



## Operationalizing A Christlike Leadership Competency Model: Being and Doing What is Right and Just

Linda Silver Coley

---

Remembering that God chose Abraham to direct future generations to “keep the way of the LORD by doing what is right and just” (Gen. 18:19), so that all nations would be blessed through him, as God promised. And, reflecting on Jesus, the offspring of the promise, *Christlike leadership competency* is conceived and constructed. The unique three-dimensional model incorporates relational leadership competency and executional leadership competency. These two dimensions of leadership, which are important in any leadership domain, were operationalized, empirically tested, and validated in the business sector. After respecifying these two existing dimensions of leadership to integrate theological perspectives, a central third dimension is introduced, defined, and specified to reflect leadership under God’s authority. This third dimension is labeled *humble, passionate, leadership obedience*. It captures unique tangible and intangible aspects of *being* and *doing* what is right and just, like Christ did. All three dimensions of Christlike leadership competency capture both the *property* of being a leader and the *process* of doing leadership work. Its multidimensional and multidisciplinary conceptualization consider the Word of God, extant leadership theory, and words from Christian leaders. Christlike leadership competency is the envisioned antecedent to social innovation outcomes to uplift “the least of these” (Matt. 25:40).

---

### A Call to Be Righteous and Do Justice

#### Premise

Upon calling Abram (Abraham) into leadership, the LORD promised him, “in you, all the families of the earth shall be blessed” (Gen. 12:3 NRSV).<sup>1</sup> God later said to him, “I am God Almighty, walk before me and be blameless” (Gen. 17:1). Adding, “I will make you very fruitful; I will make nations of you and kings will come from you” (Gen. 17:6 NIV). Contemplating about whether to hide a judgement decision concerning the

---

<sup>1</sup> All Scripture references are NRSV unless otherwise noted.

destruction of Sodom and Gomorrah from Abraham, God confirmed, “Abraham will become a great and mighty nation” (Gen. 18:18), “and all nations of the earth shall be blessed through him” (Gen. 18:18 NIV). Remembering God’s plans for Abraham, God decided not to hide the planned destruction from Abraham, revealing that Abraham was

“chosen. . . , so that he will direct his children and his household after him to keep the way of the Lord by doing what is right and just, so that the Lord may bring about for Abraham what he has promised him” (Gen. 18:19 NIV).

Thus, all generations after Abraham are expected to obey the directive “[. . .] to keep the way of the LORD by doing righteousness and justice” (Gen. 18:19). The generations after Abraham include Abraham’s children and theirs; Jesus Christ and his followers; and all “families of the earth” (regardless of nationality, race, sex, or class), “not only in this age but also in the age to come” (Eph. 1:21). Said another way, all people then, now, and those to come, especially those who claim faith in God in the name of Jesus, are linked to the directive governing the promises of God. Case in point, God also said to Abraham, “I will establish this covenant between me and you, and your offspring after you throughout their generations” (Gen. 17:7). Certainly, the “offspring” of God’s covenant with Abraham is Jesus Christ (Gal. 3:16).

Christ walked blamelessly before God. He obeyed the directive governing God’s promises. Then, to ensure continual, multigenerational obedience from all nations, Christ directed his followers to “make disciples of all nations . . . teaching them to obey everything that I have commanded you” (Matt. 28:19-20). Therefore, today’s Christian leaders and followers, who confirm their inheritance in the kingdom of God through faith in Jesus (Gal. 3:15-28), are also called to “walk blamelessly before” God (Gen. 17:1). They are expected to be and do “[. . .] righteousness and justice” (Gen. 18:19) and to teach followers to obey Christ’s commands<sup>2</sup> (Matt. 28:20).

## Purpose and Perspective

This project is foundational towards operationalizing *Christlike leadership competency* as a latent construct<sup>3</sup> to provide a renewed focus and a framework for understanding the theology of leadership through the lens of obedience to God’s

---

<sup>2</sup> At least fifty commands of Christ have been documented in the Gospels. The Scriptures are: Matt. 4:17, Matt. 4:19, Matt. 5:12, Matt. 5:16, Matt. 5:17-18, Matt. 5:24-25, Matt. 5:29-30, Matt. 5:37, Matt. 5:38-42, Matt. 5:44, Matt. 5:48, Matt. 6:1-18, Matt. 6:19-21, Matt. 6:33, Matt. 7:1, Matt. 7:6, Matt. 7:7-8, Matt. 7:12, Matt. 7:13-14, Matt. 7:15, Matt. 9:36-38, Matt. 10:16-20, Matt. 10:26-28, Matt. 11:15, Matt. 11:28-29, Matt. 15:4, Matt. 16:6, Matt. 18:10, Matt. 18:15-17, Matt. 18:21-22, Matt. 19:6-8, Matt. 20:26-28, Matt. 21:13, Matt. 21:21-22, Matt. 22:19-21, Matt. 22:37-38, Matt. 22:39, Matt. 24:42-44, Matt. 26:26-27, Matt. 26:41, Matt. 28:19, Matt. 28:20; Luke 6:38, Luke 9:23, Luke 12:15, Luke 14:12-14; Luke 24:49, John 3:7, John 14:15, John 21:15-16, John 21:19b.

<sup>3</sup> A latent construct is theoretical. It cannot be seen directly and therefore it cannot be directly measured. However, items (such as humbleness, integrity, or character) can be captured and measured at level one, to operationalize the latent construct, which will unfold, anticipating testing via structural equation modeling.

directive through Abraham to “keep the way of the Lord by doing what is right and just” (Gen. 18:19 NIV). Operationalizing a latent construct generally means defining its observable and measurable components or specifying its expected behavior.

Ultimately, the Christlike leadership competency construct is envisioned as the antecedent<sup>4</sup> in a network of variables driving innovative outcomes that address today’s social issues, including poverty (e.g., Prov. 19:17), oppression (e.g., Ps. 9:9), and injustice (e.g., Micah. 6:8). Or, as Mike Ayers (2018) might say, driving innovative solutions that “yield some benefit to that which matters to God – namely people” (p.15). All people matter to God. Notwithstanding, God singles out the importance of “the least of these” to God, identifying them as “members of my family” (Matt. 25:40). God’s family need leaders who model Christlike leadership competency, by being and doing what is right and just, demonstrating the credibility, integrity, and character that Christ modeled.

