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How Business Leaders Partner With Other Christians for Inter-cultural, Inter-Denominational, and Transformational Development in Urban Missions

By

Julian C. Russell

A DISSERTATION SUBMITTED TO THE
FACULTY OF COVENANT THEOLOGICAL SEMINARY
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF DOCTOR OF MINISTRY

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ABSTRACT

The purpose of this study was to understand the challenges encountered by
Christian business leader from suburban churches who are committed to inter-cultural,
inter-denominational, transformational urban missions. Wealthy suburban business
leaders face numerous challenges as they seek to develop mutually transformative, inter-
cultural partnerships with ethnically diverse urban practitioners. The literature on inter-
cultural leadership, as it relates to transformational development, suggest that these
business leaders could overcome these challenges through wise and faithful practices.
The challenges business leaders face require that they develop a richer understanding of
their roles in helping to shape mutually-tranformative relationships between culturally
diverse ethnicities that exist within the Church. Therefore, the purpose of this study is to
explore how business leaders in large homogenous churches partner with other Christians
for inter-cultural, inter-denominational, transformational development in urban missions.

This study utilized a qualitative design using semi-structured interviews with
eight business leaders from suburban Presbyterian churches. Four research questions
guided this study: (1) How do business leaders describe their role in shaping the efforts of
inter-cultural, inter-denominational, urban missions? (2) What desired outcomes do
business leaders seek to realize in their own congregations as a result of the inter-cultural,
inter-denominational, urban missions? (3) What desired outcomes do business leaders
seek to realize in other congregations as a result of the inter-cultural, inter-
denominational, transformational partnerships? (4) In what way and to what extent are
the desired outcomes evaluated?

The findings of the study were that these business leaders are to pay careful attention to several important principles of inter-cultural leadership in collaborating for transformational development. Business leader have a sense of mission to their ministry, their local congregations, as well as urban churches. These leaders realized how the constant contact with other ethnicities impacts their understanding of inter-cultural, urban missions. These business leaders also operated out of a theological grid that was shaped earlier in their lives, and also by the teaching they received both from their congregations and from urban leaders. These business leaders also realized the complexities and limits of material resources in inter-cultural relationships. All of these business leaders have come to realize the subtle, yet significant differences between community and transformational development.

This study provided four primary conclusions centered on the themes of leadership roles, cultural intelligence, the politics of power, and mutual transformation. The first conclusion regarding leadership roles was that suburban business leaders play very significant and changing roles in both inter-cultural and homogenous partnerships. The second conclusion regarding cultural intelligence was that business leaders realize the need to develop a deeper understanding of their partners from diverse cultures. The third conclusion regarding the politics of power was that business leaders have to negotiate with others from both the urban communities, as well as the centralized powers within their own suburban congregations. The fourth conclusion regarding mutual transformation was that business leaders realized that true change in the urban communities is directly correlated to true change within their own suburban communities.

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ACKNOWLEDGEMENTS

I would like to thank my bride, Christiana, for her constant support during the time that I spent away from home attending doctorate of ministry courses, interviewing business leaders for this study and writing this dissertation. Her love and support allowed me to complete this study and encourages me daily in life and ministry. I also give thanks for my children, Andrew (Stephanie and Judah), Jason, and Jamila, for the delight that they bring me as their father and grandfather. I am so grateful for the loving and supportive family with whom God has blessed me..

I offer thanks to God for the Session at Park Cities Presbyterian Church, Dallas, Texas. They encouraged me greatly through their prayerful support and financial assistance, as well as their granting me precious time for my research studies. I especially would also like to thank the eight business leaders who graciously gave me the opportunity to interview them. Most of all, I thank God for allowing me to serve Him as a pastor and pray that with His grace, my ministry will bring joy and fulfillment regardless of context, location or size.

CHAPTER ONE

Introduction

At a recent meeting, a prominent pastor from West Dallas exclaimed how several churches from suburban Dallas had reneged on a promise that they made about a decade ago. This meeting was comprised of members of a collaboration of churches and organizations. These churches and non-profit agencies are both ethnically and denominationally diverse. The primary, stated focus of this collaborative is the Christian transformation of the West Dallas community. This pastor proceeded to explain his reason for that complaint, and without naming any specific congregation, he stated how certain churches had promised to support him and the people of that economically impoverished community.

Admittedly, his statements came as a surprise to some present. He also stated his concerns and disappointment that the senior pastors from those same prominent suburban churches had not been attending those collaborative meetings. In describing his cultural expectations, he proceeded to explain that in a culture such as his, the pastor is the sole leader of his congregation. Additionally, associates and assistant pastors do not quite officially represent their local churches. Leaders have power, which in this case was given by the community through the office of pastor.

Dr. Robert Banks is director and dean of Macquarie Christian Studies Institute in Sydney, Australia, and his co-author, Dr. Bernice M. Ledbetter, is the former director of De Pree Leadership Center at Fuller Theological Seminary, and adjunct professor at

Pepperdine University. Their work represents a substantive summary of the vast amount of written material on leadership in America. Banks and Ledbetter address this issue of power by asserting that: "Any discussion of leadership and faith must include the idea of power and how best to use power to move people, projects, and processes toward the accomplishment of goals."[1] This pastor was justifiably concerned with the health and capability of any collaborative that did not include influential persons.

Meanwhile, there have been several business leaders who have played significant roles in establishing and developing that particular collaborative. These business leaders are also members and officers in diverse suburban churches. Further, these men and others like them are highly esteemed in their respective communities. They wield a great deal of influence over the leadership and membership of suburban churches in the Dallas metroplex.[2] Evidently, this pastor was quite unaware of the wealth of human resources that he had at his disposal. His complaints and stated expectations revealed the prominent role of the leaders of the local churches in the Christian transformational development of an urban community. Even more interesting was the fact that he had expressed a common neighborhood tendency to identify all suburban churches as one common ethnically homogenous group.

Numerous cultural observers have addressed the many widespread misconceptions and challenges to those Christians who work in the areas of community and transformational development in inter-denominational and inter-cultural settings.

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[1] Robert Banks and Bernice M. Ledbetter, *Reviewing Leadership: A Christian Evaluation of Current Approaches* (Grand Rapids: Baker Book House, 2004), 32

[2] Metroplex here is a common term which is used to define several cities and counties that comprise one large urban sprawl, due to the centrality of the Dallas-Fort Worth Airport and other amenities that have united several counties, cities, and municipalities.

Oliver R. Phillips, the director of mission strategy of the United States and Canada, for the International Church of the Nazarene, addresses the seeming overwhelming hindrances different cultures experience in well-intentioned inter-cultural ministry. In his article, Oliver states: "Ministering cross-culturally (inter-culturally also), poses a real challenge, because cultural differences are often downplayed and underestimated. Cultural intelligence (CQ) is the ability of persons to adapt to, adjust, and interpret the values that represent the core underpinnings of a different culture."[3] Phillips then continues to identify several challenges in inter-cultural efforts that result from vastly divergent core-cultural concerns of the diverse populations in North America.

Added to this challenge is the stance that many evangelicals take on the issue of the social, economic, and spiritual development of a community. Many Christians are concerned that social action can hinder the Church's mandated commitment to evangelism. Bryant L. Myers, a professor of Transformational Development at Fuller Theological Seminary, observes that many well-intentioned Christians have blind spots when making their faith public through evangelism and community development. Their assumptions tend to lead to two tragic reductions. He states, "First, poverty is reduced to merely a material condition having to do with the absence of things like money, water, food, housing, and the lack of just social systems, also materially defined and understood. Second, development is reduced correspondingly to a material series of responses designed to overcome these needs."[4]

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[3] Oliver R. Phillips, "The Monkey and the Fish," *Cultural Expressions Magazine,* Sep 17, 2010, n. p. (article designated as 13:42), http://www.culturalexpressionsmagazine.org/en/magazine/archived-issues/28-summer-2010/216-the-monkey-and-the-fish-a-parable-for-cross-cultural-ministry (accessed April 19, 2013).

[4] Bryant L. Myers, *Walking With the Poor: Principles and Practices of Transformational Development*, revised edition (Maryknoll, NY: Orbis Books, 2011), 4.

This incident in West Dallas had revealed several crucial challenges to the collaborative efforts of well-intentioned urban and suburban churches. How can this group communicate its goals to bring the gospel of Jesus Christ to bear upon a specific community, and in an inter-cultural setting? To begin with, many pastors in this nation's inner cities are somewhat unfamiliar with the practical nature of how large suburban churches are governed. They are unaware of how that form of ecclesiology "drives" ministry within churches that are led by a session of both ruling and teaching elders. The concept of shared leadership,[5] which is so common for Presbyterian churches, is almost unknown in non-elder led communities.[6] The typical solo pastor's concept of practical ecclesiology basically focuses on his community's experience of its relationship between the church and the world around them.[7] As an African-American who was raised in a typical underserved community, this pastor expressed a common identity with the church that dates back to the times of slavery in the United States as the primary source of their own "identity and sense of community."[8]

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[5] See Alexander Strauch, *Biblical Eldership: An Urgent Call to Restore Biblical Church Leadership* (Littleton, CO: Lewis & Roth Publishers, 1995). Strauch's work is a comprehensive study of the role and function of elders, and the advantages of that shared office in leading and shepherding Evangelical churches, especially.

[6] See Banks and Ledbetter, page 45. These authors give a substantive explanation of the Presbyterian Model of shared leadership which seeks to reflect the multi-dimensional offices of Christ Jesus, namely, as Prophet, Priest and King within the life of the local church.

[7] See James Evans, *We have Been Believers: An African-American Systematic Theology* (Minneapolis: Augsburg Fortress), 1992. On page 128 of his work, Evans notes the various ways of addressing ecclesiology in the African-American church context. For Evans, there are "three primary modalities around which most of the early ecclesiological discourse was centered… the company of the elect, the family of God, and the nation of God." See Mark Gornik, *To Live in Peace*, pages 12- 14. Gornik mentions three basic and complementary roles of the African-American church in the inner city. He sees those churches organizing themselves as "healing communities", "healers of communities", and "churches as organizers for more just communities."

[8] See James Cone, *Black Theology and Black Power,* 2nd printing *(*Maryknoll, NY: Orbis Books), 1999. In addressing the role of the Black church during the height of slavery in the United States, on page 92 Cone

As such, he and his congregation were seen as God's chosen people, as James Evans would posit, for the expressed purpose of redeeming that community. This would be the typical inner-city pastor's understanding of their role, despite the stated intentions of those business leaders and others who have joined their efforts for Christian transformational development. Many cultural observers attest to this fact. Mark Gornik, founding pastor of an inner-city, multi-ethnic church in Baltimore, observes, "In keeping with its history, the African-American church remains at the forefront of urban ministry, binding the wounds of injustice and seeking more just patterns of life."[9]

Furthermore, this pastor could have also viewed the local church as the family of God, where this particular family structure focuses on survival in a world that is contrary to their existence. In this vein, the church for them has become an extended family. Here, the church is seen as a haven and refuge from the many social, political, and spiritual threats that have raged against the residents of an underserved community.[10] It stands to reason that the role of a pastor as father, and head of his household in such a community would greatly differ from those who practice shared leadership. His comments revealed an underlying and historically justifiable suspicion exhibited by residents of that and similar communities toward persons who hail from the more wealthy and homogenous suburban communities. Undoubtedly, his reputation as a prominent leader in his community seemed to be in jeopardy, one of the consequences of inter-cultural ministry gone wrong.

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writes: "For the slaves [the black church] was the sole source of personal identity and the sense of community."

[9] Mark R. Gornik, *To Live in Peace* (Grand Rapids: William B. Eerdmans Publishing Co., 2002), 11.

[10] See Evans, 129-133.

Problem Statement

Within this collaborative in West Dallas, there are also several Christian business men and women – entrepreneurs who have committed themselves and a vast amount of resources in working together with inter-denominational, inter-cultural ministry partnerships for over a decade. These business leaders hail from large suburban churches, which are situated in affluent communities that historically have been isolated. Their target audience, West Dallas, is comprised of predominantly Hispanic, as well as African-American residents in one of the most underserved communities within the metroplex. A significant number of the residents of West Dallas have also come from Third World countries from almost every continent.

The socio-economic conditions of West Dallas are very similar to those that haunt numerous inner-city communities around the country. West Dallas, like many inner-city communities throughout the country, was an excluded community. In 1952, it was reluctantly annexed into the city of Dallas, a move that many residents of Dallas viewed as "an unavoidable burden to stop the spread of disease to other areas of Dallas."[11] That same editorial reported that, "Forty years after its annexation, West Dallas continues to be close to but not fully a part of the city of Dallas. The contrast between the monumental affluence on one side of the Trinity River and the poverty on the other is as stark as ever, and it may be growing."[12] In a front-page article in the Dallas Morning News, dated as recent as February 26, 2012, staff writer Roy Appleton opens his article about recent major changes to the urban landscape of West Dallas, and asks the question: "Who can know what this new approach might mean for an area long outside the city's

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[11] See "History of Neglect Haunts West Dallas," in the *Dallas Mornings News,* August 30, 1992.

[12] Ibid.

mainstream?"[13] This article is one proof that even to this date West Dallas is seen as an excluded city.

In his book, *The Dallas Myth*, Harvey J. Graff, an Ohio Eminent Scholar in literacy studies and professor of English and history at The Ohio State University, describes the City of Dallas and notes that: "Residents and observers have long seen Dallas not as a single city, but as a collection of different cities that happen to be contiguous physically."[14] Graff lived in Dallas from 1975 to 1998, where he served as a professor at the University of Texas at Dallas. He addresses the socio-economic and racial effect on today's residents of the practice of segregation typical in cities in the South. Graff describes Dallas as being comprised of "distinct and isolated residential enclaves within and beyond Dallas' boundaries – Anglo suburbs of North Dallas capped by super-suburban Plano, underdeveloped and predominantly African-American South Dallas, and Hispanic-dominated West Dallas."[15] For Graff, historically, South and West Dallas "had little access to power and significantly fewer amenities; the neglect of these neighborhoods was sometimes catastrophic."[16]

Essentially, for Harvey J. Graff, race and space are guides for understanding the city of Dallas.[17] Michael O. Emerson is the associate professor of sociology at Rice University, and his co-author Christian Smith is professor of sociology at the University

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[13] Roy Appleton, "Residents, Merchants Conflicted About Changes on the Horizon," in the *Dallas Morning News*, Sunday, February 26, 2012. Appleton's story is on the construction of the Margaret Hunt Hill Bridge, and how this thoroughfare that will link West Dallas to the posh West End of downtown Dallas, will have a significant economic impact on the West Dallas community.

[14] Harvey J. Graff, *The Dallas Myth: The Making and Unmaking of An American City* (Minneapolis: The University of Minnesota Press, 2008), 180.

[15] Ibid., 8.

[16] Ibid., 141.

[17] Ibid., 163

of North Carolina, Chapel Hill. Through research, these men address Graff's theories of race and its meaning in America. They use the term "racialized society" to describe "a society wherein race matters profoundly for differences in life experiences, life opportunities, and social relationships."[18] Throughout his book, Graff examines past business collaborative efforts to develop the urban areas of the city. Graff speaks of self-appointed groups of entrepreneurs who led the charge in urban development within the city of Dallas for many decades. This is a key factor in the overall significance of the tenuous role of the Christian business men and women in the transformational development of the people of West Dallas. The challenge for these contemporary business leaders is to undermine the deep sense of suspicion that history has nurtured.

With regards to the inter-cultural, inter-denominational Christian collaborative in West Dallas, almost all of these partnerships have understandably been formed with para-church organizations, that is, non-profit agencies. As a matter of fact, many of these organizations are led by non-natives of the target community. Mark Gornik sounds a warning against a community that places a heavy dependence upon non-profit organizations such as mentioned above. Since there is a strong interconnectedness of the social system in excluded communities such as West Dallas, to depend on these para-church organizations is fragile at best because this approach to community development "remains an incomplete and technical fix for something that is much more deeply broken. Under this model, community itself is reduced in value to simply one of many 'stakeholders.'"[19]

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[18] Michael O. Emerson, and Christian Smith, *Divided by Faith: Evangelical Religion and the Problem of Race in America* (New York: Oxford University Press, 2000), 7.

[19] Gornik, 17.

While many churches on both sides of the Trinity River have discussed the socio-economic landscape of the city of Dallas both publicly and privately, there seems to be a high degree of reluctance in joint-efforts to address key issues from a biblical and theological perspective. That is why this collaborative is so significant in the meta-church's desire to proclaim the gospel of kingdom of God as a witness against sin and injustice.

Purpose Sentence and Research Questions

The purpose of this study was to explore how business leaders in large homogenous churches partner with other Christians for inter-cultural, inter-denominational, transformational development in urban missions.

The following research questions were used to guide this study:

1. How do business leaders describe their role in shaping the efforts of inter-cultural, inter-denominational, urban missions?

2. What desired outcomes do business leaders seek to realize in their own congregations as a result of the inter-cultural, inter-denominational, urban missions?

3. What desired outcomes do business leaders seek to realize in other congregations as a result of the inter-cultural, inter-denominational, transformational partnerships?

4. In what way and to what extent are the desired outcomes evaluated?

Significance of the Study

The purpose of this study was to explore how business leaders in large homogenous churches partner with other Christians for inter-cultural, inter-denominational, transformational development in urban missions. This study is significant to the overall Christian witness in any city that can be described as pluralistic,

in terms of its diverse religious and ethnic composition. In particular, there are several relevant factors that underscore the overall value of this urgent study, and several consequences that could severely impact the mission of the church to the entire region of Dallas and its diverse communities.

First of all, the very integrity of the gospel of Jesus Christ is at stake. In the Gospel of John 17:20-21, Jesus prayed, "I do not ask for these only, but also for those who will believe in me through their word, that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me."[20] In his plea for the visible unity of all believers in every age, Jesus is not calling for mere uniformity. No! He is pleading for a community of restored relationships under his lordship. This visible, yet spiritual unity must resemble the distinct yet natural unity of the triune God. Mark Johnston, the minister at Grove Chapel at Camberwell, London, explains that: "The Unity within the diversity of God's people for which He (Jesus) prays is a reflection of the unity within the diversity of the Godhead."[21] God the Father, Son, and Holy Spirit are equal in substance, even though distinct from each other.

Another crucial dimension to this visible unity for which Christ prays is the manifestation of the effects of Christ's work of reconciliation. In Ephesians 2:17-19, the Apostle Paul amplifies Christ's ministry of the reconciliation of all things in Ephesians 1:10 and writes, "And He came and preached peace to you who were far off and peace to those who were near. For through him we both have access in one Spirit to the Father. So then you are no longer strangers and aliens, but you are fellow citizens with the saints and

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[20] The Gospel of John 17:20-21.

[21] Mark Johnston, *Let's Study John* (Carlisle, PA: The Banner of Truth Trust, 2003), 226.

members of the household of God."[22] Here, Paul addresses the total exclusion of Gentiles

from God's blessings through Israel that had existed beforehand. Christ came to visibly

restore a broken humanity and a broken world to that which God declared as good in their

creation.[23] Gornik notes, "A socially, economically, and racially divided world is

contradicted by the gospel of reconciliation."[24]

Inter-cultural, inter-denominational collaboration must always be cognizant of the

challenge of its unity within diversity. Otherwise, the gospel becomes non-effectual, and

people throughout cities like Dallas will refuse to take heed to the good news of God's

kingdom on earth. Bryant Myers speaks to the significance of right relationships of God's

people living in community. He argues that the point of the biblical story of creation, fall,

redemption, and restoration is ultimately about restoring right relationships. For Myers,

relationships in a diverse world must be restored in all dimensions. He asserts:

> First and foremost, an intimate and serving relationship with God, through Jesus
> Christ. Second, in healthy, righteous, and just relationships with ourselves and our
> communities. Third, in loving, respectful, "neighboring" relationships with all
> who are "other" to us. Finally, in an earth-keeping, making-fruitful relationship
> with the earth.[25]

For Myers, these right relationships are ideals which should help shape mankind's

understanding of what it means to live godly in this present age.

Secondly, should business leaders fail to represent the gospel of love and unity to

their brothers and sisters of minority and underserved neighborhoods, and appear to

disrespect the authority of the local leadership there, the consequences could become

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[22] The Epistle of Paul to the Ephesians 2:17-19.

[23] See Genesis 1:31a, "And God saw everything that He had made, and behold, it was very good."

[24] See Gornik, 60.

[25] Myers, 96.

disastrous. Scripture admonishes Christians to "do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves."[26] Thirdly, business leaders represent business men and women from past generations in a city's history. These contemporary Christian entrepreneurs can either reinforce suspicious and negative attitudes from the target community because of the historical injustices, or they can point others to Christ's work of advancing his kingdom through themselves.

It would be a travesty for the viewing public to associate the efforts of contemporary Christian men and women with the attempts of those in the past. Past efforts at community development were mainly urban social and economic development on the material infrastructures. In those eras, politics and economics attempted to answer the question by the urban poor, "Who will save us?" Their answers were based on science, technology, market forces, and the overall good of human ingenuity and progress. They had no room for a biblically-based, holistic approach to the development of the people who lived in the inner-cities. Thus, these Christian business leaders could be of use to undermine the efforts of the evil one who seeks to thwart the work of Christ, sow seeds of doubt among God's people, and divide a people whose strength is derived from this loving unity, in Christ Jesus.

Additionally, these business leaders are also significant to the pastoral and missional efforts of their local congregations. They can become agents of mutual transformation for both their target community, as well as the community from which they hail. The Lord can utilize these business leaders' influence and "power" within their local congregations to reinforce efforts to discipleship. Imagine each suburban church

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[26] The Epistle of Paul to the Philippians 2:3.

member being confronted with opportunities to serve the Lord and his people through this collaborative.

Further, the business leaders' participation is at stake. Without understanding the inter-cultural, inter-denominational issues, they could easily become discouraged and embittered, and withdraw their support. Many on both sides of this collaborative can be alienated from so many opportunities that can enhance their growth and development as agents of change within their own cities. On the other hand, race relations could take giant leaps forward in such a manner that can powerfully enhance the witness of God's people in the city. Therefore, the purpose of this study was to explore how business leaders in large, homogenous churches partner with other denominations and ethnic groups for inter-cultural, inter-denominational, transformational development in urban missions.

Definition of Terms

Absolute Poverty: This describes situations in which people have an absolute insufficiency to meet their basic needs.

Relative Poverty: This describes situations in which people are on the margins of society. Many inner-city residents in this country fall into this category.

Bridge Person: Essentially, this individual is the same as a Cultural Translator. This is one who is fluent enough in different cultures to beable to translate thoughts, nuances and meaning between cultures who seek to work together.

Business Leaders: These persons are narrowly defined as Christian business people who are affiliated with local, culturally homogenous churches, and have demonstrated a sustained approach to supporting inter-cultural, inter-denominational partnerships.

Collaborative: This is an organization which works together to realize shared long-term positive goals. This organization operates with a substantial, united determination to reach an identical objective. Although this collaborative defines itself as Christian, it requires wise business leadership, and this structured method of collaboration is designed to encourage introspection of behavior and communication.

Community Development: This approach recognizes the roles of diverse stakeholders in the material and social change in a geographic area. Here, stakeholders can be residents of that community, as well as business persons who do not value the people-centeredness of holistic ministry. Sadly, this approach can often lead to the mass displacement of long-time residents of a community, and the gentrification of that geographic area.

Transformational Development: This process addresses the causes of poverty with a long view by enabling a community to provide for its own needs with dignity and justice. This approach seeks positive change in the whole of human life materially, socially, and spiritually. It also places a significant value on the role of residents of a specific community. Careful attention is paid to not uproot those residents for the sake of economic gain.

Culture: The behaviors and beliefs which are characteristic of a particular social, ethnic, or age group.

Cross-Cultural: This typically refers to the interactions of a limited number of cultures, for example, a Bahamian missionary interacting with locals in Uganda.

Inter-Cultural: This term technically differs from the term "cross-cultural. Inter-cultural refers to the interactions among many different cultures working together.

Relief: The urgent provision of resources to reduce suffering resulting from prolonged injustice, man-made or natural disaster.

Slums of Despair: Inner-city neighborhoods where there are signs of decaying houses and tenements. They are older poor areas of several generations of economic poverty. These tend to attract persons who have lost the will to try, as well as those who have great difficulties coping with life's daily challenges.

Slums of Hope: These can also be found in inner-city neighborhoods. The vast difference here is that some people, mainly those from Third World countries, have found a foothold into the city, some vacant land, jobs, and some communal relationships similar to the way they lived in their native countries.

Inner-city neighborhoods where there are signs of decaying houses and tenements. They are older poor areas of several generations of economic poverty. These tend to attract persons who have lost the will to try, as well as those who have great difficulties coping with life's daily challenges.

Suburban: This term is used euphemistically to describe a socio-economic, and ethnic demographic that is identified as those in the dominant culture of the United States of America.

Underclass: A pejorative term which labels people as lazy and immoral individuals whose sorrows of extreme poverty are self-inflicted.

Urban: This term is used euphemistically to describe a socio-economic and ethnic demographic that lives primarily in close proximity to the city.

CHAPTER TWO

Literature Review

The purpose of this study was to explore how business leaders in large ethnically homogenous churches partner with other Christians for inter-cultural, inter-denominational, transformational development in urban missions. The congregations from which these leaders hail are basically comprised of members from a dominant Anglo-Saxon culture in North America.[27] These congregations are the church home to many upper middle class to wealthy suburban families. These business leaders represent in many ways, the aspirations of many suburban Christians who have become involved in inter-cultural urban missions at various levels. Dr. David R. Penley, assistant professor at Southwestern Baptist Theological Seminary, and Dr. Louis M. Ao, adjunct professor of leadership in New York Divinity School, describe inter-cultural ministry as the dominant culture's desire "to reach out to people of all backgrounds, including those that are different."[28]

This project explored the challenges these business leaders faced as they sought to express their sense of call in the urban sectors of the city. This sense of call led each of

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[27] Gordon Marshall and John Stott, editors, *A Dictionary of Sociology,* Revised edition (New York: Oxford University Press, 2009), xxx. Marshall and Stott define a dominant culture as: "*Whereas traditional societies can be characterized by a high consistency of cultural traits and customs, modern societies are often a conglomeration of different, often competing, cultures and subcultures. In such a situation of diversity, a dominant culture is one that is able, through economic or political power, to impose its values, language, and ways of behaving on a subordinate culture or cultures. This may be achieved through legal or political suppression of other sets of values and patterns of behavior, or by monopolizing the media of communication.*"

[28] Louis M. Ao and David R. Penley, *Cross-Cultural Leadership: Ministering to a Multicultural Community* (Maitland, FL: Xulon Press, 2006), xvii.

them to collaborate with others who pose major challenges to the business leaders'

abilities to bring much of their business and leadership skills to bear upon this inter-

cultural partnership. Despite their achievements and accomplishments in the world of

business and leadership, these leaders admit to their challenges in the area of

appropriating sufficient levels of inter-cultural intelligence, in the pursuit of developing

and maintaining solid inter-cultural relationships.

Dr. David A. Livermore is executive director of the Global Learning Center at

Grand Rapids Theological Seminary, and he defines cultural intelligence as "A

metalframework that measures and explains one's ability to reach across the chasm of

cultural difference in ways that are loving and respectful."[29] Livermore uses the term

chasm to address the wide range of differences that exist among the diverse people

groups in the United States, especially within the Christian expressions of faith. He adds:

> Nowhere does cultural intelligence find a better home than in the Christian faith.
> Christendom itself has often created some of the most notable examples of
> cultural ignorance. Missionaries have gone into foreign lands insisting that locals
> adopt dress, use music, and build churches that mirror their own... And it has been
> noted far too many times that Sunday morning is the most racially divided time of
> the week in many American cities. Further, some of the greatest controversies
> entangling many churches and ministries today revolve around the issue of
> contextualizing the gospel to various cultural contexts.[30]

These differences are defined in racial, ethnic, social, economic, religious, and

generational contexts. Dr. Mark Lau Branson is the Homer L. Goddard Associate

Professor of the Ministry of the Laity at Fuller Theological Seminary, and Dr. Juan F.

Martinez is an associate dean of the Center for the Study of Hispanic Church and

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[29] David A. Livermore, *Cultural Intelligence: Improving Your CQ to Engage Our Multicultural World* (Grand Rapids: Baker Academic, 2009), 257.

[30] Ibid., 18-19.

Community, and professor of Hispanic Studies and Pastoral Leadership at Fuller Theological Seminary. While addressing these differences among God's people in twenty-first century America, Branson and Martinez observe that: "To this day the vast majority of churches in the United States tend to be ethnically or culturally specific with the related values and practices."[31] Research indicates that the efforts of these business leaders are noble and very daunting. One of the primary challenges that these business leaders face is the smooth transference of their leadership skills and abilities to influence and empower others from diverse backgrounds. The vehicle for this inter-cultural enterprise is a collaboration of Christians from diverse socio-economic, ethnic and cultural backgrounds.

This collaborative under review is comprised of several local churches from the target community, several from the suburban communities, and several non-profit agencies that are located in the target community. The idea of this organization was borne out of an expressed desire from interested individuals to work together on focusing on holistic transformation, as opposed to fostering the appearance of competition among Christian churches and ministries. In previous years, suburban churches would work directly with specific ministries on what many term community outreach. Through this arrangement, large financially resourced suburban groups would venture into this underserved community and focused solely on relief work, not relationship-building. This specific collaborative has organized itself in such a way that the churches and ministries in the target community basically lead the way in determining what is best for their community, and seeks to advise the suburban churches how their joint efforts could help

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[31] Mark Lau Branson and Juan F. Martinez, *Churches, Cultures and Leadership: A Practical Theology of Congregations and Ethnicities* (Downers Grove, IL: InterVarsity Press, 2011), 17.

bring transformational development to the target community. Further, the collective aims of this collaborative are based on the long term development of that blighted, under-served and economically impoverished community. Notably, each of these business persons has dedicated more than a decade of time, talents and treasures as they work across diverse socio-economic and cultural lines for the well-being and holistic transformation of others.

These business leaders also represent a slice of the inter-cultural collaboration that is evident in numerous urban communities in the United States. Mary T. Lederleitner, a cross-cultural consultant with Wycliffe Bible Translators observes that: "Cross-cultural partnerships are on the rise. They have become a primary method in which churches and organizations engage in global [and local] missions."[32] This principle also applies to inter-cultural partnerships such as the one in this research. The overall success of these partnerships is very important to the overall development of Christian missions to the city and its diverse people groups. In one sense, the roles and activities of these business leaders are microcosms of those of the typical suburban congregations which seek to partner with urban churches for extended periods of time. Their collective missional aim is to bring the Kingdom of God to bear upon a specific community.

Framework

The main challenge that this literature review addresses is that of sustained inter-cultural leadership among these business leaders. In approaching the literature on the subject of inter-cultural leadership, there are several considerations. The material under review deals more specifically with leadership within the context of a collaborative that

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[32] Mary T. Lederleitner, *Cross-Cultural Partnerships: Negotiating the Complexities of Money and Mission* (Downers Grove, IL: InterVarsity Press, 2010), 21.

pursues transformational development in urban communities. These considerations are social, thematic, and biblical and theological. A social approach to the literature shows the development of research on leadership, with a specific focus on the subject of inter-cultural leadership. This literature review addresses research material on this leadership focus within the context of urban partnerships relative to the field of human development. A thematic approach organizes these advances by subject matter, showing what has been discovered both through quantitative and qualitative research.

By its design, the review also researches some of the major challenges to inter-cultural leadership. These challenges have been divided into two broad areas: internal and external. On the one hand, the internal challenges center on those qualities that emanate from a leader's character, motivation, convictions, and attitudes when working in an inter-cultural setting. The external challenges, on the other hand, are identified as those which affect the manner in which business leaders use their gifts to influence and empower others in inter-cultural partnerships. Those challenges are further identified and treated within the context of language differences, socio-economic, and ethnic differences. They also include the use of finance, cultural intelligence, and some biblical and practical realities in pursuing inter-cultural collaboration. Therefore, the researcher has organized this literature review using social developments of leadership and tracing how these developments impacted themes and subjects in inter-cultural, transformational urban missions.

This literature review begins by considering the biblical and theological approaches to leadership as it relates to gospel-centered, inter-cultural, transformational development in urban missions. The theological approach is Christian and reformed, with

an emphasis on proclaiming the kingdom of God by "word and deed." The reader will note that efforts to fulfill the biblical mandate for Christians to make disciples of every people group everywhere are impaired when a holistic view of missions is compromised. This holistic view leads to a discussion of the biblical perspective of inter-cultural and gospel-driven missions, which supports transformational development among diverse and economically impoverished people groups.

This biblical mandate is found in several New Testament texts, but this review references Matthew 28:19-20a which records Jesus' command to all Christians to, "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you."[33] Dr. Christopher J. H. Wright is the Director of International Ministries for the Langham Partnership International. He comments that this mission (great Commission) "extends the boundaries of covenant membership wherever the gospel is effectively preached."[34] He adds that the task of mission is "to produce self-replicating communities of covenantal obedience to Christ among the nations (ethnic groups). And it is sustained by the covenantal promise of the perduring presence of Christ among his followers."[35]

The review then moves through the social development of the concepts of inter-cultural leadership which influence transformational development factors. What follows is an appraisal of the current state of inter-cultural, transformational development in major urban centers, with an explanation of the lingering threat of gross

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[33] The Gospel of Matthew 28:19-20

[34] Christopher J. H. Wright, *The Mission of God: Unlocking the Bible's Grand Narrative* (Downers Grove, IL: InterVarsityPress, 2006), 354.

[35] Ibid., 355.

misunderstandings and reversals. This involves researching past efforts within the United

States at community development since the end of World War Two to the present.[36] The

literature review then includes research on how transformational development compares

and contrasts with that view. In the ensuing section is the research on how setting goals –

both short and long term goals impact the efforts of inter-cultural, transformational

development in urban missions. The review also records the significance of the

involvement of the urban residents in the design, development, implementation, and

evaluation of these goals.

At this point, the researcher will return to the theme of a biblical and theological

view understood as Christian business leaders realizing the challenges of inter-cultural

partnerships through the lens of scripture. The central scripture references are found in

the New Testament Book of the Acts of the Apostles, and the central figure is Barnabas,

and his pertinent roles in the early church's mission to both Jerusalem and Antioch.

Barnabas is not mentioned as a clerical leader of the church – he is not an apostle, nor is

it stated that he held any official office within the early church. However, as a Levite,

Barnabas was a prominent person in Jewish civic and religious social structures.

According to the New Testament accounts, Barnabas was a wealthy man who financially

supported the church at a significant level. The research has discovered that the respect

Barnabas received from his peers, as well as his abilities to influence others – even those

of diverse ethnicities - were noteworthy. Barnabas' roles and ability to influence others in

the early Church are paradigmatic for contemporary Christian business leaders under

consideration in this research.

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[36] The researcher chose this time-period owing to the plethora of data on the massive development plans
that flourished within the United States since the Great Depression era.

A Biblical and Theological Framework of Inter-cultural Leadership

Dr. Harry L. Reeder III, Sr. Pastor at the four-thousand member Briarwood Presbyterian Church, and Dr. Rod Gragg, adjunct professor of history at Coastal Carolina University, on addressing the ideal model for leadership writes: "Genuine, effective leadership must be learned from God's Word, developed through disciple making, nurtured in God's church, and then transported into the world."[37] Before surveying this literature, it is important to note that the Bible addresses the subject of inter-cultural leadership as it relates to partnerships that exist for the purpose of Christian transformational development in urban centers. One such relationship centers on the person of Barnabas and his relationship to the church at Antioch. He was a Jew who lived outside of Jerusalem and its immediate regions. The reader is introduced to Barnabas in Acts 4:36-37, "Joseph, a Levite from Cyprus, [of the nations] whom the apostles called Barnabas (which means Son of Encouragement), sold a field he owned and brought the money and put it at the apostles' feet."[38]

Barnabas at Antioch: A Model for Inter-cultural and Transformational Leadership

Luke, the author of Acts, places the introduction of Barnabas in the context of the new Christian converts sharing their resources, despite their ethnic and social differences. They all became responsive in meeting the holistic needs of the early church at Jerusalem. The collaboration between this diverse group was so effective that Acts 4:34 cites that "there was no needy persons among them."[39] Some of these converts sold their

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[37] Harry L. Reeder III with Rod Gragg, *The Leadership Dynamic: A Biblical Model for Raising Effective Leaders* (Wheaton, IL: Crossway Books, 2008), 11.

