "Assessing the Servant Organization: A Recommended Typology for Servant Leadership Studies" (PhD diss., Regent University, 1999), 81.

years, he has been involved with planting a unique model of church in the Netherlands. Currently the ICP Networks consists of 30 intercultural churches in the Netherlands. The driving vision for multicultural church planting is that local churches should reflect the diversity of the city summarized by the ICP vision document:

We envision a network to become a movement of intercultural churches who reflect the diversity of our cities. We see before us how many peoples from all kinds of nations will be saved, equipped and sent from these churches. We dream of new churches that will model unity and foreshadow God's plan of a unified bride from every tribe, language, people, and nation. We believe the church of the future will be an intercultural church because our cities will be more and more colorful and therefore we would like to plant churches that explicitly reach out to different ethnicities, bonding them and building bridges with each other.⁴⁷

Over the past two decades, Theo Visser and his team had developed a two-year training process for church-planting teams to develop leadership, discipleship, and worship that does not erase ethnic identity but creates a hybrid culture that celebrates the distinct cultural identities within the congregation as well as the dominant European culture.

The uniqueness of ICP training is that it is a modular and contextual learning community extended over a two-year period, progressing through the stages of mission, discipleship, leadership, and multiplication. It addresses the theological, intercultural, sociological, and practical matters pertaining to planting an intercultural church. Monthly “huddles” and three-day intensives twice a year enables church-planting teams to be trained and to be held accountable to their own action plans. The extensive training prolongs the learning process, forms shared multicultural identity, and enables each group to multiply a method of team training locally.⁴⁸

⁴⁷ Theo Visser, “ICP Vision document,” email message to author, June 28, 2016.

⁴⁸ Theo Visser, “ICP Vision document”, email message to author, June 28, 2016.

Criteria for selecting the intercultural church plant team. One of the most tangible communities where multicultural ministries can be formed and observed is in the local church. As United World Mission and others are interested in reaching European cities with the gospel, a growing conviction is emerging for churches to reflect the diversity of their cities. The problem is that Sunday mornings largely remain segregated along ethnic, linguistic, or socioeconomic lines. The researcher was motivated to find one of the few models of church in Europe demonstrating snapshots of unity in diversity.

In April 2016, the researcher attended a church-planting conference in Lisbon called City-to-City Europe, bringing pastors and leaders from all over Europe to talk about how to reach cities. One of the major focuses of the conference was on planting a multicultural church instead of a monocultural church that only touches a small subset or demographic of a city. The recent migration of over a million new people to the continent was the subtext for this discussion. The researcher met with the global catalyst from Redeemer Presbyterian Church and several other regional leaders in Europe who were part of the City-to-City Europe network. Colleagues with United World Mission, serving as church-planting catalysts for Central and Eastern Europe, provided the opportunity to meet a Dutch leader already implementing a multicultural model.

Following the initial meeting in Lisbon in April 2016, the researcher had the opportunity to build a relationship with Visser from June 2016 to February 2017 through a series of eight coaching calls as the organization was preparing to expand into other countries in Europe. Guiding documents and vision casting videos were discussed and edited to prepare for an upcoming visit to New York City for the Redeemer Church catalyst gathering and networking in Southern California. The researcher and Visser

traveled together to San Diego in March 2017 for two weeks to speak together at the ultimate Global Outreach Summit and to meet with several church-planting specialists and local pastors who might share the vision of ICP and multicultural ministry.

Site visits to ICP Netherlands. In May and October 2017, the researcher visited Rotterdam for several days to investigate the Intercultural Church model firsthand and also to capture footage with a videographer for a promotional video to recruit new workers to learn about this model of church planting. An executive leader of United World Mission was introduced to Visser in order to learn about the vision of ICP. Field notes were taken during this visit to understand multicultural ministry on an experiential and conceptual level. During the October Sunday visit at the LEEF (Life) Church of Rotterdam, comprised of about thirty Iranians and approximately sixty others from Dutch, African, Surinamese, Asian, and other cultural backgrounds. The service began late in the morning at 11:00 a.m. with brunch. After a period of fellowship, the congregants carried their coffees and pastries to the worship area and placed them onto small coffee tables and chairs in groups. The Persians sat mainly together at a long table while the service was translated into Farsi. A mixed team of leaders with an eclectic blend of styles, languages, and arrangements led the music from Farsi songs with the main chorus in Dutch, then blended African, English, and Arabic praise songs. While some of the melodies were unfamiliar, the projection of the script phonetically enabled non-Farsi speakers to participate with the Iranians and worship in their style and language.

As the Iranian group organized this Sunday, an Iranian leader gave the sermon. During the service, two Persians, a man and married woman from a Muslim background,

gave their personal testimony prior to baptism. Following the sermon, the church moved outside along the harbor to a boat launch area for a public baptism ceremony on a cold windy fall afternoon. Then everyone walked back to the church building for a big Persian meal, dancing, and a celebration.

Four months later, in February 2018, the researcher returned to the Netherlands to organize the annual Refugee Highway Partnership for 160 Europeans. Visser and his ICP Netherlands staff leader came to the conference to present a workshop. In May 2018, the researcher met with ICP for a leadership-training event in Birmingham. This conference specifically focused on intercultural leadership and brought together a diverse group of leaders—Mark DeYmaz (Mosaik, USA), Stephen Beck (Mosaik, Germany), Hirpo Kumbi (Ethiopian-United Kingdom) and the intercultural church plants leadership team. Research and notes were recorded, and small groups discussed the building of an intercultural team and training new leaders with multiple cultures.

In summary, the ICP leadership team was selected as a case study because of extensive interactions over the past three years that shaped and informed the research of multicultural leadership. In the process of discovering potential ministries to profile and interview, the researcher found only two church-planting networks in Europe that are intentionally training multicultural teams to plant intercultural churches. Both Mosaik Network in Germany and the Intercultural Church Planting Network in the Netherlands are leading the way in modeling this ministry vision. The 2020 vision for ICP EU is to start intercultural church-planting movements in five countries: Germany, Italy, France, UK, and Scandinavia. By 2025, the ministry hopes to establish ten European regional

networks in countries with their own intercultural church planting movement with 200 churches multiplying this model in the coming decades.

Cultural and ministry background of the ICP Netherlands team. In the Skype interview, five of the ICP Netherlands team leaders participated including the lead couple and director of ICP Netherlands, Johannes, and his wife, Christina.⁴⁹ Both are Dutch and have been in pastoral ministry for over 15 years and currently lead the Intercultural Church Fellowship in Veenendaal. Min joined the ICP team in February 2018 to do finance and bookkeeping. He came from an ethnic Chinese church and has lived in the Netherlands for almost 40 years. Zsofi is ethnically Hungarian and her husband is Dutch. She has spent 18 years in the Netherlands and joined the ICP leadership team in September 2018. Cedric is originally from Burundi and came to the Netherlands back in 1998. He is also the leader of an intercultural church, CrossPoint Kingdom Impact, and served on the board before joining the leadership team.

Case Study 2: Intercultural Christian Centers (Denmark)

History of Indre Mission. The historical roots of Indre Mission date back to revivals in the 1800s. The mission was founded in 1861. It is a church-based movement and is still the largest revival movement within the Evangelical Lutheran Church in Denmark. Today Indre Mission has more than 100 paid field and administrative staff workers and many volunteer staff working across Denmark. Indre Mission is involved with several ministries, including “mission houses” in the community where Christians of all ages can meet during the week for Bible study and fellowship. The mission also

⁴⁹ Real names of those interviewed have been replaced with pseudonyms for confidentiality reasons as agreed upon during the research process.

organizes national youth ministry events, summer camps, Sunday school material for children, and the publication of Christian literature and music.

Background of Intercultural Christian Centers. Since the 1980s, Indre Mission has been reaching out to refugees and immigrants in a number of towns and cities. They offer Danish language training and fellowship at International Christian Center in Copenhagen and Aarhus. They assist migrants and refugees in their efforts to settle in Denmark by offering Christian fellowship and the Christian message about Jesus Christ:

The Inter-Cultural Christian Centre is made up of people of many different nationalities who want to share the love of Christ with others, and especially with those who have come to Denmark as refugees or immigrants. We provide resources for Christians who wish to make the Christian Gospel known across ethnic and cultural differences in Denmark. Those who are themselves foreigners are in a strategic position to help Danes understand what it is like to come to this country as a foreigner—and to help build bridges to others who would like contact with Christians who care. Therefore The Inter-Cultural Christian Centre makes a special effort to establish close links with non-Danish national and international churches in Denmark and to initiate cooperation with Christian New Danes wherever possible.⁵⁰

The longevity of the Danish ministry and its history of serving as a bridge between the native-born Danish churches and new immigrant and refugee arrivals was an important factor in choosing this ministry for further study.