Conceptualizing and operationalizing a theology of leadership to drive outcomes that matter to God is a very important spiritual and conceptual assignment. Offering insight into the spiritual and conceptual dichotomy that motivates the operationalization of Christlike leadership competency, Glibert R. Rendle (1998/2014), in *Leading Change in the Congregation*, says:

But [a theology of leadership] is not only a spiritual issue. It is a conceptual issue as well. [. . .], for ideas and the way we use language are extremely powerful tools. . . Ideas and language provide a focus and a framework for our understanding. [. . .]. The power of ideas and of language to help us understand or to limit our understanding should not be underestimated (p. 51).

The spiritual leadership issue addressed here is requisite obedience to the Word of God, namely to Jesus Christ. Obedience is linked to the promises God made to Abraham, requiring all generations after him to “keep the way of the LORD by doing righteous and justice” (Gen. 18:19). Specifically, Christian leaders are governed by biblical principles and the Gospel of Jesus Christ, the “offspring” of God’s covenant with Abraham (Gal. 3:16). Thus, the exemplars of obedience to God by Abraham and Jesus are relevant to today’s church leaders. The conceptual issue centers on developing a theology of leadership model, rooted in Scripture, grounded in leadership theory, and informed by practice, that captures the language and image of *being and doing* as Christ commanded of “those who love” Him (John 14:12-24).

Christian leaders have adopted several leadership models and theories over the years. However, many of those models and theories aim primarily to explain some best habits and practices of today’s organizational, political, church, and community leaders. Nevertheless, most capture only one feature of Christlike leadership. Some of the most notable leadership theories and concepts include: 1) Adaptive leadership theory, which was introduced by Ronald Heifetz (1994) and further co-developed with his colleagues at Harvard University (Heifetz et al., 2009). This theory emphasizes the importance of

---

<sup>4</sup> An antecedent is any variable that precedes a response variable. So, in a network of variables in this context, Christlike leadership competency would precede (or cause) the response or the outcome that matters to God.

flexibility, resilience, and the ability to embrace change when leading complex organizations in modernity; 2) Ethical leadership is a concept which focuses on moral integrity and ethical behavior, and it emphasizes leading by example (cf. McManus, et al., 2023). Ethical leadership aligns well with several biblical principles of leadership; 3) Relational leadership theory is a people-centric approach, related to “interpersonal trust,” focused on leader-subordinate exchange (cf., Brower et al., 2002, p. 227); 4) Transformational leadership theory empowers people to be positive change-makers, inspired by big vision and a common purpose (cf., Bass 1995); and 5) Servant leadership, coined by Robert K. Greenleaf (1970), is a popular leadership theory in today’s Christian leadership conversations. It is based on the idea that a leader’s primary role is to serve others.

There are many biblical leaders whose leadership traits, styles, skills and/or behaviors could be described in part by one or more of the mentioned contemporary leadership theories. Even so, those leaders also demonstrated theologically unique leadership competencies that are not captured by current models. The most striking are obedience to God and faith in the promises of God. For example, this truth can be explained by keeping with the biblical leaders introduced in the premise, Jesus and Abraham.

First, Jesus’ obedience to and faith in God goes without question and is documented throughout the Gospels. Still, confirming this to make the point here, consider that Jesus, obeying God, came down from heaven to do God’s will (John 6:38; Heb. 10:7). He demonstrated righteousness and justice (Rom. 3:21-6), endured His crucifixion, and accepted death on the cross (Matt. 27:35, John 10:17-18) to save humanity (Gal. 1:3-5). Jesus had faith that on the third day He would rise again (Matt 16:21), and He did. Jesus’ obedience to God’s commands and faith in the promises of God are unparalleled.

Second, Abraham demonstrated obedience to and faith in God when at the age of seventy-five, at God’s command, he left the land he was familiar with and started a new life in a strange land (Gen. 12:1-4). Abraham also demonstrated faith in and obedience to God when he prepared to sacrifice his only son Issac (Gen 22:1-9), while still believing God’s promise that many nations would come from him (Gen. 17:6).

In summary, biblical leadership implies that followers of Jesus are accountable to God, not man. Thus, motivated by faith in God, they must align their will with God’s will. Christian leaders are expected to hear God’s word and obey God’s word, (cf., Luke 11:28, 1 John 5:3), as they abide in Jesus’ love (John 15:10-14). These are not secular leadership concepts. They support the need for a unique Christlike leadership competency model.

This methodology integrates extant leadership theory, which is relevant in any context, with unique biblical principles of leadership to operationalize a three-dimensional Christlike leadership competency model. This conceptualization of leadership for God’s church understands that some principles of biblical leadership, that

are important to leadership in God's kingdom, simply do not map well into contemporary leadership theory.

### **Insight from Theologians, Practitioners, and Scripture: "Being and Doing What is Right and Just" Like the Word of God**

#### **Theological Perspectives**

##### ***Christian Leadership Authors***

The works of several Christian leadership authors and practicing theologians were consulted to add credibility and perspectives that might govern this proposed *being and doing* like Christ conceptualization. For example, Kevin Mannoia (1996), author of *The Integrity Factor*, argues that "it is [a leader's] responsibility to pursue a balance between identity [, being] and activity [, doing]" (p. 37). In James M. Kouzes' & Barry Z. Posner's (2017) edited book, *Christian Reflections on the Leadership Challenge*, contributor John C. Maxwell quotes Fred Smith (1986), who said "Leadership . . . is both something you are and something you do," and Maxwell calls Smith's seminal words "profound" (p. 47). Ken Blanchard et al., (2016) in *Lead Like Jesus*, remind leaders through James 1:22 that "we are encouraged to be 'doers of the word,' not merely 'hears' of it.' In other words, we must move from *being* to *doing*" (p. 210). Finally, in *Power to Lead*, Ayers (2018) echoes, "For as we look at the Bible and history, we see that leadership is not only something that God *does*; it is by nature who he *is*" (p. 5).

Towards a theology of leadership, Russel L. Huizing (2011) advocates "starting with . . . exegeting an image of leadership from Scripture" (p. 58). Thus, this project began by exegeting an image of Abraham's call to leadership, which revealed a requisite obedience clause, beyond his call. Obedience, beyond Abraham's call to leadership, is linked to the leadership of Jesus Christ (Gal 3:6) and to Christ-followers to whom Jesus said, "if you love me, you will obey my commandments" (John 14:15, GNT).

##### ***Theology Scholars***

Douglas A. Campbell (2020) urges such theological retrospection and alignment of Old and New Testament Scripture, before offering practical solutions, "when navigating the challenges of any context, including the especially astringent [leadership] challenges offered by modernity" (p. 741). The challenges of seeking a practical solution towards operationalizing Christlike leadership competency are evidenced by the questions driving this project, which are, "What does Christlike leadership competency look like?" "How is it actualized in a framework for practical understanding in modernity, for those who are called to lead God's church, 'at such a time as this' (Est. 4:14)?" "What are the properties (attributes) and processes of Christlike leadership competency in God's economy?", and "Beyond secular leadership, what might a multidimensional leadership model look like that captures biblical principles, creating a unique dimension of leadership that operationalizes being and doing like the Word of God?"