[38] See The Acts of the Apostles 4:36-37

[39] See Acts 4:34

properties, and donated all of the proceeds of those sales to the fledgling church, laying the funds at the feet of the apostles.[40] John Calvin, one of the principal figures of the sixteenth-century Protestant Reformation, and one of the most influential theologians to this day, commenting on the distribution of goods in Acts 4:35 notes: "The goods were not divided up equally, but a careful distribution was made, so that no one was oppressed by poverty."[41]

Dr. Derek W. H. Thomas, the John Richards Professor of Practical and Systematic Theology at Reformed Theological Seminary, summarizes the point of this passage as "that Christians should consider the needs of the poor and disadvantaged among them."[42] Ronald J. Sider is the president of Evangelicals for Social Action and professor of Theology, Holistic Ministry, and Public Policy at Palmer Theological Seminary. One of his co-authors is John M. Perkins, co-founder of the Christian Community Development Association and director of the John Perkins Foundation for Reconciliation and Development. Wayne L. Gordon is lead pastor of Lawndale Community Church in Chicago, and co-founder of the Christian Community Development Association. The third co-author, E. Albert Tizon, is the assistant professor of Evangelism and Holistic Ministry at Palmer Theological Seminary. These men describe this sharing of material resources as "economic koinonia."[43]

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[40] See Acts 4:35

[41] John Calvin, *Acts* (Wheaton, IL: Crossway Books, 1995), 69.

[42] Derek W. H. Thomas, *Acts* (Phillipsburg, NJ: P & R Publishing Company, 2011), 120.

[43] Ronald J. Sider, John M. Perkins, Wayne L. Gordon, and F. Albert Tizon. *Linking Arms, Linking Lives: How Urban-Suburban Partnerships Can Transform Communities* (Grand Rapids: Baker Books, 2008), 48.

This section comes at the end of the periscope which describes the uniformity within the diversity of the early Church at Jerusalem. Despite their social, ethnic and economic differences, the early church expressed sensitivity to the holistic needs of the new converts to Christ. The author of Acts notes this diversity in Chapter 2:9-11, and identifies the wide spectrum of ethnic differences: Parthians, Medes and Elamites; residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene; visitors from Rome (both Jews and converts to Judaism), Cretans and Arabs. In Acts 4:32-37, Luke places this introduction of Barnabas immediately before the tragic story of Ananias and his wife Sapphira. He contrasts Barnabas' character with these two disciples who dishonestly withheld promised funds from the apostles, and consequently received fatal judgments from God, the Holy Spirit.

Evidence of the early church's respect for Barnabas' character and inter-cultural leadership gifts and abilities became more pronounced as the church began to expand, both geographically and culturally. In the accounts of Acts, Luke records that eventually the early church at Jerusalem began to suffer persecution from the Jewish religious authorities. This persecution followed closely behind Stephen's martyrdom by stoning. In Acts 8:1b. Luke informs his readers that: "And there arose on that day a great persecution against the church in Jerusalem, and they were all scattered throughout the regions of Judea and Samaria, except the apostles."[44] Those who were being persecuted were faithful in proclaiming their faith in every town and city where they travelled. As a result of their witness, many people believed their testimonies and became converts to the Christian faith. One such place was Antioch, a city about three hundred miles north of

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[44] See Acts 8:1

Jerusalem. According to Dr. Richard N. Longenecker, professor of New Testament,

Wycliffe College, at the University of Toronto, Antioch had become a very cosmopolitan

center at the time of Christ. He notes: "During the first Christian century, it (Antioch)

was, after Rome and Alexandria, the third largest city in the [Roman] empire."[45]

Longenecker adds that "First-century Antioch was a melting pot of Western and Eastern

cultures, where Greek and Roman traditions, mingled with Semitic, Arab, and Persian

influences."[46] According to Dr. James M. Boice, former president and cofounder of the

Alliance of Confessing Evangelicals, and former senior pastor at the historic Tenth

Presbyterian Church, Antioch was a significant city at that time. He references Antioch

as a "political center," a "commercial center," and a "morally corrupt center."[47]

Through the faithful witness of these Jewish men and women who had become

dispersed, many at Antioch became Christian converts, even across ethnic barriers. Luke

makes it plain that these faithful men were not apostles, the visible leaders of the early

church. They were regular members of a local church. The church at Antioch became a

vibrant multi-ethnic congregation that demonstrated levels of Christian transformation

that radically impacted that region. That church had not become a synagogue of Jews and

Gentile proselytes. No, this new community of believers was taught that they fully

belonged to the one people of God. Noting the unanimous acceptance of the Gentiles as

members of the "new" Israel, Derek W. Thomas notes how James' comment brought

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[45] Richard Longenecker, *The Acts of the Apostles*, in The Expositor's Bible Commentary, Frank Gaebelein, gen. ed., volume 9 (Grand Rapids: Zondervan Publishing House, 1981), 399.

[46] Longenecker, 399.

[47] James M. Boice, *Acts: An Expositional Commentary* (Grand Rapids: Baker Books, 1997), 197-198. On page 198, Boice mentions the 'Grove of Apollo' as a notorious "location for licentious sexual indulgence. It was like an outdoor brothel, and people went there specifically to indulge their sensual appetites."

great clarity to the council in Acts 15:13-18. Thomas writes, "there was no longer an ethnic Israel that had any religious significance. The promises given to Israel were now firmly in the court of the church, and this church was made up of all those who put their trust in Jesus Christ, whatever their ethnic background."[48]

Dr. W. H. Griffith Thomas, former principal of Wycliffe Hall at Oxford University, and professor at Wycliffe College, Toronto, recognizes the novelty of this situation and comments, "We cannot fully realize today the revolutionary change it was to Jewish Christians to see the Gospel extending to the Gentiles."[49] Wright comments on the degree of surprise that the typical Jew would have felt on hearing and seeing Gentiles embracing the gospel of God's kingdom, through Christ Jesus. He writes: "The powerful message that brought hope and joy to diverse Gentile communities brought shock and anger to some of Paul's fellow Jews."[50] Longenecker recognizes this crucial situation and comments on the great concerns the apostles had about this inter-cultural and multi-ethnic expansion. He says, "With the conversion of Samaritans, the conversion of some Gentiles in Caesarea, and now the report of a mixed congregation in Syrian Antioch, many in Jerusalem were doubtless fearful that the Christian mission was moving so rapidly as to be out of control."[51]

Sider, Perkins, Gordon and Tizon refer to this diverse community as the "multi-Ethnic koinonia" that existed within the early church. They note this perplexing reality of Jewish ethnocentrism and note that, "Jews and Gentiles simply did not mix in ancient

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[48] See Derek W. Thomas's commentary on Acts 15:13-18, 415-416.

[49] W.H. Griffith Thomas, *Outline Studies in Acts* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1971), 206.

[50] Wright, 192.

[51] Longenecker, 401.

Roman society, but in the new society of Jesus, the power of the gospel effectively

dismantled the wall between them. Of course the cultural diversity that eventually

became the church did not come without struggle."[52] It was to this city that the apostles

entrusted and commissioned Barnabas to use his leadership gifts and cultural intelligence

to further support that most strategic work.

In Acts 11:19-30, Luke describes how this new work had grown to become

significant for the development of the Christian faith. He highlights the very important

leadership role that Barnabas played in leading this church in its work and witness. He

writes:

> Now those who were scattered because of the persecution that arose over Stephen traveled as far as Phoenicia and Cyprus and Antioch, speaking the word to no one except Jews. But there were some of them, men of Cyprus and Cyrene, who on coming to Antioch spoke to the Hellenists also, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number who believed turned to the Lord. The report of this came to the ears of the church in Jerusalem, and they sent Barnabas to Antioch. When he came and saw the grace of God, he was glad, and he exhorted them all to remain faithful to the Lord with steadfast purpose, for he was a good man, full of the Holy Spirit and of faith. And a great many people were added to the Lord. So Barnabas went to Tarsus to look for Saul, and when he had found him, he brought him to Antioch. For a whole year they met with the church and taught a great many people. And in Antioch the disciples were first called Christians. Now in these days prophets came down from Jerusalem to Antioch. And one of them named Agabus stood up and foretold by the Spirit that there would be a great famine over the entire world (this took place in the days of Claudius). So the disciples determined, every one according to his ability, to send relief to the brothers living in Judea. And they did so, sending it to the elders by the hand of Barnabas and Saul.[53]

There are several factors about Barnabas's character, as well as how he gave leadership

to that diverse community that stand out in this passage. First of all, Barnabas was

recognized by the apostles as the right person for the task. The fledgling church at

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[52] Sider, Perkins, Gordon, and Tizon, 50.

[53] Acts 11:19-30.

Jerusalem trusted Barnabas' abilities to give leadership and guidance to this multi-ethnic

congregation. Thus he became the official delegate from the church at Jerusalem.

Upon his arrival at Antioch, Barnabas expressed his joy and excitement on seeing

how the Lord was evidently at work among both Jews and Gentiles in that city. He later

demonstrated his abilities to lead and influence others, even in an inter-cultural setting.

More importantly, Luke places this story of Barnabas immediately following the account

of Peter's encounter with a Gentile nobleman, Cornelius, a Roman centurion. To this

point, Dr. Dennis E. Johnson, professor of practical theology at Westminster Theological

Seminary in Escondido, California, writes, "This time, instead of sending apostles, the

church found the ideal delegate in Barnabas…[he] was so highly regarded in Jerusalem

that the apostles themselves had nicknamed him, 'Mr. Encouragement.'"[54]

Luke records that Barnabas's gifts and ministry were rewarded by evidence of a

further increase in the membership of the local churches at Antioch. In verses twenty-two

to twenty-four of this passage, Barnabas assesses the situation at Antioch and identifies

Saul, (later the apostle Paul) as a key figure in the spiritual formation and holistic

development of the congregation at Antioch. This young church needed sound teaching,

and even though Paul was more than one hundred miles away, Barnabas identified the

crucial need to have the right person to instruct Gentile converts systematically. So he

went to Tarsus in search of Paul, and did something that no one else might have done.

Derek Thomas comments that Barnabas "put the needs of the church before his own

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[54] Dennis E. Johnson, *Let's Study Acts* (Carlisle, PA: The Banner of Truth Trust, 2003), 144-145.

advancement and self-glorification…It revealed both great wisdom and great humility at the same time."[55]

In Acts 11:27-30, Luke mentions the prophetic utterance of an impending famine that would severely impact the known world at that time.[56] According to Luke, the church at Antioch assessed their gifts and abilities, and became mobilized in order to meet the needs of their fellow Christians, the "mother church" at Jerusalem. Boice commenting on the uniqueness of this generous action writes: "As far as I know, this is the first charitable act of this nature in all recorded history – one race of people collecting money to help another people."[57] Longenecker notes that no details of how the gifts were collected, administered, or when it was delivered. Luke closes this section by informing his audience that both Barnabas and Saul were appointed and entrusted with this significant gift to the church at Jerusalem.

Not only is Barnabas a great role model for the character that is recommended for inter-cultural leadership, his influence in the church at Antioch also serves as a goal for Christian business leaders in a very crucial way. Dr. Ajith Fernando is a visiting lecturer and Council President of Colombo Theological Seminary and also serves as Visiting Scholar at Tyndale University College and Seminary in Toronto. He gives a significant commentary to the role of inter-cultural partnerships with reference to the generous actions of the church at Antioch. He holds that what happened in this passage models what should forge missionary partnerships along inter-cultural lines. This gift from the

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[55] Thomas, 322.

[56] See Johnson, 146. On addressing this empire-wide famine, Johnson notes that: "A major flooding of the Nile [River] in 45 AD damaged and reduced the Egyptian harvest, sending grain prices sky-rocketing throughout the Roman world for several years. A severe famine struck Judea also from 46 to 48AD."

[57] Boice, 203.

"daughter" church to the "mother" church serves as an example to breaking the "donor-recipient barrier so that all segments of the church see themselves as capable and called to make significant contributions to the worldwide [including urban] mission of the church."[58]

What is Culture?

At this point in this literature review, it is fitting to report the various attempts at describing and defining culture, and how it is utilized in this review. James Davison Hunter is the Labrosse-Levinson distinguished professor of religion, culture, and social theory at the University of Virginia and executive director of the Institute for Advanced Studies in Culture. Hunter first describes what he terms as the "common view" of culture which states that "a culture is made up of the accumulation of values held by the majority of people and the choices made on the basis of those values."[59] Hunter critiques this common view on the basis of its failure to account for complex natures of culture, and the factors which contribute to its "strength and resilience" over a definite time period.

This view is too "idealistic," Hunter asserts. He then suggests an alternative description and definition of culture by his use of seven propositions. These seven propositions on culture are as follows: 1) culture is a system of truth claims and moral obligations, 2) culture is a product of history, 3) culture is intrinsically dialectical, 4) culture is a resource and, as such, a form of power, 5) cultural production and symbolic capital are stratified in a fairly rigid structure of "center" and "periphery," 6) culture is

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[58] Ajith Fernando, *Acts*, The NIV Application Commentary series (Grand Rapids: Zondervan Publishing House, 1998), 358.

[59] James Davison Hunter, *To Change the World: The Irony, Tragedy, and Possibility of Christianity in the Late Modern World* (New York: Oxford University Press, Inc., 2010), 6.

generated within networks, and 7) culture is neither autonomous nor fully coherent.[60] For

Hunter, culture is more than a way to see things; it is how a way of seeing things which

are embedded in natural institutions that take full advantage of the created world. Andy

Crouch is editorial director of the Christian Vision Project at Christianity Today

International. Like Hunter, Crouch sees culture as more than a worldview. Crouch links

the beginning of culture and the beginning of humanity as one and the same because

"culture is what we make of the world."[61]

     Dr. Sherwood G. Lingenfelter retired as provost of Fuller Theological Seminary

on June 30, 2011, but continues to serve on Fuller's faculty as professor of anthropology.

While his definition is closer to Crouch's on the point of humans created in the image of

God, Lingenfelter acknowledges mankind's total depravity and alienation from God, as a

result of sin. He identifies a "default culture" as "the culture people learn from their

parents and peers from birth, with all the inherent strength and weaknesses of their

society."[62] Lingenfelter believes that Christian leaders should always be mindful of this

trait, especially when working in inter-cultural settings. He believes that one's new life in

Christ is a powerful alternative; essentially, he sees the church as a separate culture. Greg

Perry, associate professor of New Testament and director of City Ministry Initiative at

Covenant Theological Seminary, agrees with Lingenfelter on this view. He views the

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[60] See Hunter, 32-40. Here Hunter lays out what he calls an "alternative approach" to culture. He posits that: "The prevailing view of culture is a weak view and the strategies for change that emerge from it are ineffective". Hunter believes that this prevailing view fails to account for the complex nature of culture, and the "factors which give it strength over time", 32.

[61] Andy Crouch, *Culture Making: Recovering Our Creative Calling* (Downers Grove, IL: InterVarsityPress Books, 2008), 23.

[62] Sherwood G. Lingenfelter, *Leading Cross-Culturally: Covenant Relationships for Effective Christian Leadership* (Grand Rapids: Baker Academic, 2008), 71.

church as "an enactment of God's Word for human beings in the world, an expression of covenantal obedience whose goal is abundant life or human flourishing."[63] Branson and Martinez fundamentally disagree with the aforementioned views on the church as culture. They see the church as a community, a third category between society and culture, because the church "needs to relate to the societal and cultural realities of its context."[64]

Livermore addresses the complexity of the nature of culture and defines it using several metaphors. Culture is like "air" because even though one cannot see air, one knows that it exists just the same. He also uses the metaphor of "software" as another way of describing culture. His most robust description of culture is found in his culture as "iceberg" metaphor. While one can see the artifacts of culture on the surface, "the most significant aspects of culture are below the surface (values and assumptions)."[65] Livermore sounds a warning to the business leaders in inter-cultural, transformational urban partnerships as they work alongside persons from another cultural background. He notes: "When many people encounter a new culture, (what lies beneath what others think and live) these are the things they are most inclined to talk about because they can see them."[66] This literature review utilizes the material found in Livermore to further evaluate the various challenges that Christian business leaders tend to face, while collaborating in inter-cultural, interdenominational, and transformational urban missions.

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[63] Greg Perry, "Cultural Change", in *City and Mission Summer 2012,* (New Orleans: Greg Perry's PowerPoint Notes, 2012), 18.

[64] Branson and Martinez, 80

[65] Livermore, 81. Livermore's discussion of these several metaphors begins on page 79.

[66] Livermore, 81

The Leadership Challenge: A Social Perspective

A majority of the literature under review in this research address the current state of people's perception of leadership. These materials represent many years of observation and empirical research on leaders and their constituents by anthropologists and sociologists, and several experts in the field of business as well the academy. There is a unanimous commentary that the world is in desperate need of a different leadership role model. Ken Blanchard is a Cornell University trustee emeritus, a visiting professor at the Cornell University School of Hotel Administration, and co-founder of *Lead Like Jesus* with his life-long friend, Phil Hodges. In their work, both experts in the study of leadership after thirty-five years, concluded that they "…realized that Christians have more in Jesus than just a spiritual leader, we have a practical and effective leadership model for all organizations, for all people, for all situations."[67] For Blanchard and Hughes, leadership is very critical; it is a process of influence. This influence extends to what people think, how they behave, and how they develop personally and professionally. They urge all leaders, especially Christian business leaders in inter-cultural relationships to pay careful attention to the leadership model of Jesus Christ.

Noam Wasserman, associate professor at Harvard Business School, Bharat Anand, professor in the strategy unit at Harvard Business School, and Nitin Nohria, the Richard P. Chapman professor of business administration at Harvard Business School, write, "Some scholars argue that leaders strongly impact performance while others note that leaders are inextricably bound by a variety of constraints (internal and external) so

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[67] Ken Blanchard and Phil Hodges*, Lead Like Jesus: Lessons from the Greatest Leadership Role Model of ALL TIME* (Nashville: Thomas Nelson, Inc., 2005), xiii.

that their performance impact is not meaningful."[68] Their essay addresses the divergent

climates that exist that eventually determine the scope of a leader's influence on an

organization.[69] Ronald A. Heifetz, director of The Leadership Education Project at the

John F. Kennedy School of Government, Harvard University, tackles numerous questions

about value-based leadership, it's "authority, and the challenge of tackling very hard

problems."[70] Through research, Heifetz asserts that today in America, there seems to

exist a crisis in leadership, and normally, people exhibit a tendency to look for the

"wrong kind of leader…someone who can make hard problems simple."[71] This literature

review focuses primarily on the internal and external challenges that confront all leaders,

especially Christian business leaders who enter inter-cultural partnerships for alleviating

the plethora of social and economic challenges that pervade inner-city, urban life.

Jim Kouzes serves as the dean's executive professor of leadership for the Leavey

School of Business at Santa Clara University, and Barry Posner, as dean of the Leavey

School of Business and professor of Leadership at Santa Clara University. These two

experts in the field of leadership conducted a twenty-five year evidence-based research

project which began in 1983. Their research included thousands of diverse leaders from

all over the globe. This literature review utilizes a structure that is closely patterned after

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[68] Noam Wasserman, Bharat Anand, and Nitin Nohria, "When Does Leadership Matter? A Contingent Opportunities View of CEO Leadership," in *Handbook of Leadership Theory and Practice*. Edited by Nitin Nohria and Rakesh Khurana (Boston: Harvard Business Press, 2010), 28-29.

[69] See Wasserman, Anand, and Nohria, page 28. Here, the authors posit *"…that where opportunities are scarce, CEOs (types of business leaders) have a larger impact on company performance, but that in settings where opportunities are plentiful, they have limited impact on company performance."* This fact is key to this review because of the perception that many constituents tend to think of business leaders as people with power, especially constituents who become dependent upon the generosity of others.

[70] Ronald A. Heifetz, *Leadership Without Easy Answers* (Cambridge, MA: The Belknap Press of Harvard University Press, 1994), 1.

[71] Heifetz, 2

that of Kouzes and Posner in addressing these challenges. These experts in the field of research of leadership have uncovered five best-practices over a twenty-five year period that reflected the experiences of thousands of diverse leaders. They then include what they refer to as ten commitments, or behaviors of leadership, that can serve as the basis for learning to lead.

This review utilizes this format designed by Kouzes and Posner, and then modifies it to describe certain internal and external challenges which directly apply to business leaders under review in this research, and the effect they impose on those who follow them. This modified model is interwoven with the practices of ethnocentrism, cultural intelligence, and inter-cultural partnering as part of a grid for evaluating this specific inter-cultural leadership. The idea here is to evaluate these business leaders' ability to impact those inter-cultural relationships under examination, (see Figure 1, next page).

PRACTICE	COMMITMENT	ACTION	CHALLENGE
Credibility	Character	Self-awareness	Internal
Model the Way	1. Clarify values	Find your voice	Internal
		Affirm shared values	External
	2. Set the example	Personify shared values	Internal
		Teach others to model values	External
Inspire a Shared Vision	3. Envision the future	Imagine the possibilities	Internal
		Find a common purpose	External
	4. Enlist others	Appeal to common ideals	External
		Animate the vision	External
Challenge the Process	5. Search for opportunities	Seize the initiative	External
		Exercise Outsight	Internal
	6. Experiment and take risks	Generate small wins	External
		Learn from experience	Internal
Enable Others to Act	7. Foster collaboration	Create a climate of trust	External
		Facilitate relationships	External
	8. Strengthen others	Enhance self-determination	Internal
		Develop competence and confidence	External
Encourage the Heart	9. Recognize contributions	Expect the best	External
		Personalize recognition	External
	10. Celebrate the values and victories	Create a spirit of community	External
		Be personally involved	External

Figure 1. The Character, Practices and Commitment of Inter-cultural Leadership Challenges.

Kouzes and Posner observe that when at their best, leaders in any organization can display certain distinct practices. They note the universality and general understanding of what good leadership looks like. These authors recognize that while all leaders are distinct individuals, research has noticed that these diverse and ordinary men and women share common patterns of leadership styles and effective practices which can be learned. Kouzes and Posner optimistically hold that leadership has a future, and that the leader's legacy is the "creation of valued institutions that survive over time."[72]

Credibility in Cross Cultural Leadership

Internal Challenges

The internal challenges here are identified as those individual qualities that each leader possesses which have a direct bearing on the individual's character, and self-perception. In their findings, Kouzes and Posner discovered that the majority of humans over a long period of time gave a constant response when asked what the desired attributes of a good leader were. In response to what mattered most to them in a leader, the majority pointed to character, and informed their research that a good leader must be honest, forward-looking, inspiring, and competent.[73] Samuel D. Rima is the director of the doctoral program and Leadership Enrichment at Bethel Seminary. He agrees that one's personal character counts in leadership. He notes, "It is the leader's personal character, then, that determines how he will react to certain situations and determines the priorities that will inform the leader's decision."[74]

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[72] Kouzes and Posner, xvi.

[73] Kouzes and Posner, 29.

[74] Samuel D. Rima, *Leading from the Inside Out: the Art of Self-Leadership* (Grand Rapids: Baker Books, 2000), 36.

Kouzes and Posner noticed that "three out [the aforementioned] four key characteristic make up what communications expert refer to as 'source credibility.'"[75] Merriam-Webster defines credibility as "the quality or power of inspiring belief" and "capacity for belief."[76] In this section, the internal challenge revolves around a business leader's capacity for belief in their inherent gifts and calling. The external challenges are concerned with a leader's possession of the qualities or power to inspire belief in an inter-cultural urban partnership.

Warren Bennis is the distinguished professor of business administration and founding chairman of The Leadership Institute at the University of Southern California. His co-author of *Leaders: Strategies for Taking Charge* is Burt Nanus, professor emeritus at the University of Southern California. Nanus also founded the university's Center for Futures Research and served as its director for sixteen years. He directed the University of Southern California Leadership Institute. These men conducted a research on leadership that sought to address what they observed as a never-ending crisis of leadership in America, and how it impacts every organization, in every country. Their common belief is that "leadership is the pivotal force behind successful organizations."[77] They further added that leadership is central and vital to the creation and viability of any organization's development and adaptability to change in order to meet future challenges. All of the literature reviewed notes that credibility is foundational to exemplary

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[75] Kouzes and Posner, 37.

[76] *The New Merriam-Webster's Collegiate Dictionary,* tenth edition (Springfield, MA: Merriam-Webster Inc., 1995), 272.

[77] Warren Bennis and Burt Nanus, *Leaders: Strategies for Taking Charge* (New York: HarperBusiness, 1997), 2.

leadership, especially when human development and not financial gain is the desired goal.

Kouzes and Posner agree with Bennis and Nanus and have noticed that honesty was at the top of their subjects' list, from the inception of their research in 1983. They note that those who were interviewed stated that honesty was by far the most essential personal character trait in a leader. They discovered that the majority of those interviewed state, "We want our leaders to be honest because their honesty is also a reflection upon our own honesty."[78] Henry T. Blackaby is the founder and president emeritus of Blackaby Ministries International. His son, Richard Blackaby serves as the president of Blackaby Ministries International. These two men agree with Kouzes and Posner and give a more faith-based statement on the virtue of honesty: "Spiritual leaders, of all people, ought to be known for their honesty."[79] Livermore urges business leaders in inter-cultural relationships to be more honest with themselves about what are their motivation levels in working alongside others from another culture. He warns that if these business leaders "can't be honest with [themselves], there's little promise of persevering through inter-cultural challenges."[80]

Second on Kouzes and Posner's list of critical leadership character qualities is forward-looking, or a leader's "ability to imagine or discover a desirable destination."[81] In addressing the challenge that Christian business leaders face in this area, Banks and

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[78] Kouzes and Posner, 32.

[79] Henry T. Blackabay and Richard Blackaby, *Spiritual Leadership: Moving People On to God's Agenda* (Nashville, TN: Broadman & Holman Publishers, 2001), 104

[80] Livermore, 228.

[81] Kouzes and Posner, 33

Ledbetter advise that these men seek to develop a comprehensive approach to leadership that involves their whole person. They note that: "Attempts that seek to involve the whole person highlight the roles of imagination, emotion, intelligence, and character in those in leadership positions."[82] Dr. Mark Zupan, dean of the Simon School of Business at the University of Rochester, as well as professor of economics and public policy addresses the issue of integrity in leadership, from an economic perspective on leadership. He does not fully agree with Kouzes and Posner on the foundation of leadership and places integrity, not as the first but as the fourth aspect of leadership. He writes, "Once a vision has been articulated, fellow players enrolled, and a commitment made by the leader that elicits cascading consonant commitments from followers, honoring one's declared words through ongoing actions is critical to the success of collective enterprises."[83]

Henry and Richard Blackaby challenge this thinking by Zupan and state that: "Leaders without integrity may promote worthwhile causes, yet fail to gain people's loyalty because their lives discredit the validity of their proposals."[84] The internal challenge here for business leaders in the setting of this research is how they perceive the inter-cultural partnership. The attitudes they bring forward as they interact with ethnic cultures that have historically been described as economically powerless is very critical. The lesson here for these business leaders is that they should always be mindful of guarding their own credibility because it matters.

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[82] Banks and Ledbetter, 95.

[83] Mark A. Zupan, "An Economic Perspective on Leadership," in *Handbook of Leadership Theory and Practice: A Harvard Business School Centennial Colloquium.* Edited by Nitin Nohria and Rakesh Khurana (Boston: Harvard Business School Publishing Corporation, 2010), 278.

[84] Blackaby, 106.

External Challenges

Credibility in leadership begs the question, "Does credibility matter that much?" With the information received from their research, Kouzes and Posner would categorically say "yes." They drew conclusions from a quantitative study of constituents using a "behavioral measure of credibility" in their leaders. These experts discovered that most constituents state they are more likely to respond in the following manner: "Be proud to tell others they're part of the organization. Feel a strong sense of team spirit. See their own personal values as consistent with those of the organization. Feel attached and committed to the organization, and have a sense of ownership of the organization."[85]

On the other hand, those who had the opposite experiences with those who led them were primarily motivated by selfish interests, and financial gain. Further, they were more likely to speak favorably about the organization in public, but privately criticize and despise their leaders.[86] Kouzes and Posner discovered that credibility in leadership not only fostered wholesome and productive attitudes among their constituents, it also positively influenced loyalty among those who invest in an enterprise, as well as those who benefit from its service. Accordingly, leaders are urged to practice what they preach.

Bennis and Nanus note how the proliferation of the media in today's information age demands that leaders take heed to this admonition. They note, "When a man or woman opts for leadership and assumes responsibility, he or she also surrenders privacy."[87] Robert Banks and Bernice Ledbetter observed that when, in this case,

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[85] Kouzes and Posner, 38-39.

[86] See Kouzes and Posner, 39

Christian business leaders consistently live out their faith in both private and public lives, and they gain "credibility." With respect to the subjects of this literature review, business leaders, they note, "In non-profit organizations, [this credibility] creates a greater buy-in of members, more vigorous initiative and effort, and more permanent financial support."[88] According to Banks and Ledbetter, this demonstration of faithfulness in a leader's commitment to "walk the walk, and talk the talk," "increases trust in society and presents a model of organizational fidelity from which other institutions can learn."[89]

Christian business leaders working in inter-cultural partnerships with ethnic minorities should be mindful of the external challenges to their credibility in these relationships. Ao and Penly assert that inter-cultural ministry requires a level of commitment that tends to go against the grain of these leaders. Addressing one's natural bent for most persons to want to remain in their comfort zone, they advise that one's ethnocentric views could hinder or promote better relationships in these inter-cultural collaboratives by the way these leaders behave when in the company of others who are different from them. Livermore gives some sobering thoughts to how one's behavior increases or diminishes one's credibility to others. He acknowledges how frustrating and unnerving it becomes for a person to behave when in the presence of another culture.

This is critical for Livermore because the business leader's love and respect for others is judged based on that leader's behavior at those times. Livermore also references this as "behavioral CQ" – behavioral cultural intelligence, and "Behavioral CQ is the extent to which we appropriately change our verbal and nonverbal actions when we

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[87] Bennis and Nanus, 12.

[88] Banks and Ledbetter, 99.

[89] Ibid., 99

interact inter-culturally."[90] The real challenge Livermore identifies is the business leader's understanding of when it is appropriate to act in a manner that is suitable to their own cultural context and when it is not. This business leader's behavior could present a roadblock in the relationship on the one hand, and on the other hand, could make them appear to be inauthentic to someone from a different culture. This misunderstanding could damage a business leader's credibility and severely cripple the inter-cultural partnership

Model the Way: Clarify Values and Set the Example

Find Your Voice: Internal Challenge

According to Kouzes and Posner, finding one's own voice is the first action of a leader's commitment in clarifying values for his constituents. Their research reveals that leaders in any context, especially in significant inter-cultural partnerships must be convinced and clear of their own personal values and convictions. Kouzes and Posner cite their first law of leadership in this manner: "If you don't believe in the messenger, you won't believe the message."[91] Leaders, they have discovered, can only speak truthfully when they are speaking in their own voice, not someone else's. Samuel D. Rima argues that it is very essential that a leader is always able to clearly define and identify their personal values, since these are so critical in determining a leader's public image and behavior. For Rima, a leader's personal values may or may not reflect moral absolutes and ultimate right and wrong. "However," he adds, "the more closely aligned our personal values are with what is widely held to be moral absolutes and ultimate right and

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[90] Livermore, 233.

[91] Kouzes and Posner, 47.

wrong, the greater the likelihood our public behavior will not create significant problems [for a leader]."[92]

Kouzes and Posner advise leaders to meet this particular challenge by exploring their own "inner territory." Essentially, these experts believe that if a leader is to act with integrity, they must first know themselves. They write: "You can only be authentic when you lead according to the principles that matter to you most. Otherwise you're just putting on an act."[93] This is a very critical factor in bridging what David Livermore refers to as the "chasm," or very wide gap of differences between a business leader and those from another culture. These chasms tend to foster deep suspicions between the various ethnicities.

Bennis and Nanus observed that many leaders embodied what they referred to as their third strategy of managing oneself, that is, "trust through positioning." They advise leaders that "trust is the lubrication that makes it possible for organizations to work."[94] They add that most people, despite their cultural differences, tend to trust others "who are predictable, whose positions are known and who keep at it."[95] Branson and Martinez give invaluable information to this discussion. In addressing how one's personal values affect one's attitude and behavior, they speak of leaders living within a 'lifeworld' that exists in the background. They define a "lifeworld" as: "a preconscious social and personal

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[92] Samuel D. Rima, *Leading from the Inside Out: the Art of Self-Leadership* (Grand Rapids: Baker Books, 2000), 38.

[93] Kouzes and Posner, 50.

[94] Bennis and Nanus, 41.

[95] Ibid., 41.

context and it has elements that endure and elements that are more fluid."[96] For Branson and Martinez, participants in this lifeworld - human beings in general – do not consciously realize that this internal value is constituted by language and culture, and are unable to separate themselves from it. Kouzes and Posner agree with Livermore, and have become convinced, as a result of research that values are "enduring beliefs" and serve as the leaders' "guides" in informing decisions, and reveal why leaders would take a certain course of action.

These personal values influence every aspect of a leader's life. Accordingly, not only do these values motivate leaders, they empower leaders to act independently. Banks and Ledbetter urge leaders, especially Christian business leaders, to strive to improve the morality of leaders, followers, and the organizations in which they are involved. With regard the internal challenges of values, and what Christian business leaders should always consider, they assert, "Within the issue of values, of course, lie core beliefs and worldviews, which ultimately drive attitudes, motivations, goals, and actions. It is at this point that a Christian perspective on life has its entry point. A stark contrast can be drawn between God's and the world's view of leadership."[97] For Kouzes and Posner, clarity in personal values drives a leader to become more committed in his role. They have observed that personal clarity in ones' attitude about work is more important than clarity about what an organization values most.[98]

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[96] Branson and Martinez, 98-99.

[97] Banks and Ledbetter, 34.

[98] See Kouzes and Posner, 56.

External Challenge: Affirm Shared Values

Kouzes and Posner advise business leaders who are committed to inter-cultural partnerships to learn to stress the common values that exist within the members of that collaborative. They should strive to build consensus so that the organization could benefit from a "common language" from within, rather than a slogan. This is what they refer to this action as the second half of the leaders' commitment to clarify their values and those of the organization – affirm shared values. These experts believe that shared values are foundational for building genuine and productive relationships between leaders and their constituents. Since leaders typically build on agreement, Kouzes and Posner advise these leaders to make every effort to honor the cultural diversity within their organization(s). They suggest that in order to achieve agreement, leaders should encourage those in the organization "to take a first step, and then a second, and then a third [because] people must have some common core of understanding."[99] For them, affirming shared values make a positive impact on any organization because unity then becomes forged and not forced.[100]

Heifetz takes a different approach to Kouzes and Posner's concept of shared values. Heifetz traces the theory of leadership from the modernist notion of the nineteenth century. According to this theory, leaders were heroes who rose to power mainly because they possessed a certain "heroic" set of personal talents, skills, or physical characteristics.[101] He then evaluates several theories which had claimed to be value free,

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[99] Ibid., 60.

[100] Ibid., 63-65.

[101] Heifetz, 16.

namely the situationalists' approach, the contingency approach and the transaction

approach as reactions to this heroic theory. Heifetz sees much difficulty with all of these

theories of leadership. He writes:

> The problem emerges when we communicate and model these descriptions as "leadership" because "leadership" in many cultures is a normative idea – it represents a set of orienting values, as do words like "hero" and "champion." If we leave the value implications of our teaching and practice unaddressed, we encourage people, perhaps unwittingly, to aspire to great influence or high office, regardless of what they do there.[102]

Heifetz then calls for a different perspective of leadership. He posits that it would be very

useful if leadership is defined as an "activity," rather than a position one holds, or ones

personal character. He asserts that this approach fosters the recognition of individuals'

leadership traits and abilities from any walk in life.

Sherwood Lingenfelter agrees with Posner in principle, but acknowledges the

clash of worldviews that are inherent in inter-cultural partnerships, and how that clash

directly impacts the practice of leadership. His approach to leadership in this review is

Christ-centered. He states that "secular and business perspectives on leadership are

inadequate for Christian ministry."[103] Therefore, the shared values in this collaborative,

he adds, is that "the gospel is transcultural, and the life and teaching of Jesus gives

Christian leaders the spiritual resources essential to meet the challenges of interpersonal

conflicts and misunderstandings that arise when teams and followers embrace conflicting

worldviews."[104] While his point helps to keep a Christ-centered focus on the partnerships

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[102] Ibid., 18-19.

[103] Lingenfelter, 16.

[104] Ibid., 16

under review, Lingenfelter basically agrees with the principles which Kouzes and Posner have established in order for business leaders to meet this external challenge.

Livermore speaks of "cultural values" collectively as the linchpin that connects one's understanding of the inter-cultural issues and differences with the degree to which one is aware of these differences when interacting inter-culturally. He also speaks of cultural domains as "the various kinds of cultures and subcultures in which we find ourselves."[105] For Livermore, there are three major cultural domains that Christian business leaders need to concern themselves with, as they interact with others inter-culturally. They are socioethnic, organizational, and generational cultures. He suggests that these business leaders concern themselves with the cultural values that dwell within the socioethnic and organizational domains. Exploring these values, according to Livermore, will help explain why others do what they do as individuals, and as an organization. He is certain that this would bode well for these business leaders as they seek to better understand what shapes the people with whom they have committed themselves in an inter-cultural collaborative.