Selection criteria for Intercultural Christian Center. The researcher began his research on the multicultural ministry Denmark in the fall of 2015 at a diaspora conference held in Istanbul, Turkey, where he met Hans Henrik Lund, the Director of KIT Kirkernes Integrations Tjeneste (Church Integration Project). That same year, several Danish leaders from Indre Mission came to an Evangelical Alliance Conference

⁵⁰ Indre Mission, “Our History,” accessed December 8, 2018, <http://indremission.dk/organisation/hvem-er-vi/in-english/>.

in Torremolinos, Spain, regarding the European church's response to Islam. Following these two conferences an invitation was extended to visit Copenhagen in May 2016.

The researcher spent five days meeting with multicultural ministry leaders in several cities—Copenhagen, Kolding, Aarhus, and Aalborg. On this visit, notes were taken regarding the needs and challenges of ministering to refugees and immigrants on both local and national levels. Several hours were spent at the Internationalt Kristent Center (IKC; International Christian Center) in Copenhagen and Aarhus, involving face-to-face meetings with staff and a meal with the refugees, asylum seekers, and immigrants who were part of their weekly language program.

The following February 2017, a group of 15 Danes were invited to Budapest along with 160 other European leaders for the annual Refugee Highway Partnership Roundtable. Following that conference, several emails and Skype calls served to clarify the ministry and assess the state of the refugee situation in Denmark. As a result of this four-year relationship, the IKC team was selected as a candidate for a multicultural ministry case study because of a firsthand understanding of the deeper context and trust that allowed for honest and difficult questions.

In both locations they offer Danish and English classes; after-school tutoring programs for students; Bible study groups in Danish, English, and Farsi; and, in Copenhagen, free legal counseling with an immigration lawyer. In the summer they work with Danish churches to organize over ten intercultural camps and cultural celebrations in many of the regions of the country to enable Danish churches to build friendships and show hospitality to the new Danes in their communities, schools, workplaces, and churches.

At the Intercultural Christian Centre in Aarhus, they served 340 people from 76 different countries last year, including Eastern Europe, Vietnam, Thailand, Columbia, and Latin America. They also serve refugees, asylum seekers, international students, and foreign-born citizens who have married Danes but do not yet speak the language or understand the culture.

Cultural and ministry background of the IKC team. The team consists of two groups working in intercultural Christian centers in Copenhagen and Aarhus (East Jutland) under the leadership of the national director, Krista Rosenlund Bellows. They meet regularly for annual planning meetings, conferences, and combined summer camps, but as they live three hours away by car, the team is dispersed into these two main regions. Aarhus IKC has six officially paid staff, but over fifteen other leaders serve as unpaid volunteers from a variety of cultures and backgrounds. Three of the leaders were able to participate in the group interview via Skype. Palle and Janneke are both Danish, but Wafi is originally from Egypt. While Copenhagen IKC has a larger facility in the downtown district of the capital city, only four leaders and an independent legal counselor are part of their paid staff. All the IKC Copenhagen team members are Danish, but one British leader has been on staff for almost two years. In the Skype interview, three of the four staff were present: Markus, the new team leader of IKC Copenhagen, Torben, and Jemma from the United Kingdom.

Case Study 3: YWAM Hungary Multicultural Ministry Team (Budapest)

Brief history of YWAM. Loren Cunningham began YWAM in 1956. At the time he was a 20-year-old student from the United States on a summer mission outreach trip in the Bahamas Islands. While serving, Loren had a vision of young people coming in as

waves upon the shores of the earth. They were sharing the gospel and covering the continents. This global mission vision became the impetus for launching YWAM officially in 1960 after Loren graduated from the university. YWAM's presence in Europe began early in its mission history with teams going to Switzerland in 1969 and the first training base opening in 1970 at the Chateau-d'Oex. In the following years, waves of YWAM teams came to Germany in preparation for ministry and outreach during the 1972 Olympic games. YWAM bases opened up in Hurlach and Amsterdam. By 2000, at the 40-year celebration of the mission's beginning, YWAM had grown to over 11,000 staff from over 130 countries comprised of over 50 percent of their workers from non-Western countries. Ten years later, in 2010, the mission had increased to 18,000 staff and over 1,200 ministry locations. YWAM is now one of the world's largest missionary training and sending organizations.⁵¹

History of YWAM Hungary. YWAM began sending small, short-term teams into Hungary during the Soviet communist era to pray and distribute gospel literature. With the fall of communism in 1989, YWAM Amsterdam adopted Budapest as a target city. In the spring of 1992, an American couple led an outreach from Amsterdam to Budapest. They provided music and evangelism in the squares and later took a busload of young Hungarians to Bulgaria and Istanbul. This American family serving on staff with YWAM moved to Budapest in 1994 with a vision to create an urban outreach center in the heart of Budapest that would to become the training and sending base for Eastern Europe, the Balkans, Turkey, and Central Asia.

⁵¹ Youth with a Mission, "Our History," accessed November 15, 2018, <https://www.ywam.org/about-us/history/>.

Five years later, in February 1999, the Rézkígyó Coffee House was birthed, first in a rented facility and then finally opening in a permanent location that was purchased in September 2000. Renovation and construction extended over thirteen years. Finally in 2011, God supplied the needed funds to complete the renovation, and it was dedicated and officially opened in 2013. The 20-year vision became a reality, and the coffee house is now open five days a week as a licensed business and hosts many types of ministry programs throughout the week. In 2007, God also led the YWAM Hungary team to purchase a more permanent Discipleship Training School (DTS) training center called King's Gate that could house the DTS, the School of Worship, and the School of Biblical Studies. The King's Gate ministry center has provided housing for some staff members and created a warm community for visiting outreach teams. Over the past ten years, the Urban DTS has trained over 100 students and have led 20 outreaches not only within the city of Budapest but also to various countries in the Balkans, Turkey, and India. Both of these urban ministry centers are hubs for YWAM Hungary to serve the homeless, reach the marginalized Roma people, teach English conversation clubs, and equip young people to use creative arts (e.g., drama, dance, music) to impact the city of Budapest and surrounding regions. Their good reputation and stability over the years made them a prime candidate for a case study in multicultural ministry in Europe.⁵²

Criteria for selection of YWAM Hungary team. As the researcher currently lives in Hungary, several opportunities were provided to visit the YWAM ministry over the past four years. Several members of the YWAM Hungary team are actively involved in the church and school where many other missionary families worship and send their

⁵² YWAM Budapest, "History of YWAM Budapest," accessed November 15, 2018, <http://www.ywambudapest.org/history.html>.

children. The decision to select the YWAM Hungary Team for a case study was made following years of personal interactions with and observations of the base leaders and their multicultural team in action during Friday night coffee houses and other programs organized by their team. While the researcher has not observed the Urban DTS training program or summer outreaches, several musical teams and young leaders have served in the church and refugee ministries in the city. Unfortunately, the leaders of the anti-human trafficking ministry, Hope Dies Last, were not able to be part of the team interview.

Another reason for selecting the YWAM Hungary team is that their ministry is one of the few multicultural teams in close proximity to the researcher, so it was convenient to have more common knowledge of their ministry background and cultural context and to have the opportunity to go deeper in the discovery process. While a personal relationship exists between the researcher and base leader, understanding the vision, team dynamics, and the processes by which YWAM develops and trains leaders provided a deeper level of inquiry.

Site visit: YWAM Hungary. The researcher visited one of their weekly staff meetings at the Rézkígyó Coffee House in downtown Budapest. Their meeting began downstairs with about 30 minutes of corporate prayer and worship. It was an intimate time for sharing and intercession for personal burdens, for ministries, and for the city of Budapest. A short devotional was given from Scripture in an atmosphere of spontaneity that made this informal gathering inviting and welcoming. Following the meeting, the YWAM leaders went upstairs to an office for the interview.

Cultural background of YWAM Hungary team. YWAM Hungary is a multicultural team with a wide range of experience. The base leader, DTS leaders, mercy

ministries leader, and coffee house staff were part of the 90-minute interview. In total, the interview consisted of seven leaders from seven very different cultures. Dave, the YWAM Hungary base leader, is originally from the United States but has spent the last 27 years serving in Europe (three years in the Netherlands and 24 years in Hungary). Another team leader, Maya, is originally from Bulgaria and runs the Urban DTS. She has been on staff with YWAM for 19 years in Hungary. Amal has been on staff with YWAM for 18 years. He is originally from Northern India and his wife is Serbian. They coordinate the Mercy Ministries, reaching the homeless and refugees. For the past twelve years, Victor and his wife from Poland have served as team leader and trainers in the DTS program. He is from Macedonia. Zsofi is Hungarian, and for the past five years has been serving as the team hosting coordinator for short-term outreach teams coming to Budapest. Two new leaders also attended the meeting for the interview. Stefani joined the YWAM Hungary staff three months ago. She is originally from Germany, but her father is Hungarian. Gisela arrived from Brazil one week before the interview. She has not completed DTS and is serving as a volunteer for only three months. The multicultural marriages and longevity of those serving outside of their home culture gave a unique perspective to the questions as navigating multiple cultures and contexts has been a long-term and very personal process for many years.