Remembering, as Robert W. Jenson (2016) highlights in *A Theology in Outline*, that “God create[d] all things by divine speech” (p. 4), addressing these questions, began with “exegeting an image of leadership [through words spoken by God] from Scripture” (Huizing 2011, p. 58). The image of leadership in this assignment focused on the words spoken by God to Abraham and the Word of God, who is Jesus. In addition to words from Scripture, the answers to the questions posed are also informed by words from decades of leadership theory, and insight from the published words of diverse contemporary practitioners who write about Christian leadership. This methodology was used to establish a common leadership language across sectors, while identifying unique Christian leadership language to inform model development. This idea recognizes that while contexts may differ, competent leadership embodies a common language. Informing this methodology, Ayers (2006), in *Towards a Theology of Leadership*, crediting Paul Edwards (1967) with the idea, offers “that attempting to coverage and integrate different concepts and disciplines of study begins with developing a common language” (p. 8).

## **Leadership Words from Theory and Practice**

### ***Words from Leader-Trait, -Style, -Skill, and -Behavior Theory***

The words from leader-trait, -style, -skill, and -behavior theory found in a literature search among leadership scholars and authors between the 20th century, such as Jago (1982) [note: Jago analyzed Byrd (1940), Gibb (1947), Jenkins (1947), Mann (1959), and Stogdill (1974)], and 21st century, including Kouzes & Posner (2002, 2017) and Peter G. Northouse (2004) are shown in Table 1.

To establish a common leadership language, the 20th century and 21st century leadership and leader behavior words in leadership theory, which are captured in Table 1, were juxtaposed with those same words mentioned by Christian leadership authors. The authors whose Christian leadership books were reviewed to map onto leadership language across sectors are respected practitioners, educators, and consultants on Christian sector leadership. Identified in Table 1, the authors are male and female; African, Asian, and European Americans. The authors have diverse denominational affiliations, leadership contexts, sociocultural worldviews, and positional leadership experiences. Kouzes & Posner (2002) add perspective to this procedure saying, “Words matter. . . Words send signals, and, if you listen intently, you may just hear the hidden assumptions about how someone views the world” (p. 57).

While the literature review of leadership concepts is extensive, the cross-cultural, interdenominational, male and female list of Christian authors is not exhaustive. Therefore, the list of uniquely biblical leadership words in Table 2 is not exhaustive. That is, many known words used by biblical leaders and today’s Christian leaders (e.g. resurrection, Holy Eucharist) are not captured in the practitioner word list, but they are considered when operationalizing Christlike leadership competency. Still, it is important for generalization of the proposed concept that the list of Christian authors represents a diversity of leadership contexts.

Specifically, the diverse set of authors include 1) an African American female leader, who served as bishop, in a male dominated culture. She wrote *Not Without A Struggle: Leadership Development for African American Women in Ministry* to teach the next generation of young women how to lead with excellence in a culture where they might be considered different (Mckenzie, 1996/2011); 2) an European American male who wrote *Leading Change in Congregations* to offer leadership advice and training amidst “shifting paradigms” while “facing changes not only in our congregations, but in our families, our work places, our government, and our schools. . . .” (Rendle, 1998/2014 p. 3); an Asian American male who, as stated on the back cover of *Invitation to Lead*, leads in “predominately white and multiethnic contexts” (Tokunaga, 2003); 4) a curious award-winning two-man university research team, referenced earlier, who were troubled by the perception that leadership is only about “people at the top” and who “wanted to know what people from all walks of life and all levels of the organization did to get extraordinary things done” (Kouzes & Posner, 2004, p. 1); 5) an European American “prominent speaker and author” who is regarded as “one of the most influential leadership experts in the world” as captured on the back cover of *Lead Like Jesus* (Blanchard et al., 2016); and 6) an European American female who, as stated in the preface of *How to Lead When You Don't Know Where You are Going: Leading in a Liminal Season* “has been consulting with congregations and their leaders for over two decades” (Beaumont, 2019).

**Table 1**

*Speaking a Common Leadership Language:  
Leader-Trait, -Style, -Skill, and -Behavior Theory Words*

<b>Cross-Sector Leadership Language and Behavior Words</b>	<b>M c k e n z i e</b>	<b>R e n d l e</b>	<b>T o k u n a g a</b>	<b>Kouzes &amp; Posner 2004</b>	<b>B l a n c h a r d e t a l</b>	<b>B e a u m o n t</b>
Accountability	X	X	X	X	X	X
Authenticity / Authentic		X	X	X	X	X
Change Agent / Change Management		X	X	X	X	X
Charismatic / Charisma				X		X
Collaboration	X	X	X	X	X	X
Commitment /Committed		X	X	X	X	X
Communication / Communicate		X	X	X	X	X
Compassion / Empathy / Caring		X		X	X	X
Competence	X		X	X	X	X
Confidence / Self-Confidence	X	X	X	X	X	X
Courage / Risk Taking / Open to Failure	X	X	X	X	X	X
Credibility				X		X
Crediting Others / Recognition of Others	X		X	X	X	X
Decision Making		X	X	X	X	X
Encouragement	X	X	X	X	X	X
Emotional Balance / Emotional Intelligence	X		X	X	X	X
Empowerment / Power Sharing	X			X	X	X
Enthusiasm		X		X	X	
Faith	X	X	X	X	X	X
Focus	X	X	X	X	X	X



Influence	X	X	X	X	X	X
Innovation / Creativity / Reshaping / Imagination / Reinventing / Originality / Recalibration	X	X	X	X	X	X
Integrity / Character / Values	X	X	X	X	X	X
Interpersonal Skills / Sensitivity	X				X	X
Listening / Paying Attention	X	X	X	X	X	X
Mission / Purpose	X	X	X	X	X	X
Motivation		X	X	X	X	X
Passion	X	X	X	X	X	X
Problem Solving	X	X	X		X	X
Relationships / Relationship Building	X	X	X	X	X	X
Responsibility		X	X		X	X
Results / Implementation / Performance / Execution	X	X	X	X	X	X
Self-Discipline / Self-Control / Self-Awareness	X	X	X		X	X
Servant Leader / Humility	X		X	X	X	
Spirituality / Spiritual Discipline / Spiritual	X	X	X	X	X	X
Transformational / Transformation /Transforming	X	X		X	X	X
Trustworthiness (Trust)	X	X	X	X	X	X
Vision	X	X	X	X	X	X

Not surprisingly, this process also identified some theologically unique leadership language among the same practitioners. The findings are shown in Table 2.