Internal Challenge: Personify Shared Values

Kouzes and Posner recognize the role that leaders play by setting examples in any organization. "Leaders just happen to be more visible signal senders than others of us, and they know that people are always watching, trying to determine what's important."[106] Since what one does speaks more loudly than what one says, Kouzes and Posner suggest that leaders should exhibit several "signal-sending" actions. They are

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[105] Livermore, 93.

[106] Kouzes and Posner, 77.

listed as follows: "spend your time and attention wisely, watch your language, and seek feedback."[107] Dr. L. Hollis Jones, CEO and founder of The Center for Entrusted Leadership, observes, "A leader's lifestyle stands on public display. The higher one ascends on the leadership ladder, the greater the public visibility."[108]

Ken Blanchard and Phil Hodges view this particular challenge as a commitment to lead like Jesus. For them, this approach is a "transformational journey," and it begins as an internal process. Every Christian business leader, they admonish, should ask themselves two critical questions: "Whose am I?" and "Who am I?" They note that: "Leaders often demonstrate whose they are by how they define success in today's world," and "Scripture teaches that true success is the fulfillment of the life mission God planned for you."[109] Blanchard and Hodges assert that the natural outcome of pleasing God changes one's perspective. Should a business leader seek to please his or herself, their perspective would become inward and focused on self. On the other hand, having a Christ-centered perspective tends to build one's confidence in one's ability to model good leadership.

How a leader spends his time is "the single clearest indicator" to others of what is important to that leader. Kouzes and Posner advise these business leaders to always be mindful that they send signals to the collaborative, by their presence in the community, or absence. Leaders are also admonished to pay careful attention to the words that they use, since words have power. Consequently, words used out of context can bring much harm

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[107] Kouzes and Posner, 78

[108] L. Hollis Jones, *The Entrusted Leader: Developing Rock Solid Core Values* (Dallas: Brown Christian Press, 2010), 163.

[109] Blanchard and Hodges, 21.

to efforts at inter-cultural relationships. Despite one's culture, Kouzes and Posner have discovered that "language helps to build the frame around people's view of the world."[110] These business leaders should spend more time asking purposeful questions because questions typically frame the issue and set the real agenda. According to Kouzes and Posner, questions can become very effective tools for change, and can also develop others because they facilitate participation from everyone else, especially when important decisions have to be made. These business leaders, according to Kouzes and Posner, need to become more vulnerable and seek honest feedback from others. They conclude that there is solid evidence to prove that "the best leaders are highly attuned to what's going on inside themselves…and to what's going on with others."[111]

Livermore agrees with Kouzes and Posner on this point. He urges these business leaders to constantly seek to grow in their understanding of cultural issues that affect the communities where these inter-cultural collaborative exist. He refers to this understanding as "knowledge CQ" (cultural intelligence).[112] Increasing ones knowledge CQ involves learning the cultural in-house jargon of the target community and the normative customs of people within that community. Livermore reminds business leaders that knowledge CQ flows in both directions, that is, business leaders must be aware of how people from another socio-ethnic culture are likely to see them as well. Committed business leaders serving in a long-term collaboration for transformational development must develop an honest appreciation of how their cultural backgrounds shape them, as well as how those backgrounds shape others' assumption they may have of these leaders.

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[110] Kouzes and Posner, 82.

[111] Ibid., 86.

[112] Livermore, 48.

External Challenge: Teach Others to Model Values

"Critical incidents…offer significant moments of learning for leaders and constituents."[113] Kouzes and Posner advise leaders to embrace these unplanned incidents as opportunities for business leaders to teach appropriate norms of social and godly behavior. Their research reveals that stories that often emerge from these opportunities are far more effective means of communication than policy statements. These stories are often repeated and what results is that certain desired internal and organizational behaviors are reinforced. Also, stories that are communicated throughout an organization, helps the leader to better understand what others within that organization are doing and what they value.

Lingenfelter somewhat disagrees with Kouzes and Posner, in that 'critical incidents' would normally occur as business leaders seek to lead others from different cultural traditions. He believes that this particular challenge often constantly provokes a clash of worldviews. This could become very evident especially in a community where there are several ethnic subcultures that exist in many urban neighborhoods in America. He notes: "Cultural values related to such simple matters as how one deals with time, crisis, and achievement can precipitate serious conflicts when people cling to diverging expectations."[114] Lingenfelter sounds a further warning to business leaders who are committed to inter-cultural partnerships. "When culturally diverse people try to work

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[113] Kouzes and Posner, 88.

[114] Lingenfelter, 20.

together toward mutual goals, their assumptions about structure and working

relationships may create serious issues of conflict and disagreement."[115]

Inspire a Shared Vision: Envision the Future and Enlist Others

Internal Challenge: Imagine the Possibilities

Kouzes and Posner advise that if business leaders want to be catalysts in inter-

cultural partnerships, it is imperative that they possess the ability to imagine a positive

future. Exemplary leaders, they assert, have the ability to "develop an ideal and unique

image of the future for the common good."[116] Bennis and Nanus agree with Kouzes and

Posner and add that the critical point here is that "a vision articulates a view of a realistic,

credible, attractive future for the organization, a condition that is better in some important

ways than what now exists."[117] Banks and Ledbetter approach this topic of vision from a

very different starting point. For them, leadership begins with a person's development of

intimacy with God. Since mankind is made in the image of God, each person reflects

something of the life of God as Father, Son, and Holy Spirit – the Trinity. To them the

Trinity is a "Divine paradigm," so leadership is defined as a "divine attribute…a God-

given dynamic in our nature and therefore a basic dimension of being a person."[118] They

posit that vision is fundamental to discerning and implementing this relationship between

God and his creatures. They therefore view leaders as thankful stewards of God's

gracious gifts to mankind. On a practical level, leaders tend to be more inclined to be

idealistic, and often dream big dreams. The challenge here is for business leaders

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[115] Ibid., 20.

[116] Kouzes and Posner, 105.

[117] Blanchard and Nanus, 82.

[118] Banks and Ledbetter, 85.

mentioned in this review to possess the ability and willingness to both emotively and cognitively explore themselves deeply enough so that they could clarify their vision for transformation.

Kouzes and Posner equate having a vision of the future as the same as producing a theme-song where they can convey their central message. Here they advise business leaders to spend much time in this area in doing the following: reflect on one's past, attend to the present, prospect the future, and feel one's passion.[119] Reflecting on one's past, or looking backward, according to Kouzes and Posner, can enable one to see farther should one only look ahead. They advise business leaders to look backwards long enough to see the recurring themes in their lives; especially themes of inter-cultural encounters and collaboration. Having the ability to see trends and patterns is a key result of one's paying attention to what is going on around oneself. According to Kouzes and Posner this enhances and encourages one's ability to be on the alert for future trends because a vision is a future prospect that is made real over periods of time.

Bennis and Nanus agree with Kouzes and Posner in that wise leaders pay attention to past, present and future. The nuanced differences deal with the fact that Bennis and Nanus tend to focus more on benchmarks, metrics, demographic analyses and forecasts – empirical data that demand interpretation by a skillful leader.[120] Kouzes and Posner address the emotive and intuitive aspects of the leader's psychological make-up. They hold that attention and passion go hand in hand. "In the final analysis, what you

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[119] Kouzes and Posner, 107.

[120] Bennis and Nanus, 89-93.

envision for the future is really about expressing your passion."[121] Meanwhile, Bennis and Nanus' leader is little more that a historian who invents and designs a desired future for himself and the organization.

Lingenfelter takes a different slant on defining a compelling vision inter-culturally. He advocates that Christian business leaders seek a "kingdom vision," essentially one which God has something important to say on the kingdom of God. He notes the varying degree of leaders with visions, for good or evil. More importantly, he notes how the burden is placed squarely on the shoulders of flawed human beings. Lingenfelter adds, "To have effective, compelling vision for ministry, the kind of vision that will motivate people to follow, the Christian leader must have a deep and intimate walk with Christ."[122] He then advocates that this vision be tested, refined, and prayerfully mobilized by the community of faith, thus involving the local church as the kingdom agent for ensuring this God-given vision.

External Challenge: Find a Common Purpose

Kouzes and Posner urge business leaders under review to strive to determine a common purpose as they seek to communicate a vision for a brighter future for an inter-cultural, urban partnership. They advise these business leaders against bearing the burden of single-handedly producing a vision that would address a common purpose of the inter-cultural collaborative. From their research, these experts discovered that others want leaders to address their own dreams and aspirations. A leader's audience would "…want

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[121] Kouzes and Posner, 113.

[122] Lingenfelter, 32.

to see themselves in the picture of the future that the leader is painting."[123] To these

experts, an exemplary leader should seek to understand their key task as inspiring others,

while they seek to build group consensus on a shared vision.

This external challenge should move the business leader to think of historical

explorations and how leaders utilized scouts to help the group to see what was ahead, far

off in the distance. A suitable story of the use of these scouts is found in the Book of

Numbers 13:1-3, 17-20:

> The Lord spoke to Moses, saying, 'Send men to spy out the land of Canaan,
> which I am giving to the people of Israel. From each tribe of their fathers you
> shall send a man, every one a chief among them." So Moses sent them from the
> wilderness of Paran, according to the command of the Lord, all of them men who
> were heads of the people of Israel. …Moses sent them to spy out the land of
> Canaan and said to them, "Go up into the Negeb and go up into the hill country,
> and see what the land is, and whether the people who dwell in it are strong or
> weak, whether they are few or many, and whether the land that they dwell in is
> good or bad, and whether the cities that they dwell in are camps or strongholds,
> and whether the land is rich or poor, and whether there are trees in it or not. Be of
> good courage and bring some of the fruit of the land.[124]

In this story, Moses gives business leaders in inter-cultural partnerships a very pertinent

example of motivating and mobilizing diverse groups in finding a common purpose. He

commissioned several credible witnesses from among the multitude of former slaves,

Egyptians, and other diverse persons who represented a cross-section of the wilderness

wanderers. These twelve men were selected by Moses to spy out the land of Canaan so

that the children of Israel could visualize their future in the land of promise.

Kouzes and Posner also urge business leaders to always be willing to pay careful

attention to what is being, and not being said among the members of the collaborative.

They also urge these leaders to watch for the subtle cultural cues within the group. This

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[123] Kouzes and Posner, 117.

[124] Numbers 13:1-3, 17-20

commitment would help business leaders to determine what is most meaningful to others within the partnership. They assert that: "When leaders clearly communicate a shared vision of an organization, they…elevate the human spirit."[125] What follows is that others become more committed to the cause, rather than any plan that the collaborative could produce. And when this happens, Kouzes and Posner are convinced that these same people would develop a sense of belonging to something very special, very worthwhile.

Livermore offers some practical suggestions for Christian business leaders to consider in order to enhance the development of their cultural intelligence. This list includes their reading material on the target culture, watching several movies that portray inter-cultural relationship building, try eating some of the ethnic foods, learn a new language, and journal their experiences. He also suggests attending cultural celebrations, be informed, and look for the invisible. This is crucial because it allows the business leader to suspend premature judging of a person, or an event. Bible studies across ethnic lines are recommended, as well as serving alongside those in material need. These are several of the recommended matters for business leaders to consider as they serve in an inter-cultural urban collaborative. Lingenfelter concludes this list by reminding those leaders to: "Ask questions. Listen hard. Ask questions. Listen hard. Ask questions. Listen hard. I can't think of anything more crucial on the journey of cultural intelligence than this point."[126]

External Challenge: Appeal to Common Ideals

The business leaders in this review represent men who have demonstrated a long-term commitment to an inter-cultural collaborative that is dedicated to the

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[125] Kouzes and Posner, 121.

[126] Lingenfelter, 254.

transformational development of an underserved urban community. All of the literature

indicates the importance of enlisting others into one common and purposeful vision.

Here, Kouzes and Posner inform their readers that the challenge here is for these business

leaders to convince the collaborative that their work together is for something grand and

noble, something that would stretch the imagination of everyone involved. For them,

visions are ideals, that is, the hopes and dreams of those with a strong desire to

accomplish great things in their own lifetimes. They note that this common appeal allows

business leaders to "connect to what's meaningful to others."[127] Once these visions

become more compelling to others, each member of the group then become free to work

for their individual dreams and aspirations, as well as the collective vision of the

organization. Kouzes and Posner also note that compelling visions set people apart from

each other, thus fostering uniqueness. This uniqueness would allow for the urban

collaborative, for instance, to maintain its vision within the contexts of larger visions.

They posit that this process fosters pride, boosts self-respect and the self-esteem of all

who are associated with the collaborative under review.

External Challenge: Animate the Vision

Kouzes and Posner advise business leaders that their enthusiasm and their words

symbolically about the collaborative are among their strongest allies, as they seek to

generate more commitments from the partnership. They note that leaders would have to

"paint a compelling picture of the future one that connects with others at the visceral

level."[128] When words are used as visual reference, they go a long way in creating images

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[127] Kouzes and Posner, 134.

[128] Ibid., 142

in everyone's mind's eyes of what the future could look like. One of the greatest

challenges that business leaders from predominant homogenous, suburban, and

evangelical churches face is that many minority cultures have had exceptional examples

of charismatic leaders who used words in very symbolical manners. Men such as Dr.

Martin Luther King, Jr. and Caesar Chavez had utilized words, had expressed themselves

with great emotions and spoke from the heart.

Livermore agrees with Kouzes and Posner, and notes that language is symbolic; it

is more than words people speak. "Words are merely the symbols used to represent ideas

that lie far beneath the surface of what we can see in a culture."[129] He urges these

business leaders to become more fluent in the language of the target community, as it

would change the way one perceives the world of those who are different from these

business leaders. Livermore further challenges these business leaders to learn the

language, or symbolism that is hidden in the parlance of another culture which speaks

their same language. He notes that this communication has to do more with

understanding the meaning behind words than of one's behavior toward another person or

group of persons from another culture.

Challenge the Process: Search for Opportunities, Experiment and Take Risks

External Challenge: Seize the Initiative

Business leaders who are committed to the long-term transformational

development of an urban community, through an inter-cultural collaborative belong to

that breed of persons who love a challenge. Kouzes and Posner studied thousands of

subjects over a twenty-five year period and have concluded that: "Leadership is

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[129] Livermore, 111.

inextricably connected with the process of innovation."[130] These business leaders are identified by Kouzes and Posner as men who make some things happen. What they have also observed is that in these relationships, the organization itself is stretched, as humans seek to fulfill the need to develop with a similar need to be successful.

Warren Bennis and Burt Nanus take a fundamentally different approach to this challenge. They place more of the emphasis in the leader's capabilities in interpreting new situations and new contexts that an organization might undergo. They have developed six modes on what they term "innovative learning," which organizations, not leaders, "learn how to reconfigure themselves, replace old rules, improve their information flows, and revitalize their creative abilities."[131]

Internal Challenge: Exercise Outsight

Business leaders in inter-cultural relationships are here challenged to not only think, but to look outside the "box" for glimpses of the future. Kouzes and Posner discovered that exemplary leadership involves a leader's actively looking for "the fuzziest signs and intently listening to the weakest signals to anticipate that there's something new about to emerge over the horizon."[132] These experts give this advice because research has taught them that changes come from both without and within an organization. These business leaders should therefore be proactive by promoting as much communication internally and externally as possible.

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[130] Kouzes and Posner, 165.

[131] Bennis and Nanus, 189.

[132] Kouzes and Posner, 175.

External Challenge: Generate Small Wins

Successful business leaders in America are typically individuals who have achieved much in the social and economic spheres of the society. These are men of affluence and great influence over many others. The challenge they faced in working in inter-cultural partnerships is dealing with expectations – both large and small. Kouzes and Posner ask the question of how one convinces others from another background to want to move in a new direction, and break old mind sets. Their answer is that these business leaders must realize that the "most effective change processes are incremental, not one giant leap."[133] The key here is to first help others in the organization see the journey in measureable milestones. What follows is attention to the big mission, by paying attention to the little mission – small wins which produce rich results. These small victories tend to form the "basis for a consistent pattern of winning that attracts people who want to be allied with a successful venture."[134]

Internal Challenge: Learn From Experience

Kouzes and Posner have observed that oftentimes people do not get it right the first time. Therefore, they suggest that business leaders consider this human trait and allow for others to learn from their failures. This challenge is very critical in establishing more honest inter-cultural relationships. While business leaders from predominantly homogenous, upper-middle class churches have amassed track records of success in their business ventures, Kouzes and Posner urge them to work at fostering an environment where the inter-cultural partnerships could learn life lessons from their failures. They

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[133] Ibid., 193.

[134] Kouzes and Posner, 198.

refer to this environment as a place where there is "a tolerance for error and a framework for forgiveness."[135]

In referencing the scenario of jumping out of an airplane with or without a parachute on one's back, Kouzes and Posner make the point that people tend to take more risks whenever they feel safer. They note that this degree of safety exists usually when there is a climate of encouragement. These experts are convinced that people learn more quickly when they attempt to do things that they have never done before. To this end, it becomes more evident that business leaders meet this particular challenge head on, as it promotes the breaking down of the walls of differences, while building up a house of rich diversity across cultural and ethnic lines. Kouzes and Posner strongly advocate this approach because of their observation that "people won't remain long with a cause that distresses them."[136]

Enable Others to Act: Foster Collaboration and Strengthen Others

External Challenge: Create a Climate of Trust

The commitment to foster collaboration is central to business leaders' efforts to work well in inter-cultural, inter-denominational urban collaborations. No one person, especially someone totally foreign to a community, can achieve the degree of success in developing a collaborative that fulfills all of the dreams and aspirations of others whom they do not know. Since trust is the heartbeat of collaboration, according to Kouzes and Posner, business leaders should strive to foster a climate of trust within the organization, and community.

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[135] Ibid., 201.

[136] Kouzes and Posner, 209.

Their research have uncovered that trusting others is very rewarding because "the more trusted people feel, the better they innovate."[137] Further, they also discovered that no one wants to be a part of an organization that is devoid of trust. They encourage these business leaders to be the first to trust. Kouzes and Posner write: "Building trust is a process that begins when one party is willing to risk being the first to open up…Going first requires considerable self-confidence."[138] Their further advice to these business leaders is to stay the course of inter-cultural collaboration and give it some time because people are naturally reluctant to trust others, especially those who are quite different from themselves. Although the challenge is a difficult one, these experts offer hope in recognizing that trust begets trust.

Lingenfelter agrees with Kouzes and Posner but adds a different perspective on building trust in inter-cultural relationships. He cites the disciples' and Peter's gross misunderstanding of the person and work of Jesus Christ. He references Matthew 16:16-23, a pivotal story about how the disciples completely misunderstood that which God had revealed to him.

> Simon Peter replied, "You are the Christ, the Son of the living God." And Jesus answered him, "Blessed are you, Simon Bar-Jonah! For flesh and blood has not revealed this to you, but my Father who is in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven." Then he strictly charged the disciples to tell no one that he was the Christ. From that time Jesus began to show his disciples that he must go to Jerusalem and suffer many things from the elders and chief priests and scribes, and be killed, and on the third day be raised. And Peter took him aside and began to rebuke him, saying, "Far be it from you, Lord! This shall never happen to you." But he turned and said to Peter, "Get behind me, Satan! You are a hindrance to

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[137] Ibid., 225.

[138] Ibid., 227.

me. For you are not setting your mind on the things of God, but on the things of man.[139]

Lingenfelter uses this narrative to show that the "tragedy of multicultural (inter-cultural) ministry is the ethnocentric agendas that participants bring to these admirable attempts to be the body of Christ."[140] He refers to this blindness and ethnocentrism as 'false identities' which undermine this precious commodity in inter-cultural relationships – trust.

External Challenge: Facilitate Relationships

This challenge to foster collaboration then leads to the obvious next step, that is, business leaders in this scenario should seek to facilitate relationships within the organization. Kouzes and Posner observe that interdependence is one of the most important ingredients to cooperation and collaboration. They note: "To get extraordinary things done, people have to rely on each other."[141] And this is so critical to an organization where there exists opportunities for miscommunication and misunderstandings. Branson and Martinez address this issue from an inter-cultural perspective. They urge these business leaders to appeal to the scriptures which demonstrate the fact that "innovation occurs when relationships are woven into new patterns."[142] They reference Jesus' calling twelve diverse men into one new community, and how the gospel also redefined the social relationship between Philemon and Onesimus – slave-master and slave had now become brothers in Christ.

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[139] Matthew 16:16-23.

[140] Lingenfelter, 94-95

[141] Kouzes and Posner, 233.

[142] Branson and Martinez, 218

Another key challenge that Kouzes and Posner identifies that relates to business

leaders working in inter-cultural collaborative for long-term goals is the need to foster a

sense of reciprocity. They note the inherent danger of one-sided partnerships that tends to

jeopardize the relationships within that organization. They note: "If one partner gives and

the other always take, the one who gives will feel taken advantage of and the one who

takes will feel superior."[143] According to Kouzes and Posner, cooperation is virtually

impossible in this one-sided relationship. On the other hand, whenever people – business

leaders and everyone else- understand that cooperation would enhance their quality of

life, whether spiritual or emotional, they become more inclined to support a mutually

enhancing relationship.

Mary Lederleitner urges that the business leaders in this review should pay careful

attention to fostering dignity and mutuality in these inter-cultural collaboratives. She

observes: "All too often if we come from wealth or a cultural heritage of privilege, we do

not value or notice the wisdom and resources of those coming from a less affluent

heritage."[144] She, like Kouzes and Posner, believes that these awkward partnerships could

develop into mutually beneficial relationships. She admits that it will take much

intentional effort and even more humility from these socially and economically

successful Christian business leaders to patiently build these mutual relationships.

Business leaders are also challenged to support and maintain face-to-face

interactions with other members of the inter-cultural collaborative. Kouzes and Posner

believe that this is the most effective way in building trust and encouraging teamwork.

They advise these business leaders that fostering collaboration is very crucial to the

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[143] Kouzes and Posner, 234.

[144] Lederleitner, 123.

success of the collaborative. They note that: "Every significant relationship should be treated as if it'll last a lifetime."[145]

Internal Challenge: Enhance Self-Determination

"Creating a climate in which people are fully engaged and feel in control of their own lives is at the heart of strengthening others."[146] Kouzes and Posner address what they refer to as the 'paradox of power'. Here they challenge business leaders to realize that one's belief in another's ability is heightened when powerful people give their power away. Ironically, they criticize those who hoard power and label them as the "powerless." What they also observe is that fundamentally, all human beings share this need for power and have a deep sense of being in control of one's life. Lingenfelter agrees with Kouzes and Posner on the fact that control is the basis of this power, and that all human beings seek power so that they could control their circumstances. He also recognizes that this power "has significant implications for one's identity as a person and for one's interest as one engages in social relationships."[147] Therefore, numerous 'power exchanges' occur normally in the course of any normal social relationship, as each person brings their will to those exchanges. Lingenfelter recommends that these Christian business leaders should lead the way in seeking the will and purposes of God. This is what he refers to as 'power-giving leadership' and essentially he advocates for restored relationships with Jesus Christ as the center who replaces each person's quest for power. In this vein, Lingenfelter believes that this Christ-centered exchange underscores that people are more important than power and control. Livermore agrees with Lingenfelter on the issue of the centrality

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[145] Kouzes and Posner, 242.

[146] Ibid., 250.

[147] Lingenfelter, 108.

of Christ in these inter-cultural relationships. He urges these business leaders to search

their souls and ask why they are involved in these collaborative in the first place. He

cautions these men and women to be "wise to pay attention to the ways even ministry and

service can become more about serving the self than serving the Other."[148]

Noting that service has become "sexy" these days, Livermore gives the example

of Oprah Winfrey's Leadership Academy for Girls in South Africa. Livermore wonders

out aloud about Oprah Winfrey's true motives: "What if Oprah had gone in with a

commitment to help existing schools in townships throughout the country rather than

developing her own school with her name on it?"[149] Lederleitner addresses this issue, and

takes a similar approach to this challenge as Livermore does. She cautions these business

leaders to be very mindful of being paternalistic as they commit to lead others in

enhancing their self-determination. She addresses a common scenario in inter-cultural

ministry when a more affluent partner gives someone from the target community a formal

position of leadership, and unofficially uses financial resources as a means of controlling

the collaborative. She notes, "Donor-designated funding is doled out only if the person

conducts the ministry in exactly the same fashion as the 'parent' deems to be

appropriate."[150] This is the essence of paternalism, which Merriam-Webster defines as "a

system under which an authority treats those under its control paternally (as by regulating

their conduct and supplying their needs)."[151] Lederleitner also cautions against the more

affluent partners assuming that he or she knows what is best for the target community of

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[148] Livermore, 220.

[149] Ibid., 221.

[150] Lederleitner, 78.

[151] *The New Merriam-Webster Dictionary,* 534

underserved ethnic minorities. She refers to this as the "roots of superiority," and that it is a natural tendency for these wealthy business leaders to assume that processes and procedures will be followed according the rules of their culture.

External Challenge: Develop Competence and Confidence

Kouzes and Posner advise business leaders who collaborate in inter-cultural partnerships to accept this challenge by seeing themselves as coaches. Through their research, they have discovered that leaders exhibit a genuine interest in the people that they coach. Since business leaders have developed certain team-building skills, they are more apt to help organize the collaborative in such a way that others can develop competence in some pertinent skills. Enabling others to perform, especially in front of their peers is a "key step in a psychological process that affects individual's intrinsic needs for self-determination."[152] This fosters self-confidence in others.

Lingenfelter approaches this challenge from a Christ-centered, gospel-oriented frame of reference. He advises these business leaders to strive to give others the opportunities to lead, and identifies this action as an empowering one. Despite the fact that others from a less affluent community may lack leadership qualifications for an affluent culture, he reminds his audience that "very few people are qualified in the beginning for service in the kingdom of God."[153] He adds that: "One of the most important principles of empowerment is to release people to do the work, always within the context of discipling them."[154] He urges these business leaders to resist the temptation

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[152] Kouzes and Posner, 265.

[153] Lingenfelter, 123.

[154] Ibid., 123.

to interfere and intervene and remember that making disciples is the principal mandate, not getting it right.

Encourage the Heart: Recognize Contributions and Celebrate the Values and Victories

External Challenge: Expect the Best

Business leaders are encouraged to accept the challenge to encourage the hearts of others by first maintaining a high expectation of themselves, and others. Kouzes and Posner believe that this behavior and attitude can bring others to life. They note: "Research on the phenomenon of self-fulfilling prophecies provides ample evidence that people act in ways that are consistent with others expectations of them."[155] They observe that high expectations lead to high performance, and that clear expectations and clear goals help all to have a focused attention. More importantly, giving detailed feedback to others also help to keep people engaged in the process. Kouzes and Posner hold that these actions go a long way in creating conditions for the success of the organization.

Lingenfelter speaks to this particular challenge as "mentors release control." He recommends that business leaders in inter-cultural collaboratives maintain Jesus' plans for developing and releasing leaders. Lingenfelter states, "Releasing control requires our sacrificing the right to ensure the intended outcome of a ministry."[156] He encourages these business leaders to always act in faith, remembering that it is Christ alone who can guarantee the success (or failure) of any kingdom mission.

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[155] Kouzes and Posner, 283.

[156] Lingenfelter, 128.

External Challenge: Personalize Recognition

Kouzes and Posner strongly recommend that business leaders in an inter-cultural collaborative recognize the efforts of others within the community. These actions demand that business leaders spend more time getting close to others, even though they are from a diverse culture. They firmly believe that: "People are just more willing to follow someone they like and trust."[157] Furthermore, this action demonstrates thoughtfulness for others, a very vital element in encouraging the hearts of others.

External Challenge: Create a Spirit of Community

Kouzes and Posner are astute to note that every culture all over the world celebrate from time to time. For them, celebration serves an equally important purpose in the long-term health of any organization or community, as does the daily performance goals. They observe that exemplary leaders know that every purposeful and public gathering is a chance to renew commitment. Lingenfelter focuses on a Christ-centered approach to building a spirit of community among diverse peoples. He urges these business leaders to seek to make public worship an intentional aspect of community-building. He further suggests that the worship services must always focus on God as the only source of everything people are and have.

External Challenge: Be Personally Involved

Here, Kouzes and Posner come full circle and admonish leaders to become personally involved as they celebrate the stated values and victories of the organization. Livermore sees this as a process in meeting this challenge. He stresses the business leader's response to novel and uncertain inter-cultural settings as a key aspect in that leader's inter-cultural adjustment. Therefore, that business leader will begin at

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[157] Kouzes and Posner, 295.

"anticipatory socialization" move to the encounter phase, then on to metamorphosis. This third and final stage "occurs when the individual moves toward becoming a fully accepted member in the new culture."[158]

Livermore also would encourage these to "live up close" with others from diverse cultures. He is not advocating relocating to an underserved neighborhood. What he observes is that as these business leaders develop their cultural intelligence, they would become more capable of expressing brotherly love to others. For Livermore, this love is the 'driving point', and ultimately love is expressed best up close. He states: "Cultural intelligence allows us to more fully live as God intended in relationship with those he has created from all different cultural backgrounds."[159]

Community Development or Transformational Development?

The next set of challenges that business leaders face as they seek to build positive and functional inter-cultural relationships center on the purpose of the collaborative. The overriding question as this collaborative seeks to define its goals and objectives are varied, and center on two very significant foundations. The first foundational challenge is whether the collaborative is essentially Christian, using principles that are common to all denominational and orthodox values, or practical and secular in nature. Secondly, is the end goal community development or transformational development? The answer to this question gives great clarity as to the plans and purposes of these business leaders who seek to build inter-cultural relationships that focus on the mutual development of God's people. The Lord has called all of his people to live out the biblical mandate to make disciples of every ethnicity, whether geographical or cultural.

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[158] Livermore, 218.

[159] Ibid., 245.

Below is the stated objective of this inter-cultural collaborative. The name has

been changed to Stagecoach Collaborative to protect their identity. See Figure 2 below:

Stagecoach Collaborative

Strategic Directive Summary

The Vision
To see a spiritual, economic, social, and physical transformation of the Westoria
neighborhoods within zip code 12345.

The Mission
As a collaborative we work together to help the Ministry Partners be successful in
achieving their individual missions by serving the community of Westoria.
We achieve this by *Collaborating together* in a variety of ways. *Introducing* expertise,
training, contacts, efficiencies, and economies of scale. *Attracting* financial, in-kind
and human resource assets.

Core Values

Glorify God: We desire that God - through His Son Jesus Christ - receive all the glory
through the endeavors we initiate.
Collaboration: Increased power and effectiveness by working together, rather than
separately.
Reconciliation: Built upon trusting relationships and on-going restoration one to another
and God, through repentance.
Empowerment: We value each member of our community, and strive to holistically
empower them to reach their full potential.
Results-Oriented: Strategic in our planning, with measurable outcomes.
Servant Leadership: Emulate Jesus' model as we reach out to meet needs.

Strategic Success Factors

- Demonstrated ministry cooperation - - collaboration.
- Volunteer and other resource needs met.
- Increased awareness and visibility of the collaborative and the Ministry Partner's
  missions.
- Improved facilitation and communication of processes to help our partners.
- Realized economies of scale (metrics gathering, services, back office support, staff
  training, etc.)
- Realized synergies as a result of collaborating together (e.g. community calendaring,
  volunteer database).

Critical Objectives

Objective One	Objective Two	Objective Three	Objective Four
meet needs	help/assist and create synergies	gather resources	raise awareness

Figure 2. Strategic Directive Summary for Stagecoach Collaborative.

The first challenge these entrepreneurial leaders face is distinguishing their work of urban missions from that of past efforts of collaborative community development. The second set of challenges center on whether these business leaders are involved in the incorporation of long term versus short term goals. The third set of challenges deal with the level of community involvement in the design, development, implementation, execution, and evaluation of a plan for the holistic development of the indigenous people groups of a target community.

The State of Urban America

As founding pastor, Mark Gornik was a significant part of planting New Song Community Church, a Presbyterian Church in America work that fostered (and to this day fosters) lived experiences of the gospel of Jesus Christ. His book opens with a description of an inner-city neighborhood, just two mile west of the Inner Harbor upscale neighborhood in Baltimore, Maryland. He observes that "my most vivid impression was of a disturbingly jarring contrast. I remember what seemed like a whole neighborhood of abandoned houses."[160] He goes on to describe the topography of this neighborhood which typifies inner city America as communities with substandard housing, trash heaps everywhere, landscape dotted with liquor stores and greasy restaurants, and corner markets with sheets of bullet-proof glass. Gornik writes that in these communities "it is

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[160] Gornik, ix. (Miroslav Volf gives this actual description of his first impressions.)

far easier to buy illegal drugs than it is to purchase fresh produce and reasonably priced groceries."[161] Gornik further contrasts life in these two adjacent communities and uses the phrase "two worlds" to demonstrate the wide gap of social and economic inequalities which defined this contrast. He observes:

> When it comes to education, health care, employment networks, housing conditions, municipal services, and political influence in Baltimore, Sandtown's distance from the center is far – and growing. Private schools serve the one Baltimore, failing schools the other. World-class hospitals treat one population, a shrinking number of clinics and overworked emergency rooms the other. Connection and opportunity abound in the one Baltimore, disconnection and adversity in the other.[162]

Gornik does not reduce this community to the status of what he calls a victim, despite the "institutional forces" that have historically oppressed and harmed distressed urban communities throughout the United States.

Harvie M. Conn was professor of missions, and Dr. Manuel Ortiz is associate professor of practical theology at Westminster Theological Seminary in Philadelphia. In addressing the current state of the inner-cities across America, they give a rich historical perspective of what they term the "devolution" of the American industrial city. They attribute this rise in numbers of inner cities directly to the growth of suburban communities. This growth in "white flight," they claim, "flowed out of a quintessential passion for privacy."[163] They continue: "Repelled by urban growth and decay associated with industrialization, the wealthy upper classes were the first to follow that ideology out to the commuting suburbs."[164] Job opportunities shifted to the suburbs, better housing

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[161] Gornik, 36.

[162] Ibid., 36-37.

[163] Harvie M. Conn and Manuel Ortiz, *Urban Ministry: the Kingdom, the City and the People of God* (Downers Grove, IL: InterVarsity Press, 2001), 70.

conditions, better schools and more social services accelerated this flight out from the cities. These job opportunities, according to Conn and Ortiz, brought waves of emigration from Western Europe to these cities and suburbs. By 1920, they say, the average American city was home to three-fourths of foreign-born Americans. They add, "Between the two world wars great numbers of blacks moved from the South to the North."[165]

Manuel Ortiz traces the several waves of the migration of Spanish-speaking ethnic groups throughout the history of the United States.[166] He traces the migrations of the more dominant Spanish-speaking cultures from Mexico, Puerto Rico, and Cuba. These migrations brought waves of ethnically, culturally, and linguistically diverse people into the urban areas. Gornik, citing Baltimore as an example of urban life, notes that what also developed was a pattern of residential segregation which resulted in certain races and ethnicities becoming excluded from certain developmental opportunities.[167] Noting that by the closing of the twentieth century an acceleration of these patterns occurred, Conn and Ortiz notes that this ethnic pluralism "enlarged the gap between city and suburb, and racism encouraged it."[168]

Conn and Ortiz note an anti-urban bias that developed against the city in the early twentieth century, which contrasted the city with the ideal rural and suburban areas.

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[164] Conn and Ortiz, 70.

[165] Ibid., 72.

[166] Manuel Ortiz, *the Hispanic Challenge: Opportunities Confronting the Church* (Downers Grove, IL: InterVarsity Press, 1993), 41-57

[167] See Gornik, page 40. He writes: *"With neighborhoods near the industrial jobs in the center of the city reserved for white immigrants only, black Baltimoreans were limited to neighborhood choices, and West Baltimore became a principal place to find housing."*

[168] Conn and Ortiz, 73.

Many began to view the city in very negative tones. They note these sentiments in the following manner:

> Kinship ties are eroded by social contacts. Individualism grows, competition dominates. Community is replaced by noncommunity, simplicity by sophistication. In the city, the sacred becomes secular, the integrated life moves toward anomie, toward life without norm. The warmth of personal relationships is exchanged for rational, impersonal anonymity.[169]

Who would wish to live in such a place if they could afford to live elsewhere? Gornik summarizes and observes that the typical inner city is not a product of the residents' character flaws, or the welfare system but is made one "by the searing dynamics of economy, race, and place."[170] He adds: "The result was a community in economic depression, isolated and excluded from opportunity."[171]

Conn and Ortiz then note that this negative thinking fostered an anti-urban bias. They list two major flaws that have affected the manner in which churches even to this day, view mission to the city, especially the inner city. This resulted in a diametrically opposed view that set the rural areas against the city, because the way people lived in the city was viewed as "an acid that would eat away traditional rural values."[172] This, according to these two observers, did much damage to people's paradigmatic view of the city versus the suburbs. Additionally, the city became a stereotype for all of the "destructive patterns of life." Regrettably, by this time, even the churches began to develop a pessimistic view of the city as well.

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[169] Conn and Ortiz, 159.

[170] Gornik, 47.

[171] Ibid., 47.

[172] Conn and Ortiz, 160.