CHAPTER 5

FINDINGS FROM SITE VISITS AND INTERVIEWS

Effective Multicultural Ministries Limiting Dominant Cultural Influences

During the interviews in Denmark, Budapest, and Rotterdam, a common principle emerged in all three of the multicultural ministry teams—a sensitivity and awareness of the pervasive influence of the dominant culture.

The IKC teams in Denmark acknowledged that Danish was definitely the dominant culture of their team, but the team leader made the point of intentionally limiting the influence of the dominant culture clear in the interview,

No matter what kind of culture or where you are born, when working on a multicultural team, we try not to rely on your natural habits or your way of doing things, the Danish way of doing things. We need to think about the bigger picture and the multicultural setting, which we are working. If we just work in Danish ways in multicultural settings it doesn't make sense.⁵³

Another team member expressed that working with people from all over the world demands that a leader is willing to limit and be aware of the pervasive influence of his or her own culture. This principle makes common sense, but in practice it is much harder to detect the subtle ways the dominant culture determines the rules and expectations of how leaders should function on a team. This cultural intelligence and awareness is something that needs to be taught and reinforced in the formation and interaction of the team. For the ICP team in Rotterdam, everyone openly admitted that Dutch is the dominant culture

⁵³ Interview with Intercultural Cultural Center Team in Copenhagen, Denmark, December 7, 2018.

and the language of team meetings is Dutch. There was a shared conviction to have some common cultural language unifying the team. For various members on the team, speaking, working, and leading in Dutch ways was not a challenge for the non-Dutch members of their team as each of them has been living in Holland a long time, 20 to 40 years, and is fluent in the language. Some are also married to Dutch spouses. Though the Hungarian, Chinese, and Burundian team members are all foreign born, they all seem to have integrated into the dominant Dutch culture.

While Dutch was the base culture of the team, many team members commented about the freedom they experienced as a team to decide between the Dutch way and another cultural way. The leader from Burundi appreciated being on a multicultural team because it gave him a unique access to understanding why and how the Dutch do things:

When you are working with people from other backgrounds, there are things that before you took for granted. Things that work for you and you think it works for everybody. Then when others start to ask you, “Why?” you become aware of the difference of cultures. You have to explain the reason why you do things. You become enriched. Your mind becomes open. For me, it was a great benefit. We are living in the Netherlands, pastoring a church there.⁵⁴

The extra step of needing to explain reasons for behaviors that are normally unquestioned was considered by the African leader to be a source of enrichment and benefit rather than a burden or barrier to working in another culture.

Another ICP team member who is ethnic Chinese left his monocultural Chinese church to join a multicultural church and ministry team because he believed,

Just being in one culture, limits your view of the Bible and the gospel.... When you are confined within your own church, you don't have the opportunity to get to

⁵⁴ Interview with Intercultural Church Plants Team in Rotterdam, Netherlands, December 5, 2018.

know God and the depth of God's love for others. He loves all people, not just Chinese, Hungarians, and Dutch.⁵⁵

The decision to join a multicultural ministry was considered an expanding rather than confining experience that had profound spiritual and personal benefit.

The ICP team leader admitted that limiting the influence of the Dutch way of doing things is not easy. He recounted a recent example when he asked the Iranian leader to write a short biography to introduce herself to the rest of the team, and "she became very insecure because she wanted to do it perfectly."⁵⁶ In response to her discomfort and insecurity, the team adjusted to accommodate her needs. She could tell her story without writing it on paper in another language.

In the YWAM Hungary interview, several members described intentional efforts not to allow one culture to dominate the team. The senior base leader is originally from the United States, and the language used during the weekly ministry team meetings is English, but none of the team considered the American culture to be dominant. Self-emptying encourages multicultural ministry teams mutually to downplay their cultures and preferences for the sake of others.

While a conscious decision was made to use English as the common team language, the YWAM Hungary team acknowledged that the biggest challenge for their multicultural ministry team is communication. For many leaders, English is a second or third language, so "meanings are sometimes misunderstood." The team mentioned the importance of always asking clarifying questions and not assuming that everyone

⁵⁵ Interview Rotterdam, December 5, 2018.

⁵⁶ Interview Rotterdam, December 5, 2018.

understands. This regular practice within the team was described as a shared commitment in their working relationship.

Self-emptying was demonstrated in how the team managed the cultural differences of direct and indirect communication especially for those from honor-shame cultures. The leader from India shared, “For me, saying ‘no’ is hard. I am still learning to say “no” as communication is a problem especially with authority figures.”⁵⁷

As a group, the YWAM team has a regular practice of quickly addressing cultural misunderstandings. The Macedonian leader summarized,

We try always to remind ourselves that we are coming from different backgrounds, different cultures, and to hold each other up and to have an open dialogue. If we have misunderstandings or if someone asks too directly or too indirectly, we just try to ask questions and try to understand one another instead of assuming what another person says or thinks.⁵⁸

The repetition of the word *try* from the response indicates an intentional and conscious decision to be aware of the tensions, differences, and assumptions. The process is an ongoing effort “to remind ourselves,” and working to “understand one another” is an important element that is key to effective multicultural leadership.

The YWAM base leader and several of the key members of the leadership team are fluent in Hungarian and a variety of languages, but the team holds to a commitment to understand Hungarian culture in order to serve and impact the city of Budapest. During the orientation, the leaders reinforce the principle of downplaying the cultural backgrounds of each team member. The introduction to the Hungarian culture is taught by a local Hungarian in order to explain the values and behaviors and how they might

⁵⁷ Interview with a team leader of the YWAM Hungary Team Budapest, October 18, 2018.

⁵⁸ Interview Budapest, October 18, 2018.

compare or contrast with their own home cultures. This incarnational principle is common to cross-cultural work, but for a multicultural team to decide together to self-empty and limit the influence of their culture in order to adapt to the local cultural context is a powerful testimony of humility.

Effective Multicultural Ministries Creating a Unifying Culture

In all of the case studies and interviews in Denmark, Hungary, and the Netherlands, building community was central to building trust and understanding for multicultural teams to be effective. The ICP team in Rotterdam was actually a newly formed team, as of summer 2018, but many of them had known each other for years. They admitted that building a multicultural team is easier when the members have a prior relationship and foundation of trust. Even though the team members all knew each other, a conscious decision was made to have everyone tell his or her story and background before discussing any task or agenda. Every two weeks, they spend the whole day sharing a meal, visiting in the personal home of the leader, and building a relationship of trust before discussing ministry business. For the host, Christina, a conscious decision was made: “As Dutch people, we are more task-oriented and not very relational. We have to learn to take a step back and give time to meet each other and to find a balance as a team.”⁵⁹ The African leader from Burundi expressed his appreciation for the Dutch couple opening their home: “Coming here regularly. Spending all day. Eating together, praying together is building a community together. Being in their house, every single room, there is a kind of open heart and sharing together.”⁶⁰ The Chinese team leader

⁵⁹ Interview with Intercultural Church Plants Team in Rotterdam, December 5, 2018.

⁶⁰ Interview Rotterdam, December 5, 2018.

called this kind of community “relational leadership,” which is not something to which he was accustomed in a work or church environment:

In my culture, they don’t tend to open up ... or help each other when you are “picture perfect,” but the good thing here is that we pray for each other. We know our place in God’s view. We are all sinners, but we are also loved by God. This is a community where you can share things and they can reach out and help you, not only in prayer, but in practical things. This is important for the pioneers (church planters) ... because we want to help each other in this mission of God.⁶¹

The comment from the Chinese leader highlights the shared commitment of serving, supporting, and accepting others rather than working independently. Creating a unifying culture involves helping others to flourish and contribute to a common vision.

They do not have an office space or work every day in the same location or city but have their own responsibilities and roles within the team. The team works together to plan the two-year training cycles for church-planting teams. Outside of their ministry in the Netherlands, members of the ICP team also travel together in Europe (Birmingham 2018 and Athens 2019) to organize and train at ICP EU regional conferences.