**Table 2**

*Some Unique Leadership Language Spoken by Christian Leaders*

	M	R	T	Kouz	Bla	B
<b>Unique Christian Leadership Language and Behavior Words</b>	<b>c</b>	<b>e</b>	<b>o</b>	<b>es &amp;</b>	<b>nc</b>	<b>e</b>
	<b>k</b>	<b>n</b>	<b>k</b>	<b>Posn</b>	<b>har</b>	<b>a</b>
	<b>e</b>	<b>d</b>	<b>u</b>	<b>er</b>	<b>d</b>	<b>u</b>
	<b>n</b>	<b>l</b>	<b>n</b>		<b>et</b>	<b>m</b>
	<b>z</b>	<b>e</b>	<b>a</b>	<b>2004</b>	<b>al.</b>	<b>o</b>
	<b>i</b>		<b>g</b>			<b>n</b>
	<b>e</b>		<b>a</b>			<b>t</b>

## Coley/JOURNAL OF BIBLICAL PERSPECTIVES IN LEADERSHIP

Advocacy / Advocating /Advocate	X	X		X	X
Anointed / Anoint	X		X	X	
Attending (versus Advocacy) / Soul Tending	X	X	X	X	X
Authority (submitted to) / From God	X		X	X	X
Bless / Blessed / Blessing			X	X	X
Called People / Calling / Called to Ministry	X	X	X	X	X
Community	X	X	X	X	X
Contemplation / Contemplative / Contemplate	X		X	X	X
Discernment	X	X		X	X
Divine / Divinely Inspired	X		X	X	X
Encouragement / Encourage	X	X	X	X	X
Evangelism	X	X	X	X	
Faith in God	X	X	X	X	X
Fear / Fears	X	X	X	X	X
Followers of Jesus Following Jesus	X		X	X	X
Forgiveness		X	X	X	X
Generosity			X	X	X
Gifts from God / Spiritual Gifts / Talent	X	X	X	X	X
God's Agency / Agent of Grace	X	X		X	X
Grace	X		X	X	X
Gratitude			X	X	X
Heaven	X		X	X	X
Holy Spirit Lead / Holy Spirit	X		X	X	X
Hope	X	X	X	X	X
Humanity / Human being	X	X		X	X
Humble / Humbleness	X		X	X	X
Jesus	X	X	X	X	X
Joy			X	X	X
Justice	X	X	X	X	X
Judgement / No Judgement				X	X
Liminal / Liminality			X		X

## Coley/JOURNAL OF BIBLICAL PERSPECTIVES IN LEADERSHIP

Loneliness / Lonely			X	X	X	
Love / Love-based Leadership	X	X	X	X	X	X
Mercy		X	X		X	X
Ministry / Missions	X	X	X	X	X	X
Moral / Morality		X	X	X	X	
Obedience	X	X	X	X	X	X
Ordained	X	X	X	X		X
Peace	X		X	X	X	X
Power (of God / Divine)	X	X	X	X	X	X
Prayer / Pray	X	X	X	X	X	X
Prophetic / Prophecy	X	X		X	X	X
Remembering	X	X		X	X	X
Repentance			X	X	X	
Security	X	X	X	X	X	X
Self-Sacrifice / Giving (Sacrificially)	X			X	X	X
Servanthood / Servant / Service to Others	X	X	X	X	X	X
Solitude			X	X	X	X
Surrendering (vs Striving)		X			X	X
Truth Telling / Truth Tellers	X	X	X	X	X	X
Vision from God	X	X	X	X	X	X
Wisdom from God	X	X	X	X	X	X

### Common Leadership Language Application of Biblical Leadership Practices and Modern Leadership Practice

The Bible is a relevant source for demonstrating multidisciplinary leadership practices in modernity. Briefly, Table 3 supports with Scripture that common leadership skills and behaviors, practiced in today's cross-sector contexts, were operationalized centuries ago by biblical leaders.

**Table 3***Common Leadership Language Operationalized in Scripture and Practiced in Modernity*

<b>Common Leadership Language</b>	<b>Biblical Practices (supported with Scripture)</b>	<b>Modern Leadership Practices</b>
Accountability	Leaders should be accountable and hold each other accountable. (e.g., Job 2:1-10; Ps. 51, 82; Prov. 28:13; Matt. 12:36-37; Rom. 2:12; 1 Cor. 12:26-27; 2 Cor. 5:10; Gal. 6:1-2; Eph. 4:25, 5:21; Heb. 13:16-17, James 5:16)	Meeting commitments responsibly and “owning” the outcomes and consequences.
Collaboration	Leaders work together in unity and harmony. (e.g., Ps. 133; Prov. 27:17; Eccles. 4:9-10; Matt. 18:20; Luke 3:10-11; Rom. 15:5-6; 1 Cor. 1:10, 12:4-7, 12:20-25; Eph. 4:11-16; Gal. 6:2, 6:9; Phil. 1; Heb. 10:24-25; 1 Pet. 4:8-10)	Team Building; encouraging teamwork and diverse perspectives to enhance productivity, ensuring a sense of belonging.
Courage	Leaders reject the spirit of cowardice, stay focused, and be strong and courageous. (e.g., Deut. 31:6; Josh. 1:6-7; 2 Sam. 7:27, 10:12; 1 Chron. 28:20; Ps. 27:14, 24; 1 Cor. 16:13, Ephes 6:10-11; Phil. 1:28)	Resilience; making tough decisions, facing adversity with an unwavering focus on purpose.
Credibility	Leaders “walk the talk.” There is evidence that they do what they say they will do, in the name of God. (e.g., Ex. 3:1-4:31; Josh. 1:7-9; 1 Sam. 17; Neh. 1-2; Dan. 6; Acts 2:14-41; 2 Cor 1:12)	Practicing what you preach; while making a recognizable and respectable positive difference, in the context of promised deliverables and spear of influence.
Encouragement	Leaders encourage and uplift others, fostering a safe and supportive environment. (e.g., Deut. 31:6; Josh. 1:9; Isa. 41:8-10, 43:2; Matt. 6:31-34; John 16:33; Rom. 8:28, 15:4, 15:13; 1 Cor. 15:58; Phil. 4:13; 1 Thess. 5:11)	Practicing Emotional Intelligence; empathizing with others, managing, understanding, and positively using your emotions.
Integrity	Leaders make decisions that honor God, embodying trustworthiness and moral character in words and action. (e.g., Prov. 10:9, 11:3; Ephes. 4:25; James 1:22)	Ethical Leadership; upholding strong ethical standards, builds trust, earn respect.
Servant Leadership	Leaders serve others, like Jesus did, not exercising power over them. (e.g., Matt. 20:25-28; Mark 10:42-45; John 10:11, 13:1-17; Gal. 5:13; Phil. 2:3-11)	Servant Leadership; demonstrating humility and prioritizing the needs of others over self.
Vision	Leaders have a clear vision about their assignment from God. (e.g., Neh. 1-4; Isa. 6; Joel 2:28-32; Matt. 28:19-20; Luke 4:16-21; John 17:20-25)	Visionary Leadership; articulating a compelling vision for the organization or community.