Ao and Penley note the sociological, ethnic and cultural diversity of the typical city across America. They view this multi-cultural trend as the future for this country, and as a result of this widespread diversity, they strongly urge the churches to rethink their segregated and ethnocentric philosophies of ministry to the city. They warn that the "church must respond to this multicultural society or face becoming irrelevant."[173] Conn and Ortiz inform their readers of this development and have offered a new definition for the city, one they term a "functional" one. "The city is a relatively large, dense and socially heterogeneous center of integrative social power, capable of preserving, changing and interpreting human culture both for and against God's divine purpose."[174] Gornik notes that the typical inner city is a place that people call home. He adds: "It is a community where people share the same dreams as the rest of America."[175] He observes that these residents also strive to achieve these dreams, individually and collectively.

Acknowledging the reticence by many Protestant suburban churches in the past, both Conn and Ortiz offer some hopeful signs of changing attitudes. They also note the importance of the creation and proliferation of Christian leadership foundations throughout urban America. These foundations have taken on a role of empowering the Christian communities by pooling financial resources from church and society, and both the public and private sectors. According to these two urban missiologists, this model which began in Pittsburgh, Pennsylvania in 1978, has served to represent "a new direction in networking for the church."[176] They also note the many outreach efforts of

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[173] Ao and Penley, 25.

[174] Conn and Ortiz, 233.

[175] Gornik, 38.

[176] Conn and Ortiz, 240.

evangelism and community development by numerous suburban churches throughout the United States. What they call for is a suburban church-based, gospel-centered approach to transforming underserved, inner city communities. From their research, Conn and Ortiz recommend three essential elements of what community transformation should possess. First, suburban churches should seek to "be with" the residents of urban communities. A second element is community organizing, which helps to provide the strategy and planning that are suitable for the biblical transformation of a community. The third and most significant element is community leadership development because "any development project, especially one brought from the outside, will need to find its contextualization niche. Also, it is impossible to do everything that is needed without people from the community."[177]

Bryant Myers brings a wealth of information that would help these Christian business leaders' decisions in approaching the task of building relationships within the community through an inter-cultural collaborative. In proposing his choice of transformational over community development, Myers begins by noting that this term "development" was used since the early 1950s in America to describe efforts to improve the quality of life for the poor. He further notes that in the past "development" had a loaded meaning which basically held ethnocentric connotations. He writes: "Many in the development business…are not sure that this kind of development is good for people."[178] Myers adds that for some "development is understood as simply having more things."[179]

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[177] Conn and Ortiz, 353.

[178] Myers, 3.

[179] Ibid., 3.

Myers also posits the use of the term "Christian witness" as opposed to evangelism because the former embodies the proclamation of the gospel by life, word, and deed. He identifies the problem with the modernist dualistic worldview which separates the spiritual realms from the material. Therefore, for the modernist, loving God is spiritual work while loving ones neighbor is relegated to the material. Myers notes, "In the final analysis this false dichotomy leads Christians to believe that God's redemptive work takes place only in the spiritual realm, while the world is left, seemingly, to the devil."[180]

This bifurcated thinking could lead Christians to reduce their understanding of sin, and would become blind to the impact of sin in all aspects of the material world. The scope of the good news of the kingdom of God – the gospel – also becomes limited if Christians do not see the need to deny this modernist world and life view. Conn and Ortiz underscore these truths by relating the tendencies of many Christians in America. They observe how the typical convert moves away from his past surroundings and relationships in order to make a complete break with sin and sinful patterns in their lives. These urban missiologists note that these new converts "look at social deterioration as a danger but not necessarily as a challenge for mission. They may conclude that leaving the community is the only way they can maintain their new lifestyle."[181]

Lingenfelter addresses the issue of Christians positively impacting the surrounding cultures for change in his book *Transforming Culture*. He observes that transformation is neither bridging from one system to another, nor transferring a

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[180] Myers, 7.

[181] Conn and Ortiz, 341.

"Christian" system to another place and people.[182] For Lingenfelter, transformation involves a new hermeneutic, a new way of interpreting how cultures function, which guides the lives of God's people here on earth. Myers uses the term "transformational development" as an alternative to "community development" because the former suggests a positive change in the whole of life – physical, emotional, and spiritual. Myers believes that the sovereign God has always been interested in what mankind thinks or does to transform his life and those of his fellow-pilgrims. Our stories of transformation either support or oppose God's mission on this earth. Citing transformational development as a life long journey of inter-cultural partners which begins with God, Myers adds: "The adjective transformational is used to remind us that human progress is not inevitable; it takes hard work."[183]

For Myers, transformational development also influences the way in which these Christian business leaders should view the poor, especially those in the target community. Under community development, the tendency is for practitioners to reduce poverty to the material level only. On the other hand, the biblical view of the poor is in stark contrast with this view. The scriptures teach that the poor have dignity because they are made in the image of God. Unfortunately, sin has made all people – poor and wealthy – rebellious to God, but the poor are also seen as the incarnate Christ of Nazareth. Scripture also teaches that the poor are God's favorites, and they are also lost souls in need of spiritual reconciliation with God. Transformational development forces one to develop a holistic understanding of the poor.

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[182] Sherwood G. Lingenfelter, *Transforming Culture: A Challenge for Christian Mission* (Grand Rapids: Baker Book House, 1992), 19.

[183] Myers, 3.

For Myers transformational development forces the rich and poor to see themselves as people in need of God's grace. He posits that the poor suffer from a diminished identity and a defeating understanding of their vocation. The wealthy, on the other hand, suffer from an inflated sense of both identity and vocation. He believes that Christian business leaders from affluent suburban churches could become more effective witnesses for the Kingdom of God if they seek transformational development in their inter-cultural collaborative. Myers lists the challenge for these business leaders, and encourages them in the following manner: "Lay down their god-complexes and believe that they are made in the God's image and are not themselves, gods."[184] As for their vocation: "Believe that their gifts are for sharing, not control, and that they are to lead as servants, not masters."[185] The Christian business leaders addressed in this review are encouraged to trust what the Lord is doing in their own lives, as well as the lives of others.

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[184] Myers, 178.

[185] Ibid., 178.

CHAPTER THREE

Methodology

The purpose of this study was to explore how business leaders in large ethnically homogenous churches partner with other Christians for inter-cultural, inter-denominational, transformational development in urban missions. These business leaders are successful entrepreneurs who have committed their time, talents and treasures in co-laboring with inter-cultural ministry partners for over a decade. They also hail from large suburban churches whose members are primarily from a very affluent community. Their target audience is comprised of predominantly Hispanic, as well as African-American residents in considerably one of the most underserved communities within their city. These business leaders are very influential in their spheres of influence. Therefore, they need to be able to understand and articulate their roles in shaping the efforts of inter-cultural, inter-denominational, urban missions. They also need to appreciate the support roles and expectations of their particular suburban congregations in inter-cultural, inter-denominational, urban missions. These business leaders have certain expectations for partner congregations as a result of the inter-cultural, inter-denominational, transformational relationships. Finally, these business leaders need to consider how the desired outcomes for their collaborative are evaluated and communicated within and outside of this inter-cultural partnership.

While there are numerous printed and electronic materials on how to engage other ethnicities and cultures, there are not many testimonials from these business leaders'

peers as to best practices for inter-cultural, mutually transformative relationships. Further,

their situation is somewhat unique as their congregations have a reputation of being on

the leading edge of ministry to the cultures who live within a four-mile radius near their

sanctuaries. Therefore, a basic qualitative study was proposed in order to better

understand how these business leaders interpret their experiences as a result of their

direct involvement in this collaborative. This study was composed of the interviews of

eight business leaders from large suburban Presbyterian churches.

Design of the Study

This study was conducted by means of a basic qualitative research, as the

researcher explored how these business leaders deal with the challenges that can arise in

inter-cultural, transformational partnerships. Sharan B. Merriam notes the complexity of

defining qualitative research, and lists four essential characteristics of qualitative

research.[186] First, researchers focus on how people make sense of their world and the

experiences they have in the world. This understanding is from the participant's

perspective, not the one doing the research. Second, since understanding is the goal of

this research, the researcher is the primary instrument for data collection and analysis.

Third, qualitative research primarily employs an inductive research strategy. Fourth, the

product of qualitative study is richly descriptive, utilizing words and pictures to convey

what the researcher has learned. Merriam also mentions that the design of a study could

sometimes be emergent and flexible, as well as purposeful and comparatively has a

smaller size of the sample compared to the larger, random sampling utilized in

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[186] Sharan B. Merriam, *Qualitative Research: A Guide to Design and Implementation* (San Francisco: Jossey-Bass, 2009), 14-17.

quantitative research. She also states that the researcher often spends a great amount of time in the "field" often in close contact with the participants.

Merriam notes that: "A central characteristic of qualitative research is that individuals construct reality in interaction with their social worlds."[187] A basic qualitative research was used so that the researcher could find how these business leaders interpreted their inter-cultural experiences. This basic qualitative research was also used so that these business leaders could construct meaning as they engaged with others from diverse ethnicities and cultures. Further, a basic qualitative research was utilized so that these business leaders could reveal what meaning they attribute to their individual experiences. The researcher then asked follow-up questions to further uncover what motivated these men to remain in an inter-cultural, transformational collaborative for such an extended period of time.

Interview Design

The researcher conducted eight semi-structured interviews as the primary means of discovering knowledge through data collection. Two of the interviews were held outside of these participants' offices, and one was held over lunch at a quiet restaurant. The remaining five were conducted in the participants' own office or home environments. All of the interviews were done face-to-face, thus allowing the interviewer to capture the non-verbal essence of those who were interviewed. Personal interviews have a greater likelihood of producing an atmosphere of trust and transparency between the researcher and those business men who were interviewed. A more familiar quantitative survey could not produce this kind of atmosphere by capturing essential non-verbal emotional factors or adjusting in the moment to ask follow up questions.

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[187] Merriam, 22.

Participant Sample Selection

The researcher utilized a typical and purposeful sampling in interviewing these eight business leaders who share a common mission to work within an inter-cultural, interdenominational collaboration of churches and non-profit agencies. Six of these leaders are members of the same congregation, (congregation A), and two of these leaders hail from another, yet similar congregation, (congregation B). Further, two from congregation A have relocated their ministries and families to the target community. A separate two from congregation A support the collaborative in principle, but have opted to work independently with several non-profit agencies within the target community. All of these business persons expressed a willingness to share their experiences and knowledge with this researcher, and are men who now live, or once lived in a particular upscale suburban community. They are all members of several large ethnically homogenous and suburban churches which are deeply invested in missions to the city. One very important criterion for these business leaders was that each of them has spent more than seven years in seeking to build wholesome and mutually accountable inter-cultural relationships with Christian men from diverse ethnicities and different denominations.

These business persons are of the same ethnicity (Anglo-Saxon), and gender (male), and all share a common philanthropic commitment to urban missions. This commitment is expressed in their financial and personal involvement with a particular collaborative which has been developed with a specific focus on a concentrated geographic area. These participants are also business persons who have very significant influence in their local churches, their neighborhoods, as well as in the local business

community. The researcher chose eight men for several reasons: (1) the researcher chose not to interview members of the opposite sex for purely ethical reasons; (2) the researcher's time is limited so after consulting his schedule, the researcher determined that eight was a sufficient sampling size for the purpose of this research.

These criteria were important to this research for several reasons. One of which is that these men represent a wide-enough cross-section of men at varying ages and stages in life who are committed to the mutually spiritual transformation of their city. Two of these men are in their mid-thirties to early forties, and the remaining six are mid-fifties to early sixties. Another two of the participants are men who have worked very closely with the researcher for more than four years serving and leading in urban missions. Further, the current demographic of leaders represent men of influence within several Presbyterian denominations, particularly the Presbyterian Church in America, (PCA). The PCA has declared its intentions to build effective inter-cultural partnerships for the extension of the Kingdom of God in North America and the world. This research seeks to help denominations such as the PCA identify the challenges of inter-cultural ministry.

In order to obtain the desired sample of participants, the researcher first developed a long list of men and women who have been involved in inter-cultural ministry through their local church. These persons are members of a large Presbyterian church where the researcher serves on the pastoral staff. The researcher then developed a short list of certain men who are known to have developed inter-cultural relationships through a specific collaborative. Tasha Chapman serves as dean of academic services and adjunct professor of educational ministries at Covenant Theological Seminary. In her *Doctor of*

Ministry Dissertation Handbook, Chapman suggests six to eight individual participants for the sample size.[188]

Data Collection

A semi-structured format was used during the interviews to provide flexibility and flow during the interviews. Merriam lists three types of interviews – highly structured/standardized, unstructured/informal, and semistructured. Merriam notes:

> The semistructured interview is in the middle, between structured and unstructured. In this type of interview either all of the questions are more flexibly worded or the interview is a mix of more and less structured questions. Usually, specific information is desired from all the respondents, in which case there is a more structured section to the interview. But the largest part of the interview is guided by a list of questions or issues to be explored, and neither the exact wording nor the order of the questions is determined ahead of time. This format allows the researcher to respond to the situation at hand, to the emerging worldview of the respondent, and to new ideas on the topic.[189]

This format allowed the researcher to respond in-the-moment during the interview and ask questions not previously planned. None of the interviewees was given a copy of the question beforehand. This decision was to ensure that their answers were spontaneous and frank. The researcher did not feel obligated to ask all the prepared questions if they did not fit the particular context. Each interview lasted no longer than an hour and a half, even though several of the participants wanted to talk more about a comprehensive vision for the city. Each interview was concluded with an opportunity for the interviewees to comment on anything they would like to say. All the interviews were conducted in a span of six weeks, and were recorded and transcribed for detailed analysis.

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[188] Tasha Chapman, *Doctor of Ministry Dissertation Handbook* (St. Louis: Covenant Theological Seminary, 2012), 33.

[189] Merriam, 90.

Data Analysis

Merriam notes that data analysis is the most difficult aspect of the processing of qualitative data from the interviews which had been conducted.[190] It is basically making sense out of the data, by answering the research questions for this research. The researcher utilized the "constant comparative" method to evaluate the interviews. For the sake of time constraints, the researcher did not compare each interview with the others as they progressed. Most of the evaluation was done after all of the interviews had been completed. The constant comparative method revealed some patterns in the data and led the researcher to some helpful categories for data collection. Common themes from each interview were noted and highlighted on the transcripts. These points were catalogued along with trends and commonalities between the convictions and philosophies of ministry of the interview subjects. The result of this constant comparison of the interviews is that a grounded theory was formulated.

Researcher Position

The researcher serves as the primary instrument for the gathering of information and subsequent extracting and analyzing pertinent data. The researcher brings a natural bias as well as assumptions to the qualitative research process. These natural tendencies, as well as the researcher's perspectives became filters for a valid research project. Therefore, for the sake of integrity, the researcher understands the challenges of validity and objectivity, and identifies and discloses potential sources of bias and error. The researcher presently serves as pastor for Urban and Mercy Ministries at one of the largest suburban congregations in the PCA. Next to his pastoral roles, the most important aspect of the researcher call is to lead the congregation in building stronger inter-cultural

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[190] See Merriam, 175.

relationships throughout the city. The researcher would benefit greatly from the overall success of these business leaders' ministry in this inter-cultural collaborative.

A significant aspect of this effort would be the development of better relationships between the researcher and the participants. The researcher has utilized this research process to enhance the recruitment of men who can assist in the overall leadership of inter-cultural ministry within the congregation. Further, this qualitative research has allowed for the overall design and development of the researcher's direct responsibility, in as much as it involves inter-cultural and mercy ministries. Therefore, the primary reason for the exploration of this research is for the overall benefit of the one conducting the research. While this statement seems to be self-serving, the researcher would have realized his ministry's focus to the local church, its members, the ministry partners, and members of the target community. William Zinsser echoes this position when he asks, "Who am I writing for? It's a fundamental question, and it has a fundamental answer: You are writing for yourself. You are writing primarily to please yourself, and if you go about it with enjoyment you will also entertain the readers who are worth writing for."[191]

Study Limitations

Due to the limited time and resources, and the primary focus of this research, only eight men were interviewed for this study. These men are directly involved and have a better understanding of what it would take for their congregations to become more inter-culturally minded and engaged. No one from the target community was interviewed, nor were minority members of the collaborative. The researcher wanted to only properly articulate these business leaders' experiences and concepts of reality from their perspectives.

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[191] William Zinsser, *On Writing Well* (New York: HarperCollins Publishers, 2006), 5.

Summary

The methodology described in this chapter helps to accomplish the purpose of this study. The purpose of this study was to explore how business leaders in large ethnically homogenous churches partner with others for inter-cultural, inter-denominational, transformational development in urban missions. The study utilized a basic qualitative research, a semi-structured interview design, data analysis, and a careful process of selecting appropriate key individuals. While the study contains certain limitations and biases, the overall design sought to achieve the purpose of this study and answer the research questions.

CHAPTER FOUR

Findings

The purpose of this study was to explore how business leaders in large ethnically homogenous churches partner with other Christians for inter-cultural, inter-denominational, transformational development in urban missions. Four important research questions guided this study:

1. How do business leaders describe their role in shaping the efforts of inter-cultural, inter-denominational, urban missions?

2. What desired outcomes do business leaders seek to realize in their own congregations as a result of the inter-cultural, inter-denominational, urban missions?

3. What desired outcomes do business leaders seek to realize in partner congregations as a result of the inter-cultural, inter-denominational, transformational relationships?

4. In what way and to what extent are the desired outcomes being evaluated?

In order to answer these questions, eight business leaders were interviewed. These eight men represent a cross-section of economically wealthy businessmen who have committed a significant amount of their time, talents, and treasures in pursuing the transformation of a particular underserved community.

While two of these men have opted to work directly with non-profit agencies within the target community, the remaining six have committed themselves to an inter-

cultural, inter-denominational collaborative of Christian leaders from different ethnicities. Two of these in the collaborative are younger and lead separate non-profit agencies within the target community. The remaining business leaders are men in their late-fifties to early sixties who serve predominantly as financial providers to numerous non-profit efforts in that same community. All of these men have had significant involvement in inter-cultural enterprises in this one community for more than seven years.

Introduction to Research Participants

Understanding each business leader's personal profile will help readers decide whether or not particular data can be applied specifically, generally, or maybe not at all to their unique setting. No exact names of these leaders or interviewees are used in the following analysis. Instead the researcher has chosen pseudonyms that resonate with certain fictional and non-fictional characters of the Old West. That same pioneering spirit which led these legendary figures seems to exist in these eight business leaders. Like their peers in that era of history of the American frontier, each of these research participants can relate to their forefathers in so many ways. The stories of the Old West are combined in one narrative of "conquest, but also one of survival, persistence, and the merging of peoples and cultures that gave birth and continuing life to America."[192] Further, Texas is also known as the "Lone Star" state, and this researcher has discovered that there is a cultural pride of independence of which the average Texan boasts. Each of these business leaders is leading the way, individually and collectively, in shaping the face of inter-cultural, transformational development in their own city, from a suburban perspective.

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[192] Robert V. Hine and John Mack Faragher, *The American West: A New Interpretive History* (New Haven, CT: Yale University Press, 2000), 10.

Lash Larue

Lash Larue is in his late fifties and is a huge supporter of this inter-cultural, inter-denominational collaborative. He has played a significant role in attracting more business leaders and suburban churches to serve through the relationships established through the collaborative. Larue expressed his desire to work hard at ensuring that "everybody is aware of how to help in the holistic transformational process because it's spiritual." At the request of his local suburban church, Lash Larue was appointed as the principal coordinator for the church's plans to venture into the city. When Larue reported his findings to the leadership of his congregation, the church unanimously adopted his recommendations and agreed to focus most of their resources and energy into the target community recommended by Larue. He has developed a reputation for being a "bridge person" in his own community. Larue has more than forty years of inter-cultural experience in visiting and serving the target community. He is a very financially successful and influential businessman who also heads up a foundation which gives generous financial support to ventures within the target community.

Larue expressed a keen understanding of what is involved in this inter-cultural collaborative. He sees beyond the material solutions to the economic deprivations experienced by many in the target community. He carefully observes that through this collaborative, "we're dealing with hopelessness, depression, humiliation. And we need to engage all of this holistically." Lash Larue's involvement in that underserved community began many decades past through his relationship with an elderly African-American woman who worked for his family while he was a youngster. He describes this woman's influence as a key motivator in his walk with the Lord. He stated that: "She was one of

the major steps in my walk because she spoke about Jesus in ways that I've never heard before all my life. So it made it easy and comfortable to understand that area because I literally ran around in her backyard." Upon listening to Larue describe his current inter-cultural relationships he makes it very clear that one of the local pastors in the target community has also become a "really good leader to me, a role model, a mentor."

Lash Larue's hope for the long-term success of this inter-cultural, transformational, urban collaborative has been revived. He has seen many of his prayers answered as more pastors and churches from within the target community have begun to embrace the vision and mission of this inter-cultural collaborative. Further, he has also witnessed a more positive attitudinal shift among those who come in from suburban churches to embrace the vision and mission of the collaborative which seeks to foster mutual spiritual transformation in the lives of residents from both the urban and suburban communities.

Doc Holliday

Doc Holliday is a strong advocate of this inter-cultural collaborative that actively seeks to pursue the Christian transformational development of both the urban and suburban communities. What is unique about this business leader is that he prays for, and desires a mutual transformation between diverse communities that comprise the collaborative. He has been in the forefront of transformational development for about ten years in an underserved community. His entrance into that ministry focus area began as a youth on the periphery but later became challenged by a mission's conference in his local suburban church.

Doc Holliday is a humble and gentle person who has responded to the challenge

of serving the poor and needy of his city. He hails from an upper-middle class family, and

has been able to garner the support of both political and financial contacts from the most

prestigious halls of government and economic power. He attributes his parents'

determination to expose him and his siblings to the physical needs of the poor as a great

influence in his understanding of inter-cultural, urban ministry. He also expresses how his

involvement in athletics during his teen years further exposed him to others from diverse

communities. More significantly, Doc Holliday attributes his current involvement in

inter-cultural, transformational development to a unilateral work of the Lord in his life.

He notes:

> So, I think it's just the combination of practical experience from a young age that
> God just kind of predisposed me to kind of be the guy who enjoys learning about
> different cultures, feels comfortable in those settings and God through his Holy
> Spirit worked with me in a way. He just said, "This is what is important to God's
> heart [and it] should be important to you."

Holliday expressed a considerable understanding of the need for his and his peers'

development of more cultural intelligence in addressing the diverse realities that exist

between those from the suburban and urban communities.

Matt Dillon

Matt Dillon is in his early sixties and has been very actively involved in the target

community for more that fifteen years. He has chosen to work directly with several local

non-profit agencies, rather than working directly through the collaborative. Dillon

supports the goals and objectives of the collaborative, but he informed this researcher that

he prefers to work directly with a few individuals with whom he has a longer history of

support and collaboration. Dillon has used his gifts and relationships to serve the target

community through education and sports. He is a well-respected businessman who describes himself as involved in "ranching, real estate, and oil and gas." Through his ministry, Matt Dillon has been able to attract some very influential men from his suburban community in supporting his vision of ministry to the city.

Dillon attributes his philosophy of ministry to his upbringing, particularly from watching his grandmother diligently serve the poor and needy many years past. He states sort of matter-of-factly that what he is doing is nothing new for him. He notes that urban ministry has always been needed.

> I think when I was growing up [urban ministry] was done very privately, very quietly. Churches might be in involved but it was not a big [thing], it would work. There was not a public display of affection. It was more just grassroots people who would get involved and load a car full of groceries, clothes whatever they had, and go up and down the streets and gather things. They might do it through the church but at some level, a couple of weeks and every month, whatever, they would venture over into a community that needed the basics of life and deliver those.

Matt Dillon speaks much about the spiritual warfare that pervades both his and the target community. He is a man of much prayer and devotion, and is constantly and quietly seeking to address the spiritual needs of both communities through various avenues, including working with several local congregations in the target community.

Texas Jack

Texas Jack is in his early sixties and is a very successful businessman who travels all over the globe as he pursues his business interests. He has also donated vast sums of financial resources to several philanthropic enterprises in the underserved urban community mentioned in this research. Identifying the importance of anonymous giving, Texas Jack describes himself as an "angel investor," and has chosen to work directly with individuals who have demonstrated exceptional qualities in addressing the long-term

needs of the poor and economically disadvantaged throughout the city. Jack essentially expressed how he would favor empowering the residents of the target community, while not seeking public accolades for his support role in that community's development. He and his family have given great sums of financial resources to various agencies, schools, and families in need in that underserved community. This fact is not common knowledge to many people in his congregation, and within the broader community.

Texas Jack's entrance into the urban community was primarily at the invitation of a fellow business leader with whom they served on a local agency's board. When asked about his motivation to "invest" in the people of the target community, he described an initial encounter with a radical school principal. He responded: "So that's what got me started, strictly by happenstance, being on a bus tour for [a youth organization], a principal that was exceptional, was so enthusiastic to make a change that I wanted to know more about what he was trying to do. I want to help that person."

Texas Jack's involvement in inter-cultural urban ministry has spanned more than ten years. He summarizes himself as one with a strong desire to assist and empower people within under-served communities to develop themselves and their own community. He strongly advocates that this assistance should be in the form of anonymous donors who would help to provide opportunities for those residents' desired empowerment. He has a strong desire to see that the local high school students graduate and become more highly skilled in their career pursuits – whether it is college or the work-place. To this end, he has single-handedly collaborated with an agency that focuses on human and career developments. Jack expresses some skepticism about the altruistic motives of churches in their public demonstrations of urban missions.

John Chisum

John Chisum is also in his early sixties, and is a very successful businessman. He appears to possess a wide sphere of influence among many other business persons at his local church, and within his neighborhood. Chisum has been deeply involved in the ministry focus area for more than ten years, and he is also highly respected as a model of what a Christian businessman should emulate. He is also a strong advocate for the inter-cultural collaborative, and has introduced numerous supporters to the collaborative's goals and objectives. He has also been highly visible in numerous projects, events, and opportunities that have been designed to encourage more fellowship among the diverse collaborative.

John Chisum is also a deeply spiritual husband, father and grandfather, and serves as an officer in his local church. He speaks very proudly of his humble beginnings, and recalls how the generosity that was shown to him many years past, has shaped his philosophy of ministry in addressing the spiritual, emotional, social, and physical needs of others, especially those from underserved communities.

Roy Rogers

Roy Rogers is a very successful business professional who has decided to leverage his business skills to see the Christian transformational development of the poor and needy in his city. He is an advocate of inter-cultural collaboration that seeks the holistic transformation of the residents of any community. Having accepted the challenge to serve the poor and needy both locally and internationally, Roy Rogers began to take strategic steps to fulfill his desire to transition into more full-time ministry. This journey for Roy Rogers began almost ten years ago.

His entrance into the ministry focus area began at a small scale – serving as a mentor to an elementary student from an underserved, single-parent family. As Rogers prayed about his future in ministry, he decided to perform an extensive research into using his professional skills in his own city. Roy Rogers utilizes a most unique methodology in addressing the long term needs of the poor, and the transformational development of their community. He works very closely with several strategic elements in transformational development – the police, the court system, and most importantly, the residents of that community. Rogers is very conscientious about not duplicating the efforts of other urban practitioners and agencies which serve diligently within the ministry focus area. He informed this research that his overall goal is to prayerfully use his gifts to see God's righteousness pervade his city.

Gene Autry

Gene Autry is a most interesting business leader who is a strong advocate of Christian, inter-cultural collaboration for the transformational development of a community. He is in his mid-sixties and is highly respected as a business leader par excellence. He started nineteen different companies, as well as served as the business representative of several large, multinational corporations on every continent. His entrance into inter-cultural, urban ministry came at the invitation of a business associate. Autry tells of his being at another stage of life stating that he had gotten to the point where he was financially stable enough to "see the top of the mountain and I wasn't going to have to worry about freezing to death financially." Autry's observations regarding the minimal amount of co-laboring and partnering among the urban ministry practitioners in the ministry-focus area challenged his outlook for the target community.

Subsequently, this moved Autry to pursue the development of a healthier climate of intentional collaboration between the agencies and their representatives.

Autry's vast experiences in both cross-cultural and inter-cultural interactions have greatly influenced his position in serving in the type of a collaborative that this research addresses. He was quick to explain how he prefers to serve behind the scene. He notes: "I don't like to be in the forefront. I like to be in the background figuring things out. I'm not a sales guy; don't send me out to sell anything. I'm not going to be a sales guy; although I've done that, it's not my forte."

From the answers that Autry gave during the interview, it became more apparent that he is an impressive and highly-skilled strategic thinker. He expressed a keen understanding of people from different cultures, and how that understanding has become a platform for the manner in which he addresses any inter-cultural collaborative that is designed to serve the long-term needs of stated goals and objectives.

Charles Goodnight

Charles Goodnight is also a strong supporter of inter-cultural collaboration for the Christian transformational development of a community. A successful businessman in property development, Goodnight is in his late fifties, and his involvement in the community began some twelve years ago. Several of his friends and associates approached him and asked him to serve on the board of a local non-profit agency. They then invited him to use his extensive experiences in community development to lead an effort to educate children in an underserved community. Charles Goodnight is highly respected in his community, and has been known to lead numerous fund-raising efforts throughout his city.

Goodnight attributes his philosophy of inter-cultural collaboration to his upbringing as well. Raised on a farm just outside of a large city, Goodnight noted how his close childhood friendships with three African-American boys served to challenge his views on inter-cultural relationships. He described his developmental years and notes the following experiences:

> And I'd go outside as a kid and with no shoes on and we would play and do things together. One of the families I really grew up with and sort of raised me and took care of me and probably my best friend from when I was one till probably twelve, was this one black boy named Daryl. So, I was comfortable. I'd go over there and eat sweet potato pie in their house.

Goodnight told the interviewer that he has maintained constant contact with his childhood friends. He even attended the same college with one of those friends. They also attended each other's weddings. Both Goodnight's emotional and spiritual involvement in the ministry focus area has sustained his drive to work tirelessly for the Christian transformational development of people of both the target and his suburban communities.

In summary, all of the business leaders involved in this study have a substantial amount of inter-cultural, urban ministry experience. All of them have also expressed a biblical conviction and rationale for their commitment to serve the long-term needs of the city through inter-cultural collaboration. While two of them are not wholly committed to work directly through the collaborative, they have each garnered the support of many of the local residents of the ministry focus area, as well as business professionals throughout the city. These two also work very closely with Pastor X, as they have expressed the realization of having someone who understands the community far better than they do. Notably, each business leader has expressed some significant degree of personal anxieties in observing the vast differences between their world of business and that of the urban

ministry practitioner. In spite of these challenges, they each informed the researcher of

their total commitment to pursue the Christian transformation of an urban community that

is comprised of people from diverse ethnic and social people groups.

The role of business leaders in shaping the efforts of inter-cultural, inter-denominational, urban missions

In understanding the internal and external challenges that wealthy business

leaders who profess faith in Christ face in ethnically diverse inter-cultural collaboration,

it is important that these business leaders see their roles within the context of this inter-

cultural, inter-denominational collaborative. These business leaders need to understand

how their actions, as well as non-actions could influence the collaborative either

adversely, or improve relationships among Christians from diverse social and ethnic

backgrounds.

How Business Leaders React to Initial Inter-cultural Experiences

Five of the business leaders shared specific inter-cultural experiences that

challenged their basic cultural assumptions about others from a different social and ethnic

background. These five admitted that they had certain negative beliefs about life in the

target community. They each spoke of how they had assumed that men from the inner

cities were basically absent, and hence were considered as poor leaders of their families.

They also spoke of the widespread violence that pervaded the target community several

years ago, and how that affected their initial encounters with residents from that

community. The target community was also notorious for low graduation rates and high

birth rates among teens. These men all admitted that these factors caused them to initially

view the target community in a more negative light. Meanwhile, all of the interviewees

gave an understanding of the manner in which they see themselves as well as the way

they tend to see others from diverse cultures. Texas Jack gave a specific experience, but cited it within the context of a personal understanding of the vast differences that exist between people, even Christians, from diverse social and ethnic environments. He gave as an example, his observation in watching an urban ministry practitioner deal with a specific enterprise. He thought out loudly that the person gave mixed signals when communicating the sale of school paraphernalia to both himself, on the one hand, and to his community on the other hand. He observed that that ministry partner was in a quandary because he "had to sit in the middle of a business deal while appearing to be completely altruistic."

In Texas Jack's opinion, he saw a little bit of what he termed "larceny" in the whole deal. He reacted to that experience with a bit of skepticism and noted that his expectations that people from underserved communities of which he is aware, are required to somewhat "go with the way that people function." Texas Jack asserted, "You know the United States, a true definition would call it 'corruption.' In the inner city neighborhood, it's called facilitating change while we're working together."

Matt Dillon related an experience that challenged his cultural intelligence, as he had noticed that his role had switched from soccer coach to "father figure." He spoke of an incident that turned out to be a pleasant surprise for him. He had not realized the extent of the impact that he was making on the players, their families, as well as the community who observed him and his friends coach young men on a regular basis. Matt recorded a time when he was approached by an older Hispanic man from the target community on behalf of one of Dillon's players. He states that just before the soccer match was about to start, this man approached him and asked if he was planning to play

Jose that evening. Matt then told him that he was certainly planning on it, seeing that Jose was one of his best players. Matt stated that the man said, "Well you might want to talk to him a little bit, he found out today that his girlfriend is pregnant."

Dillon noted that Jose looked like a typical thirteen year-old boy, not a man. For him, the conversation with Jose before that match was probably the highlight, but certainly not the only opportunity. Dillon stated that he had gotten several opportunities to converse with that young man, who looked to him as a father figure. He observed, "As a general rule that community does not talk about sex; it's something that it's a given to them. That young man and I were close. He was a great guy; great kid. And you know I think it worked out. They got married and had a baby, and they've moved on."

John Chisum had an eye-opening experience when he and ten other men from his suburban church went to the target community to tear down an abandoned house. This was the third opportunity that these men had to fellowship with the men of a local, inner-city Baptist church. He noted that on this occasion, they met at seven on a Saturday morning. He was immediately impressed when he arrived and met about twenty-five African-American men from that church. He admitted that he was wondering if those church members would show up, or if it was going to be only his group for the work project. Chisum noted that: "As I drove down there that morning it turns out that our group was late and theirs was on time. They were already having breakfast at six thirty in the morning down there." Chisum admitted this challenged his common assumptions about the diligence of African-American men from the inner-city.

Further, Chisum noted that they worked together from seven in the morning until two in the afternoon, tearing down an abandoned house that was right next door to the

church's sanctuary. They used hammers and crowbars, and a rope and a pickup truck to pull it down. He observed that:

> The man who is efficient would say, "Why don't you just hire a bulldozer and just knock it down in thirty minutes?" because it was a small house. But the purpose was not to knock down a house. The purpose was to build relationship with the people of that church. So we worked in teams and we purposely made sure that we were not working with our own church members. …We laughed, joked around; found out that the gentleman, the tall guy, was a coach.

Chisum later discovered, through conversation, that this African-American man coached basketball at a school that was ninety percent Hispanic. They both chuckled as the coach made a joke about how short his kids were. According to Chisum, this brief encounter served well to ease any remaining tensions between him and his fellow-workers. He stated, "We both laughed at that."

Another interesting experience for Chisum from that same event was when he met another of the church members who brought his three sons. One of those sons was a Caucasian whom this African-American man had adopted. This fascinated Chisum, who was beginning to realize how much he had in common with these men from a totally different ethnicity, economic background, and culture. He noted, "We all talked about sports, hanging together and that's what it ended up being... I believe that men, it is innate in them that they want to tear down something, and hit it hard." Chisum seemed excited when talking about that morning. He concluded: "That was an experience!"

When asked whether he was tempted to change his role from co-laborer to manager, Chisum stated that he was unwilling in that particular instance. He did note that "most businessmen are doers." He stressed how all businessmen have goals that they want to accomplish. He said, "That's how you get evaluated – whether that's sales, or earnings, or new customers. Ministry is a business and I think initially people getting into

it want to achieve a goal." Chisum thinks that a typical businessman "comes in urban

ministries and typically wants to tell the other people, 'This is what you need to do

because I am already successful.' That is the temptation. I don't know any businessman,

successful businessman, who isn't a fixer." Texas Jack concurs with Chisum's

observation and noted that:

> When people from our zip code go to [the inner city] to help, they want to shape
> [that community] into what they think is normal. So when you talk about the
> relationship between where I come from and where they are, is that we initially
> start off with a dialog and we initiate something that the people with the most
> competitive instincts take it over and shape it according to what they think
> somebody needs. Typically they create islands rather than a large open network.

For Jack, these islands exist when wealthy people from his community venture into the

target community and do not accept the wise advice from others from different

ethnicities, men such as Pastor X and his cohorts. He observed how their efforts tend to

result in agencies and enterprises that do not reflect the input of the target community,

and end up looking more like something within their suburban communities. These

agencies then train residents to become isolated from their core cultural values, as well as

from their own families and friends.