Similarly the IKC team in Denmark is dispersed in different parts of the country, but even the team members living in the same city prefer to have a level of separation between personal and professional life. Community building happens inside the Intercultural Centers, but many of the team members work independently, teaching Danish, tutoring students, offering social and legal services to refugees, and training local churches. Relational unity is formed during informal meetings, prayer together, as well as the regional planning meetings for Indre Mission. In general, the IKC teams were content with the level of rapport, camaraderie, and support that existed among them.

⁶¹ Interview Rotterdam, December 5, 2018.

The Danish team leader acknowledged that culturally Danes are more private and reserved. Working at the Intercultural Christian Center was like “living in two different worlds.” For the legal consultant, the world of IKC staff and the world of refugees were completely different. Outside, “when I am mainly with Iranians and Afghans, I spend as much time as possible with them,” but inside with his Danish colleagues, “we don’t need to meet outside of work; we’re very square-ish.”⁶² Living square in a circular world is a good way to think about multicultural ministry teams and the challenges of building community and relational unity.

Within the reserved Scandinavian culture, Danish leaders made the effort to mentor and walk with others. The leader from Egypt credits one Danish team leader for showing him how things work and navigating his new life and ministry in Denmark:

When I first moved to Denmark, he was my reference for everything. He really supported me in everything. I give him the credit, ... but now I found my way. He is still my reference in some administrative things, things that I don’t understand—laws and policies about Indre Mission. But I found my way in a good way⁶³

Multicultural leadership teams need a reference, someone from inside the base or dominant culture, to model a new way of doing things. This Danish leader made an intentional investment in his colleague, walking with him until he could lead on his own. Now the Egyptian leader is developing and “walking with” a new refugee Arab-speaking leader to become a leader within the Arabic fellowship:

I am doing the same thing with Karim. He is our praise and worship leader. I am walking with him as a leader, in the challenges, in how to motivate people, how to change things. I’m sharing a lot with him.... I am the leader; he is the sub-leader.

⁶² Interview with a team leader of Intercultural Christian Center, Copenhagen, December 7, 2018.

⁶³ Interview Copenhagen, December 7, 2018.

He is involved with the leadership from now. When the time comes and he is the leader, he's already been part of it before.⁶⁴

The relational commitment to walk alongside others in a multicultural ministry emerged as an important aspect for helping others bridge the gaps of understanding and to discover new ways of doing things that are empowering.

Of all of the multicultural ministry teams, YWAM has the most intensive training for creating a common culture and a common identity. The required six-month orientation and training is called DTS. It enables new arrivals to learn and live the YWAM culture, vision, and values. According to Dave, the YWAM base leader in Budapest,

All of us who are on this team have been through Discipleship Training School and through that you learn the DNA of YWAM and you come together in a place of understanding learning certain values that are common to YWAM. Even though YWAM itself is very mixed and diverse, there is something that brings us together that is outside of our own background and cultures.⁶⁵

YWAM International has over 200 DTS locations around the globe, but with all of the diversity a consistent and common culture enables teams from one base to join another city team with a shared sense of identity. Replicating the same genetic code of DNA is more complicated when different strands and combinations are mixed together. Creating a common culture is much more than developing a brand strategy because the vision and values of the company must be experienced on a personal and corporate level to the point that new and old members are able to speak the same language and express the same commitment to the organization.

⁶⁴ Interview Copenhagen, December 7, 2018.

⁶⁵ Interview with a team leader on YWAM Hungary Team Budapest, October 18, 2018.

Every mission-sending organization, church, and nonprofit includes an orientation phase for new members to learn the core values and vision, but YWAM stands out for instilling a common culture or DNA that is consistent globally. New members have been experiencing and living out these core values for the past 60 years. The creation of a common mission culture happens during the intensive residential live-learn training. DTS is core for the mission to develop and maintain relational unity. Multicultural leadership teams need to spend sufficient time creating a common culture around a set of shared values and beliefs.

Effective Multicultural Ministry Teams Making Decisions Together

In all of the interviews with multicultural teams, the leaders shared authority and made decisions together. All of the teams had a senior leader or leaders who made final decisions and set the vision for the ministry, but space and encouragement was given for others to speak into the vision and direction of the ministry.

In the Netherlands, the ICP team shared about the recent process of defining the long-term vision and mission. The one Hungarian team member recalled how the vision was originally shared with the others as a proposal. Then another leader expressed something totally new:

When we talked about our long-term vision and mission. You had your ideas and made a proposal, but then [Samara] brought in something different. At the end, we all agreed that it was a good addition. Or actually that was the foundation and that was OK and he rewrote the proposal.⁶⁶

She wondered if the decision to allow for other voices to influence and shape decisions was a Dutch way of doing things democratically compared to her Hungarian background with leadership, but the African leader added,

⁶⁶ Interview with team leader of Intercultural Church Plants, Rotterdam, December 5, 2018.

We are free to express ourselves, give our opinion ... as a team. Sometimes a decision is coming out from the whole team, but sometimes [Johannes] has the final word. It's not that everyone has to agree; it's not democratic. We are free to express ourselves. We have this trust, that what we say, they are going to weigh it and then make a decision. If everyone has to make a decision, then we can't go anywhere. There's not leadership in that.⁶⁷

In the same way, YWAM Hungary expressed that decision-making is a shared experience rather than a private process reserved only for the top leader. It is reflected as one of the core values of YWAM that was read by the senior team leader: "We are dependent upon hearing His voice as individuals, together in team contexts and in larger corporate gatherings as an integral part of our process for decision making."⁶⁸

While some Christian organizations emphasize Spirit-led leadership on an individual level, YWAM defines listening and deciding together as one of their core values. The flat leadership structure was a new paradigm especially for those coming from Macedonia, Hungary, and Bulgaria. These leaders shared how different YWAM leadership culture was compared to their own national leadership regarding high power distance maintained between leader and follower.

The Hungarian leader admitted that her culture never shares power: "If someone is a leader they will not share power and they want everyone to know that they have power. It makes the society work because they are afraid of them."⁶⁹ Similarly, the Macedonian leader reflected on how power distance and hierarchical are embedded deeply within his birth culture. Those given a title are automatically put into a higher social stratum and peers the same age start to treat them differently.

⁶⁷ Interview Rotterdam, December 5, 2018.

⁶⁸ Youth with a Mission, "Purpose, Beliefs and Values," accessed October 18, 2018, <https://www.ywam.org/about-us/values/>.

⁶⁹ Interview Budapest, October 18, 2018.

In contrast to authoritarian and hierarchical structures of leadership, YWAM was self-described as “decentralized,” “flexible,” and “open.” Somehow in the team formation process, the mission is able to transform these default cultural reluctances of self-protecting into a self-emptying posture, which is able to embrace a new way of leading conducive for multiple cultures to listen, learn, and lead together.

Effective Multicultural Ministry Teams Releasing Others to Lead And Accomplish Their Mission

One of the discoveries of the interviews in Copenhagen, Budapest, and Rotterdam was a foundational trust and support to take risks and try new ideas. This practice has a direct impact on new leaders but also on teams of heterogeneous leaders who are reluctant to show weakness or disappoint among their peers or supervisor.

The Egyptian leader, who came to Denmark six years ago, said,

I have also learned a lot working with the Danish, especially with the leadership. I remember when I started my work... I found the time, encouragement and the support from my leaders to start an Arabic-speaking group... For me, I also found space to do other things which may be needed in this place.⁷⁰

Finding space is an intentional decision made by the leader to allow for voices of others to be heard and have influence in the group. For immigrant leaders, such as the young leader from Egypt, the posture of listening allowed the freedom to flourish and innovate new areas of ministry. Giving voice to the voiceless is not always embraced by those from cultures with much stricter rules and roles for expression with authority.

In Denmark, a notable challenge was shared of trying to get some migrant women from Iran to step into leadership roles and responsibilities. The British leader on the team, Jemma, described the difficulty of creating this space and trust especially when their

⁷⁰ Interview with team leader of Intercultural Christian Center, Copenhagen, December 7, 2018.

culture restricts women from assuming leadership roles or having a voice. In one example, she described how an Iranian woman lacked the confidence to make even the smallest decision:

I asked her to buy some of the food for the group and she rang me ... to ask my permission to choose the cake,... but she doesn't really have the confidence to take her own initiative. She tried to explain to me that there is a problem among Iranians that they are very jealous of one another and ... she would get very negative responses from other Iranians.⁷¹

Empowering and motivating cross-culturally is a challenge for multicultural teams. Even though with a value of gender equality in Europe, it is often not shared in other cultures. For the Iranians, jealousy within an honor-shame culture creates additional minefields when leaders are selected, promoted, or bestowed authority by an individual or group.