Some of the more unique leadership language spoken by Christian leaders and operationalized in the Bible could benefit secular leadership practices. For example, one finding noted in the common language literature review is the use of the words *spirit*, *spiritual* or *spirituality*. These concepts were introduced into the business sector by authors such as Maxwell (e.g., 1995 p. 5) and Kouzes & Posner (e.g., 2002 p. 66). In his cross-sector writing and teachings, Maxwell (1995, 2005) also used leadership related words, which were found in this search to be unique to Christian leadership practice, and not yet broadly adapted across sectors. Some of these words are *community* (e.g., 2005 p. 319), *discernment* (e.g., 2005 p. 286), *generosity* (e.g., 2005 p. 135), *gratitude* (e.g., 1995 p. 23, 2005 p. 227), *humility* (2005 p. 273), *servanthood* vs *servant leadership* (e.g., 1995 p. 23, 2005 p. 286), and *security* (e.g., 1995 p. 26, 2005 p. 286). Other unique words used by Christian leadership practitioners, that secular business leaders and scholars who teach leadership might consider adapting for utility across sectors are *forgiveness*, *grace*, *love of neighbor*, *solitude*, and *truth telling*. In the next section, this common leadership language and unique Christian leadership language are integrated into the process of operationalizing Christlike leadership competency. First, leadership and competence are defined in the present context. Second, an empirically tested and validated leadership two-dimensional model which was operationalized in the business sector is introduced as the base model for the present study. Then, the proposed three-dimensional Christlike leadership competency model is introduced, defined, and specified. The step-by-step process specifies each level and each dimension of the model. This process is followed by a conclusion and detailed next steps.

## **Operationalizing Christlike Leadership Competency**

### **Grounded in Leadership Theory and the Competence Perspective**

#### ***Definition of Leadership***

Leadership is a complex construct with a myriad of definitions, theories, and perspectives. Its complexity is captured by David V. Day et. al., who cite Avolio, et. al. (2009) when they acknowledge that, “There is a relatively long history of leadership theory and research spanning more than a century” (2014, p. 64). Respecting the many definitions for leadership available for consideration, the seminal definition chosen to ground Christlike leadership competency in extant theory is contributed by Arthur G. Jago (1982) as published in *Leadership: Perspectives in Theory and Research*. He says,

Leadership is both a process and a property. The process of leadership is the use of noncoercive influence to direct and coordinate the activities of the members of an organized group toward the accomplishment of group objectives. As a property, leadership is the set of qualities or characteristics attributed to those who are perceived to successfully employ such influence (p. 315).

The *property* and *process* components of Jago's definition make it a relevant choice for grounding the idea of "*being* and *doing* what is right and just" in extant theory. It works well because it recognizes that leadership is not a one-dimensional construct about being a leader. It is also about what leaders do. Additionally, this definition embraces dynamic interactions between leaders and followers, towards "accomplishment of group objectives" Jago (1982, p. 315). This type of dynamics is also relevant in God's economy, as leaders and followers of Jesus Christ interact to help execute God's plan for humanity.

Furthermore, according to Jago (1982), and like Christ demonstrated, leadership "does not involve force, coercion, or domination [; and leadership] is not necessarily implied by the use of such titles as manager, supervisor, or superior" (p. 315). Similarly, leadership in God's economy is not necessarily implied by the Christian church's positional leadership titles such as bishop, pastor, or elder. I agree with Mannoia (1996) who says, "every Christian must accept the label of leader to the extent that he or she becomes salt and light to the world" (p. 27).