Jack laments this and wishes that his peers would respect the will and experiences

of the residents of the target community. He advocates healthy inter-cultural

collaboration. Texas Jack's advice is that "wealthy people need to come in there and not

use their business acumen because that typically means that you have to eliminate those

people who currently reside there." Lash Larue agrees with both men and admonishes

that Christian business leaders who want to work in collaboration with others really need

to understand how to work with people of other backgrounds and cultures and how to

better communicate. He challenges what he refers to as an "us-versus-them mentality,"

and stresses the importance of his peers' willingness to "learn how to help in the right way. And in this case specifically how to understand the urban people. They all have willing hearts and minds but, how do I understand that?" Gene Autry expressed an unusual ability to get a good sense of an individual after spending fifteen to twenty minutes with them. He stated, "It's not always right. It's not infallible by any means, but generally speaking, I can really pretty much tell where this guy's head and heart is."

Roy Rogers cited an experience that served to further encourage him and strengthen his resolve to help foster better relationship-building within an inter-cultural collaborative. He expressed how he really enjoyed participating in his first meeting that served a number of different stakeholders in a specific neighborhood. He noted, "We purposefully brought together our clients on Peter Street with the neighborhood association president, Miss Mary, and the police department. " He wanted to encourage the residents, and also wanted them to know that the police were hearing their concerns. His team also wanted those residents to hear each other's concerns and wanted Miss Mary to know that she had residents in her community, both African American and Hispanic, who were deeply concerned about shutting down drug houses on their street.

Rogers noted that this was a period of time prior to the neighborhood association's president actually signing a letter that was addressed to the owners of two of the drug houses on Peter Street. He stated, "We just felt like it would be helpful for Miss Mary to not only see that the police were doing their jobs, but our agency was doing their jobs and she had cover and support from the community." One of his staff members was primarily responsible for ensuring that their clients attended the meeting. Their clients were two Hispanic families, and two African American families. One of the African

American clients actually brought another African American resident who also wanted to get involved and see what his fledgling organization was all about. Rogers was elated at this small but significant show of inter-cultural solidarity.

Roy Rogers then ventured to explain details of that meeting – how Miss Mary was given priority, then the police spoke of all the work they had been doing to make arrests at these drug houses. The meeting attendees also heard from the residents, and there was real-time translation during the entire time so that everybody understood. He thought that the meeting was beneficial on several fronts. He stated, "We were, you know, facilitating communication between our local city departments, the police department and the local neighborhood. We were providing a voice or opportunity for the men and women of Peter Street to actually talk to us and the police and each other which they normally wouldn't do." Rogers stated that they intentionally prayed because "I think it was also one step closer to continuing to show that that there's a spiritual dynamic to our work as well."

As the director of a new organization, Rogers first saw himself as a quarterback, then the coach, as well as an encourager for the development of deeper relationships within that collaboration. He walked away very encouraged by the responses of that first meeting. He said, "I still think it's powerful for our residents to see that the man (police), even though they don't know him as well perhaps, behind the work cares enough about them to be at the meeting." On this note of neighbors not working well together with the various support agencies in the target community, Gene Autry expressed his surprise over this situation. Autry noted that one of his surprising challenges there was "trying to understand why everybody wasn't already working together more closely. I really didn't

understand the nature and degree of the silos that existed." Now that most of these agencies have pledged their complete support of this inter-cultural collaborative, Autry is both elated and expressed some degree of puzzlement as to why it had taken these directors so long to not embrace earlier efforts to unite for the overall good of their own community. He thought out aloud that it must have taken quite a bit of time to create a level of trust in those organizations with each other, even though they had been in the same area working for, in some cases, twenty or thirty years.

Motivations to Develop Inter-cultural Collaboration

Each of the research participants discussed how their Christian faith has led and motivated them to think of serving others. John Chisum cited that his initial motivation to serve an underserved community flowed from a willingness to follow his church's lead in "adopting" a specific community. He attributes his involvement with a national youth organization and their desire to develop chapters in urban communities. In describing the principal motivation, Chisum noted, "But the driving force clearly for [the ministry focus area], more than anything else is the fact that we are all brothers. The second greatest commandment is to love thy brother. That doesn't mean just my neighborhood." On this note, Lash Larue expressed the conviction that all men are created equal and "are created in the image of God." Texas Jack spoke of how the answer to the first question in the Westminster Shorter Catechism has been an enduring scriptural basis for his motivation. "Man's chief end is to glorify God." He asserted, "It is not as Christ-centered quote; but man's chief end…enjoying Christ, glorify Christ. To me that is pretty simplistic. Really, again it's just meat and potatoes."

Roy Rogers gave several scripture references that have guided and motivated him in his service to his city. "One set of verses I look to be a confirmation of why we're doing what we're doing so we look at Micah 6:8 and we think about the way that that's actually put together as pursuing justice." That verse states: "He has shown you, O man, what is good; and what does the LORD require of you but to do justly, to love mercy, and to walk humbly with your God?"[193]

The issue of economic and social justice for the poor and marginalized is very important to Rogers' understanding of mission. He noted his desire is to be a "voice for the rights of all who are destitute…we know that that is what we're doing." He then cited Proverbs 31:8, which encapsulate that desire, "Open your mouth for the mute, for the rights of all who are destitute.[194]" Doc Holliday also cited Micah 6:8 as a strong motivation for his pursuit of Christian transformational development through an inter-cultural collaboration process. When asked which scripture has helped him in learning more about God's priorities in mission, Holliday explained that: "What really grips me is Micah 6:8." What is interesting is that both Rogers and Holliday have left the business world to pursue urban missions on a full-time basis.

Lash Larue cited several scriptures that speak to the restorative aspect of Jesus' ministry to the poor and oppressed peoples of the world. He cited Luke 4, where Jesus gives his inaugural sermon in his hometown in Nazareth. There Jesus quotes portions of Isaiah 61, a description of Yahweh's Servant, the Lord's Messiah.[195] Larue then referenced John 15 and notes that for him, "Scripture is clear that we are to be his fruit

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[193] Micah 6:8, NKJV.

[194] Proverbs 31:8.

[195] See Milne, page 52.

and it is for his glory and it is His fruit. We are the branches and we had to be that fruit." Larue concluded that as a Christian, he is graciously compelled to follow Christ in bringing the gospel to bear on any situation that is oppressive and unjust.

Each research participant gave specific motivating factors that have contributed to their individual convictions to remain deeply involved in the overall transformational development of a specific community. They each also mentioned the importance of having a person of strong Christian character as an ally in an inter-cultural endeavor such as the collaborative under review. Charles Goodnight alluded to his desire to stay connected to his childhood friends as a principal motivator. This desire led him to drive through an impoverished community on numerous occasions, hoping to get more connected to that community. He said, "I would drive through the areas and I'd drive by [the ministry focus area]. So I was always sort of yearning and looking for something to get, uh, to help out somewhat."

Six of the eight participants noted the significance of that African-American pastor who was mentioned in the introduction of this research project. For the sake of anonymity, this pastor is known as Pastor X. He is one of the most significant bridge persons in his city. As a matter of fact, many government officials, civic, and business leaders have consulted Pastor X in the process of the numerous development campaigns in the target community since the 1980s. They believe that establishing a relationship with that fellow brother was a key motivator in their interest, as well as their reasons for remaining in an inter-cultural collaborative situation for so long. They each noted how this brother in Christ helped to make it more comfortable for them to work in an inter-cultural, transformational collaborative for so long. Lash Larue gives this description:

I've been involved a long time, but what really kept me going were different leaders down there that I really felt that we had good communications with and could understand it…Pastor X is somebody that I've decided I can really walk with… I knew that I could really learn from him and I could really move forward with him. Pastor X does what he says. He has a pure heart about this whole transformational work. He's very transparent. I've often just watched him as he's decided to do the right thing versus what was best for him, maybe even best for his church. I've seen him do what he thought was best overall for the [community]. I feel that in a lot of ways he does understand the inter-cultural communication - including with businesses, with governments, donors, his neighbors, and because of that he just makes things happen.

Larue contends that Pastor X has been more of a mentor in demonstrating what patiently abiding in Christ looks like more than anything else.

With regard the attractive qualities of Pastor X, Gene Autry notes that for him, Pastor X is "clearly a godly man and an icon in my mind" in his own community. Autry adds, "He's clearly a trusted person there. Everybody in the world could buy everybody else off but Pastor X. Pastor X is beyond reproach and a visionary, a godly man, a hardworking guy. He's just perfect for what was needed. With his vision and leadership, it was clear that things could change over there." Autry further stated how this particular leader made it comfortable for businessmen such as he and his colleagues to enter into an inter-cultural collaborative for transformational development.

He was adamant in his convictions that without someone like Pastor X involved, neither he nor his colleagues would have gotten involved in this inter-cultural collaborative. Autry expressed his long understanding of working with persons from other cultures, and other ethnicities and further states that:

From outside, you can't go into an area and tell people what to do. You can't go in and understand what their history is, all the things that you would never know in a million years or be able to understand. You might have an inkling of it, but you really would never understand because you weren't there. You didn't live that life and that history.

Texas Jack recorded an experience with Pastor X that attracted him to serve in the target community. He recalled an encounter during some discussions about some proposed development for Pastor X's community. Jack retells an incident when Pastor X showed him a journal and said to him: "I want you to look at this about what was expected for [this community]." Jack notes that this particular encounter happened years ago, and that "Pastor X has been praying for, and in it [he] talked about the various things that I had come to approach him on. It's almost like somebody had taken my thoughts and put it down on paper twenty years ago." Texas Jack then viewed this encounter as a divine appointment, reassuring him of what he was being called to do, and with whom he would serve alongside.

Business Leaders' Development of Inter-cultural Understanding

Each research participant expressed their willingness to persevere in the goal of developing long-term, mutually-transformative, inter-cultural relationships through collaboration. Each participant expressed their common wish that members of their suburban churches come to live as faithfully as Pastor X and many of the residents of the target community live. These men each confessed how their lives as Christians have been enriched as result of getting to know the men and women of the target community. They each seem to appreciate the difficult, yet rewarding journey of working closely with Christians from other social, ethnic and economic backgrounds for the sake of the gospel of the Lord, Jesus Christ. They admit that they not only come to serve the target community, but also long to experience the quality of faithful living that is commonly expressed in the target community. They are better off because they go there and meet with other brothers and sisters in Christ.

Doc Holliday has modeled this perseverance more than any of his seven peers. He and his family have relocated to the target community, where they have become very actively involved in the lives of so many of their neighbors in that community. Having spent more than ten years working tirelessly for the goal of what he terms "mutual transformation," Holliday has always seen his role as a bridge-builder. Holliday wants to see many of his suburban peers come to rely more on Christ, as do the residents in the target community. He wishes that his peers would realize that the Lord is at work in mighty ways in that community. For Holliday, suburban Christians should venture into the target community, not to serve, but mainly to experience how the Lord could transform their own lives in very healthy and positive ways.

Holliday sees the profound challenges of understanding the dynamics of ethnic diversity, especially when diverse minority groups live side-by-side and interact with each other. He noted that after almost a decade of effort, he really does not have "a good grasp of the experience and culture." He continued, "An idiot would have a better grasp. But, what are some of the kind of the underlying motives, drivers of the African-American culture, and Hispanic culture?" For Holliday, these two ethnic groups are so different "that they cause difficulty in even engaging in the dialogue as to what's best and how it works. Those things are a profound challenge." He continues and admonishes his peers that:

> Unless we are willing to really enter in and really be willing to be a learner in the process and…unless we can put our agendas, you know, say that our culture must be servant to a kingdom agenda, to a kingdom culture. That's something that can be a set of values that we can agree upon. This is always going to be a tough road up.

Both Roy Rogers and Matt Dillon addressed this complex dynamic of diverse ethnic

agendas, since they constantly work directly with both African-American and Hispanic

families. They each expressed a guarded sensitivity to this complex social dynamic in

many inner city neighborhoods within the United States. Gene Autry addressed this new

complex dynamic and wisely observed that many of the suburban church partners have

not "…realized the majority over there now is Hispanics. We continue going forward like

there's been no change." Lash Larue, on the other hand, sees himself as a bridge-builder

for bringing more Christian men and women with resources to help enhance the

collaborative. He noted that he constantly prays for a deeper inter-cultural understanding.

He agrees with Holliday that: "There's no way I'll be able to understand completely

cultures that I didn't grow up in."

Doc Holliday has been a shining example of a business leader's journey of the

development of positive cultural intelligence. He expressed the need for him to become a

cultural translator, so that he could "help both sides begin to understand one another

being that I came from a predominantly white, upper-middle class world, to understand

that culture." Holliday added that he is just beginning to understand the dominant ghetto-

nihilistic[196] culture of the target community: "I think it requires someone to begin to

translate to provide those bridges so that we're not just missing each other. There's going

to be frustration, but that frustration can be minimized on both sides." To this end, Lash

Larue spends much of his time reading materials on inter-cultural, urban mission

dynamics, as he seeks to develop a more robust understanding of different cultures,

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[196] See Carl Ellis. Ellis describes how the clash of values within the African-American community led to divergent core cultural values. He speaks of the ideal 'Achiever' values which have clashed with those who have depended on government subsistence since the 1920s. Since the 1980s, the African-American community has been battling with a third core cultural value – the 'Criminal'. Persons who embrace this value have become nihilistic, anti-social, and have "thug spirituality". (see Figure 3 in Chapter 5).

especially the African-American and Hispanic cultural experiences. Roy Rogers has also appealed to these and similar resources on issues that affect the Christian transformational development of communities, as he continues to dialogue with the many new friends that he encounters on a daily basis.

Meanwhile, each of the other business leaders has noticed how their roles are changing in their respective inter-cultural relationships. Texas Jack's roles have changed as he has sought to develop a better understanding of the social and spiritual dynamics of the target community. While starting primarily as a financial resource person, Jack's involvement has led him to assume different roles for the development of the people of this under-served community. As an "angel investor," Texas Jack has worked tirelessly behind the scene to represent the many critical needs of that community. At times he appealed to other business leaders, as well as political figures that have a direct influence on the social and economic development of that community. What has driven his commitment to that community has been his understanding of matters that, in his words, that make for a stronger community. After spending many years working with so many individuals and agencies, Jack has concluded that in order to better serve that under-served community, "You need jobs, you need stability, you need dignity, and dignity is the cornerstone of why there are healthy families. The children respect the parent who is working, and who shows tremendous character."

As a fellow middle-aged business leader, Lash Larue agrees with this principle of securing more business persons who can come alongside the urban practitioners that are on the front lines of inter-cultural, urban missions. Larue believes that when Christian business leaders strive to understand the overall mission of the urban mission, they "can

offer skills, experience, and connections to resources that urban leaders of missions often lack." Larue cited several examples of the resources that these business experts add further support to the men and women who work directly with the under-served peoples on the inner-cities. He cited sound counsel on how to manage the financial affairs of the urban mission, as well as how to handle the operational procedural affairs of a mission.

Larue also believes that busy urban practitioners need the support of expert business leaders on how best to communicate the vision and mission of the urban mission to financial supporters. He observed that: "Often the person running the para-church organization, or whatever the mission is down there, can articulate amongst themselves but they sometimes have a hard time articulating their vision and mission to philanthropic entities outside of their own community." Larue added that he and his suburban peers can be extremely helpful in developing a better marketing plan to communicate to a wider audience of resource persons outside of the target community. For Larue, this marketing plan would be designed to speak the language of his business peers and other foundations of which he is closely familiar. He added, "I feel that it's one of the best things I can be involved in and it's the connection to outside resources that can help meet the needs of the mission and its constituents."

Gene Autry agrees with this view and stated that as a businessman, he starts "holistically sixty thousand feet up and then I start dropping down. I try to understand the absolute total outlay of the land." Autry added that he tries to further understand "the components and how they interact with each other, or don't interact with each other…then try to draw down just to understand the nature of the landscape. Then from there I try to listen." Autry stated that he listens long and hard enough to what people say

they need and want. He then tries to translate that into how to identify the symptoms from the causes. He noted, "it may not be the call that you heard and it may not be the call that was articulated." Autry expressed confidence in his abilities to look at "things that seem to be disconnected and seeing patterns and connections and figure out ways to move and connect and to accomplish a greater objective together than individually."

Since Larue spends an inordinate amount of time within the target community, he keenly observed that urban practitioners are daily bombarded with critical perceived felt needs so much so that they tend to get "stuck in the trees." He noted that even though one starts with these felt material needs, eventually one begins to understand that these needs begin to "play a minor part" in the whole transformational development of a community. Therefore, helping those urban leaders focus on the core return on their investment and being available on an as-needed basis are roles that he feels compelled to play in order to offer sound business counsel.

Texas Jack agrees in principle, but he feels that the urgent needs of the target community are so critical that what is primary is that expert line-managers, people with know-how and resources, should play a more significant role than a collaborative of churches and busy urban practitioners. Addressing the poor academic standards of public education in that inner-city, Jack sees graduation as social promotion. He refers to it as a "cruel hoax." As a result of his years of observing that high school, Jack claimed to have "changed my view that while you try to hold onto that institution, (the local high school), you need to create on the backside, a place that cares about the throughput of [the high school] that allows people to stay and reside there and to blossom there." To that end, Jack called his relationship with a particular non-profit agency "the great experiment."

He noted with soberness that if that particular agency fails, "I think there's no hope for [the target community] or other communities like that."

Desired outcomes business leaders seek to realize in their own congregations as a result of the inter-cultural, inter-denominational, urban missions

It is imperative that wealthy business leaders understand the significance of involving their home congregations in supporting their efforts in inter-cultural urban missions, as they deal with the internal and external challenges of this level of collaboration. This involvement ranges from an appeal to individual members, to their peer groups, as well as to the formal leadership of their congregations. This involvement includes their direct help in educating and informing their suburban peers in what inter-cultural ministry should look like from the suburban perspective. While each business leader expressed varying degrees of this involvement, each concluded that it is vital that they see the significant role of their own church in their individual ministries.

How business leaders have involved others in their own faith community

In addressing how business leaders have involved the officers and members of their own local congregations, Charles Goodnight expressed some hesitance and discouragement in this area. He identified certain significant obstacles that have impeded his attempts to involve his home church. Goodnight admitted that he was probably "naïve about a lot of things, but I didn't realize all the politics" in his local church. He added that the politics of getting things done through the local channels there has "blown me away." He also used terms such as "minefields" to describe the levels of bureaucracy involved, especially since his church has a department that is focused on ministry to the city. He noted that his frustration in involving that group of people mainly stemmed from his desire to not "rub that [process] the wrong way so you have to be respectful of that." He

stated, "It's sort of been frustrating, too, because I just don't have the patience for the politics."

Goodnight concluded that that process has been a good learning experience for him, and he now realizes the culture within his own local congregation. He admitted that his senior pastor has been very supportive, but that level of support "doesn't always trickle down completely…plus I think they have a representative on our [collaborative]." He did admit his congregation's willingness to quickly respond to meeting relief needs in the community where the collaborative is focused.

Doc Holliday answered this question by stating that he has seen the passion of a few in his local congregation and that it has been "more difficult to get the many. But I think that's kind of consistent with churches everywhere, not an indictment of any one church." Holliday thinks that there are those in his home church with whom the Lord has worked on their hearts in such a way "that they feel motivated and compelled, just as I felt, to engage in this type of work." He expressed the belief that within his local church, "there are those who, for whatever reason, have not yet, because I do believe that we are all called to care for the poor." For Holliday, these are urban missionaries-in-waiting, persons who have not yet seen serving the weak and needy as part of their qualitative journey in Christian discipleship. He adds: "I don't think that means everyone comes to [the inner city], but I do think it means that everyone needs to have a care and concern for the poor in some way."

In describing the level of support that he has received from members of his home church, Holliday noted, "by and large we are loved and supported by the church." But, when asked about the level of support from the leaders in his congregation, Holliday

responded, "very generous, but somewhat detached." Texas Jack spoke to this detachment and lamented that his local church does not appear to be curious about a ministry that he considers key in the transformation of the church's target community.

In addressing this subject, Roy Rogers initially thought that the most effective way for him has not always been the easiest way. He noted that the most effective way for him has been the ability to sit down, one on one, with key leaders in the church and "explain what we do, why we do it; help them to see what's underlying all of what might be looked at as just a real estate issue and get them to see the full dynamics of all that we're doing." Rogers also noted his willingness to pursue more advocates from his local church if he would get the opportunity to "share my heart, show them how the gospel is weaved into our work; then I typically have an advocate…at different levels." Rogers has reached out to pastors, elders, and key members who are involved in urban ministries.

Texas Jack admitted his reluctance in reaching out to his local congregation for several reasons. He observed that churches in general all want to have something that they could call their own. He noted that in general, "churches are more interested in the perception that the community at large knows that the church is there working in that socio-economic wasteland," in order that they can be patted on the back and hear people say, "hey, you're doing something." He asserted that what suburban churches such as his own congregation should be doing is "finding something that works there, and not worry about the labels that people know that it's these churches and go in there and fund it." He urged suburban churches to use their collective resources and giftedness to evaluate that something very closely because the key thing for Jack is anonymous giving.

Without citing specific texts, Texas Jack asserted that the Bible speaks very much about what he calls "anonymous giving." He noted that he has discovered that churches are the least interested in anonymous giving. He added, "They want to be able to publicize how little, who we are, how good we are, and how nice we are. And they would rather fail and be recognized for trying than succeed anonymously." For Jack, suburban churches should boast in the testimonies of those in the target community who are benefitting from the generous and anonymous involvement of those suburban churches.

In his agreement with Goodnight, Gene Autry observed a small core group of people in his local congregation "who really are moving and shaking and getting things done and know what's going on and know what needs to be done." What he would love to see, though, is "for everybody to get up off their duffs and get to work. We've got doctors and lawyers and accountants and plumbers and electricians and everybody with all kinds of skill sets in that church, but they're not being used." Autry expressed his consternation in finding a way to communicate to those groups that their skill sets are needed, and then a way to encourage them to get out of their shells to go do something.

When asked about the level of committee involvement, Autry agreed with Goodnight and noted that he has found it very difficult to work in his church. He feels that this superfluous layer of committees makes it very difficult to effect a desired outcome. Autry utilized this level of frustration to spur him into becoming more directly involved in agencies that serve within the inner city. Autry explained, "That kind of stuff doesn't see my personality well. I'm action oriented. If you want somebody to take I'm your guy. If you want somebody to talk about a strategy to put together a team for the strategy team, I'm not that guy."

Lash Larue expressed a willingness to start with a biblical understanding or missions. For him a "keen biblically centered business leader needs to understand that the end game on these urban missions is not the urban mission itself." For Larue, the ultimate mission is to help church members become true disciples just as Christ was in his incarnation. He is convinced that as a result of this process, these same people will become contributing members of a local church congregation. Larue stated that because of this conviction, he strives to "share with the church leadership that urban missions is the extended ministry and reach of the church not the urban missions itself, and that God's ordained institution is the church not the urban missions." As a business leader, Larue believes like Goodnight and Autry that he must introduce and expose key church leadership to ways that they can aid the mission and vision of urban missions. "The vision cannot be taught. It must be caught through multiple exposures."

Larue also expressed that he has learned that building relationships is central to involving his peers from his local congregation. He also shared the conviction that the church's leadership is most significant in influencing his local congregation in urban missions. Otherwise, trying to reach members from the bottom-up, as history has proven to him, would become more difficult. He concluded, "People need to really truly understand how important this is. It is what our church is to do. It is not a check-the-box. It's not another thing. It is what we are to do. It is in our DNA."

Matt Dillon, on the other hand, expressed that gaining the support of members of his local church, and other suburban churches has been easy. He observed, "When you have a conduit like [soccer] then people's love and interest in the sport are great motivators for their willingness to do ministry." Dillon has been able to attract dozens of

his church members and business partners in supporting his efforts through coaching several soccer teams comprised of young men from the target community, both Hispanic and African-American. Dillon exclaimed that he has numerous persons whom he has identified as having an interest in a specific area. He noted, "And that conduit then brings their time, their energy and their resources to your efforts." To his credit, Dillon does have a number of men who really have faithfully and diligently stepped into his sports and education ministries. He describes this measure of involvement on the fact that if one were to physically go then it becomes impossible not to see the ministry. He shares, "It's impossible to miss the vision. It's impossible to miss the need. If you don't go you'll never know."

John Chisum describes the kind of support that he has received from the leadership in his congregation as "terrific." Citing the example of a city-wide event that he and his wife moderated several years past, Chisum expressed his pleasure in witnessing firsthand how the pastoral leadership made sure that the congregation knew that this awareness and involvement event was very important for the entire congregation to embrace it. He did observe the difficulty in having to deal directly with the many activities in which his church is involved. He admitted that it was a learning experience for him to witness the process of highlighting one event over everything else because of the numerous committees that are made up of staff and members. This made him more respectful of the congregation and its leadership. He admitted, "There were frustrations because other people have other areas of ministry that are equally as important that was also fighting for time as well."

How business leaders plan to utilize their peers in their ongoing plans

On the question of planning to involve their peers in their respective ministry concerns, Charles Goodnight lamented his inability to achieve this goal. He noted, "I don't think it's as seamless as I'd like to see it, and I don't even know how to get it to that point." He did note that multi-church led involvement from the leadership would be a great help in this effort. Goodnight would invite more collaboration between suburban churches which are involved or represented within the inner city. He thinks that their collective commitment would bode well for the mutual transformation of both diverse communities. Goodnight noted that there is sameness in all people, sameness in their daily concerns, and sameness in the politics within cities. He did note that it is "just that the expertise and the focus in that [target] community are not as consistent, I guess, as others." So he welcomes his peers who are actively involved in their local community to bring some of their financial expertise to the urban communities of his city. He is convinced that if his peers become passionate in their involvement, "then they can be another spokesperson at their church to help sustain ongoing involvement."

Doc Holliday responded by noting that in the beginning of his ministry, none of his friends were in constant touch with him. He did acknowledge that within the last couple of years, some of those families have committed themselves to long-term involvement with his ministry. He explained that it has taken them almost a decade of seeing what his ministry was doing. Holliday admitted that as a result of a recent conversation with an urban ministry practitioner from another state, the Lord is "kind of warming my heart to embrace that side of the ministry more." He admitted that he probably failed his suburban peers by not getting them more directly involved in his

ministry. He continued, "The folks that didn't come that, rather than viewing them as an object of ministry, how can I love them and continue to pour into them, and perhaps continue to invite them, I just wrote them off. To me, that's my fault. I just thought, 'Well you don't get it so you're not going to get it.'" Holliday attributes his change of heart to that divinely-appointed conversation with a fellow urban ministry leader.

Holliday, after much introspection, has become willing to embrace the idea of accepting that his donors are more than a financial transaction. He ponders: "How can we love them well? And how can I do a better job of loving the community that I came from in inviting them, showing them, talking to them, exhorting, rebuking, whatever." He informed the researcher that he has recently embarked on a journey of viewing the target inner-city community as his primary object of ministry, but is no longer excluding those with whom he was raised and among whom he spent many years in his affluent birthplace.

In planning to utilize his peers in his ministry, Roy Rogers stated that: "I wouldn't say it's hard, I would say that I don't know the exact reason why you don't get more support. I think it's because people are having a lot of things going in a lot different directions." Since Rogers has seen the fruit of networking in both large groups and one-on-one meetings, he admitted that he has high expectations for members in his congregation. He expressed his excitement in knowing that because that local church has strong roots in reformed theology and "understands the depth of our sin and also the majesty of God's grace." Rogers believes that the time is ripe for his congregation to move to a deeper understanding of "the message of justice, the idea of righting wrongs,

the idea of actually thrusting out to develop a theology of the kingdom of God." He

added:

> I think my expectation for our church is to come to a richer, fuller understanding that we're not just saved by Jesus to have a relationship with God…It expands to transforming relationships with our neighbor, relationships with systems that we're involved in… there's so many ways that we can get involved in God's work as a result of us being saved by God's grace that should give us this platform to want to pour into others so that they can experience that same grace and to know that, because we're all sinners in the sight of God.

Rogers expressed the idea that he wants people in his local congregation to see that

there's no difference between those in wealthy, homogenous, suburban churches and

those in socially and ethnically diverse congregations in underserved communities.

Rogers believes that if his peers truly understand that all Christians have been

saved by grace, they will begin to see the mystery of why they have been given so much,

and their brothers and sisters in minority communities have not been given the same

opportunities. He believes that he and his peers now "have this responsibility to give to

those to whom it's due, that's what Proverbs 31:8 talks about and it's by God's grace

seeing that we're all in the same position and yet we've been given so much." He sees

this message as a means to encourage more involvement from his peers.

Texas Jack had not planned for the involvement of several groups in his local

congregation. He noted that he would much rather help finance and be the angel investor,

"which is the hardest monies to fund in any business. It's the most risky money." Jack

noted that the majority of people love to give their money and time to something that

inherently is bound to be successful, and is a resume-building experience. "They don't

like failure," he continued. Armed with this knowledge about his own suburban

community, Jack secured the financing from his family in order to invest in a ministry

that he is convinced is key to the transformational development of underserved communities.

Jack's stated goal is to ensure the development of tangible means of employment and industry for members of the target community. He is convinced that if he were to introduce his peers at the right time, they would wholeheartedly support this and any similar venture. Jack seeks to develop a template, something that can be replicated and exported to other underserved communities. He noted, "The majority of people in my church, in my life, have no creativity. You can't bring them into an empty building that doesn't look right, and have them extrapolate how it would be beneficial." Therefore, Jack is convinced that a business leader who is committed to the transformational development of a community must "make a strategic decision so you would know what God's expectations are for that area. Go out there and find the 'angel investors' who are willing to fund it, give up and show the world that this is a godly, worthwhile project."

Gene Autry thought aloud that "there's just not enough top-down leadership at all levels" in his local congregation. He lamented the fact that there are so many committees involved in the decision-making processes. He expressed his wish that his senior pastor would emulate his counterpart at one of the fastest-growing churches in his city, and declared, "We're going to do this. This is something we're going to do. Let's get behind it, it's going to happen." Autry expressed deep concern that his congregation sometimes appears to be "just asleep." He is convinced that people want to work. He asserted, "They want to put their talents and skills to work, but they need some leadership. They need the vision. They need the creativity. They need encouragement, and they need a little prodding from time to time."

John Chisum addressed this question of leadership in this context from another angle. For Chisum, "The real question is, 'Who is in charge from the leader's standpoint?'" Citing two examples of his involvement in church-wide projects, Chisum raised a very sobering question as to who should lead these projects. He saw the differences in style in these two projects and questioned, "As you move into that ministry, is it the pastor who is leading that particular one? Is it the staff? Is it the church congregation member? Who is leading that? That never was clear to me. Never!" He attributes the success of one of those projects to "a lot of factors; but one of them was for the pastors to actually be leading aggressively their people to go and serve – to do that, and to give them the biblical reasons for doing it."

Chisum stated that he does not believe it is the pastor's job to organize a project in any way. He added, "I do not even believe it is his job to lead it. But I think he needs to pick the team and then let them go and do it, working alongside the staff." Citing the example of the other project in which he was directly involved, Chisum noted that that effort had some misfires because one could not easily tell who was in charge. He explained, "There's nothing worse than when you have no leader. So I kept asking, 'Am I in charge? Who is in charge? Just let us know. I am okay with that, just tell me what it is going to be.'" He stated that there was some real indecision until he just took charge. "I said, 'I am just taking charge.' Now, that could be interpreted as obnoxious, but you want it done right. I think people are willing to volunteer and help, but leaders are hard to find."

When asked about wishing for the kind of support from his local congregation for more focused urban missions, Autry shared, "I really don't know what that would be

other than raise the visibility of all the things the church is doing." For Autry, his local

church is doing a lot of stuff, and "just nobody knows about it." This lack of knowledge

leads to the members' non-participation in the life and witness of his local church. Autry

believes that members in the pews need that challenge. He observed that when members

are not consistently challenged, "…they just float along, and the problem with that is not

only they float along not doing anything, they don't give any money." He observed that

in these situations, the church suffers in two ways. First, the congregation does not

become actively involved in the life of the church, and they do not grow in their faith.

Subsequently, these same members tend to not support the church financially.

Lash Larue is of the opinion that a vibrant inter-cultural collaborative can help his

local congregation in several ways. During the interview, Larue expressed his personal

development plan to read more materials on serving the needs of the weak and needy in

America. Primary on his list is that this particular collaborative could be used to "get the

Lord's giftedness out of the pews, and I think if that isn't talked about and understood

from the top down there and we're not going to get the true transformation in the target

community." Matt Dillon agreed with this observation and noted that he has seen his

entire church support urban missions through their support of a ministry which was

birthed out of his congregation.

Larue believes that his local church is "leaving a dramatic amount of people

behind and skill sets behind." Matt Dillon observed this phenomenon and stated that there

are many business leaders who are constantly being overlooked. According to Dillon,

these gifted men and women have "energy" and "expertise" that can be of great value to

the many urban ministry practitioners who are constantly overworked in dealing with

daily crisis situations. Dillon noted the scarcity of a business leader's time, but is convinced that these men and women may have "some [of his] staff that he is willing to allow to work a couple of hours a week as a way to encourage his staff into ministry." Dillon added, "He created that energy by having that person on staff, not his energy but by proxy. So he leverages his expertise and his ministry really by utilizing what he has available to him." John Chisum thinks that it would be helpful to get qualified business leaders within the church who, by their work or their action, convey to all that "you do not have to go and spend all the time with the due diligence and researching it, and understanding it because person 'XYZ,' who is a [respected] leader has already blessed it and said this is good."

Larue also believes that this collaborative could be utilized to help his church "to truly understand, and the members of the church to understand, that the work should be church-led." Larue has witnessed the effect of non-profit evangelism in the target community and stated that his local congregation needs to come alongside these evangelistic and discipleship efforts to help plug these new Christians back into the local churches. This would then reveal the "need to help those local churches if they need any help at all, if they want any help." He lamented the amount of involvement with non-profit agencies as opposed to stronger partnerships with local churches in the target community.

Larue holds that his peers need to better appreciate that "poverty is not only material, and it is more relational than people realize." He observed that there is a lack of social and economic opportunity in the target community. Therefore, for Larue, "we need to provide more opportunities down there for right choices to be made." Thirdly, Larue

would love to see members of his congregation surrender their wills to the Lord, thus seeking him "to produce his good work through us, and the fulfillment of his teaching and commandments for us." After having spent more than thirty years interfacing with the target community, Larue is convinced that: "There are a lot of things that we can help with down there. We can support all of those that are doing right down there with more tools, more volunteers, best practices, and at times stay out of the way. You know we need to build the wall together."

While acknowledging the good work that he has been involved with in the target community, Matt Dillon nonetheless blamed himself for not reaching out to the leadership of his local church, when asked how that group could support him. He admitted, "I don't even think the session knows. It is much my fault as it is theirs." Dillon acknowledged that several of the men who served alongside him, while being sitting members of his church's session, were kept abreast of what was going on within the target community. But since he never solicited support from that group, he thought that there were not necessarily a lot of people who really knew about the target community.

When asked about the kind of support he desired to see from the church at all levels, Dillon noted that he is always looking for dedicated people, not numbers. He opined that church leadership in general is great about wanting people's resources, their tithes and offerings. He stated, "I think church leadership is a little less good about wanting people's energy, their brainpower, their infrastructure. These are the things that they have access to." Dillon believes that churches are terrible about wanting their member's time. For him, his local church "fails in conveying a message to the members that we need your time, and you need your time. You need to spend a significant portion

of your time in serving the Lord and His people." John Chisum, on the other hand treats time as the most precious commodity that a business leader has. He stated, "A businessman has limited time because he's working on his family, and he is working on his craft. And that in itself is a ministry. So when you ask him to go do urban ministries that is a second ministry. His workplace is already his first." Chisum admonished church leaders and staff to recognize that when business leaders are approached to serve on projects and events, they must note that they are essentially communicating to that business person, "I'm diluting you," and they are often unaware of what they are communicating.

When asked about the outcomes he would like to realize in his own congregation, John Chisum pondered, "I think, on a smaller scale would be to have them aligned to a vision that I am supportive of with my time and my financial resources." He cited an example of his involvement with a national youth organization. He invited his peers to become participants. He then noticed that more members became interested and began to serve on that, and other agencies' boards of directors. He concluded that "that is when I knew that we really had adopted that particular ministry."

How would business leaders communicate their interests to their home church?

Doc Holliday observed that the message of communicating the idea of transformational development gets "muddled" because of what he refers to as "compassion fatigue." Being mindful of that reality, he noted that he tries to present two messages as he communicates to members in his home congregation. The critical message is the idea of "mutual transformation." "This isn't just volunteerism," he states. "This is kind of putting yourself in the way of God's sanctifying work; putting yourself in

a place where it's almost guaranteed your heart's going to be massaged or kindled."

Holliday believes that this may not happen any other way. He shared, "So, there's a part

of us who end up recognizing the mutuality of what we're talking about and then the

transformational nature of it." Matt Dillon summed up his support of this perspective by

stating, "My message would be, you can live without it but you can't live well. You may

be a Christian, for sure, and a strong believer, but I really think that if you don't put

leverage on that, you really don't live a full life."