The Egyptian on the team recounted a poignant example a few years ago at the height of the Syrian civil war and refugee crisis. He felt a burden to go to the frontlines and help refugees on the Jordanian-Syrian border:

I felt deep in my heart I would like to go to Jordan to the border of Syria to work with the churches who are receiving refugees. Some in Denmark who have never been to the Middle East ... were skeptical, but they gave me full support. For some of them, it was a risk, I didn't see it as a risk, but I had the freedom to do it. They supported me financially and all that I needed. So I am really giving credit for that freedom to take risks.⁷²

The IKC team leader added his perspective on the decision: "Basically, our leadership thought it was an extremely bad idea, but if he wanted to do it, they would support it and pay for it. So they approved [the mission trip], even though they didn't think it was a

⁷¹ Interview Copenhagen, December 7, 2018.

⁷² Interview with team leader of Intercultural Christian Center, Copenhagen, December 7, 2018.

good idea.”⁷³ The affirmation and support he received from others gave the leader confidence to initiate and take risks.

Multicultural leadership teams must be willing and courageous enough to support even what some might consider bad ideas for the sake of others. This principle of mutual trust emerged from the interview with the YWAM Hungary team in Budapest. During the DTS, students are given opportunities to lead outreaches or take initiative in ministry in order to develop their leadership. Beyond the DTS, those serving long-term or joining a YWAM base are given opportunities very early on to explore, experiment, and exercise their spiritual gifts. The mission has a mentoring mind-set of coming alongside emerging leaders and encouraging them to take risks.

During the interview, the one word repeated by several members of the team was “releasing” leadership. The leader from India gave the definition as “releasing others to pursue the vision God has given to each person.” Victor, the Macedonian leader, explained the process of developing emerging leaders:

We first value them and believe in them. We believe that God has already gifted them with talents that God wants to use. We take time to use these in ministry and watch them blossom in ministry, and then we release them. There is always someone to champion for you.⁷⁴

Maya, the Bulgarian trainer for the DTS program, defined releasing as “giving them an opportunity to do something that influences people around them by using their gifts and talents. If we want someone to step into leadership it will take a bit of faith to trust

⁷³ Interview Copenhagen, December 7, 2018.

⁷⁴ Interview with team leader of YWAM Hungary Team Budapest, October 18, 2018.

them.”⁷⁵ The word *release* is found in YWAM’s formal vision and values under two of their core values:

YWAM is called to be visionary, continually receiving, nurturing and releasing fresh vision from God. We support the pioneering of new ministries and methods, always willing to be radical in order to be relevant to every generation, people group, and sphere of society.

We believe God has gifted and called young people to spearhead vision and ministry. We are committed to value them, trust them, train them, support them, make space for them and release them. They are not only the Church of the future; they are the Church of today. We commit to follow where they lead, in the will of God.⁷⁶

Many of the personal stories and illustrations given by the team in Hungary would confirm that these values are backed up in real behavior. Two of the members invited to the group interview were brand new arrivals to the team, both young girls in their early twenties from Brazil and Germany. Even though they had only been in Budapest for one week and three months, they were already part of the weekly team leader meeting.

Many sending mission agencies and ministries have no core value of releasing leaders but wait until a new or emerging leader has been tested and tried before taking the risk of releasing them. Regarding decision-making and responsibility, traditionally, the leaders with the most tenure or tenacity over time tend to have the most influence, formal or informal, in the team direction and decision-making. Newer members and especially young people are considered too inexperienced or untested to be trusted with leadership until they have spent a longer period of time on the field and have had the opportunity to work under the supervision of experienced leadership. The commitment to trust, support, and release is something unique to YWAM.

⁷⁵ Interview Budapest, October 18, 2018.

⁷⁶ Youth with a Mission, “Purpose.”

One underlying element that encourages the practice of releasing leaders is a spiritual practice of listening to the Holy Spirit for confirmation. One of the factors that emerged from the interview was the importance for the direction and empowerment of leadership from a vital dependency and trust in God. The Trinitarian leadership example that Jesus modeled was a life of dependent communion for every action, direction, and choice of his disciples. Exploring the spiritual dimension of multicultural ministry teams would be an important follow-up study for this research.

This issue of faith and leadership came up in the interview with the intercultural church-planting team in the Netherlands as they responded to the issue of dealing with future orientation and risk. Each culture has a different comfort level regarding the unknown that comes out often in developing long-term strategies or facing financial or other unforeseen contingencies.

The Dutch team leaders explained that the future of their part-time staff was dependent on raising outside funding and the budget only guarantee salaries for one year. Johannes explained his rationale: “We gave everybody a contract for a year because we are not sure we have funding for the next 10 years, so we trust the Lord, but we play it safe.”⁷⁷ The African leader responded in Dutch, and Johannes translated for him: “He thinks that’s unbelief.”

The same quality that enables a team to trust a new leader or a young person is needed for managing risk. The challenge on a multicultural team is that each person and culture defines *safe* differently. The researcher followed up the question by asking, “How

⁷⁷ Interview Rotterdam, December 5, 2018.

do you balance playing it safe and trusting God?” The African leader who had expressed a variant understanding of risk expressed further,

The good thing about a multicultural team, there is a balance. When people are going to be too safe, then there will be others who say, “No, we have to have faith here and we have to trust in the Lord.” We become sharp in some areas where we are lacking. There is a balance because you can play it too safe or you can have a lot of faith but there are a lot of risks that you cannot avoid in your organization. So we need someone who has a lot of faith and some who have safety.⁷⁸

The principle for a multicultural ministry team is living in the tension by striving for a balance between faith and risk and the ability to discuss the differences without spiritualizing one’s cultural or even theological position or looking down on someone’s comfort level as lacking faith. Leaders who prefer extensive planning might look down on those who risk as reckless, while those who resist change or risk may be considered faithless. As team members share a wide perspective regarding future orientation, a multicultural team must wrestle with varying levels of uncertainty that go beyond personal or cultural comfort zones. Trinitarian leadership allows the Father, Son, and Spirit to lead God’s people and trust him together do greater things than could have been achieved alone.

⁷⁸ Interview Rotterdam, December 5, 2018.

CHAPTER 6
EVALUATION OF THE PRESENT STATE OF LEADERSHIP DEVELOPMENT

Conclusions

Many mission organizations continue to focus on developing leaders for monocultural settings even though this reality represents a shrinking minority of ministry contexts. Understanding cross-cultural dynamics is a nonnegotiable area for leaders working in organizations and churches today. Intercultural competence is vital in order for organizations and churches to survive in multicultural environments. Developing healthy multicultural teams in a world struggling with conflict, racial prejudice, gender violence, and socioeconomic injustice is a much-needed distinction for churches to demonstrate to a fractured world.

While the worlds of business, sociology, and anthropology have much to contribute regarding the kaleidoscope of cultures and the clashes that occur when these groups interact or try to work together, these disciplines cannot really answer how cultural and personal transformation is produced. Assessment tools, consulting, cultural intelligence seminars, diversity training, and role playing are helpful exercises and tools, but they do not create the deep-seated change that needs to take place for two or more cultural groups to work together harmoniously and productively while maintaining a sense of their own identity, voice, and contribution.

Too often multiculturalism has been pushed upon others with an idealistic desire or agenda of creating diversity. The failed campaign for a creating a common European identity by the EU is a warning that peoples and nations will not jettison their cultural identity no matter what the financial reward is for joining a common market. The current rise of populism and nationalism in many countries is a reaction, in part, to this fear over a loss of identity. The addition of a million more foreigners in one year only stoked the flames that were burning in many regions of the continent. At the end of the day, Italians, Hungarians, Dutch, Germans, and Brits all want to protect their national identity and interests. The same could be said for the immigrants, asylum seekers, and refugees who do not leave those living in this modern world of migration much hope for shalom.

This study began with the starting point of theology, not because the doctoral program at Bethel Seminary required a spiritual and theological foundation for theory and practice but because the researcher believes deep personal and cultural change is only possible with an understanding of the nature of God and humanity. Without this solid foundation, the motivation to adopt servant leadership, respect human dignity, or relinquish rights for the sake of the common good will fall flat because they have no substance. Selecting a potential leader primarily because of diversity is not the answer because multiculturalism is not the ultimate goal. The character and heart of the leader is more important than the color of the skin, so the spiritual dimension of leadership cannot be overlooked because that is the basis from which something new can be created.