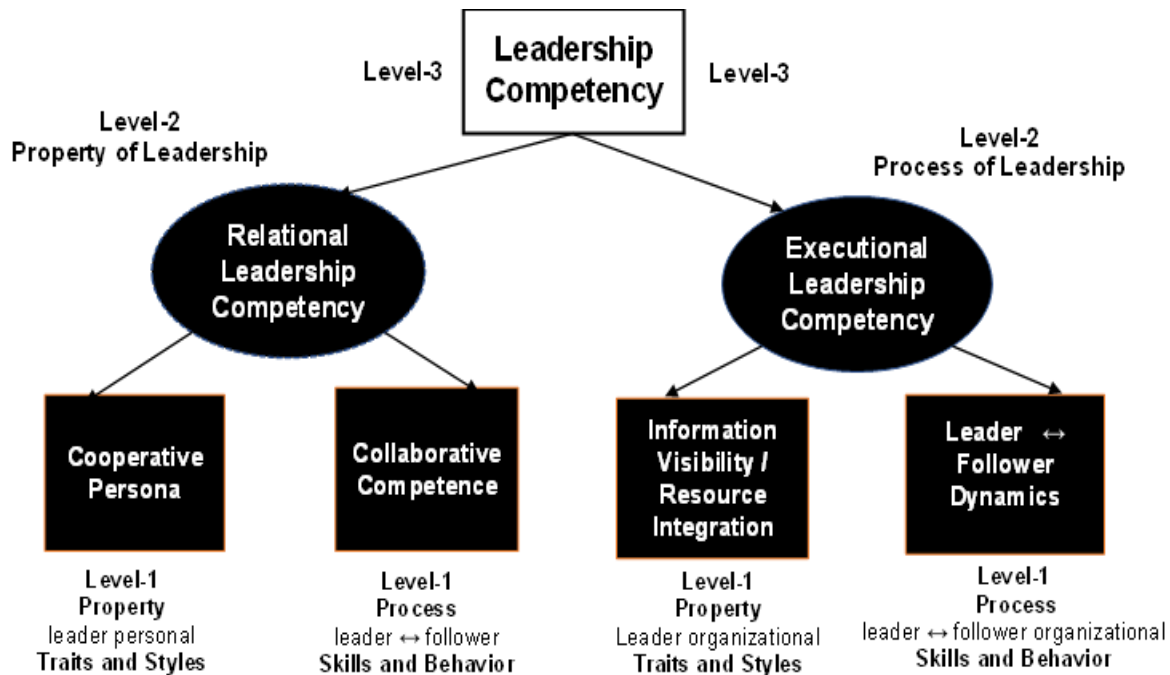
### ***The Competence Perspective***

While some 20th century attributes associated with leaders and reported by Jago (1982) were no longer noticed in the leadership literature after 1986 (e.g., *masculinity, dominance, sociability, extrovert, popularity, prestige, conservatism, talkativeness, socio-economic position, weight, and height*), competence is among the desired leader-attributes that have endured. C. K. Prahalad and Gary Hamel (1990) extended the utility of the competence perspective to a corporate level of understanding. They believe that a firm's "core competence" can be leveraged to master innovative new ideas that fuel market place leadership (Prahalad and Hamel, 1990). However, the interest in this perspective as linked to the present work is the idea of "a harmonized combination of multiple resources and skills" (Schilling, 2013, p. 117). That is, the multiple resources and skills needed to inspire collaboration among congregations and communities to execute God's will for God's people. The idea is that Christlike leadership competency could be leveraged to drive social innovation at the community level of the ecology to benefit humanity.

### **Overview of the Leadership Competency-Based Model**

Kouzes and Posner (2017) explain, "Leadership competence refers to the leader's track record and the ability to get things done" (p. 34). Earlier, Linda S. Coley (2004) integrated the competence perspective with the property and process elements of Jago's (1982) leadership definition to operationalize the leadership competency concept for business purposes. She developed a model coined as supply chain network leadership competency to drive brand innovation. That model was empirically tested and validated among leaders in the global supply-chain network of a Midwestern, United States fortune 50 firm (Coley, 2004). Operationalizing the concept considered decades of leader-trait, -style, -skill, and -behavior theory. Christlike leadership competency is built from that model, identified in Figure 1 as the leadership competence base model.



**Figure 1***Leadership Competency-Based Model*

As shown, the base model has two dimensions and three levels. Coincidentally, the dimensions and levels of the base model were operationalized by integrating many of the common leadership words and modern leadership theories identified earlier in this article. Integrating theory signals both the complexity and universality of leadership. The complexity and universality of leadership support the need for multidimensional leadership models and multidisciplinary perspectives, respectively. The two dimensions at Level-2 of the base model were coined as relational leadership competency and executorial leadership competency. And both dimensions have the property and process components of leadership at Level-1.

***Relational Leadership Competency***

The relational leadership competency dimension of the leadership competency model captures an ideal leader's personal attributes. It has two Level-1 components labeled as *cooperative persona* and *collaborative competence*.

**Cooperative Persona.** This Level-1 component captures the leader's personal attributes such as character and integrity. According to Coley (2004), these properties help "to set the stage to create a transformational work environment, with . . . confidence in partners . . . [and] commit[ment] to a network's partner's goals" (p. 90). Other attributes captured are the leader's "ability to show trust . . . listen . . . value contributions of others, and . . . have the courage to do the right thing" (p. 90). As shown



earlier in Table 1, these are common leadership attributes that are also relevant in the church leadership context.

**Collaborative Competence.** This Level-1 component captures the leader's personal collaboration in the process of doing leadership work in a community, organization, or network. It is defined as

leadership skills and behaviors related to the task (vs. the trait) element of leadership; the ability of partners to dynamically collaborate with influence. This would suggest that the actors must respect a . . . partners' conceptual and technical skills; [and it] has two-way, leader ↔ follower connotations (Coley 2004 p. 92).

Also, according to Coley (2004) this dimension of the leadership competency model captures:

[the] dynamics [of] leadership ↔ followership processes that lead to exemplary results. This include leader-skills and leader-behaviors needed to accomplish work in a community, organization, or a network. It also has two Level-1 components, *information visibility / resource integration* and *leadership ↔ followership dynamics*.

### ***Executorial Leadership Competency***

The executorial leadership competency dimension of the leadership competency base model captures

[the] dynamics [of] leadership ↔ followership processes that lead to exemplary results" (Coley, 2004 p. 95). This include leader-skills and leader-behaviors needed to accomplish work in a community, organization, or a network. It also has two Level-1 components, *information visibility / resource integration* and *leadership ↔ followership dynamics* (Coley pp. 95-98).

**Information Visibility / Resource Integration.** This Level-1 component captures dynamic system-level leadership ↔ followership properties such as sharing vital information with chosen people. To explain, using the exegeted Scripture in the premise, God decided to share vital information with Abraham, concerning the destruction of Sodom and Gomorrah (instead of hiding this judgement from him). God decided to share this important information with Abraham because God had entrusted him with a major assignment that was vital for humanity in all nations then, now, and for generations to come.

The information visibility / resource integration component also include vital tangible and intangible resources needed to accomplish masterwork (Coley, 2004, p. 95). Informed by empirical business research, intangible resources may be more important to the process of accomplishing masterwork than tangible resources (Coley et al., 2012). Relatedly, Dotan Leshem (2016) says intangible Christianity assets are "its most important. . . assets" (p. 34). The intangible assets that Leshem (2016) is "referring

to . . . [are in] that space within the world in which the divine appears as part of the salvation economy” (p. 34), such as prayer, baptism, and the Holy Eucharist. Intangible resources also include faith, hope, discernment, and the Holy Spirit.

**Leadership ↔ Followership Dynamics.** The other Level-1 process component carries the label leadership ↔ followership dynamics. It is defined as

the ability to adapt unique capabilities of dynamic business processes / network goals, alternating who takes the lead and who is to follow based on capabilities. It suggests that the actors must respect a . . . partner’s conceptual and technical skills [when deciding who is to lead and who is to follow] (Coley, 2004, p. 98).

Next, building from this base model of leadership competence, Christlike leadership competency is defined and then operationalized.

## **Towards Operationalizing the Christlike Leadership Competency**

### **Overview**

First, towards operationalizing Christlike leadership competency, findings in Table 1 confirm that a common leadership language exists among secular leaders and Christian authors who practice leadership and/or train church leaders (e.g., character, integrity, commitment, trust, and courage). Furthermore, some of the same common language is linked to principles of leadership that were practiced by biblical leaders in Scripture (Table 3). These findings add support for adapting as the base model the empirically tested and validated leadership competency model (Figure 1), that also embedded this underlining common leadership language in its operationalization.

Even so, for Christian leadership adaptation, some of the theologically unique language found in Scripture and among Christian leadership authors in Table 2 (e.g., joy, peace, love, remembering, discernment, etc.) is added to the two existing Level-2 dimensions of the base model. This move recognizes that (a) the existing Level-2 dimensions are important in any leadership domain; but (b) theologically unique language is needed to define leadership in God’s economy.