Charles Goodnight realized that he had not really thought much about

communicating his interest in inter-cultural urban missions to his home church. "I think it

would be difficult to do if I was just sort of walking in off the street of the church here. I

think it's to get the leaders of the church over to [the target community]." Roy Rogers

noted that he would want people to know "the fundamental basics of what we do in terms

of our mission or vision. I'd want people to understand the need for why we're in the

inner city and then how our mission and vision addresses that." Rogers also expressed his

desire to educate his peers by spending some time on developing a little bit of the

theology behind what his ministry is all about. He added:

> I want members in our local church to see that we're not just some group utilizing
> legal resources to solve a problem. We're actually fulfilling a biblical mandate
> that will ultimately bring about God's redemptive plan on this earth and we're
> doing it in a way that's where evangelism and justice are seamlessly integrated.

Texas Jack relished the thought of communicating that "to participate in [the

target community] is simply one of many. So it isn't about helping [the target

community], it's about helping people." Jack stated that he would readily remind his

peers that one half of the inner-city is right among them. So he would further

communicate that if his peers do want to go help, ultimately it is the nurturing and

strengthening families that are paramount. He stated that he would inform his peers that "…you have to start off with a strategy that you don't have to export the people who live there today, but you elevate the people today…and then you have to execute that strategy. It's just like a business plan."

Texas Jack used the metaphor that serving in the inner-city is like paddling a canoe. He would admonish his peers that, "If you're gonna slap the water, stay in the canoe, but get your paddle out of there because you're messing up people who know how to row. So if you don't have a heart for rowing, just don't row and enjoy the ride. Paddling poorly causes problems. I'd rather you not paddle." Even though one's heart might be in the right place, Texas Jack advises his peers to not "fool yourself about what your capabilities are. If your strength is making peanut butter and jelly sandwiches, then that's your strength." He was adamant about suburban Christians' involvement in urban missions in order to build up their resumes. He wishes that these kinds of people would stay at home. Jack admonished all suburban volunteers, especially business leaders, not to feel sorry for those who live in the target community. He observed, "One reason that the areas are not ever progressing is that we've convinced them that they should feel sorry for themselves." His advice for his peers who serve in urban communities is to be mindful that "you are trying to put into place the components in which are dignity and opportunity." For Jack, ultimately it is the residents in these under-served communities who have to look in the mirror and do the work themselves.

Gene Autry stated that most of the members of his local congregation "…don't read and go to the church's website. They don't get involved, obviously, so they never hear anything." He observes that: "There doesn't seem to be even the communication of

what all the church is doing. I bet if you ask ten random people at our church to name things the church is doing, I bet they could name five or ten percent of what they're doing." Gene lamented the challenges of communicating the church's goals and objectives more effectively. He noted, "I see the lethargy, and it's not good, and I think that's part of why you see Christianity not on the rise. People like things that they can embrace, that become part of them."

In addressing this challenge, Autry stated that he wishes his local church would incorporate its goals and objectives into the new-members' classes. This would help the church to integrate church membership with church responsibility. He stated, "I'd sit them down with an hour death-by-PowerPoint presentation and go through everything from why you should even be doing anything to the options in the church." For Jack, this would be mandatory if one is to remain a member in good standing of his local church. Jack said that in this vein, each member would at least know at one point at one time what was going on. "If they chose not to participate and chose not to go forward, then that's not okay, but that's their choice. But when they don't even know, how can they choose?"

Matt Dillon mentioned a novel idea in communicating the mission of the church to the congregation. He believes that his home church has the resources to do almost anything in missions. Noting that a church cannot focus on everything, Dillon urged, "We have to focus on what we are called to do. I think the leadership needs to be very certain about every twelve months of what the calling for our church is, and renew that commitment based on that calling." For Dillon, each member would need to renew that

plan. They would also need to review that plan for ministry, then renew and remake those commitments.

When asked how each business leader would address their local congregation if they had ten minutes to share their passion about their involvement in ministry, Doc Holliday stated that it would be about the nature of the Incarnation. Holliday explained, "Christ's physical presence here had meaning in our own physical presence in the demonstration of the gospel and the proclamation of the gospel has meaning." For him, it is not just performing some nice civic duty. Christ's incarnation must become a daily model for all Christians to "walk among those that we are seeking to minister to; so, probably something about the incarnation and the physicality of all that was important."

Charles Goodnight openly wished that he could have recorded some of the last two to three board meetings of the inter-cultural collaborative which he actively supports. He exclaimed, "I've seen the passion from the ministry partners when we had discussed the possibility of basically just shutting it down, disbanding." Goodnight observed that at that particular point in time, the ministry partners who were not as engaged "finally stepped up and said 'No! We want this. This is good, and here is how it has benefitted me, and this is how it's benefitted my group, and I want this.'" He further stated that he saw that the desire and passions started coming through. He concluded, "If some way I could've captured that and then in my ten minutes, someway expose the congregation to that passion and that desire and those witnessing comments... and I think that is the way you get a congregation"

Roy Rogers stated that he would probably give a charge or a challenge that would not just be ministry-focused. He thought out aloud that "it would be a challenge that says

to the men and women that's there's so much need in our world and there's been so many

wrongs, if you willed that need to be righted and there's so much opportunity for all

walks of life, all types of educations, that there is a place for our members." Texas Jack

responded:

> If somebody said, "Hey, in three sentences what would you say?" I would say very simply, [church], you need to take the money and your time, find the vehicle that best gets the job done, and then do anonymous giving and honored service toward that end. And when that strategy of what you're helping deviates from value, then you need to have a healthy, positive confrontation, or assessment, to make sure that strategy is in keeping. If it isn't, you may have to rethink that.

The acid test for Jack is that if a church gives, and it's not anonymous, and they are

serving to get others' attention, "…then you shouldn't be there. To me that's the acid

test."

Gene Autry noted that ten minutes is really a short period of time, and it would be

difficult to communicate a lot of meaningful information. While he mentioned that he

would strive to sharpen an "elevator speech," Autry assured the interviewer that he

"would give a little bit of a history of [the target community] for those that didn't know."

Autry acknowledged that a lot of that history is very controversial, "and a lot of the

leaders in [his city] and their families were involved in some of the things that were

negative over there, so you've got to be a little bit careful with the history [of this city's

development]." He further observed that "you're only effective at communicating to the

extent that the party is receptive to receiving it. A lot of times in group activities, people

are thinking about their kids, the wife wrecked the car…and you're trying to tell them all

this stuff, and they're going 'I'm just so full I can't absorb anymore.'"

Lash Larue gave a short "grocery list" of matters that he would inform members

of his local congregation – things for which to "watch out." He started by noting, "We

need to make sure we treat people with respect and as responsible stewards." Larue

confessed that he unintentionally made mistakes and learned from them. He continued,

> One of the things I think that our church needs to watch out for is just doing relief projects only, and one day projects only. We have to move past relief [efforts]. We need to do the whole cycle of development, just the whole cycle along the way in the transformation. We have to watch out for doing things that others can do for themselves down there. We need to make sure that we don't undercut the local businessman when we're down there doing things. We need to respond and listen and learn, ask and not dictate. We need to start doing long after we had finished asking.

Matt Dillon agrees with Larue, and he expressed the belief that "the more you do that the

more you will do it. I think it perpetuates itself."

John Chisum stated that he would inform his audience that "there is a tremendous

amount of joy in spending time serving others. What I have learned that for me

personally, that the most important thing in life is relationships." Chisum noted that there

was a time when he thought that signing a check was hard. "Signing a check is easy," he

said. "There is no involvement. What is most valuable to me at sixty years old is my time.

So for me to sacrifice my time, I believe, is what God has really asked from me. Then it

says give joyfully and sacrificially." Chisum stated that he would admit that inter-

cultural, urban mission, and transformational development is not easy. It is hard. He

continued, "And if it was easy, then we probably would not be on our knees praying to

the Lord about 'please help us because we don't get it.'" Chisum then declared that inter-

cultural ministry is every bit as confusing as the relationship between a husband and his

wife.

Desired outcomes business leaders seek to realize in partner congregations as a result of the inter-cultural, inter-denominational, transformational relationships

In understanding the internal and external challenges that wealthy business leaders who profess faith in Christ face in ethnically diverse inter-cultural collaboration, it is important that these business leaders understand the significant roles of the local churches in the target community in the spiritual development of its residents. Inevitably, it is the local churches that are best equipped to disciple members of their community if all persons are committed to the holistic transformation of an under-served community.

How business leaders consider the role of other churches in transformational development

Several of the participants were asked to describe some of the outcomes that business leaders would want to see realized in those congregations within the target community. Matt Dillon stated that he wants the same results for any of these congregations as he would want for his home church. He described these results as "a love for the Lord, and hopefully not in a wrong way but in the right way." He further noted that he "would like to see that impact not only their worship but also their mission." Lash Larue stated that he desires to see the pastors and those congregations "grow and become vibrant gospel-centered churches that are winning and discipling their neighbors in Christ." He also hopes to see every para-church organization confidently working more closely with those churches, thus ensuring a more cyclical growth of the entire community.

Roy Rogers works very closely with several local congregations in the target community. He expressed the hope that these local churches "will be a support or almost a net to catch and to minister to their own - to the neighbors that live around them."

Rogers stated that his desire is to keep the local church visible because "we want to get to know those pastors; we want those pastors to get to know the residents that we're working with, we want to be able to bridge that gap if there's a cultural barrier or a language barrier."

When asked about his expectations for churches in the target community, Doc Holliday admitted that he had not done a good job of building relationships with those churches. Holliday explained that on moving his ministry into the target community, he first began to focus on building relationships with local churches. He stated that he gave up very quickly in the process, mainly for two reasons. First, he got very little to no response from those churches. Secondly, he observed that "oftentimes it was viewed as a financial transaction, and didn't recognize or see many of those who just didn't enter a relationship just to expand God's community." Holliday said that after taking a good look at his time, he made the decision to go to "those I had a relationship with - people responding in a way I felt was called to."

Holliday expressed the hope that he would be able to build stronger relationships that would help see the churches in the target community become strengthened. Meanwhile, he did express a sense of call to begin a church out of his ministry. As a matter of fact, Holliday and others have publicly announced their decision to begin public worship out of their ministry facilities. Holliday expressed, "We do believe in the local church and think that the church is the primary place to do discipleship and growth for the family and God can use to transform the community." Matt Dillon does see this particular role of the local church as a place where "family" is built and nourished. He sees the urgency of stronger churches and commented, "I do not know if those churches

realize they fill that role. I think they fill it in a big way. It is an anchor for a lot of those folk to have that church because they really and truly don't have a solid family." Rogers agrees with Holliday on the role of the local church, and he believes that the local church needs to be behind true change in a community.

Several of the participants described their experiences while worshiping at some of the churches in that community. While several of the participants noted that they visited several churches within the target community, Gene Autry and Charles Goodnight noted that they have only visited one particular church thus far. Both men visited the congregation led by the aforementioned Pastor X. Autry noted, "It was a good experience, and I was very well received, and the sermon was good and everything." Goodnight agreed with Autry and noted that his experiences were good also. He exclaimed, "I met some wonderful people there." Autry did express shock that the attendance was poor on the several occasions that he worshipped there. He was also surprised that there were hardly any young people. He said, "I know there are a lot of people over there, and so I'm wondering why it is not full?" Goodnight concurred and expressed his concern about the strength of that particular church, as well as some of the other churches in the target community. Goodnight added that those local churches would have to be strong if the target community is to experience true transformation.

Matt Dillon has worshipped in the target community on several occasions. He visited both African-American-led and Hispanic-led congregations. He observed, "Every worship experience that I have had in other, especially in inter-cultural or different cultures have been very unique, always unique." John Chisum has worshipped in several churches within the target community. He noted, "I would say the experience of being a

minority makes me appreciate the boldness of those minorities who come to my church. I understand what it is like to feel different." He acknowledged the differences in the types of worship services even among congregations in that one community. He noted that "there is a greater joy expressed in [the target community]."

Chisum spoke warmly of the outpouring of "Amen" and "Hallelujah" in those services which added this joy. He did admit that the services are longer, "so there is a greater worship. So I think that church in those cultures is more important than church is to us." Chisum further elaborated and stated his belief that Sunday morning worship is a special time for congregations in the target community, "when they're going and thanking the Lord and being reverent and appreciating him. And I am not so sure in our church that while that is there, it is what you do on Sunday."

When asked to describe the different churches in the target community, Matt Dillon did observe that most of those churches in the target community tend to be small, commuter churches. Roy Rogers observed that most of these churches in the target community are commuter churches – places where people from other parts of the city may drive in for church on a Sunday morning and drive back out. John Chisum opined that what he observed was that those churches, "to me were focused on themselves, and that small band of people, as opposed to, 'Let's reach out into the neighbor. Let's bring in others.'" Having worked closely with individuals and families in that community, Dillon did express an appreciation for these small communities of faith. He said, "I think that's where a lot of those people who live in those neighborhoods feel family. They don't have family necessarily. Their family is disrupted in some fashion disjointed, and the church becomes their family."

Several of the business leaders explained their preference for working directly with non-profit agencies as opposed to some of the local churches. These men have noted the length of time that it has taken them to get to know the members of the collaborative, and how this has influenced their pursuit of new relationships within the target community. Gene Autry thinks the inter-cultural collaborative is working well with a few churches. He did express the need to broaden that collaboration, mindful of the staffing issues of reaching not only churches in the target community, but all churches within the metropolitan area. For Dillon, both churches and non-profit ministries "have a unique opportunity to bring stability to the life of some person who just doesn't even know what that means."

John Chisum stated his preference of working more directly with para-church organizations because he thought that those organizations tend to work more efficiently than churches in general. He added: "I think that in the para- church the central binding idea is that Jesus is our Savior. It gets more complicated church to church - you're Baptists. I'm a Presbyterian. That does not could come up in a para-church." He also observed that churches in the target community tend to not be as focused on one particular aspect of serving the community, as compared to a non-profit agency. Chisum also observed that typically, para-church organizations there, namely greater financial resources and volunteers because they are bigger they have got a number of churches supporting them.

How business leaders see other ethnic congregations

When asked to give their opinions on the proliferation of small churches alongside many non-profit agencies in the target community, Roy Rogers admitted that

he struggled with that question. Having worked very closely with several churches in the target community, Rogers offered his opinion that "not every church in this community has that level of education, connection, financial support, understanding how to get something done as perhaps maybe, maybe folks in churches" in the suburban communities. He also thinks that probably some churches are dying – churches that may not be preaching the gospel. He observed that these churches are so focused on their little communities that they do not seek to become more equipped to meet the real needs of the community.

Rogers is of the opinion that commuter churches tend to not focus on the neighborhood where they meet to worship, possibly because they do not understand the changing landscape of the community. He added, "I think those are all the reasons why probably there are so many non-profits. So, they're not committed to the welfare of the community that the church is located in…why that is, I think [is] a heart answer." Gene Autry guessed that a lot of those churches are headed by "well-meaning Christian people that want to spread the word of God." Autry further guessed that those small churches are a means for some to make a living. He added, "I think they get a little congregation and they support each other and they become a little family. I think some of them really like being small like that and having one leader and sort of being like a Christian extended family. That may be fine. I'm not judging, I'm just thinking."

Rogers stated the importance for him and other suburban business leaders to learn the stories of the target community from these local pastors. He is convinced that God was already at work in that community, long before he or any other persons came along from the suburban communities. So for Rogers, "the people that can tell that story the

best are typically the ones, from a Christian perspective, that [have] been at these churches for years and years sometimes fifty years." He admitted that this exchange helps to give his team a lot of perspective on perhaps why things that they're trying may be working or not working. Besides the historical background into a community, Rogers felt that "to get a local church involved in our work whether it's just being supportive and prayerful, is a wonderful thing but to actually get them involved in the lives of people on their street, I think is even a deeper level."

Autry further commented that seeing the proliferation of small churches "may be the cultural bias or different little neighborhoods, and I never really understood that." He then cited this observation as a reason why outsiders should not come in and tell the target community what to do because "I don't understand those kinds of things…what makes sense for that environment and those people and that history and that background, and how can you help them versus telling them what you think they should be doing." He admitted that he had not realized there were that many churches until probably a year ago. He exclaimed, "They're everywhere, almost on every corner. Why they would be, I don't know. Perhaps it's transportation, although I don't think so, but maybe that's a factor. Maybe the walking distance is important, I don't know."

Matt Dillon welcomes this co-existence of many churches and non-profit agencies in the target community and states, "I just think that you never know what 'interface' which is going to actually touch the person. It may be the school. It may be the church. It may be a para-church [organization]." Dillon added:

> It's the interface that's important. Where does that individual find an interface that will bring stability to their lives? Where do they find somebody who's going to witness to them? Where do they find someone who was willing to say, you're right, your family situation is horrible. You are feeling the anxiety you're feeling

because you live in chaos. So you're not responding incorrectly. You are responding very correctly because you are in chaos.

Dillon observed, "The organizations are there because people see the need. And the churches are there, the people themselves are organized because they feel the need."

When asked to give their opinions as to what a strong church would look like in the target community, several of the participants hesitated and stated that they felt unqualified to render a suitable opinion. Charles Goodnight responded, "You're probably asking the wrong person because I'm not living in that community." When pressed, he surmised that a strong church would be "part of the backbone of the community." For Goodnight, this church would be pivotal in both the transformation and in addressing the holistic needs of the community. He does not see this as a short-term reality, but Goodnight expressed the hope that eventually better educated men and women would rise up and be "those support groups like you see in our [suburban] community, and it will take a long time to get to that point."

Lash Larue contributed, "Christ-centered urban pastors and congregations must be identified and supported financially by our suburban resource churches." Larue expressed his desire to see that the disciples from the target community can be nurtured and mentored within their own neighborhoods and cultures. Matt Dillon believes that a strong church in the target community is one that "touches the community and provides that family. They have to be focused on really just showing the love of Christ in the same way that you love your children; in the way that the Lord loves the church and the way that the church loves its people."

Doc Holliday shared, "I think a strong church is one which is committed to be biblically faithful in its proclamation of the gospel from the pulpit, and is committed to

building up leaders from within its ranks to be the church men, biblically-faithful men, elders." Holliday firmly believes that this development of godly men will happen. He asserted that in order to make a lasting impact on the target community, this church must represent the community and be culturally diverse. Holliday also thinks that this church should be "an act of service to the community."

The depth of willing collaboration in working in inter-cultural transformational development

Lash Larue was quick to explain how he had come to realize that transformational development is a richer, more biblical goal than just the social and physical development of a community. He expressed his willingness to work tirelessly to see true transformation through the ordinary means of education, economic development, public health, public safety, and what he refers to as "the basic needs for empowerment." When asked whether they had noticed any changes in attitude towards them from residents in the target community, John Chisum was pleased to note that he is being loved on more by those residents. He was elated in revealing how that encourages him. He expressed, "I am recognized more as opposed to 'Who are you?' That's a good part. There is a negative side to being in the community a lot, in terms of being recognized, and this is totally personal. Is it the dollar signs you see in John Chisum, or is it John Chisum you see?" Roy Rogers agrees with Chisum, inasmuch as the responses have been both positive and negative. He told the story of an incident that had become very negative to him because he was unaware of the history of those who made similar promises in the past.

Rogers recalled, "I was still trying to figure out what we would do and how we would express it and didn't even know what neighborhoods to focus on. So it was recommended that I go speak at a neighborhood association meeting." Rogers was

advised that neighborhood associations are where the needed community support is centered. Rogers spoke and was under the impression that the neighborhood association president was going to introduce him to the meeting. He added, "It really didn't happen that way, and I think I may have said some things that sparked some controversy in the community." Rogers said that he talked excitedly about demolishing houses and about the legal system. "I even said that I was a Christian, and none of those things seem to matter to the people in that group," Rogers explained. He said that the residents made it their personal agenda to make sure he knew that they did not trust his message, and they questioned his motives. He added, "They basically took out a lot of the history and their anger and frustration on me, being that I was a young white guy." Rogers said that he learned that evening that there had been many other people who had ventured into that community and left many unfulfilled promises.

Rogers recalled that a neighbor walked out with him and said "Honey, you need to keep going with what you're doing. You know, you've got a wonderful vision from the Lord, and I support you, and those two people shouldn't have treated you that way." Rogers also reported that shortly thereafter, "the neighborhood association president apologized for not stepping in when she thought she probably should have and stood up for me; seeing that I was her guest." Rogers also reported that one of the residents who had antagonized him at that meeting "actually reached out to us as an organization and is now talking on the phone, actually trying to understand what we do and is a little less aggressive." He noted that the other woman is the wife of a pastor with whom he has developed a really great relationship.

John Chisum has developed a great rapport with one of the local churches in the target community. He believes that that congregation "gets it!" Chisum noted, "That encourages me, and I think what that church does is it breaks down the barriers, the general thesis that 'well the black man and the white man cannot work together.'" Chisum expressed excitement that this particular congregation also refuted the biased claim, for example, that the black man is absent in his fatherly duties. Chisum observed: "When you see a father with three boys tearing down that house and…he's got a mixed race in his family. Good for him. That's encouraging to get rid of the stereotype that says there are no dads down there other than the Baptist preacher." Doc Holliday expressed a guarded sense of relief that he has noticed changed attitudes toward him. He reflected, "I think that we've been pretty warmly embraced for the most part. Not a lot of hostility." Holliday feels that after nearly a decade of close scrutiny, a lot of questions from the community have been answered. He guessed, "People probably thought I was a novelty and would be gone quickly, and now that we've been here for a while, there's been a growing respect for what we do."

When asked how their experiences have encouraged them to serve, these business leaders gave varying degrees of response. Doc Holliday laughed, "I think it's one of those things where your heart needs to be broken." He continued:

> That could be discouraging, but what it really does, it reminds me of my own brokenness, my own need for a Savior, my own sanctification process that God's taking me through. So, it really drives me to my knees, which is the place I need to be all the time. And so that, to me, is encouraging and it's also life-giving from the joyful point of the process. There's this promise of joy in the midst of suffering which really doesn't make sense, again, from a human standpoint.

Holliday relished the thought that this tension in the sanctification process is what all believers get to experience sometimes. He referred to the experience as "bearing up the

suffering of others that God gives us an extra measure of joy." Charles Goodnight has

been encouraged to serve because this process allows him to "see the need" in the target

community. Texas Jack, on the other hand, does not think that experiences are a

requirement for him to serve. He said, "To me, I think you observe needs and try to fill

the need…My gifts have always been to be able to understand the problems, and

understand the solutions, and not be afraid of the consequences of the journey."

The business leaders in this research were also asked how they would know when

to celebrate transformation in the target community. Charles Goodnight guessed that

would happen for him whenever the target community was not viewed as a separate and

excluded area from the city center. He continued that he would celebrate "when you

wouldn't view it as a community sort of, in dire straits." Matt Dillon based his answer

mainly on the physical and social transformation of the target community. He stated that

he has seen transformation in the target community already. He added, "Certainly it's not

all come from one effort. I give the local government some credit. The Housing Authority

has torn down some slums and built some decent housing. Law enforcement has

upgraded community facilities." Dillon stated his preference for the use of some sort of

public – private enterprise. He referenced the presence of an elite private school, and how

it is preparing indigenous leaders. Dillon also expressed the presence of Pastor X's

church, and its influence, as well as the amount of private enterprise which has focused

on the target community. Dillon concluded: "I don't know if that's a good thing or a bad

thing. I think ultimately you're going to see some very nice expensive condominium

developments in multiuse type facilities built in the target community." Dillon questions

this level of transformation. "Is that moving the problem out? What exactly is that? I'm not sure if I really know the answer."

Doc Holliday views the physical, social, and economic advancements of the target community as "fingerprints of Shalom." He too, looks for safer streets and safe schools. Holliday also longs to see quality, affordable housing, and positive recreational opportunities for the residents of the target community. Holliday concluded, "You just know it when you see it. There's a gut intuition that that's a community in transition. That's a community that's been transformed." Roy Rogers stated that he encourages his ministry and their clients to celebrate small wins, and believes that they do not celebrate enough. John Chisum agrees with Rogers on this note that churches, in general, are not as good about celebrating small successes as they should be. Chisum opined:

> The reason that I think that they should be celebrated is that who does not want to be on the winning bus? The church needs to be sure that they emphasize those because in urban ministries there aren't big successes. They are tiny. Some can barely even be seen, but one life may be changed. One drug dealer could be gone.

Chisum added that he also looks forward to life in the new heavens and new earth. He anticipates the great celebration that awaits the people of God. He concluded that all Christians know that the Lord loves a celebration.

Gene Autry also mentioned social, physical, and economic advances as reasons for celebrating transformation in the target community. He went a bit further and added that he longs for the day when all churches involved in the collaborative, as well as ministry partners, begin to work together. He believes that whenever that happens, "The whole community could be uplifted by more normal social standards as well as the church membership and population." Lash Larue longs for the day when all parties concerned in the collaborative would get to know each other, pray together, and set goals

together. He was more than willing to help cultivate building relationships of dignity and image-bearing throughout his city.

When asked about some of the things that cause him to lament, Doc Holliday noted that there is a general sense of hopelessness that pervades the target community. Like Texas Jack, Holliday sees the seeming futility of the educational system in the community. He stated, "So, the child does everything that is asked of them and still comes out on the other side of it, unprepared for life, for college." He said what makes him lament the most is the widespread belief that residents have that their fate is to always live in a state of oppression and misery.

How business leaders evaluate the desired outcomes

Business leaders from large ethnically homogenous suburban churches tend to use best business practices in evaluating the stated outcomes for any joint venture. Understanding the internal and external challenges that these leaders face is significant to their ability to develop a deeper appreciation for the dynamic growth and development of the collaborative's goals and objectives.

How much business model is used on a regular basis

Lash Larue detailed how he has made every effort to become a good steward of the resources entrusted to him. He spoke of taking care to ensure both short and long term planning, as well as attempting to set measurements in place to evaluate stated outcomes, or outputs. Roy Rogers agreed and explained the importance of raw data in his efforts to convince the community of his ministry's intent. For Rogers, this involves a measurement of the crime rate in a specific neighborhood, giving specific attention to what he refers to as "type one" and "type two" crimes. He noted how he would use the

decrease in those figures to help alleviate his potential clients' fears about the impact that their combined efforts could have. He noted: "This may sound a little counter intuitive, but we're actually hoping that police calls will increase." For Rogers, this increase indicates "the fact that we're empowering these citizens to stand up for what they believe, which means pick[ing] up the phone and sometimes calling the police as a part of the overall strategy." Rogers stated that they are also measuring the residents' satisfaction levels about their neighborhood. He noted the importance of being able to give a "before-and-after" picture of the neighborhood, once their joint efforts against slum lords, and irresponsible homeowners have been legally executed.

Both Charles Goodnight and Gene Autry admitted that the desired outcomes of the inter-cultural collaborative had not been evaluated as objectively as they would like. Goodnight admitted that studies had been done by local colleges and reputable foundations for the benefit of the resident members of the collaborative. Autry stated that he attempted to utilize these studies to "gauge our success by how much we were able to help individual ministries, and I look at that like our resource group, what were they able to get and give." He noted that he viewed the collaborative more as a resource to help the ministries achieve their objectives rather than as a means of helping the business leaders achieve a separate agenda of their own.

Texas Jack explained that the model he has used to evaluate outcomes has been his faith in the Lord, and the men who lead certain strategic ministries – "line managers" – who are committed to the indigenous development of the local residents. He stated:

> Well, I guess I'm not very hard and hearty about it. I make decisions like this: I outsource. I made a decision that I am willing to give resources to [a particular ministry], not being able to fully understand how, or critique them. But my trust in them is such that I know they have integrity. They are godly, and that if God

blesses this the way I think He will, it will prosper. And if this is going down the wrong path, God will create an adjustment. Or, if it turns out that he is doing something that isn't valuable, it will be extinguished.

Jack's biggest concern has been ensuring that the residents of the target community become empowered enough to work toward developing their own community. Doc Holliday agrees in principle with Jack, and noted that he does not want to see residents in the target community get "stuck in a life of poverty; but they're incomplete, you know, very incomplete."

Doc Holliday admitted that the question of measuring outcomes has been a difficult one for his ministry. He claims that he evaluates outcomes based on the evidence of changed lives among the many young people that are served through his ministry. He said, "We just want to see people grow in godly character, and we do not have a physical measure for those things." He did admit the relevance of the data on the students' grades, attendance, and their overall progress along the education continuum. They also trace teen pregnancy among those students. Since Holliday's ministry involves mentors from outside the community, he also measures the frequency of encounters between individual mentors and their students. This helps them determine whether the mentors are fulfilling their role in regards to their commitment to the students. He stated: "The other side of that is, we really want to see how that [particular] mentor is growing in grace." Holliday also addressed the tension that many urban practitioners feel in reporting to their donors. He expressed the thought that donors tend to overreact "without any thought to how that is making an impact to now wanting a dollar for dollar return on investment. And when what you're talking about is life-change, I'm not sure I can show that." Holliday asserted his convictions that ultimately life-change is the work of the Holy Spirit in anyone's life.

Matt Dillon responded to this sense of evaluating outcomes by stating, "I would say that some things are very tangible, and some things are not." He looks for evidence in the development of richer, deeper relationships between his peers who serve as "coaches" and their athletes, young men from the target community. He does not see sports as a tangible, measurable outcome. For Dillon, the sport of soccer is an interface. He noted, "The tangible and measurable things that can come from that grow out of that interface." For Dillon, soccer has also become what he calls a "touch point," an interface between him and his peers, and the young men they coach, as well as their families. John Chisum does not get as involved in the lives of the youth of the target community as Dillon does, but he uses summer camp as a means to get young people plugged into healthy environments, especially the local church.

Chisum stated that he is very conscientious about being a good steward of the resources that the Lord has entrusted to him. He said that he wants to be a "ten-talents guy." Therefore, he has set up regular times to meet and evaluate all the ministries within the collaborative. He exclaimed, "I want to see the numbers to determine what effectiveness that ministry is accomplishing." Chisum noted that he looks for this in two ways: how many of his church members are involved in a particular ministry, and how well that ministry is reaching out to the community and serving them in accordance to their stated mission. He sees it as successful if a ministry leader has a significant number of high school students in their regular meeting, since their mission is to reach that demographic. He added, "If that [ministry leader] says to me 'I am going to send forty-five kids to summer camp this year, up from twenty-five the year before, I call that successful." Chisum was quick to admit that what he is really looking for is not the

numbers because "I don't know exactly what success in God's eyes is." Chisum

expressed a willingness to resign to the mystery of the gospel, knowing that the sovereign

Lord may save a particular individual at a particular time, knowing that that one "may be

the individual [God will use] to lead the next Billy Graham to Christ. We don't know the

man's name that led Billy Graham to Christ."

What mechanisms business leaders have in place to evaluate outcomes?

All of the business leaders interviewed advocated their preference of utilizing

business mechanisms that help them evaluate stated outcomes, whether they support the

collaborative or not. All of those who support the collaborative have outsourced this

crucial task to several institutions that specialize in this particular aspect of funding urban

enterprises. Lash Larue noted that these evaluations are highly necessary since the

collaborative would always need to determine how to make adjustments in its efforts to

be more effective. This measurement involves determining how much collaboration is

taking place among all parties involved. The business leaders all agree to utilize these

expert agencies to help in the further training of both the ministries and their donors.

Each business leader stressed the overall importance of being able to adequately follow

up with donors in order to report the results of the grants they would have provided.

When asked how each business leaders has communicated their individual

expectations to their partners in the collaborative, Charles Goodnight informed this

research that early on in the development of the collaborative, he supported a top-down

approach in communicating those expectations to the partners from the target community.

Having led the way in fostering more involvement from those partners, Goodnight

lamented that he and his peers initially may have made a mistake "but it probably needed

to be done [in order] to get it up to a point." He did admit that a widely-welcomed transition of leadership has occurred between his peers from the suburban churches and their peers from the target community. Gene Autry agreed with Goodnight in his assessment and recalled an incident where he stepped in and helped one of the ministry partners apply for a large grant, when it had become obvious that the intended ministry partner was not prepared to complete their application in a timely manner.

Doc Holliday expressed confidence that he and his ministry had done more than an adequate job of communicating his expectations to the young people they serve. On the other hand, he admitted to doing "a terrible job of expressing expectations" to the parents and guardians of these young men and women. He confessed, "We didn't take the role of the parent seriously enough and get them engaged enough in the life of the ministry, the life of the student…So, we're trying now to really correct that." Holliday acknowledged the strategic roles of parents in the overall development of potential indigenous leaders from underserved communities. He added, "So we have called them out on that in loving ways."

While Goodnight and Autry agreed that their local congregation's feedback has been very positive, Autry felt that their congregation's presence in the target community has been disappointing. John Chisum expressed the effect and incidences of compassion fatigue among many of his peers. He is mindful that many business leaders are constantly being pulled away to support other philanthropic interests. He plans for this reality and stated, "I do not believe God wants you to go alone as a sole participant in the ministry itself. In one neighborhood to the next, I think he wants you to go in a 'band of brothers' to find another band of brothers." Chisum has mobilized peers from his various

connections in business, as well as men involved in Bible study groups. He refers to them as a "band of brothers," and for him, they are a biblical means of sharpening and encouraging one another, as well as fostering an environment for developing more ideas in their overall efficiency. He is convinced that this approach "reduces the amount of time that we have to spend on analyzing so that we don't all take on one hundred ministries." Chisum states that he has been pleased with the feedback that he has received from these business persons.

When asked how each business leader evaluates themselves, Roy Rogers stated that he surrounds himself with godly men – both professionals and pastoral – "other men that can speak truth into what I'm doing so that if there are concerns that I have or questions that I might ask that I can hear an answer from them which may confirm or not, my thought processes." Doc Holliday stated that he is also involved in similar accountable relationships. He further stated that, "Ultimately, there is a disquieting of the soul when I know I'm not doing any good." Rogers also involves himself with groups where he can develop his leadership skills. He also conducts quarterly staff meeting to discuss goals and objectives, as well as taking the time to reflect on the ministry and himself. He said, "I have to get away from the office, and I have to pray, and I have to do a lot of journaling, and just listening out things, trying to figure out what's important, how have I done, what can we do better, it's a lot of processing."

Like Rogers, both Holliday and Chisum spoke of the need to spend time in prayer so that they could lead like Jesus. Holliday explained, "I really feel like I'm most accountable to lead in a humble way, lead in a way that Jesus would lead, in a loving way." Chisum expressed this same thought, and stated that for him, a successful business

leader is one who is "more interested in extending God's kingdom than his own financial resources and influence." Chisum welcomes the platform of what the world thinks is a successful businessman. From that vantage, he believes that he could share with his peers what he really thinks is most important. He admitted, "I may not be able to change somebody my age, and obviously the good Lord is going to change them and not me; but I might be able to influence the next generation." It is Chisum's hope that these future business leaders realize that God has a purpose for them and their God-given resources. Autry admitted to seeking to develop solid friendship among his peers – both in his suburban community, as well as within the urban neighborhoods. Autry admits that this is a slow and deliberate process. He stated, "You don't become friends with somebody in a year. It takes a year, two, three years."

Goodnight and Autry are some of the most active in the history of the development of the collaborative. When asked to speak of times when they felt deeply concerned that the collaborative may fail, Goodnight admitted that he was concerned when he noticed that in the initial period the ministry partners were not as engaged as he expected. He felt that their compliance was based on two main factors: Pastor X asked them, and maybe they thought that they could have benefitted financially from inter-cultural collaboration. Goodnight was also concerned that each ministry partner seemed so understandably myopic in their vision and mission, and not having the time to consider the entire community. He also noticed that each ministry partner was extremely busy in their individual ministry pursuits and therefore did not have the time to devote to another meeting. Since Goodnight did not want to add any extra burden, he felt early on that the collaborative would never materialize.

Autry admitted to the need for him and his suburban peers to have to balance between how much leadership to give to the collaborative, versus how much responsibility they should relegate to the urban partners who were already overwhelmed with their attempts to survive and execute their goals and objectives. He revealed that he was oftentimes disappointed in the behavior among members of the collaborative, and that he observed the miscommunication that often occurred. He saw it as "back-biting." He confessed, "There's probably a more elegant term for that, but stuff that really wasn't true, and nuances and innuendos and back-channel stuff. It's been very frustrating to me, because I can't even imagine Christian people doing that. I wouldn't do that." Autry added, "I couldn't believe that kind of stuff would go on in a Christian organization and to the detriment of the organization itself. Why would you do that?"

Business leaders' desire to see transformation

Despite the expressed sentiments that deeply concerned these business leaders about the health and future of the collaborative, each interviewee expressed a desire to see the mutual Christian transformation of residents from both the urban and suburban communities. For Roy Rogers that meant the urban residents having feelings of satisfaction that he and his ministry has fulfilled their stated aims and objectives. More importantly, Rogers would like to see the residents from the target community developing a strong sense of empowerment to directly contribute in the overall transformation of their own community. Rogers admitted that this level of transformation comes as a result of the effect of the gospel in the lives of these men and women and their families. He spoke of the residents having a "positive idea of their identity in Christ, and also their purpose on earth." Rogers also longs to see the members of his home church

having a greater sense of humility, realizing that it is the Lord himself who does the work of transformation in the gospel. Rogers wants to actively help to "deflate" all "god-complexes" of people from his suburban community.