Furthermore, the development of Trinitarian leadership was the model chosen for those within the faith community because the majority of Christian leadership material reflects many of the individualistic, cultural notions of leadership rather than considering

the communal, shared leadership and mutuality that the Father, Son, and Holy Spirit revealed and fleshed out in the real world. Leading like the Trinity is good news for a multicultural world because relational unity does not eliminate distinctions. The picture of community within the Trinity offers a place of belonging and oneness that is inviting. The shared leadership and mutuality of the Trinity is others-centered and outward-focused rather than being self-centered and self-protecting. Finally, the indwelling power of the Trinitarian God within believers offers the transformative power to break individuals out of their ethnocentric ways of thinking. The Holy Spirit gives the courage for his people to cross boundaries of culture and create a kingdom culture that exhibits reconciliation, humility, and shalom in a broken world.

Sadly, a majority of the churches do not reflect these kingdom values and identity but instead have defaulted to their ethnic or national identity and are afraid or unwilling to embrace those from different socioeconomic or cultural backgrounds. Mark deYmaz, founder of the Mosaix Global Network, has been one of the champions in the United States for multiethnic church planting and leadership. In their research in the book *Divided by Faith*, sociologists Michael Emerson and Christian Smith found that 86.3 percent of all churches in the United States are currently segregated with more than 80 percent of their membership representing a single race or ethnic group.⁷⁹ Since 2001, the percentage of churches having at least 20 percent diversity has risen from 7.5 percent to 14.4 percent among Protestant evangelical churches, but attitudes have not changed. Another recent survey found that two-thirds of American churchgoers (67 percent) say their churches have done enough to become racially diverse. Less than half of the

⁷⁹ Mark DeYmaz, *Building A Healthy Multi-Ethnic Church* (San Francisco, CA: Jossey-Bass, 2013).

respondents think their churches should become more diverse. Those are among the findings of a study of church segregation by Nashville-based LifeWay Research. Researchers surveyed 994 churchgoers who attend worship at least at holidays or more often about race and the church. They also surveyed 1,000 Americans as well as 1,000 Protestant senior pastors.⁸⁰

While these estimates are reflecting demographic realities in the United States, the same phenomenon is true in Europe. The skeptical world wonders if anything is distinctive about Christian community. Meanwhile, newly arriving Europeans are longing to see, experience, and be invited into true Christian community. There are churches, charities, and parachurch ministries serving in the continent of Europe who are going against the mainstream culture and public discourse to engage and embrace strangers at their doorstep. Some missions, such as YWAM, have a 60-year tradition of intentionally building and sending the nations together in multicultural teams and have demonstrated a solid track record of creating a shared culture that connects and compels them to continue to grow and reach the places where the gospel has yet to be taken.

Other ministries, such as Indre Mission, with a longer 150-year history, have been involved with intercultural ministry since the early 1980s, serving as a bridge to Danish churches to train them to integrate and change their largely homogeneous congregations to reflect the diversity of peoples in Denmark. The Intercultural Christian Centers are providing platforms to serve those who have been forcibly or voluntarily displaced, but more needs to be done for Danish churches to become multicultural. Hans Henrik Lund

⁸⁰ Bob Smietana, "Sunday Morning Segregation: Most Worshipers Feel Their Church Has Enough Diversity," *Christianity Today*, 2015, accessed December 2, 2018 <https://www.christianitytoday.com/news/2015/january/sunday-morning-segregation-most-worshippers-church-diversity.html>.

believes that migrant believers are the hope for Christianity in Europe. In many counties in Europe, aging congregations and dying churches are the majority, while the church is growing fastest in the Global South, the region of the world from which immigrants and refugees originate. Hans estimates that 60 percent of all church attenders in Copenhagen are migrants. In Denmark, demographic studies have identified 283 migrant churches. These multiethnic churches are young and dynamic and changing the wider society. For the last five years, the Prayer for the Nations three-day event in the capital of Copenhagen has mobilized thousands of members from churches, migrant and ethnic, to pray for the nation. The Danish minister of culture was shocked to see so many Christians of other cultures praying for Danes and waving the national flag. He publicly announced, “Please come and fill our empty churches, come and revive our faith.”⁸¹

The 20-year-old Dutch network Intercultural Church Plants is gaining momentum to expand across Europe. The existence of thirty multicultural churches creates a level of credibility for a new model of church. As their vision expands, the researcher hopes that this dissertation and the discoveries made along the way will contribute to the development of more multicultural ministries characterized by self-emptying humility, relational unity, mutual deference, and missional focus. These qualities must be modeled in real life not learned from a book or conference, and they are not reproducible with an easy how-to guide to create a dynamic and diverse community. Every leader must do his or her own work in the context of others through the power of the Holy Spirit. Within the European examples illustrated in the study is a new way of relating, leading, and loving that is desperately needed in the church today.

⁸¹ Hans Henrik Lund, quoting Councilor of Culture Pia Allerslev, Copenhagen, June 2015.

Recommendations

The timing of the research on multicultural leadership training is a convergence not only of missiological and global trends needing to be addressed. In addition, several ministry leaders in Europe, mission sending organizations, and Christian educational institutions are asking the same questions and seeking a common vision. The task of equipping and training leaders in the new Europe demands an approach involving more than just one leader, agency, or institution. Many are convinced that business-as-usual training methods and models will not be sufficient in this new environment.

As Senegalese pastor and mentor Moussa Diouf explained several years ago, “When God wants to do something, he doesn’t give His vision to one person, He sends it down like rain upon many. As leaders, the thing we need to do is to look for where the ground is wet, because that is when He will reveal and confirm His vision.”⁸² Following the research and interactions with several leaders in Europe, the ground is wet and organizations are ready to do something new that only God could orchestrate.

The backdrop and platform for multicultural leadership training is taking shape as several agencies from around the globe are converging on developing a core curriculum and training teams. They are also developing a process for equipping local churches, cross-cultural workers, and migrant leaders who are not the mission field but who become the mission force that will reach those who have been forcibly displaced living in Europe. The perspective is viewing refugee believers and migrant Christians as part of God’s redemptive plan for reaching the unreached and reviving the church in Europe. The trainees will be candidates from around the globe serving in migrant ministries who are part of the HowWillTheyHear Campaign. The intended audience is also the European

⁸² Moussa Diouf, conversation with the researcher, December 16, 2013, Senegal.

local pastor and grassroots leaders who may be working cross-culturally in their own cities but have never been formally trained. The third group includes migrant leaders who are now serving among migrant and marginalized peoples in Europe, such as Iranians, Afghans, Arabs, Africans, and South Asians who have much to contribute in a multicultural learning environment. The training would combine people from these three groups into multicultural learning communities to contextualize their training wherever they are currently serving.

A formal training initiative is in the process of being launched in several European cities beginning in 2020. Currently Frankfurt and London are the initial cities for launching urban migrant ministry training centers that serve a number of sending agencies and local churches. Over 100 migrant ministries in Europe could come to learn within the context of refugee camps, community centers for asylum seekers, safe homes for trafficked women, holistic development programs within ethnic immigrant communities, and multicultural church plants.

The challenge of discipling leaders and developing churches among Muslim background peoples living in very multicultural urban environments demands focused and specialized training. The proposal is part of a larger missional training process for on-field training for migrant ministries involving six core components: discipleship for Muslim background believers, integral mission and holistic ministry (e.g., trauma care, job skill training, education, and anti-human trafficking), missional and urban church growth, language learning (primary and secondary), multicultural leadership training, and spiritual formation of the leader.

For example, in Frankfurt, Greater Europe Mission is working with Mosaik Network to plant new faith communities and train monocultural German churches to become multicultural. Persian and Arab ministry trainers are already serving in several cities, but establishing Urban Migrant Ministry Centers is part of a long-term strategy. When new workers join the HowWillTheyHear campaign, a facility and core team has been established for training cross-culturally and planting innovative churches that integrate diaspora people and initiate multiethnic ministry models. Recruiting German and other leaders, including missionary and migrant, would be the ideal mix of cultures for the training center to serve the city, local churches, and sending missions.

In London, the groundwork is being laid for multi-agency, multiethnic and multi-skilled teams working in partnership with United Kingdom and migrant churches. One of the partners in the Middle East, CV Global, is sending between 200 and 300 workers to Europe for one- to three-month stints to minister to migrant peoples and refugees in Arabic. The Global South is sending a wave of diaspora missionaries in Europe. Through SIM Middle East, as well as European-based missions, the three-year mobilization goal is to raise, equip, and send 100 new long-term missionaries serving in migrant ministries in Europe.

Elements of Multicultural Leadership Training

Multicultural Training Team

The training team will be diverse and representative of the major cultural clusters of the diaspora peoples. Experienced trainers will include Arab, Persian, African, and Asian leaders alongside Europeans and North and Latin Americans to embody the multicultural principles being taught to others. Formal partnerships are already signed to

designate a team of qualified trainers who can provide the diverse perspective needed for those entering complex ministry environments.