Second, *cooperative persona*, a Level-1 component in the base model, is re-labeled as *credible persona* in the new Christlike leadership competency model. According to Kouzes & Posner (2004), “the most important personal quality people look for and admire in a leader is personal credibility” (p. 120). Although credibility surfaced as a word used in only two of the six books reviewed in this study-set, credibility is demonstrated throughout the Bible. For example, in Acts 3:1-6 Peter and John demonstrates credible persona when they met “a man lame from birth;” and Peter spoke the language of healing to him, identifying the credible source of his authority saying, “in the name of Jesus Christ of Nazareth, stand up and walk.” Credible persona is when one’s public image or the social role one adopts matches one’s actions. This act of healing was a public demonstration of healing in the credible name of Jesus.

“Jumping up [the man] stood and begin to walk [ . . . ] All the people saw him walking and praising God and they recognized him as the one who use to sit and ask for alms. . . ; and they were filled with wonder and amazement” (Acts 3:8-10).

Peter continued to demonstrate credible persona throughout his leadership in the early church (Acts 2:14-41).

Also, Abraham (Abram), being described in Scripture as a righteous man known to keep the way of the LORD (Gen 15:6), demonstrated credible persona. Remember what Abraham did when he realized that the land he was living on could not support both his family and Lot’s family, causing strife among the herdsmen. According to Scripture, when Abraham realized that he and Lot needed to separate, he gave Lot first choice of the available land and allowed him to have “the plain of the Jordan [, which] was well watered everywhere like the garden of the LORD, like the land of Egypt” (Gen. 13:8-11). This was not only a show of credibility it also demonstrated self-sacrifice to benefit Lot’s wellbeing. Correspondingly, Kouzes & Posner (2004) says, “Leaders are selfless. Leaders sacrifice and by sacrificing, they demonstrate that they are not in it for themselves; instead, they have the interests of others at heart” (p. 124).

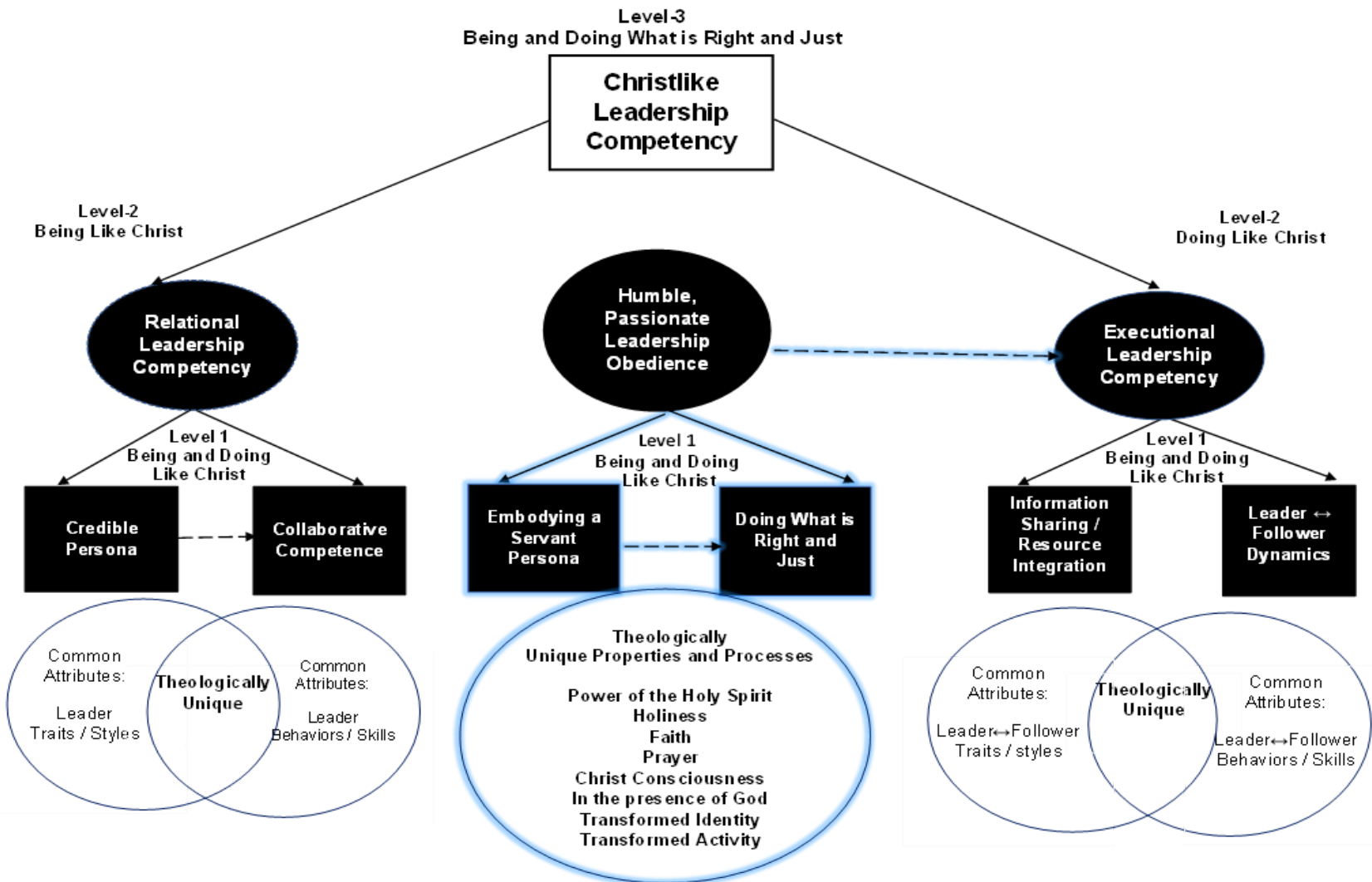
Third, a theologically unique dimension is added to the base model at Level-2 with the two original dimensions of the leadership competency base model. The third dimension is labeled *humble, passionate, leadership obedience* and it is placed in the center of the model to symbolize its predicted impact on the other two dimensions. Figure 2 shows the full conceptualization of the Christlike leadership competency model. Movement and the expected causal relationships are symbolized by the arrows.