Charles Goodnight agrees with Rogers' desire for the target community. He added that he would like to discern how each ministry partner really feels about the call to collaboration. He would also like to better understand what motivates each partner to stay involved. Like Rogers, he would also like to know how each partner has benefitted from being involved in the collaborative. Autry exclaimed, "Here's what I'd like to know. What difference did it make in advancing the community? I don't know how you would measure that, but that's what I'd like to know…What was the total impact on the kingdom of God? Did it advance it or not?" To this end, Chisum stated plainly that he would really like to know "how many people came to Christ. That's it. That's probably the standard answer but isn't that what all it's about?" He added, "We, as Christians, do not celebrate a new Christian the way we should. Not even close! It's life-changing, earthmoving; it's unbelievable!"

When asked what brought each business leader the most joy as they continue to serve in the target community, Charles Goodnight gave a long pause then said, "Probably the little things." He then cited some of the interactions that he has had with several members of the collaborative when they received a gift, whether monetary or in-kind. Texas Jack noted, "The great pleasure is when somebody who would be considered the least person in [the target community] comes up with a smile and say, 'Gee, I'm glad to see you again,' or 'I really want to meet you because you made a difference.'" Jack

added, "There's nothing more satisfying." Autry stated: "It's not a smile or achievement or whatever. It's more knowing that I made a difference."

Doc Holliday gets excited whenever he sees the holistic growth of individual future leaders from the target community. He admitted, "It's humbling. There's a quiet joy in just seeing God at work over time." He expressed the joy he feels in witnessing those small reassurances of the great "harvest" that the Lord is producing within his community. Matt Dillon also expressed how gratifying it has been for him to spend quality time with the young men whom he coaches. He also spoke of how much he cherishes their deepening relationships as Christians working together for true transformation. He has chosen to not refer to himself as a mentor. On that note, Dillon stated, "The way I see it is more of an encouragement, support, cheerleader…It certainly does have a component of wisdom and advice and expertise and that sort of thing involved. But really as much as anything, everyone needs a cheerleader."

Rogers stated, "I think what brings me the most joy is not what I get to do very often anymore and [that is] getting to sit with a resident in [the target community] and just sharing stories, and learning about them." Rogers added that he is excited about having more opportunities to develop deeper and more meaningful relationships with residents in the target community, knowing that these relationships will eventually lead to more residents buying into the eradication of numerous adverse elements that would discourage the overall transformation of any community. He refers to these residents as his "amazingly courageous heroes." For Texas Jack, Pastor X is his hero.

John Chisum recalled his childhood as one who grew up poor, and expressed the joy of being able to send a young person from an underserved community to summer

camp. He explained, "A man gave me a scholarship to go to the YMCA camp when I was about eleven. I had no clue what it was like to go to camp. But I got to just go and play in God's world." Chisum admitted that that one experience made such an impression on him that he thought, "If I ever can repay it, I would pay it multiple-fold – with one caveat that they would be at a Christian camp." He added, "So when I cross the river, knowing all these kids are going off to camp to hear about the Lord, and also play and just be kids, that is pretty exciting to me." Chisum also informed this research that he and his family built a gym at one of those camps. He said, "I know all year long kids come to Christ in that gymnasium and will long after I'm gone. That's cool! That's pretty cool. And God let me be part of that."

CHAPTER FIVE

Discussion and Recommendations

The purpose of this study was to explore how business leaders in large ethnically homogenous churches partner with Christians of other ethnicities for inter-cultural, inter-denominational, transformational development in urban missions. This study focused explicitly on both the internal and external challenges that these business leaders faced during their times of interacting with men and women from diverse cultures. Four important research questions guided this study:

1.   How do business leaders describe their role in shaping the efforts of inter-cultural, inter-denominational, urban missions?

2.   What desired outcomes do business leaders seek to realize in their own congregations as a result of the inter-cultural, inter-denominational, urban missions?

3.   What desired outcomes do business leaders seek to realize in partner congregations as a result of the inter-cultural, inter-denominational, transformational relationships?

4.   In what way and to what extent are the desired outcomes being evaluated?

While this research was based on the views of eight men, two of them are members of a different local suburban congregation, and culturally are in the same age group – baby boomers. In describing how this particular generation operates, David Livermore states that, "Most boomers are obsessed with pragmatism and efficiency."[197] Livermore's observation seems to be correct in describing how the business leaders in this age group tend to operate within the collaborative. These two afore-mentioned

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[197] Livermore, *Cultural Intelligence*, 104.

business leaders are also strong supporters of the collaborative. Of the remaining six

business leaders, who each worship at the same local church, two of them are far younger

than their peers. They are what Livermore describes as "Gen Xers." Including himself in

this demographic, Livermore describes their way of operation in this manner:

> We're skeptical of big organizations, and we distrust presentations that are fully reliant on bullet points and manipulatively march us to the bottom line. Authenticity and vulnerability are key. We're more powerfully attuned to whole systems, and so we reject categorical thinking. Issues such as AIDS, poverty, and social justice are a big deal to us.[198]

These two younger men are also very supportive of this inter-cultural collaborative, along

with two business leaders who are old enough to be their fathers. Meanwhile, two of the

remaining men are not fully supportive of the collaborative. They are boomers.

Philosophically, they faithfully support the collective efforts of transformation in an

under-served community.

Summary of Findings

This qualitative research discovered the following important principles of inter-

cultural leadership in a collaborative for transformational development: a business

leader's sense of mission; how contact with other ethnicities impacts the business leader's

understanding of inter-cultural, urban missions; the business leader's relationship with

their local congregation; the business leader's theological understanding of inter-cultural

urban missions; the business leader's understanding of the amount of time to spend in

developing inter-cultural friendships; limits of material resources in inter-cultural

relationships, and the business leader's understanding of the differences between

community and transformational development.

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[198]Livermore, 104-105.

The researcher made several observations during the interview process. Certain key concepts and themes emerged from these interviews and were mentioned as significant to these business leaders. While these terms will be integrated within the context of each research question, the researcher wishes to list these concepts alongside the interviewee. Holliday, Larue, and Dillon use the term "mutual transformation" to articulate their desire to see members from their suburban communities realizing the effects of evangelism and urban missions to impact their suburban community, just as much as the target community. Jack uses the terms "anonymous giving" and "angel investor" to further describe the invisibility that his peers and his local suburban church should seek to achieve as they serve the poor and the needy. He referenced Jesus' admonition in Matthew 6:3-4 for this rationale, "But when you give to the needy, do not let your left hand know what your right hand is doing, so that your giving may be in secret. And your Father who sees in secret will reward you."[199]

Rogers uses the term "holistic transformation" to speak of how the entire Bible is the whole and timeless story for all mankind everywhere, and in every age. For Rogers, this theological paradigm must be uppermost in the minds and hearts of all who are involved in inter-cultural urban missions. Holliday and Larue uses the term "image of God" to identify their understanding of every human being, despite their ethnicity. For these men, this fact demands that all human beings must be treated with dignity and respect because they are God's images, God's representatives on this earth. Holliday joins Rogers, Larue, and Jack in using the term "social and economic justice." Each business leader expressed some measure of understanding how this concept is used in addressing how the kingdom of God brings dignity to all men, even in a fallen world. The

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[199] The Gospel of Matthew 6:3-4.

message of the gospel of the kingdom of God begins with the restoration of a right relationship between God and mankind, between mankind and his fellowman, then mankind and nature. Another key concept that this researcher observed is the term "bridge person," or "cultural translator." While Holliday used both terms, Larue joins him in expressing their understanding of their particular roles of bringing people together from both their suburban and the target communities for the purpose of advancing the kingdom of God in their city. Holliday refers to himself as a disciple of Carl Ellis, and uses the term "ghetto nihilism" to address the pervading anti-social behavior patterns of a sub-culture that exists within society today, and is highly visible among the many individuals with which he contacts on a daily basis. This cultural value negatively impacts both the urban and the suburban communities of these United States. Meanwhile, Holliday also speaks of "finger prints of Shalom" to describe what he observes as the small, but significant evidences of the work of the Holy Spirit in the minds and hearts of the local residents within the target community.

Autry, Rogers, Holliday, and Larue used the terms 'listen" and "translate," indicating their desire to get to know the residents of the target community better. Goodnight and Autry use the term "minefields" to describe their lack of knowledge of the way things are done in their congregations. Jack, Chisum, and Holliday joined them in speaking of "church politics" as they each addressed their experiences in seeking to work through the committee structures that exist within their local congregations. Autry and Chisum also used the term "top-down leadership" to further describe the bureaucracy that exists within their local congregations. "Passion" was a term used by Holliday to describe that element which he wishes would become more evident in the lives of his peers as

more members of his local suburban congregation embrace long-term urban missions. He referenced some of his peers as being "somewhat detached" in describing the level of interest, (or disinterest) that some of his peers exhibit about his ministry. Both Jack and Holliday spoke of the need to "care for the poor" as critical to identifying that which God is calling all Christians to pursue in missions.

Dillon, Chisum, Larue, Jack, and Holliday used the term "sports as motivators" to describe how they intend to encourage more interface opportunities between their peers and residents of the target community. Dillon used the term "touch-points" to further describe how he senses the role of sports in assisting him and his peers to develop deeper inter-cultural relationships. Chisum also referenced the potential for significant spiritual development that occurs at "summer camps" in the lives of urban youth. Both Rogers and Holliday spoke of recognizing "donors as people" and how this fact compels them to care for those who support them financially, just as much as they care for those to whom the Lord has called them to serve. Larue spoke of having a "personal development plan" as a means to better understand and appreciate the cultural differences of both his own culture and those of the residents of the diverse target community. He joins Autry and Holliday in using the term "lament" to describe their response to the spiritual poverty in their suburban community, as well as the economic and social poverty that exist within the target community.

Autry, Holliday, and Chisum recognized the "compassion fatigue" that often paralyzes some of their peers from the suburbs. Some people have become too disinterested in serving the poor and needy because they have been involved in that ministry for extended periods of time. All of the business leaders observed the

"commuter churches" that exist within the target community. Since this situation exists, many of these business leaders have reluctantly resorted to work more closely with non-profit agencies. Most of it is due to timing; many of the pastors of those churches are unavailable during the times that these business leaders could meet with them more regularly. They also view this in a less positive light, as many of those church members appear not to be too concerned with the holistic development that is uppermost in the mind of the collaborative.

Texas Jack, Holliday, Larue, Rogers, and Autry used the term "empowerment" to describe their individual aims at seeing how their service could help each local resident realize the God-given potential that each person has. Many in the target community demonstrate self-destructive and self-deprecating behaviors that often manifest as low self-esteem and anti-social behavior patterns. These business leaders need to understand that God is calling them to become a positive force for good, both in their own as well as other communities. Chisum used terms such as "ten-talents guy" and "band of brothers" to describe how he sees his stewardship to the Lord and mankind, as well as his support for collaboration within the target community. Each of the research participants spoke of having "accountable relationships," men whom they trust to encourage them in their sanctification. Holliday, Dillon, and Jack spoke often about the "family" and how this institution is so crucial to the development of both the target community, and the suburban community from which they hail.

Discussion of Findings

The role of business leaders in shaping the efforts of inter-cultural, inter-denominational, urban missions

In understanding how business leaders' changing roles impacts and cultivates inter-cultural, transformational, urban missions, the interviewees and the literature have valuable insights into how this minimizes the challenges in their roles in building inter-cultural relationships.

A Business Leader's Sense of Mission

Dr. Richard L. Pratt, a theologian, author, and founder of Third Millennium Ministries, comments on the introduction of Barnabas found in Acts 4:36. He writes that this introduction "lays the foundation for further reference to this influential believer in the lives of Jewish and Gentiles churches and of Paul himself."[200] Barnabas also serves as a prime example of a "Christian who gave for the needs of others."[201] In Acts 11:19-30, Luke conveyed the fact that the early church at Jerusalem had much faith and trust in Barnabas' abilities to adequately address the conditions in the church at Antioch. That is one of the main reasons behind their decision to commission Barnabas to Antioch, on a highly specialized mission.

The Greek verb used to describe this sending is "ἐξαπέστειλαν," and according to Frederick Danker, this verb signifies sending someone on a mission, for the purpose of fulfilling "a mission in another place."[202] This involves Barnabas' having a term of reference to gauge his mission of developing an inter-cultural congregation at Antioch. In

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[200] Richard L. Pratt, general editor, *Spirit of the Reformation Study Bible,* New International Version (Grand Rapids: Zondervan, 2003), 1761.

[201] See Pratt, 1762

[202] Frederick Danker, editor, *A Greek-English Lexicon of the New Testament and other Early Christian Literature.* 3rd edition (Chicago: The University of Chicago Press, 2000), 345-346.

his commentary on the account of Barnabas' commissioning in Acts 11, Richard Longenecker notes that Barnabas was commissioned as the best delegate for bridging the cultural and religious chasms between Jewish converts and their Gentile counterparts.[203] One can very well conclude that Barnabas' sense of mission, that is, his role as an emissary, helped him tremendously in his understanding the scope and mission of his task at Antioch. He was a "bridge person."

In noting how people tend to become committed to causes and not plans, Kouzes and Posner would address Barnabas' leadership task as "transformational leadership," which is the kind of leadership "that gets people to infuse their energies into strategies."[204] They would interpret Barnabas' leadership style as one that inspired a shared vision, one that was filled with possibilities that excited those Gentile converts and gave them a greater sense of dignity. The Lord has called these business leaders to emulate Barnabas in many ways, but especially in the mission of bringing dignity to those who for decades have been considered less worthy than others. Sherwood G. Lingenfelter advises these business leaders that, "Every leader who expects and hopes to be effective in leading cross-culturally (inter-culturally) must give repeated attention to the mission, vision, and the values that are essential to kingdom work."[205] He notes how one's sense of mission and vision could easily be sidetracked in an inter-cultural setting if leaders are not intentional in renewing and restating the mission and vision of the collaborative.

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[203] Longenecker, "The Acts of the Apostles", 401.

[204] Kouzes and Posner, 122.

[205] Sherwood G. Lingenfelter, 164.

Kouzes and Posner address the trust that is at the heart of collaboration, the same trust that Barnabas was able to gain from the new Christians at Antioch. They would urge these business leaders to strive to create a climate of trust within the collaborative by being the first to trust. They note, "Building trust is a process that begins when one party is willing to risk being the first to open up, being the first to show vulnerability, and being the first to let go of control."[206] False motives disappear when there are risks involved, and these business leaders are urged to recognize this cardinal truth. Henry and Richard Blackaby remind them to consider how Jesus, the son of God, humbled himself and willingly led his motley crew of disciples. Eventually, these same disciples and their followers were described as those "men who have turned the world upside down."[207]

The Blackabys call these business leaders to always hold Jesus as the prime model of leadership. On citing a crucial incident in Mark 1:37-38, they note that Jesus did not allow others to sidetrack him from his kingdom mission. Why? Because Jesus knew both the father's voice as well as his father's will. So too, business leaders in this research must strive to know God's word, and spend much time in prayerful fellowship with the Lord. In this vein, they, like Jesus, would better understand their purpose and remain steadfast in their sense of mission to seek to honor the collaborative's stated vision and mission for that underserved community, as well as to their own suburban communities. The net result is a build-up of trust, and "trust is contagious."[208]

In introducing the need for the business leaders to practice "faithful presence," James Hunter advises them to come to a biblical understanding that the "ethical

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[206] Kouzes and Posner, 227

[207] See Acts 17:6

[208] Kouzes and Posner, 278.

hallmarks of Christianity" are the significance of every human being and the care for the least among us.[209] Hunter notes that "faithful presence" is the antidote to seizing power, and he summarizes it as "a recognition that the vocation (mission) of the church is to bear witness to and be the embodiment of the coming Kingdom of God."[210] Christ Jesus left the unsurpassable wealth of heaven and came to live among his creation, in Nazareth of Galilee, a poor and excluded community. Hunter sees this incarnation – God the Eternal Word becoming flesh and dwelling among us as foundational to a theology of faithful presence. Hunter believes that faithful presence has its roots in God's faithful promises to his people, and it guides Christians to engage in and with the world around them. Further, this faithful presence is a theology of commitment, and of promise.[211] Here, the sovereign Lord calls his people to be faithfully present in worship, with each other, to their vocation, and within their spheres of social influence.

Lash Larue was commissioned by his church to seek out a target community for their urban missions over a decade ago. Both Doc Holliday and Roy Rogers were also commissioned as official urban mission representatives by their local church. This relationship helped to clarify the roles of each of these men far more than that of their peers, who ventured into the target community by invitation from their business peers. This sense of mission that we see in the character and work of Barnabas at Antioch is seen, in a smaller measure, in all three of these mentioned earlier. They each expressed having a clear role of becoming a "bridge person" between the suburban community from

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[209] James D. Hunter, 94.

[210] Ibid, 95.

[211] Ibid, 243.

which they came and the urban community to which they have been called. As "bridge persons," these men are essentially the critical means through which persons from their culture could relate to others from different cultures and ethnicities, especially those in the target community, and vice versa.

In Barnabas, we see how a "bridge person" who practices "faithful presence" could be used by God to change entire mindsets. These men are on the front lines of communication for both communities. There is an expected fluency in the language, nuances, and all of the cultural values and assumptions that Livermore describes as the "unconscious, taken for granted beliefs, perceptions and feelings" that exist distinctly in both the suburban and urban communities.[212] According to Livermore, these values and assumptions are hidden, yet they are very powerful elements that "include things such as the group's work ethic, identity, social etiquette, and view of authority."[213] This bridge person has intentionally developed sufficient awareness to see "what lies beneath the external objects and behaviors" such as "appearance, reputation, social acceptance, and belonging" in their own community and that of other ethnicities.[214]

This commissioning mentioned earlier, revealed the sense of trust that the local church had placed on these men, is also significant. Holliday elaborated more on this role and further defined himself as a "cultural translator." After having spent a decade observing, listening, and asking questions, he expressed that he is "beginning to understand that whole [community's] culture in a way that allows me to work in it to have some impact." Holliday thought out aloud that this bridging of two diverse cultures

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[212] Livermore, 82.

[213] Livermore, 83.

[214] Ibid., 148.

would require someone – a "cultural translator" – to begin the translation process, so that cultural bridges could be provided. He stated that he works hard to help minimize the frustrations that tend to accompany misunderstandings within inter-cultural communication.

Texas Jack, Gene Autry, and Charles Goodnight have recognized their sense of limitation in communicating their roles as contributors to the transformational development of the target community with the local residents. Rather than resigning their sense of mission, these business leaders have embraced more creativity in operating within this inter-cultural environment. Jack, for instance, sees himself as an "angel investor," one who finances ministry start-ups from behind the scenes. Jack stated that this type of financing is the most risky money. In expressing a keen understanding of his suburban peers, Jack adds, "The majority of people [from my suburban community] love to give their money and time in something that is inherently going to be successful, and be a resume-building experience. They don't like failure." Knowing this, Jack is prepared to work with these urban practitioners, which he calls "line managers," in order to help ensure that they develop a model for ministry that he could then present to others with whom he has business relationships. Jack is certain that he could help garner more substantial funding for these agencies in this manner.

In giving a deeper insight into his role in this inter-cultural endeavor, John Chisum recognized himself as a "ten talents guy," referencing the parable found in Matthew 25:14-30. Chisum expressed much personal gratitude to God for his economic abundance, and stated how much he has been blessed with much financial resources. His hyperbolic figure of ten, as opposed to the five talents given by the landowner in the

parable, captures how much he sees the Lord's bounty in his life. Chisum expressed the

belief that he has been given much, and as a result the Lord is expecting very much from

him as a faithful steward of the Lord's resources. He claimed that he is more than willing

to support erstwhile efforts to bring true Christian transformation to the target community

that will impact the entire city, including his own suburban community.

How Contacts with Other Ethnicities Impacts a Business Leader's Understanding of Inter-cultural Urban Missions

On addressing the effects of increased contact with other ethnic groups,

specifically African-Americans, Emerson and Smith give invaluable insight into how the

degree of contact could enhance a business leader's understanding of minority groups

within the target community. They observe, "Contact theory says that under the right

conditions, having contact with people from other groups can reduce prejudice."[215] From

their research, Emerson and Smith have concluded, "It appears whites need networks of

contact with blacks [and Hispanics], such as in neighborhoods, places of worship, work,

and school because this significantly reduces their interracial isolation."[216]

Sider, Perkins, Gordon, and Tizon strongly advocate a physical relocation to the

target community as a means of establishing presence there. These seasoned urban

practitioners admit that mere relocation is not enough to bridge the gap and make more

contacts with other ethnicities. They agree that relocation alone "does not necessarily

translate into incarnational presence. It is not physical relocation that is demanded of all

who care for the city; it is, rather, real and faithful presence."[217] While physically

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[215] Emerson and Smith, 106.

[216] Ibid., 108.

relocating to the target community may be out of the question for many of these business leaders, Sider, Perkins, Gordon, and Tizon encourage these leaders to at least work "regularly and faithfully with existing urban churches and urban organizations while maintaining residence in suburbia."[218] James D. Hunter encourages these business leaders to practice "faithful presence" everywhere they go because "it represents a quality of commitment oriented to the fruitfulness, wholeness, and well-being of all."[219]

As we reference Barnabas' introduction in Acts 4:36, Luke gives us insight into Barnabas' inter-cultural roots, and how his contact with other ethnicities could have helped to shape his views. Luke writes: "Thus Joseph, who was also called by the apostles Barnabas (which means son of encouragement), a Levite, and a native of Cyprus."[220] His names "Joseph" and "Barnabas" are key clues to his Jewish identity. It is assumed that he had made numerous inter-cultural contacts with Gentiles while growing up in Gentile-dominated Cyprus. Further, the fact that he was a Levite is quite indicative that he was an ethnically pure Jew. In Exodus 29, the Lord establishes the ritual purity for the Levites, the name given to the descendants of Aaron's firstborn son, Levi. In verse 44, the Lord informed Moses, "I will also consecrate both Aaron and his sons to minister to me as priests."[221] Undoubtedly, Barnabas had numerous opportunities to make contact

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[217] Sider, Perkins, Gordon, and Tizon, page 101. The faithful presence here is not referencing the theology of faithful presence described in Hunter, but practical aspects of 'faithful presence' of suburban volunteers to the target community.

[218] Ibid, 102.

[219] Hunter, 260.

[220] The Acts of the Apostles 4:36.

[221] The Book of Exodus 29:44.

with Gentiles, who are non-Jewish persons. This could be construed from the fact that he was chosen to address all possible cultural and theological issues at Antioch.

Doc Holliday spoke of his constant interaction with African-Americans due to his involvement in athletics from middle school through college. He admitted that these encounters, together with his parents' intentional inter-cultural training through ministry to other ethnicities in his city, helped to make him become aware of inter-cultural ministry and collaboration. Lash Larue beamed with pride as he recalled the time he spent with an elderly African-American lady who greatly influenced his Christian convictions, and sense of social justice, and how he would spend an inordinate amount of time at her house and in her neighborhood. Larue noted that these ventures into the target community removed all fears of reaching out to others from diverse and minority ethnicities. Roy Rogers's father is a pastor who constantly sought to address the social and economic conditions of minorities, making this a central part of his ministry. He attributes this to his desire to pursue inter-cultural relationships with men from diverse ethnic groups. Even though Matt Dillon has not involved his local church as much as his three afore-mentioned peers, he attributes his sense of ministry to his involvement with his grandmother, as he observed her ministering to many impoverished African-American families on a regular basis. Dillon could be seen spending a great deal of time worshiping and visiting with African-American and Hispanic families from the target community.

Desired outcomes business leaders seek to realize in their own congregations as a result of the inter-cultural, inter-denominational, urban missions

In understanding how business leaders' relationships to their local churches impact and cultivate inter-cultural, transformational, urban missions, the interviewees and

the literature gave valuable insight into how this minimizes the challenges in their desire

to see spiritual renewal and revival occur in their suburban congregations.

A Business Leader's Relationship with His Local Congregation is Significant

Dr. Gene Mims is currently the president of the LifeWay Church Resources

Division of LifeWay Christian Resources. Mims admonishes business leaders not to

serve in isolation. He adds that anyone in ministry who uses the phrase "my ministry" is

entertaining a "dangerous misunderstanding of the nature of ministry."[222] Mims

continues, "None of us owns the ministry God has blessed us with. We are only stewards

of it." Henry and Richard Blackaby support Mims' position and have cited how

internationally known leaders such as James Dobson and Billy Graham have welcomed

others to play key roles in their ministries. They assert, "People who prefer to work alone,

or who find it difficult to relate to others, may not be suited for leadership roles."[223]

Bryant L. Myers agrees with these authors and asserts that Christian business

leaders included in this research must always be mindful to affirm the central role of the

local church because ultimately, "the work of holistic mission belongs to the church."[224]

Myers adds that when a business leader enters into the work of transformational

development, that business leader "needs to understand that [he] is only genuinely

Christian when [he] carries out [his] mission as a member of the body of Christ."[225]

Hunter agrees with Myers and advises these business leaders to understand the

importance and significance of their brothers and sisters in the local congregations. He

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[222] Gene Mims, *The Kingdom Focused Church: A Compelling Image of an Achievable Future* (Nashville, TN: Broadman & Holman Publishers, 2003), 85.

[223] Blackaby, *Spiritual Leadership*, 218.

[224] Myers, 191.

[225] Ibid.

notes, "If Christians cannot extend grace through faithful presence, within the body of believers, they will not be able to extend grace to those outside."[226] Myers further admonishes that these business leaders be well grounded in their understanding of both the universal Church as well as the local congregations. Most importantly, Christ assures all of his followers of the certainty and centrality of the church in the establishment, and development of God's people here on earth. The Gospel of Matthew captures the sovereign Lord declaring, "I will build my church, and the gates of hell shall not prevail against it."[227] Jesus Christ, the "Builder of the Church," assures these business leaders and all else that his church will ultimately overcome all of the forces of evil that rise up in opposition.

Lash Larue, Doc Holliday, and Roy Rogers have significant relationships with their local congregation. Having a sense of an official call to urban missions has compelled these men to view their church more as a sending agency than as a resource church. They speak of a deep sense of accountability to their church as a result of their public call to urban ministry.[228] Each of these three business leaders has worked tirelessly to involve their local congregation in their ongoing inter-cultural mission. They are more apt to report to the church's leadership structure about the impact that their mission is having on the people who live in the target community. Holliday, more than Larue,

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[226] Hunter, 244.

[227] The Gospel of Matthew 16:18.

[228] While Lash Larue was appointed by the session several years ago, Doc Holliday and Roy Rogers were publicly commissioned during the regular Lord's Day worship services. Prior to this commissioning service, these men met regularly with several elders for a period of some twelve months. After these discipleship sessions, these men were brought before their sessions where they examined for their Christian testimony as well as their sense of call. During the worship service, these men made public vows to become missionaries to the inner-city in every sense of the word.

Dillon, and Rogers, spoke often about seeking "mutual transformation." These men long to see members from their local congregations as well as peers from their suburban communities experience the spiritual and emotional transformation that is occurring in each of their own lives as well as those of their families. Texas Jack believes that half of the target community is right there at his local congregation. As far as he is concerned, his peers are in just as much need of spiritual transformation as those from the underserved target community.

Lash Larue has reported back to his local church's session – the governing body of elders – on several occasions. He believes his underlying mission is to help believers everywhere become "contributing members of a local church congregation." He adds: "Therefore some of the outcomes I strive to achieve within my own congregations are to share with the church leadership that urban missions is the extended ministry and reach of the church, not the urban missions [itself]." Larue also takes key members of his church's leadership into the target community. He believes that his vision cannot be taught, it must be caught through "multiple exposures."

Roy Rogers expressed a strong desire to see all members of his local church develop a richer theology of the kingdom of God, as it regards addressing the long-term needs of the poor and dispossessed among us. He has a very high view of reformed theology, and he expressed a sense of joy in appreciating God's sovereignty in evangelism and urban missions. This gives him much confidence in his ministry, since the Lord is in control of every situation, even the mundane things of this earth. Ultimately, Rogers wants all Christians to work together to bring about God's redemptive plan on this earth. He stated, "We're doing it in a way where evangelism and justice are

seamlessly integrated." Rogers works very closely with the leadership, staff, and members of his local congregation, challenging them to become more involved in his particular ministry, as well as within the target community in his city. Like Rogers and Larue, Doc Holliday is constantly seeking to involve more of his church membership in his ministry. They each have the desire to see their peers live out their faith through their individual vocation and mission. For them, the mission of God should always take precedence over any Christian's sanctification, or growth in Christ-likeness. Holliday admits to wanting more of their support through ministry of presence, as he describes that leadership as somewhat "detached" at times. He has been able to garner the financial and moral support of the church's leadership, and also attract hundreds of volunteers and other gifted entrepreneurial individuals to his ministry. As a matter of fact, he and his staff have gotten the blessing to start a multi-ethnic congregation made up of families from the target community.

Matt Dillon has admitted his need to involve the church's leadership, while acknowledging the significance of his local congregation in the life of his ministry to the urban centers of his city. Dillon is grateful for the positive levels of support that he has received from his peers through sports. For Dillon, soccer has become a "touch point" to attract more of his peers to the target community. He observes how soccer has also been utilized to help break down the cultural obstacles to his peers relating to the residents of the target community and vice-versa. Recently, Dillon has been attending a formal class for officer training at his local church.

John Chisum involves his fellow members and also recognizes the significant role of the local church in all urban missions done by its members. He reveals his sense of

history and uses the phrase "band of brothers"[229] to describe how he considers the manner in which urban missions should be done, as well as affirming his desire to see a healthier inter-cultural, urban collaborative. Chisum works very closely with both the session and staff of his local congregation, seeking the blessing as well as more involvement of his peers in church-led service to the Lord and his people.

Charles Goodnight, Gene Autry, and Texas Jack have admitted to not involving their local congregations and their leadership. Both Goodnight and Autry speak of the unpleasant levels of church politics that hinder their efforts in this area. They both used the phrase "minefields" to express how their ignorance of these church politics have affected their experiences in seeking to involve more of their peers in their sense of call to the target community. One of the most significant obstacles for Goodnight and Autry are the layers of committees that exist at their local church. Holliday joins Jack and Chisum in admitting how the committee structure has caused them to hesitate, at times, in seeking to involve more members of their local congregation in their respective ministries to the target community. Autry and Goodnight also addressed the "top-down leadership" that seems to be the manner with which their local congregation operates. For these business leaders, this seems to further exacerbate their efforts to engage more of their gifted members in the pews, who could become more involved in the ministry of the collaborative to which they have become committed.

Both Holliday and Chisum expressed concerns about "compassion fatigue" among many of their peers in the pews. This factor has caused them to become hesitant in involving more time from their peers in the support of their respective ministries.

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[229] See Stephen E. Ambrose, *Band of Brothers: E Company-506 Regiment-101 Airborne from Normandy-Hitlernest* (New York: Simon and Schuster, 1992).

Holliday and Jack lament the "lack of passion for caring for the poor" that they had

expected from their suburban peers. Jack wishes that more members of his local

congregation would become more "curious" about a particular agency to which he lends

much support. These men did admit to strengthening their efforts to involve more of their

peers from their suburban community. They expressed great appreciation for those who

have engaged them in establishing "accountable relationships." Holliday and Rogers are

especially appreciative of this ministry from their peers, and others from their local

congregation.

Desired outcomes business leaders seek to realize in partner congregations as a result of the inter-cultural, inter-denominational, transformational relationships

In understanding how business leaders' relationships with partner churches

impact and cultivate inter-cultural, transformational, urban missions, the interviewees and

the literature have valuable insights into how this minimizes the challenges in their

efforts to see the significant role of the local churches within the target community.

Undoubtedly, the apostles saw the great potential for the church at Antioch to help in the

propagation of the early church. Conn and Ortiz strongly advocate the identification,

development, and support of leaders from communities such as the target community

addressed in this research. They assert that through this process, indigenous leaders could

potentially become "extremely valuable assets to a long-term ministry in that part of the

city. They will eventually become the contextualist walking in the community."[230] Mark

Gornik posits that a vibrant and healthy indigenous congregation with a commitment to

the transformational development of its own community has a significant role in a

changing urban environment. He observes, "On a daily level, the church clearly can make

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[230] Conn and Ortiz, 382.

the difference that allows for survival, given its very personal, political, economic, social, and spiritual interest in people's lives."[231]

A Business Leader's Theological Understanding of Inter-cultural Urban Missions

Bryant L. Myers believes that having a theological understanding of inter-cultural, transformational development is paramount for all who serve in missions. He believes that the scriptures teach that God is purposefully active in all of creation, and that "God is very interested in our thinking and our practice of transformational development, because it either supports or works against what God is doing."[232] Myers explains:

> The development process is a convergence of stories. The story of the development practitioner is converging with the story of the community, and together they will share a new story for a while. Because the development promoter is a Christian, and because God has been active in the community since the beginning of time, the biblical story is the third story in this confluence of stories. This brings the development practitioner back to theology and the biblical account.[233]

Thus, Christian business leaders are urged to have a proper theological understanding of these divergent stories, and pay careful attention to both God's story as well as the story of the target community.

According to Myers, all creation has been subjected to the fall of Adam. The consequence is a world where sin is pervasive, and where flawed and competing stories exist. He concludes that all Christians must pay careful attention to God, the great "storyteller," and learn his story, because God is the principal "actor" in this grand story of redemption, restoration, and transformation. David Livermore agrees with Myers and

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[231] Gornik, 209.

[232] Myers, 55.

[233] Ibid.

recognizes Christ as the central point of this grand story. Livermore describes Christ's incarnation as a "radical embodiment" which enables all Christians to move from the desire, to the ability to love their neighbors as themselves – no matter their cultural identity. In referencing the central importance of the Incarnation, Hunter adds, "For the Christian, [the practice of faithful presence] begins when God's word of love becomes flesh in us, is embodied in us, is enacted through us and in doing so, a trust is forged between the word spoken and the reality to which it speaks."[234]

Livermore further claims that cultural intelligence is essential because it is rooted in a theology of Christ's incarnation. He adds:

> And Jesus is made incarnate today through you and me – the church. Therefore, we cannot fulfill our God-given mission to love others without contextualizing ourselves through a pathway like cultural intelligence. At the same time, many of the values and ideals of the cultures we encounter conflict with the values and ideals of the gospel.[235]

Thus, developing a theology of inter-cultural, transformational urban missions is of prime importance for the business leader's efforts in minimizing the critical challenges of collaborating with diverse people groups. This understanding should have as its base a biblical and theological understanding of the vital role of the church, especially its local expression, in the transformational development of any community.

Doc Holliday is seminary-trained and has taken the risky initiative to embrace an incarnational ministry to an underserved community with a diversity of ethnicities. This community has a history of segregation and exclusion from the city-center, and is the cultural economic antithesis to the community from which he hails. Holliday states that his primary focus is appreciating and cultivating the reality that Christ's coming to dwell

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[234] Hunter, 241.

[235] Livermore, 32.

among us has meaning "in our own physical presence in the demonstration…and proclamation of the gospel." So he urges his peers to "walk among those that we are seeking to minister to." Both he and Texas Jack speak about the centrality of caring for the poor and needy in a manner that recognizes the God-given dignity that these men and women possess. All the business leaders rightly see other minorities as the "image of God," people deserving of both dignity and respect. Holliday continues to search for more material as he strives to develop a richer theology of ministry for himself and his peers. Lash Larue, Roy Rogers, and John Chisum have also embarked on a spiritual quest to deepen their theological and educational understanding of transformational, inter-cultural urban missions. They have appealed to the church staff and leadership, as well as to other urban ministry practitioners and educators, in their efforts to identify materials that they feel would enhance their desire to love what Myers refers to as "the "Other" – people of any cultural identity.

Gene Autry expressed a keen awareness of what is all involved in inter-cultural, transformational, urban missions. He is keenly aware of the rich ethnic diversity within the target community, and he wants the collaborative to urgently address this diversity. He laments the fact that he and his cohort have not reached out more to the majority Hispanic population in the target community. He feels that this is a significant piece of the collaborative's objective to pray and work for spiritual, emotional, social, and economic transformational development within the target community. Autry also laments the proliferation of para-church organizations within the target community. He wisely accepts that fact as a necessary contingency to the overall growth of the Christian faith at this time in the life of the residents of the target community. He also expressed an

understanding of the large number of "commuter churches" that exist within that community. He supports the collaborative's efforts to begin focusing more on expanding its partnerships with more churches in the community, especially those congregations where the pastor is also a resident of the target community. Autry notes, "You get people from different churches talking to each other, you start building a body of Christ." He, as well as all the other research participants, agreed that the local church is vital to the spiritual and social development of that community, as it has been for their own suburban communities.