Multilingual Training

Training intensives will be offered in a variety of languages (e.g., German, English, Spanish, Dutch) so that native-born and foreign-born leaders can be equipped simultaneously. For those students whose language proficiency is not strong, supplemental courses, discussion groups, and assignments will be provided in Farsi and Arabic to ensure comprehension and contextualization. Parallel classes could be organized by language for the newly arrived refugees or new migrant believers, but combining groups into the main European language is ideal for long-term integration.

Multi-Modular Training

Many of the trainees are working full-time or serving in ministry bi-vocationally, the training duration will be modular to enable local leaders and those migrant leaders who may be prevented from extensive travel within Europe to receive training in how to lead alongside others from a variety of cultural backgrounds. A majority of the potential trainees are dispersed throughout various cities in Europe, each of the trainings will begin with an extended weekend intensive in order to build a sense of community and understanding prior to learning together.

Multi-Site Training

Many of the European volunteers and ethnic pastors are bi-vocational and limited in time, budget, and travel, trainings will be organized at local venues, schools, or churches close to major public transportation hubs. Evening classes and weekend intensives will be the main time for training, but weeklong courses will be offered three

or four times a year (fall, winter, spring, summer). The fall and spring will be mainly for forming new learning communities. The winter and summer will be focused more on ministry practicums and assignments in various ministries—church plants, community centers, literacy campaigns, and family camps.

Multi-Mentor Training

The training will strive to build a learning community of cohort groups that are formed to reflect and respond to others over a one- to two-year process. An assigned mentor or mentors will follow up with each cohort and provide coaching, encouragement, and support in their place of ministry. Larger regional workshops and weeklong summer intensives will be planned to delve more deeply into topics, but this multicultural training initiative will not be a series of seminars or a conference. It will rather be an incubator or learning laboratory for building relationships that will continue beyond the classroom. One of the greatest challenges for this training is developing continuity and community for a dispersed and diverse group. The main strategy will be to develop cohorts that commit to meeting together for one to two years. Continuity and community is a key element for multicultural learning to take place.

Multi-Pathway Training

For the training to equip three major target groups—European leaders, migrant leaders, and missionaries, a variety of levels and pathways will be offered for entering into the program. Some may only be able participate on a limited basis while others may be interested in more formal academic training. Providing options from accredited colleges and schools may result in more students, possible income source, and focused commitment, but specific partnerships with academic institutions in Germany, the United

Kingdom, and the United States need to be developed. Keeping the costs low will be an important factor for allowing migrant leaders to participate. Missionaries raising support could also raise funding for on-field training or professional development. European pastors and lay leaders may be willing to pay for some level of training. A business model would need to be developed because offering training in multiple sites in Europe will demand some income stream, grant, or foundation underwriting for the training.

Prototypical Training Group

The ideal multicultural training group would be people from three or more cultural backgrounds learning and serving together over one to two years. If one-third of the participants could be from European backgrounds, another third would be migrant leaders (e.g., African, Iranian, Middle Eastern), and the final third would be mission leaders from around the world. This multicultural mixture would be a key ingredient for the learning experience to be effective.

Proposed Training Process

Spread over two years, the training will provide a foundation of theological, intercultural, sociological, and practical training for effective multicultural ministry.

Stage 1: Building Identity and Community

Understanding self and others involves a solid foundation of spiritual formation for constructing a biblical sense of identity that transcends cultural boundaries.

Theological perspectives of Trinitarian leadership will be introduced. The training will help each individual understand his or her own cultural leadership profile. Cultural intelligence assessment tests, readings, and personal reflections will help them examine deeply their own culturally endorsed implicit leadership assumptions, stereotypes, and

beliefs underlying what makes a good leader. For the Iranian, Syrian, African, European and North American, self-assessment is an important step for addressing some of the potential pitfalls and blind spots when working alongside people from different cultures.

Stage 2: Building Unity, Vision, and Common Culture

The second element in the training will be to understand the cultural leadership of some of the others who are in their cohort or ministry context. Assigned readings, guided group discussions, and listening and interactive activities will enable teams to learn about the various cultural dimensions of leadership. For example, understanding the dimensions of culture can reveal similarities and differences across cultures and give leaders an understanding of how to adjust their leadership styles accordingly. Delving into spectrum regarding individualism, collectivism, power distance, or uncertainty avoidance will illustrate the vast differences among others on their multicultural team and context of ministry. The goal of this phase of the study is to expose and expand leaders' understanding of others and to develop the skill of seeing with a multicultural perspective and adapting to individuals and groups from other cultures.

Stage 3: Building Team Dynamics and Resolving Cross-Cultural Conflicts

The third phase of the training will be more experiential and hands-on learning. The groups will be challenged to accomplish certain objectives and projects together. Designing, disagreeing, and deciding together will be an opportunity to see how cultural norms and expectations play into a multicultural team environment. Visiting a refugee care center, anti-trafficking safe house, after-school program, or multicultural church plant together will provide learning processes involving action and reflection.

Stage 4: Missional Engagement

The final phase of the training would be focused on integration and evaluation of the personal, cultural, theological, and practical ministry learning and discovery process. The cohorts and ministry teams that have been together for a year will have the chance to give feedback and measure their personal and group growth in becoming more effective in a multicultural environment. At this point, the second-year goals and objectives would be determined by each cohort and mentor to continue the learning and development process for the upcoming cycle.

Multicultural Training Resource Toolbox

In order to provide resources for multicultural ministries, developing an online library of theological, sociological, and intercultural reflection will be an important aspect for strengthening learning before, during, and after the trainings. A platform of digital, audio, and video resources could feature a variety of experience and expertise from different cultures, reflecting on crucial issues regarding intercultural leadership and team dynamics. Offering both online and onsite instruction, ongoing connection with peers and mentors will provide the contextual coaching for those already in ministry and for those newly entering the complex world of multicultural ministry.

Strengths and Weaknesses of the Study

The study of multicultural leadership within the context of migration in Europe was limited in several ways by language as the researcher is fluent in French and English and a majority of the ministries undergoing massive migration are in Germany, Netherlands, and Scandinavia as well as Spain, Italy, and Greece. The interviews were done in English with teams where proficiency and comprehensive levels of certain

members was limited, so the study could have been strengthened if it were offered in Dutch or other heart languages especially as the terminology of leadership and other definitions demanded some translation and potential misunderstanding. In most cases, the interviewer or other team members filled in the gaps, or responses given in other languages were simultaneously translated. More work would have been necessary if these interviews were given in Spanish, Italian, or Greek ministry contexts.

Another weakness of the study is that the teams or organizations were led by Europeans and Western leaders. The study may have benefited by profiling multicultural ministries led by African, Asian, or Arabic leaders to evaluate how the team dynamics worked. The purpose of the study was to research European-based ministries, so a decision was made to limit the target group to those teams predominantly led by European rather than migrant and ethnic leaders. Finding examples of multicultural ministries among Persian, Nigerian, Korean, or Chinese churches is difficult as many tend to be very monocultural, but finding African or Asian churches that are culturally mixed may have resulted in different conclusions.

Finally, the study could have been strengthened with more migrant leaders in the data. Finding ministries in Europe where Syrian, Afghan, or refugees have been given authority to join ministry teams is not impossible, but they are more rare at this stage of the recent migration of 2015 to the present. The researcher was familiar with several monocultural ministries training Iranians, Afghans, Kurds, and even Somalis in language-specific trainings. Finding them in mixed multicultural teams was more challenging. The study comprised of a fairly diverse group of leaders representing nine of the ten cultural

clusters in the world, but having more voices and perspectives from the marginalized migrant groups in Europe represented in the sample would have been preferred.

In terms of strengths, the study provided a diverse group of multicultural ministries with extensive experience and demonstrated success in leading a diverse leadership team. The study illuminated core principles behind their interaction and shared culture even though there were varying levels of awareness, intentionality, and training to develop these qualities. The interview process highlighted some of these principles for piloting an innovative program in multicultural leadership training as it was grounded in field-tested ministries with a good track record, credibility, and longevity.

Another strength of the study is that each of the ministries is actively engaging refugee and migrant peoples in their communities and region, so many of the questions and challenges facing raising emerging leaders was a shared concern. For this reason, the findings of this research study were of interest to the present realities and future direction of their own ministry vision and objectives. The researcher found that many of those interviewed were eager to provide input and authentic reflection in order to serve other ministries. Furthermore, many other stakeholders within the mission and European evangelical community are seeking solutions to the massive influx of new believers from diverse backgrounds and the myriad of unprecedented cultural mixtures in ministry. The study is a contribution to a very pertinent discussion regarding the nature of the church and its response to multicultural realities.

The final strength of the study is that it is solidly grounded in theological reflection. Trinitarian leadership is the key to multicultural ministries because it centers on identity and community. Furthermore, the concept includes a missional sending as a

natural by-product, whereas other leadership models tend to focus internally on the leaders or the organization. Building from a God-centered foundation offers a picture of relational unity that does not eliminate distinctions, offers a sense of belonging, focuses on others, and releases, sends, and sacrifices. This study highlights the practical implications of a Trinitarian model of leadership for multicultural ministry. The desire and hope of the researcher is that the findings and eventual implementation of the results in training others in Europe will enable God's people to cross boundaries of culture and create a kingdom culture that exhibits reconciliation, humility, and shalom in a broken world.

CHAPTER 7
PERSONAL REFLECTION

Personal Insights

The researcher is very thankful for the opportunity to discover some promising models of multicultural ministry following his transition to Europe four years ago. Catching glimpses of worshipping communities gathering with different tongues, tribes, and nations together in chaotic unity, listening to God's Word, singing hymns and spiritual songs with different melodies from diverse hearts, witnessing colorful baptisms of lives changed, and celebrating with a feast from the nations have given hope to many serving in a continent that has become increasingly secular and resistant to the gospel.

Living through the midst of the refugee crisis has been a huge learning curve in trying to understand diaspora peoples and the impact that migration is having upon leadership in society. In the beginning of the research, the focus was primarily on servant leadership and how to recontextualize that model cross-culturally. While leading like Jesus is still a valid and important picture of perfect humanity, the researcher did not come to the investigation with a solution already determined and try to find organizations that would confirm his preconceived conclusion.

Instead, the researcher employed a grounded theory approach and adopted a listening and learning posture that made the site visits and in-depth interviews the most exhilarating part of the discovery. When ministry leaders saw a willingness to observe

without taking on the trainer, consultant, or expert role, the leadership teams were disarmed knowing that the researcher did not have a hidden agenda and no pre-made program was waiting to be unleashed, adopted, or promoted. On the contrary, they all expressed an interest in seeing how their contribution would be helpful to others.

While the questions in the standardized questionnaire did use a definition of servant leadership and the dimensions of leadership of the GLOBE study, the responses were commonly, “Of course, we believe that leaders must first be servants.” The more interesting and helpful responses were how these individuals and groups interacted, which highlighted many of the spiritual principles in the theological study.

Although more time could have been spent observing team training or comparing curriculums from the various ministries, the researcher found that listening to the actual experiences of leaders in groups provided enough material for the study.

In reflection, the researcher would have wanted to be better prepared for this multicultural ministry. In each cross-cultural ministry assignment, learning has often happened in the midst of full immersion and personal engagement. Prior cross-cultural ministry experience in West Africa taught many important lessons that have been valuable in ministry among the migrant and marginalized here in Europe. In God’s providence, the global and contextual leadership program and the Bethel cohort that studied in India and Malaysia kindled afresh a hunger for learning, listening, and leading to places and directions never gone before.

Having developed a Trinitarian model of leadership will provide a key framework to the eventual training initiatives that are being planned in several cities in Europe. Designing assessment tools and group exercises to help others understand their own

cultural leadership and be able to understand culturally endorsed implicit leadership styles. In the study, different methods and durations of training were offered including the mentoring model of IKC, the six-month live-learn model of YWAM, and the two-year modular cohort model of ICP. Multicultural leadership training takes time and cannot be adequately learned in a seminar but only through extended time and in relationship with others. Decisions regarding the specifics of the multicultural leader training will be determined with other stakeholders and cross-cultural training ministries sharing a similar vision.

The researcher believes that offering this training will add value to the pre-field training for United World Mission, 12 sending agencies of the HowWillTheyHear campaign, and the 150 ministry partners across Europe. It will be a God-sized challenge for this next season of ministry only possible through Jesus Christ, to the glory of God the Father, in the power of the Holy Spirit, for the sake of the world.

Suggestions for Further Research

While the research was focused on Europeans making efforts to become multicultural, further work is needed to inquire about ethnic and migrant churches and teams going through a similar process of shifting from mono to multicultural forms of ministry. Claudia Währisch-Oblau divides migrant churches into four categories:

1. Denominational diaspora churches that create a spiritual and sociocultural home for a particular diaspora group,
2. Ethnic churches that focus on the non-Christian members of their own diaspora,

3. Reverse missionary churches that are international communities, mainly African-independent churches, with strong links to the overseas mother churches, and
4. Independent, nondenominational churches from Africa that do not have close links to churches in their countries of origin but are independent communities.⁸³

The first two types of churches are usually not interested in reaching beyond their own cultural group because their *raison d'être* is maintaining cultural or linguistic purity. The impetus to change usually happens only as the second and third generations within their immigrant community begin to integrate, intermarry, or disassociate from their parents cultural identity for a more third-culture or hybrid identity.

The other two kinds of ethnic churches from Africa, while not desiring to remain monocultural, have often failed to contextualize the forms of their ministry to fit into the European context. While they want to reach British and Europeans in their community, they have committed the same error than many well-meaning missionaries brought to Africa, namely imported worship styles, theologies, and values without doing the hard work of allowing national leaders to develop their own style and theology or releasing what they know and understand to forge a new and uncharted direction.

Further studies could be done to investigate how these variant kinds of diaspora churches are responding to the migration of new peoples to Europe. The move towards new models of ministry that reach, disciple, and develop leaders from a multitude of

⁸³ Claudia Währisch-Oblau, "Migration Churches in Germany: Considerations for the Structured Description of a Complex Phenomenon," *Journal of Mission* 31, nos. 1-2 (2019): 20-24.

backgrounds demands native-born and foreign-born communities to share an equal load of coming together for the sake of the gospel and the generations to come.

Another area of study of multicultural leadership should be designed specifically for understanding honor-shame cultures.⁸⁴ A majority of the forcibly displaced peoples in the world are coming from developing countries in central Asia (e.g., Afghanistan, Pakistan) and sub-Saharan Africa (e.g., Congo, Nigeria), North Africa Maghreb (e.g., Morocco, Libya, and Tunisia), and other Muslim countries in the Middle East (e.g., Syria, Iraq, and Iran), but not many studies on leadership from these regions exist in the current literature. The GLOBE study surveyed workers in only one Muslim country, Kuwait, to represent the Middle East cluster.⁸⁵ A majority of honor-shame studies were focused primarily on Japan, Korea, or Mainland China perhaps because of business or economic motivations. This limited amount of cultural studies of diaspora peoples will be a deficiency for future research without further follow-up and in-depth investigation.

⁸⁴ Valeschka Martins Guerra, Roger Giner-Sorolla, and Milica Vasiljevic, "The Importance of Honor Concerns across Eight Countries," *Group Processes & Intergroup Relations* 16, no. 3 (2012): 299.

⁸⁵ House, *Culture*, 187.

APPENDIX

STANDARDIZED INTERVIEW QUESTIONS FOR CASE STUDIES

APPENDIX

STANDARDIZED INTERVIEW QUESTIONS FOR CASE STUDIES

1. What different cultures are represented on your team?
2. What would you say is the dominant culture of the leadership team?
3. What are some benefits to working with other leaders from different cultures?
4. What have been some challenges caused by different styles of leadership?
5. Do you agree that, “In order to be a leader, one must first be a servant?”
6. Servant leadership is defined as leadership that promotes the valuing and development of people, the building of community, the practice of authenticity, the providing of leadership for the good of those led and the sharing of power and status for the common good of each individual, the total organization and those served by the organization.⁸⁶
7. How does servant leadership compare to your own understanding of leadership?
8. What are the ways people are motivated and rewarded on your team?
9. How are you being developed as a leader?
10. How are new leaders selected and what is the process for developing others?
11. What are some practical ways that your leadership team builds community?
12. How much overlap or separation should exist between personal life and work life? Has this issue ever created any misunderstandings on the team?
13. Should work relationships on the team be professional or based on friendship?
14. How much vulnerability is expressed between leaders on your team? Do you think there should be more or less vulnerability with one another?
15. How approachable are the leaders if you are having a problem?
16. How is decision-making and authority shared in the group?
17. How are differences of opinion among leaders normally expressed?
18. How does your team normally resolve conflict? Can you give an example?
19. If someone failed to complete a task or responsibility, how is this dealt with?
20. Do you feel like you have the freedom to take risks?
21. How does your team prepare for the future and respond spontaneously to unforeseen situations?
22. Have you ever received any formal training regarding servant leadership in a multicultural team?
23. What advice or warnings would you give others who are serving on a multicultural ministry team about leadership effectiveness? How would you define a healthy and effective multicultural team?

⁸⁶ Laub, “Assessing the Servant Organization, 81.

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