Matt Dillon views those small local congregations as necessary organisms that nurture a sense of "family" in a community where chaos reigns. Dillon opined that many of those local churches may not realize how often they fill the role of family for so many people. He observes, "I think they fill it in a big way. It is an anchor for a lot of those folk to have that church because they really and truly don't have a solid family." More will be said on this matter later when the subject of "ghetto nihilism" is discussed further. Holliday sees this chaos, which Dillon addressed, and he also sees the urgent need to help develop stronger families within the target community. He also laments his failure to include earlier the parents and guardians of the many young people to whom he ministers. He expressed a deeper understanding of involving these adults in the life of his ministry to their children. Texas Jack acknowledges that this sense of nurturing and helping to create more healthy families within the target community has helped him to invest his time, talents, and treasures into this most significant area of transformational development. He expressed his desire to empower the local residents, who will in turn lead the way in realizing the needed improvements in their own community.

On the question of empowerment, all of the business leaders expressed their desire to serve the target community so that its residents could become more enabled and empowered to lead in the transformational development of their own community. Both Holliday and Rogers have stated their goal of empowering their respective local acquaintances to become principal leaders within the target community. One aspect of Holliday's stated vision is to help realize the development and nurture of what Isaiah calls in 61:3, "oaks of righteousness." He longs to see young men and women complete the process of growing from "possible" leaders, to "potential" and "proven" leaders. The end goal is to see these gifted young people become "principal" leaders among their peers and neighbors in the target community.[236] Rogers' aim is to encourage and empower residents to collaborate with their neighborhood associations, the local police, and the court system to help identify and eradicate blighted properties. One of the recent evidences of the significance of this collaboration has been seen in the most recent crime statistics for the target community. Rogers was elated to announce how those neighborhoods have seen crime reduced by nearly fifty percent. Like Rogers, Holliday has been encouraged and would refer to news of this sort as "finger-prints of Shalom," evidences that the Lord is still at work within the target community, despite the clumsiness of both himself and his peers.

A Business Leader's Understanding of the Amount of Time to Spend in Developing Inter-cultural Friendships

James Kouzes and Barry Posner remind Christian business leaders involved in an inter-cultural, long-term collaborative to view every gathering as an opportunity to renew commitments in their relationships. They observe that this commitment ultimately

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[236] This researcher has gleaned this process of identifying and developing leaders from the teachings of Harry Reeder, Sr. Pastor at Briarwood Presbyterian Church in Birmingham, AL.

provides the social support that would enhance these inter-cultural friendships. "Humans

are social animals," they assert. "We're hardwired to connect with others."[237] David

Livermore, in describing the average American from the dominant culture's sense of

friendships, states, "Americans always think everyone is their friend. But they don't trust

anyone."[238] Note that this is the culture of the eight business leaders involved in this

qualitative research. Livermore observes that friendship in the average American context

is an outgrowth of the American rugged individualism. He explains, "We presume

relationships shouldn't be obligatory. Relationships should be something that exists for

the sheer enjoyment of them – not something to which you're obliged."[239]

According to Kouzes and Posner, since average Americans tend to avoid

obligatory commitments to one another, the real problem lies in the fact that most

friendships – whether homogenous or inter-cultural – are "based on freedom to come and

go as we please."[240] Mark Branson and Juan Martinez observe that most minority cultures

do not view friendships in this manner. They warn, "This type of difference in

understanding can be detrimental to intercultural relations."[241] They add that someone

from a minority culture might assume that "a person who says they want to be a friend is

ready to take on the types of social depth and obligations that would make the other

person uncomfortable."[242]

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[237] Kouzes and Posner, 316.

[238] David Livermore, 74.

[239] Ibid., 74.

[240] Ibid.

[241] Branson and Martinez, 145.

All of the business leaders, except for Texas Jack, Gene Autry, and Charles Goodnight, have admitted to embracing this notion of spending more time to build the desired inter-cultural relationships. John Chisum, while noting that he values his time away from his family and his workplace, makes efforts to attend prayer-breakfasts and other events hosted by a particular Baptist church within the target community. He has noticed how spending time with a select group of men has greatly enhanced his desire for more fellowship. Roy Rogers intentionally spends long hours with five pastors and members of their congregations He also finds the time to visit with families that are direct beneficiaries of his ministry in that community. He has seen the value of these interactions. Doc Holliday actually lives in the target community, and has an "open-door" policy to the families in his new neighborhood. He stated that he is also intentional in pursuing several families at a time, even after having lived there for almost a decade.

Matt Dillon uses the terms "touch points" and "interfaces" to further explain how he uses sports and education to develop deeper inter-cultural relationships with families from the target community. Through the medium of soccer, Dillon claims to have witnessed numerous opportunities to meet with families in their homes, as well as worshiping with them on a Sunday morning. Holliday also utilizes both sports and education to develop deeper relationships within the target community. They both view these two "touch points" as motivators for their suburban peers, as well as the local residents to interact on a regular basis. What has become evident for these men is that the soccer field has a way of equalizing everyone involved, as well as empowering and encouraging those young men from the target community who have developed their athletic skills. Holliday, Chisum and Jack see "summer camps" as a significant place to

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[242] Ibid.

develop relationships, as well as a means to develop leadership skills within the youth of the target community.

A Business Leader's Understanding of the Limits of Material Resources in Inter-cultural Relationships

Bryant Myers urges business leaders to recognize the great importance of having a proper view of poverty. He observed that one's view of poverty "strongly influences what we think transformational development is and how we should go about doing it."[243] He adds that everyone who enters an underserved community to "serve" enters "from a position of power, particularly in the eyes of them we come to serve."[244] Hunter observes that these business leaders must recognize what he calls the "hard reality of the world in which the contemporary church operates," namely the status that these business leaders bring to the target community.[245] He adds, "The social dynamics of status are really fundamentally about the dynamics of exclusion."[246] Hunter sees these dynamics as antithetical to the gospel message of the kingdom of God.

David Livermore sounds the warning to these business leaders and reminds them of the inherent power in their generosity to others. Livermore describes power as the ability of an individual to make choices or influence outcomes. He sees this power exchange as a significant matter for business leaders to consider in their pursuit of deeper inter-cultural relationship-building. Concerning the deceitfulness and elusive nature of material wealth and its exchange, Livermore writes:

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[243] Myers, 113.

[244] Ibid., 90.

[245] Hunter, 257.

[246] Ibid., 245.

> This is especially relevant when we interact as people from the dominant culture with people in more subordinate cultures. To say an individual is from the dominant culture means that his or her cultural context aligns closely with those who hold the greatest degree of authority, control, and resources within the broader cultural context.[247]

Livermore then asks these business leaders to give serious consideration to whether or not their generosity empowers others, or enables them, thus reinforcing the business leaders' power.

Myers' work has revealed that many well-meaning Christians have made wrong assumptions about poverty as material deficit, having a lack of the knowledge of God, and even the lack of access. As a result of these overriding assumptions, many Christians from the dominant culture have ventured into inter-cultural relationships seeking to replace what is missing. Myers observes, "This [exchange] often leads to the outsider becoming the development 'Santa Claus,' bringing all good things from the outside."[248] Myers adds that those in the underserved communities are reduced to "passive recipients, incomplete human beings whom we make whole through our largess."[249]

This issue has been a major concern for all of the business leaders in this study. Doc Holliday noted that shortly after he had relocated to the target community, and even though he informed residents of the target community of his intentions, he was still viewed as someone to meet the material needs of the community. He still struggles with this cultural reality, while aggressively seeking to deepen his inter-cultural relationships. Roy Rogers has been a careful observer and has been quite adept at separating the

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[247] Livermore, 221.

[248] Myers, 114.

[249] Ibid.

materialistic element from his ministry to the families whom he serves. Both he and John Chisum recalled a meeting with men from a Baptist church in an underserved community. When asked how he and his cohorts could help, the men unanimously informed Rogers and Chisum that their presence and fellowship was worth far more than their generosity. This was a pleasant surprise to both men, as well as their suburban friends in attendance. Both men have pursued every opportunity to work more closely with the pastor and men of that local congregation.

Texas Jack sees the potential disruption of finances in any relationship and uses this as a rationale for advocating what he calls "anonymous giving." Jack has witnessed how a business leader's generosity could be misconstrued as paternalism. He laments the confusing roles that could be fostered as a result of the mixed signals that urban practitioners might develop in seeking to raise support for their agencies. He is of the opinion that money and finance, while necessary tools, have also been major hindrances in the smooth development of this inter-cultural collaborative.

Additionally, each of the men involved in the collaborative recalled the many miscommunications and the consequential misunderstandings that accompanied the focus of the collaborative. The earlier meetings involved rifts in communicating the role of the collaborative, as many of those from the underserved community had made the assumption that these business leaders wanted to come into their community, as was usually done, and give them material resources. This misunderstanding surfaced at numerous attempts to collectively describe the scope and magnitude of the collaborative. Further, each business leader expressed varying degrees of perplexity as to how to

eliminate that mode of thinking, so that more genuine relationship-building could take place within the collaborative.

How Business Leaders Evaluate the Desired Outcomes

In understanding how business leaders' relationships within the collaborative impact and cultivate inter-cultural, transformational, urban missions, the interviewees and the literature have valuable insights into how this minimizes the challenges in their efforts to see the Christian transformation of the people who reside within the target community. There are several questions that these business leaders must ask themselves, when considering the impact on all involved in this collaborative's desired outcomes. These questions include the following: What are these business leaders looking for? How will they know when they see it? Are they only looking for transformation in the target community? Sider, Perkins, Gordon, and Tizon advise business leaders to support this suburban-urban collaborative for the purpose of transformational development. They elaborate, "God does not call us to link arms and lives in order to help people leave the ghetto; he calls us together to transform the ghetto."[250]

The stated outcomes of this collaborative – Stagecoach Collaborative – are the following: demonstrated ministry cooperation - collaboration; volunteer and other resource needs met; increased awareness and visibility of the collaborative and the ministry partner's missions; improved facilitation and communication of processes to help our partners; realized economies of scale; and realized synergies as a result of collaborating together.

The collaborative is voluntarily comprised of several non-profit agencies that serve the target community, together with several churches that worship in that same

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[250] Sider, Perkins, Gordon, and Tizon, 38.

community. Added to this are churches from various suburban communities which support those agencies with all types of resources: financial, human, and in-kind goods and services. Those suburban churches are represented by several wealthy and influential businessmen, as well as officers and members from their local congregations.

Outcome 1: Demonstrated ministry cooperation – collaboration

The collaborative expects to have representatives from each group present at every meeting, especially those from the local agencies. The collaborative also expects the various working sub-committees to meet a reasonable number of times. This collaboration also expects the leaders to attend bi-annual prayer retreats, where they gather for about four hours in adoration, thanksgiving, confession, and supplication. The collaborative expects that these local agencies will support the efforts of each, and hence encourages collaboration on several service opportunities.

An example of this outcome is seen when children from the various schools and agencies meet at one particular agency for after-school activities. This daily ritual has gone a long way in solidifying the collaboration between agencies that no longer see each other as competitors. Additionally, the suburban volunteers from the various congregations who work with separate agencies have begun to collaborate more with each other.

Outcome 2: Volunteer and other resource needs met

The collaborative has agreed to assist both the agencies and the churches in identifying volunteers willing to serve the non-profit agencies in varying degrees. This group has also constructed a resource team that constantly seeks to match needs with opportunities to serve for both the agencies and suburban churches in a timely manner.

This outcome has improved the communication among the local agencies, as well as the communication between these agencies and the suburban churches.

Outcome 3: Awareness and visibility of the collaborative and our partners' missions

The collaborative encourages the support of awareness events that help to create more visibility within both the urban and suburban communities. On a regular basis, several agencies host a community-wide event. Also, the collaborative encourages all of its members to support and attend special church services held within both communities.

Outcome 4: Improved facilitation and communication of processes to help our partners

The collaborative has embarked on several demographic studies conducted by universities and other professional organizations. The collaborative seeks to make this pertinent data accessible to all who seek to serve the residents of the target community. This data also informs the local churches and non-profit agencies of what is taking place within their target community, and how that information impacts the people they seek to serve. The collaborative has also agreed to write grants on behalf of each agency. This helps to ensure needed funds from several foundations, both local and national.

Outcome 5: Realized economies of scale

The collaborative recognizes the power of numbers when negotiating as a group for various needed goods and services. An example of this outcome is shown when the collaborative could purchase or solicit needed office supplies for all of the agencies.

Outcome 6: Realized synergies as a result of collaborating together

The collaborative expects that its members will intentionally host several community-wide events that seek to benefit the spiritual, social, economic, and educational needs of those who reside within the target community. This is also intended

to empower the local agencies and their constituents in their spiritual and professional development. Equally important is the fact that these events are designed to benefit those who come from the suburban communities. A good example of this is an annual event during the Easter season that pulls many diverse groups together in the planning and implementation of this community-wide event.

Admittedly, the outcomes of Stagecoach Collaborative do not explicitly include mutual transformation. This collaborative needs to develop greater clarity on seeing mutual transformation as a significant stated outcome, as it would greatly enhance its efforts to witness that biblical level of transformation that occurred between Jews and Gentile converts at both Jerusalem and Antioch.

A Business Leader's Understanding of the Differences between Community and Transformational Development.

Alan Berube is a senior fellow at the Brookings Institution Metropolitan Policy Program in Washington, D.C. One of his primary functions at that institute is to conduct research on poverty in American neighborhoods, in the context of the role and functions of metropolitan areas within the United States. He traces the origins of community development in the United States back to the civil rights era of the late-1950s, and to President Lynden Johnson's response to the challenges that primarily affected people of color in the inner cities of America. Their goal was to improve the social and economic well-being of poor people in the United States. Bryant Myers agrees with Berube and traces the idea of community development back to the immediate aftermath of World War II. Ultimately, the goal of community development was economic growth, and God was not a part of this vision.[251] By the 1980s, Myers observed that a people-centered

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[251] See Myers, 33.

theory of development had emerged from those who had worked closely with poor people all over the world.

In tracing the history of the theory of community development, Myers notes that even as close as the 1990s, religion was often considered by academic development researchers and practitioners to be "part of the problem of poverty and thus surely could not be part of the solution."[252] By the turn of the twenty-first century, researchers began to "call attention to the fact that faith-based civil society organizations were the major, if not the largest, contributors to social welfare."[253] Christians have a key role in the development process, and according to Myers, the pursuit of transformation "begins with the need to articulate the better future the community decides it wishes to pursue."[254] This is a far cry from what the modernist theory of community development had espoused.

For Myers, transformational development means changing individuals in order for them to recover their true identity as beings created in the image of God, and their vocation as image-bearers. This development reinforces the message that the poor and needy are made in God's image, while ensuring that those who possess material wealth learn to lay down their god-complexes and realize that they are also made in the image of God. This two-fold message empowers and enables those who are considered poor to recognize that they possess gifts from their creator as well. These individuals are also called to become productive stewards of God's creation. The wealthy, on the other hand, are reminded that a good God gave them gifts and resources for sharing, not for controlling others. Further, those in this category are to lead in humility as servants, and

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[252] Ibid.

[253] Ibid.

[254] Ibid., 175.

not as task masters. Myers then believes that the goals of transformational development, namely identity and vocation, are expressed through just and peaceful relationships. These harmonious relationships must begin with God, the self, and then others.

While all of the business leaders interviewed during this research verbalized this cardinal truth, some of them are farther along in their theory and practice of Christian transformational development. Both Doc Holliday and Roy Rogers have taken a wide lead in expressing an ongoing understanding of their mission to the residents of the target community. While they value the need to satisfy their donor base, these two men are leading by example and are wisely challenging their supporters to recognize the role of the sovereign Lord in extending his kingdom here on earth, as it is in heaven. These business leaders constantly remind their donors and volunteers that their service to the poor and needy is a sanctifying work of God, the Holy Spirit in their own lives. They affirm that God has called his people to live as the literal "hands" and "feet" of Christ in proclaiming a gospel message in both word and deed. This gospel is rooted in the concept of God's "jubilee," as ordered under Moses and as has now been realized in Christ Jesus. Christ's audience in Luke 4 understood the concept of "jubilee blessings" upon the Gentiles so much so that it infuriated them. They wanted to kill Jesus by throwing him over a cliff. That is why Micah 6:8 is close to these men's hearts.

Lash Larue used terminologies that indicated that he has a deep appreciation for this message that is so dear to Holliday and Rogers, and how that results in the pursuit of transformational development. Larue was able to articulate that not all poverty is material, and he referenced how his reading of Myers' work has influenced his thoughts on serving the poor and needy. Gene Autry was wise enough to observe that community

development methodologies have missed the mark in attempting to address the needs of those in underserved communities. The remaining business leaders' concepts of modernist theories of community development have been challenged as they continue to work in inter-cultural relationships. They have unanimously expressed a somewhat resigned conclusion that certain business and modernist practices are more of a detriment than a blessing to the community. For those who have been directly involved in the community, they have acknowledged that there must be a better way to serve the people, as opposed to just meeting the felt needs of the people of the target community.

Matt Dillon was quick to note, "Some people have a business where they have very precise outcomes. My business is a business of a lot of variables." Dillon added that many businessmen are less able to determine the outcomes in their lines of business. He observed, "The same exact issue applies when you are doing battle in an urban ministry." Dillon is resigned to the thought that he is prepared to develop a long-term commitment to love on the people he meets in the target community, and he hopes to have some tangible impact. Texas Jack expressed a deep commitment to work for the empowerment of those of the target community, so that they will work for the betterment of themselves and their own neighborhoods. He is resigned to the role of coming alongside those who are willing to work to that end. He does not wish to see such a physical transformation of the community that the residents would have to be relocated. Many are praying that Jack and his suburban peers could help stem the current massive flow of new physical developments that are taking place within the target community. These new developments could very easily increase the gentrification of this once excluded community that is in such proximity to the city-center. Gene Autry wants to see the

kingdom of God realized in that community, as well as in his own suburban neighborhood.

Last Words and Recommendations

Business leaders from suburban communities can develop sufficient inter-cultural intelligence in order to work more smoothly with others for the transformational development of an underserved community. Having studied the literature and the qualitative research, I would like to make some suggestions that can help these business leaders cultivate inter-cultural skills in collaborating with diverse ethnicities for the transformational development of an urban community. Figure 3 is a depiction of the inter-cultural nature of a typical region of the United States, which is comprised of a combined urban and suburban environment. The city where these business leaders serve resembles this particular environment, and it typifies any major population center in this country.
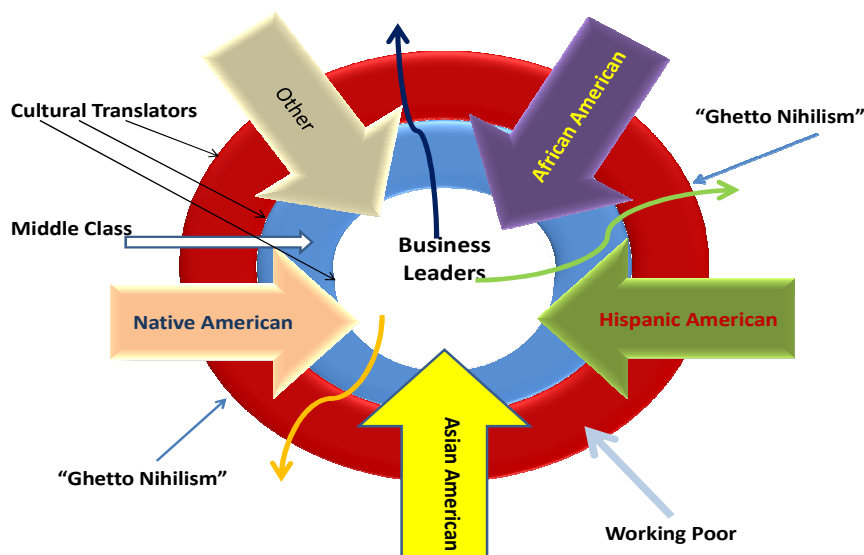
Figure 3: Inter-cultural Paradigm

At the center of this depiction is the world of these business leaders. They hail

from a homogenous, suburban environment which is considered the dominant culture in

the United States. This community has very little to no ethnic diversity. They have great

access to wealth and power, and are usually at the helm of that which controls their city.

These business leaders have all agreed to serve in an underserved community where there

is an obvious lack of certain key material resources for self-determination. This attempt

to serve is depicted by the wavy arrows that emerge from the center to the area outside of

the final circle. This underserved community is also densely populated with individuals

who operate out of what Carl Ellis refers to as "ghetto nihilism."[255]

While addressing the Heritage Foundation on March 24, 2011, Ellis took excerpts from

his work and addressed the origins of this cultural phenomenon. Ellis asserted, "Most of

the 'heroic leaders of the civil rights movement' have become nothing more than 'leaders

of the civil rights industry,' thereby leaving a vacuum subsequently dominated by

nihilism - the view that all existence is senseless and which denies that objective truth can

be determined." Ellis added that "ghetto nihilism" became pervasive in recent decades,

but that it gradually emerged in multiple stages. He observed that the decline of the

influence of the African-American churches in this particular era has led to the rise of

"ghetto nihilism."

Ellis pointed out the resulting clashes often centered among African-Americans

embracing different values, which he placed in three subcategories: achiever values, non-

achiever values, and criminal/no values. See Figure 4 below for Ellis' basic chart for

understanding the phenomenon of ghetto nihilism and how it fits in within the core

cultural values of all minority groups in inner-city America.

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[255] Here, Dr. Ellis gives an in-depth analysis of the world of ghetto nihilism.

Intra African-American Clash of Values

Achiever Values of the Working and Middle Class	Subsistence Values of the Under-Class	Nihilistic Values of the Criminal
AMBITION "Hard work yields Getting ahead"	RESIGNATION "Hard work does not yield getting ahead"	RECKLESSNESS "Getting over by any means necessary"
DELAYED GRATIFICATION "Tomorrow will be Better than today"	INSTANT GRATIFICATION "Tomorrow will not be better than today"	PREDATORY GRATIFICATION "Tomorrow will never come"
PRESERVATION OF PROPERTY Personal Ownership	EXPLOITATION OF PROPERTY No Ownership	DESTRUCTION OF PROPERTY Anti-Owner's Ownership
TIME ORIENTATION Planning	CRISIS ORIENTATION No Planning	MOMENT ORIENTATION "If it feels good do it"
GOAL ORIENTATION Planning	NEED ORIENTATION No Planning	WANT ORIENTATION "If it feels good do it"

Figure 4: Intra African-American Clash of Values

With reference to Figure 3, the environment closest to this center is the world of those in the middle-class. These communities are comprised of the working class of professionals who have varying degrees of access to power, wealth, and other resources necessary for its self-determination. These range from upper- to lower-middle class, and there is a broad diversity of ethnicities. These people reside in neighborhoods with a great degree of amenities and stability. Next to this group, as we move outward, are the working class communities where people have more limited degrees of access to the power that is central to the suburban business leaders in this qualitative research. Those on the farthest end of this spectrum are the working poor, who are one mishap away from relative poverty. There is a broad diversity of ethnicities, and most of these people reside in low-income neighborhoods similar to the one where these business leaders collaborate

for inter-cultural, transformational development. This community is comprised of individuals and families with what Ellis refers to as both "achiever" and "subsistence" values.

The outer ring of this diagram describes those who live and operate nearest the aforementioned underserved community. The core values that dominate this mindset are defined in Ellis' "nihilistic values of the criminal." Those who uphold this lifestyle are cynical and usually exhibit many anti-social behaviors, and trust is a rare commodity. The dominant relationships within this value are dysfunctional collaboratives, namely street gangs that often exert control from outside the community. This nihilist sub-culture is radically antithetical to the core concerns of most Americans. These adherents speak a "foreign language," and gangster rap is their primary medium of communication, as well as a kind of a "Rosetta Stone" for its interpretation.

The challenge for these business leaders is the development of lasting relationships for the mutual transformation of themselves and others whose lives are often directly impacted by the world of ghetto nihilism. Sider, Perkins, Gordon, and Tizon produced a biblical and practical approach as to how Christians from both urban and suburban contexts could unite under the lordship of Christ, in order to proclaim the gospel in both word and deed. Some of their recommendations are included in the researcher's suggestions which follow. The real issue for these business leaders is obvious – how can these men from a distant culture work with others from the middle and working classes to impact those who reside in a community where competing values are on constant display?

First, these business leaders should strive to become "cultural learners" as they seek to better understand the core cultural concerns of the target community. These business leaders must remember that Christians are constantly faced with spiritual warfare. The Apostle Paul reminds us, "For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places."[256] Conn and Ortiz advise, "Evil is headed by the devil and he has legions. He is able to affect and infect individuals because he has the raw materials with which to work –sinners."[257] If business leaders venture into a chaotic community, thinking that they could become immediate solutions, they could become targets for those whose philosophy is centered on materialistic gain by any means necessary, because there is little to no hope for tomorrow.

Second, these business leaders need to realize that they need the assistance of "cultural translators," people who are bi-cultural, as they live and work in different worlds. These translators are "bridge-people" who add much value to the bi-directional translation that is always needed between parties that speak different cultural languages. These men and women should be the primary targets for empowerment by these business leaders, as they attempt to solidify their inter-cultural, transformational collaborative. These cultural translators are persons with much ambition, who live in the hope that life could be better. In rare cases, a viable non-profit agency can act as a temporary cultural translator for these business leaders, but such organizations should not be used as replacements for people, who are able to enter into more meaningful relationships.

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[256] Paul's Letter to the Ephesians 6:12.

[257] Conn and Ortiz, 360.

Third, these business leaders should strive to become life-long learners of inter-cultural ministry. Several authors have observed how fruitful many of these business leaders and their peers have thrived in multi-national, cross-cultural and inter-cultural business enterprises. While the motivations are distinctly different, these business leaders could develop skills in meeting the internal and external challenges of inter-cultural partnerships. This could only enhance, and not take away from, such a leader's learning processes in developing the necessary skills. Further, the researcher has embarked on a project to develop a lending library for these business leaders to grow in their understanding of crucial dynamics of inter-cultural awareness and education. Additionally, these business leaders will be challenged to meet and listen to expert urban practitioners, and then to discuss how each one could enhance this life-long pursuit for the glory of Christ. On a practical basis, they could also be encouraged to eat at certain restaurants and to attend certain cultural festivals that would help to increase their cultural intelligence.

Fourth, these business leaders should always seek the blessing of their local church's leadership, as well as that of the local churches within the target community, regardless of their size. The interviews pointed out how many of these small congregations tend to bring a great degree of stability to the lives of residents who live in constant chaos in underserved communities. These congregations can become places where dialogue and positive interaction take place to help enhance the development of inter-cultural relationships. Having been commissioned by the leadership and membership of one's local church adds a spiritual dimension that validates the business leader's inter-cultural efforts, and also draws from the giftedness that the Lord has

endowed on his church, (see Ephesians 4: 3-13). The researcher has observed the respect

given to both men and women who have been ordained to the ministry and sent by their

church in some official capacity.

Fifth, the leadership and membership of the local churches where these business

leaders worship must take the initiative to encourage the business leaders in their most

crucial call. In Acts 6, the early church was confronted with a crisis that could have

adversely affected the unity of that diverse community. The apostles asked for the

complainants to identify seven men who would be used to ease this tension, and thus free

the leadership of the church to immerse themselves in God's word. This principle applies

in the case of these business leaders, who have demonstrated a strong sense of ministry.

This movement toward these men would force the leadership of the church to prayerfully

mobilize the body for its task of living out the gospel in both word and deed. One could

easily see the development of more disciples who would bring glory to Christ, through a

more developed effort to reach across racial, cultural, and economic lines, as the church

seeks to live out Christ's command to make disciples of every people group. Here,

members can be challenged to grow in their awareness of inter-cultural issues to the point

where they, like Doc Holliday, Lash Larue, Roy Rogers and others, take the personal

initiative to become more involved in the mission of their church to the city and beyond.

They could also work alongside their church as it seeks to partner with other churches

and agencies that focus on the holistic needs of those from another culture, ethnicity, and

socio-economic environment.

Sixth, business leaders involved in inter-cultural, transformational urban missions

must remember that heroes are born overnight, but effective leaders take a much longer

time to emerge. Inter-cultural, collaborative leadership takes a very long time to develop, as relationship-building across ethnic, social, and economic lines is fraught with misunderstanding and miscommunication. Sider, Perkins, Gordon and Tizon encourage these business leaders to "do their best to understand the initial distrust and resentment that may come their way from their urban counterparts and not be too defensive."[258] These long-time inter-cultural, urban mission experts attribute this tension to the history of "racism, classism and oppression," and they call for both sides to lead in reconciling and restoring these fractured relationships under the lordship of their common head, Jesus Christ. [259] The fruit of these relationships are extraordinary. The birth and growth of the early church, as well as periods in which the church experienced supernatural renewal and revival have come about through long periods of reconciliation and restoration among God's people.

Seventh, these business leaders must constantly monitor the pulse of this inter-cultural collaborative. One practical suggestion is to begin by avoiding objectification of the materially impoverished climate of the under-served community. Sider, et al, note that often Christians from suburban communities become involved in urban missions because they tend to develop a romantic notion from a sermon, or a book, or even a scripture. They advise these business leaders that often the "poor" have been referenced as "a concept, a category, a faceless mass," as opposed to a fellow complex human being. [260] These leaders could help educate their suburban peers because they usually have great influence in both their own communities, as well as in the underserved communities. This

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[258] Sider, Perkins, Gordon, and Tizon, 99-100.

[259] Ibid., 100.

[260] Ibid., 99.

demonstration of Christian unity is crucial to the proclamation of the gospel. Christ Jesus

prayed for unity among his people in John 17:20-23:

> I do not ask for these only, but also for those who will believe in me through their word, that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me. The glory that you have given me I have given to them, that they may be one even as we are one, I in them and you in me, that they may become perfectly one, so that the world may know that you sent me and loved them even as you loved me.[261]

Twice Jesus prays for the unity of his church, and twice he mentions the purpose behind

this desire for unity – that the world will know that he was sent to earth by God the

Father. Knowing that the natural man is dead in his trespass and sins, the unity for which

Jesus prays must become so evident that even the natural man could recognize the

presence of God at work in his people. Essentially, the gospel is at stake! Therefore,

Christian business leaders and Christian brothers and sisters from diverse cultures must

seek this Holy Spirit-led unity in their common worship, work, and witness.

Eighth, Stagecoach Collaborative should amend its outcomes to include the

mutual transformation of each member and their respective congregations as a significant

priority. This should be done in the context that the gospel of the kingdom of God calls

all believers as one body, in one spirit. This essential fact should move each member of

the collaborative to reconsider their relationships as brothers and sisters in Christ.

Christian business leaders who have committed themselves to the development of

an inter-cultural, transformational collaborative that seeks to reach the city with the

gospel, have the Lord himself enabling them to do the work. Each of the men interviewed

for this study have expressed their inherent desire to become better stewards of all that

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[261] John 17:20-23.

their heavenly Father has entrusted to them, through the merits of Christ Jesus, their Savior.

Christian business leaders from wealthy suburban communities can learn to lead the way in developing a healthy inter-cultural, transformational collaborative in their mission to the inner-cities. God is sovereign and faithful to his vision to deliver all of his people from every tribe, every people group, and every language. Our brother Barnabas is a biblical figure in whom God has demonstrated that he could use a "foreigner," in every sense of the word, to lead in the holistic development of a people whose pagan ethics were considered offensive to his own Jewish culture. Barnabas' decision to recruit Paul to help train and develop the Christians in that church is another example of how a leader who practices a ministry of presence could be used by God to identify gifted and talented brothers and sisters to help in the transformational development of the target community. It is also amazing how that predominantly Gentile congregation had become so sensitive to the Holy Spirit that they reached out and ministered to their Jewish brothers and sisters in Jerusalem. Their actions seem to contrast with those of both Ananias and Sapphira in Acts 5. One could certainly claim that these Gentile converts had learned much from their Jewish leader, Barnabas.

In Acts chapters 13 to 15, we note that the church at Antioch became a central entity in the spread of the gospel to both Jews and Gentiles in Asia-Minor. In Acts 13, Luke records how the Holy Spirit worked mightily within that inter-cultural church, and he gives a list of names that suggests the rich diversity of that worshiping and witnessing community. Included in that church were Africans and a man from King Herod's household serving the Lord side by side. That church had developed to such a stage that

in Acts 15, the Council at Jerusalem could not help but unanimously recognize the quality of faith in that predominantly Gentile community. They sent a letter indicating their admiration of, and approval for, the continuation of that work which had come under the Holy Spirit-led leadership and influence of men such as Paul and Barnabas, a former Pharisee and a Levite, both Jews from the very strictest sects of their origins.

Christian business leaders in this research should be encouraged that the all-wise, all-knowing God has called them to serve in a manner outside of their natural bent. This same God who has always reassured his people with his "faithful presence" through the years speaks today and says, "And behold, I am with you always, to the end of the age."[262]

Recommendations for Further Research

This study explored the internal and external challenges that business leaders from large, ethnically homogenous churches face as they partner with Christians of other races for inter-cultural, inter-denominational, transformational development in urban missions. There are three particular areas that could be studied in more detail. One is leadership in the context of inter-cultural urban missions. Marcus Dickson is professor of psychology at Wayne State University, and Jacqueline K. Mitchelson is an assistant professor of psychology at that same institution. Deanne N. Den Hartog is professor of organizational behavior at Amsterdam Business School. Together they wrote a forty-page article detailing their findings on the subject of inter-cultural leadership. They noted what they refer to as the recent "explosion" in the amount of research on leadership in the inter-cultural context.[263]

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[262] Matthew 28:20

The second area deals with the research on how Christians from the dominant cultures view inter-cultural urban missions from that perspective. Many books and materials have been researched and written by urban practitioners and academics. There seems to be a need to research how those from active suburban congregations who have prioritized the development of inter-cultural relationships work this biblical mandate.

More research is needed on the subject of Christian transformational development within the United States. This needs to be done in the context of understanding the nature and causes of poverty in large cities in America. This also needs to be done in the context of inter-cultural collaboratives that do not work for the well-being of all cultures.

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[263] Marcus W. Dickson, Deanne N. Den Hartog, and Jacqueline K. Mitchelson. "Research of leadership in a cross-cultural context: Making progress, and raising new questions." *The Leadership Quarterly* 14 (2003): 729-768. These authors list three observations for that explosion. First of all, the "level of sophistication with which researchers think about etic or universal findings has advanced and become more complex…" Secondly, "There have been advances and refinement in the definition of 'culture' and the identification of dimensions of culture…", and thirdly, "Cross-cultural leadership as a specific topic has been propelled by several specific events…and several large multi-investigator, multination studies of culture and leadership."

Interview Questions

RQ #1. How do business leaders describe their role in shaping the efforts of inter-cultural, inter-denominational, urban missions?

1. Can you tell me of a recent experience you had in working in an inter-cultural, inter-denominational, urban missions?

2. Tell me more about what you were doing when this experience occurred?

3. What did you feel your role was in that situation?

4. What did you expect your role to be?

5. What motivated you to take note of such a poor community?

6. At what point did you decide to embrace a vision for serving in that community?

7. How would you address the cultural and language differences in that community?

8. Describe how you see yourself as part of the transformation of that community.

RQ #2. What desired outcomes do business leaders seek to realize in their own congregations as a result of the inter-cultural, inter-denominational, urban missions?

1. How have you been able to gain the support of other members in your local church?

2. How would you describe the kind of support you have received from the leaders in your congregation?

3. If you could get any kind of support from your church's staff, what would you

wish for?

4.   In what ways do you envision other business leaders in your congregation being

impacted by this ministry?

5.   Obviously your ministry is important to you. Could you describe how you would

like to communicate that importance to the entire congregation?

6.   What are your expectations for the people of your congregation, with regards their

appreciation for this ministry?

7.   If you had an occasion to speak to the entire congregation for ten minutes, what

would you share about your ministry?

RQ #3. What desired outcomes do business leaders seek to realize in other

congregations as a result of the inter-cultural, inter-denominational,

transformational partnerships?

1.   Tell me about an experience that you have had while worshiping at one of the

churches in that community.

2.   Can you describe some of the different churches in that community?

3.   It seems as if it has been easier to work with non-profit agencies than local

churches. Would you prefer to work more directly with churches, or with the non-

profit agencies in that community?

4.   There are many churches in that community. Why do you think that there are also

many non-profit agencies in that community?

5.   What, in your opinion, does a strong church look like in that community?

6.   Have you noticed any changes in attitudes toward you from the residents of that

community?

7.   How have your experiences encouraged you to serve in that community?

8.   How would you know when to celebrate transformation in that community?

RQ #4. In what way and to what extent are the desired outcomes being evaluated?

1.   How are those outcomes being evaluated at present?

2.   How have you communicated your expectations to the people that you work with in that community?

3.   What sort of feedback have you been receiving from the members in your congregation?

4.   Tell me more about some times when you felt like the ministry had some failures?

5.   How did you know?

6.   If you could know anything about the impact of this ministry, what would you like to know?

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