To establish the intent of the central placement of this unique leadership obedience concept with the word *passionate* included in its label, we must not fail to remember the biblical account of the passion of Christ, His crucifixion (and resurrection), as reported in all four gospels (Mark 14-15, Matt. 26-27, Luke 22-23, John 18-19). Christlike leadership competency embraces the idea that, in addition to being relational and executing God’s call to leadership with excellence, Christlike leaders are required to be obedient to God and they just might endure suffering and sacrifice in the process of implementing God’s will. As to *obedience*, Blanchard et. al. (2016) offers,

When you choose God as the authority of your life, obedience to His Word is your standard. The first step in living out this choice is to return to Him the love He has shown us, and that means obeying Him. Jesus put it this way: “Anyone who loves me will obey my teaching. My Father will love them, and we will come to them and make our home with them. [ . . . ] Our obedience is born out of our love of God” (p. 78).

**Figure 2**

*Christlike Leadership Competency: Being and Doing What is Right and Just*



Fourth, as shown in the model in Figure 2, like the other two Level-2 dimensions, the new central Level-2 dimension has two Level-1 components: (a) *embodying a servant's persona*, which captures the leader's personal properties associated with being a servant leader like Jesus; and (b) *doing what is right and just*, which captures the leader's process of doing works as Jesus prescribed in John 14:10-12, while recognizing that the authority to do these works comes from God.

Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own; but the Father who dwells in me does his works. Believe me that I am in the Father and the Father is in me; but if you do not, then believe me because of the works themselves. Very truly, I tell you, the one who believes in me will also do the works that I do and, in fact, will do greater works than these, because I am going to the Father.

These four moves explain the theoretical, physical, and Scriptural evolution of the Christlike leadership competency model. In the following sections, common and theologically unique leadership terminology is integrated to operationalize the Christlike leadership competency model at Level-3, then at Level-2, and finally at Level-1.

### ***Specifying Christlike Leadership Competency (at Level-3 of the Model)***

Theologically unique terminology is italicized (e.g., *authority from God*) in the box below, to set it apart from common terminology (e.g., authenticity). Common leadership terminology, used across domains and sectors, and theologically unique terminology are integrated in narrative following the text box (See Figure 3).

### **Figure 3**

#### *Christlike Leadership Competency (Level-3)*

##### **Level-3:**

##### ***Christlike Leadership Competency: Being and Doing What is Right and Just***

**Key Common and Theologically Unique Concepts** – authenticity, *authority from God*, *blessed*, *call*, *called to do God's will*, catalyst for change, character, commitment, communication, competence, courage, *crucifixion*, *disciples*, *divine*, envisioning, faith, *faith in God*, *Father*, *followers of Jesus*, *Holy Spirit*, *heaven*, *humanity*, *humble*, influence, integrity, *justice*, listening, *missional*, motivation, paying attention, *power of God*, *power of the Holy Spirit*, purpose, relational, relationship, *resurrection*, responsibility, *Son*, transformed, transformation, trust, trustworthiness, *the leadership gift*, vision, *vision from God*, *wisdom*.

**Integrating Key Common and Theologically Unique Terminology.** While some leader-traits, -styles, -skills, and -behaviors are common across secular and sacred domains, Christlike leadership competency understandably pivots away from typical leadership theory. It embraces the Holy Spirit's miraculous role as our helper

(John 14:26). Envisioning being led by the power of the Holy Spirit; it courageously breaks down barriers to address systemic evil in systems and structures. Christlike leadership competency recognizes that “no one can comprehend what is truly God except the Spirit of God” (1 Cor. 2:11b). Luke Bretherton (2019) offers insight for grasping this vision, of power given by the Son through the Holy Spirit, from the Father saying,

[Christ’s crucifixion,] the resurrection, and ascension unveil the deepest and only life-giving source of power: the power of the Spirit. The Spirit brings calm out of storms, health out of disease, and resurrection out of death. And at Pentecost, this *power* is poured out on all flesh so that all may have abundant life. By implication, at the most basic level of confession, Christians are to realize that the institutions and structures of this world, and those who rule them, while fearsome, are not in control and do not have the last word. Jesus is Alpha and Omega and, as Lord of the cosmos, relativizes and points beyond all human structures and authorities that shape our common life. His Lordship admits no other – there is only one, and this one is like no other – meaning that it defies and relativizes all other claims to rule (Deut. 6:4-5). Conversely, politics and economics neither exhaust nor explain what it means to be human; while bread is necessary to live, we cannot live by bread alone (p. 20).

**Christlike Leadership Competency is Relativized by the Complex Image of Christ.** Jesus was a complex leader with impeccable character acting with authority from God. He was masterful in the process of communicating God’s vision and intentions for this world, as related to the missional responsibilities assigned to his disciples, then, now and in ages to come. Jesus was relational. For example, he was a friend to Mary, Martha, and Lazarus (John 11:3-5). He also built relationships with social outcasts such as the Samaritan woman he met at the well as well as those other Samaritans who heard Jesus speak (John 4:4-42); and the foreign leper who returned to thank Him (Luke 17:11-19). And, through the Holy Spirit, Jesus continues to build relationships today with people such as you and me. He confirmed his everlasting relational intentions with us saying, “All those the Father gives me will come to me, and whoever comes to me I will never drive away” (John 6:37 NIV).

Jesus executed God’s plan for humanity with courage, integrity, and credibility. His credibility was enhanced through authenticity and problem solving, sometimes communicated through parables and manifested as miracles (Matt. 12:22-13:53; Luke 7:1-17). He was masterful at mending the broken hearted, ministering, and multiplying, as a role model to his disciples. He executed all with a reputation for competent leadership ↔ followership dynamics with his Father (Luke 22:42; John 6:38, 12:49-50).

Furthermore, Christ knew that his authority, relative to the evil in this world, was given to him from heaven (John 3:1-27). Therefore, he stood his ground with rulers that govern earthly systems and structures. Importantly, Jesus was a catalyst for change. He changed the narrative about poor and oppressed people in the global polity, by calling them “blessed” (Luke 6:20-23).

Sent to save humanity, he honored Abraham's multigenerational directive to do "what is right and just" (Gen. 18:19 NIV), so that "all families" and "all nations," including those in this present age and in ages to come, could be blessed. Jesus' vision for humanity is still being actualized. I agree with Blanchard et. al. (2016), "[I]f we want to lead like Jesus, we need to become more like Jesus" (p. 210). Thus, Christlike leadership competency, being and doing like Christ, is needed among leaders in this world today. Seemingly prophetic voices to the present work, Blanchard et. al (2016), also says, "In other words, we must move from being to doing. This shift is particularly important since we believe the next great movement in Christianity must be not just proclamation; it must be demonstration" (p. 210).

### ***Additional Level-3 insight from Scripture and Practitioners***

**Vision from God.** The term *vision* has both common and theologically unique connotations. Vision could be the direction envisioned by the leader for the future of the organization in both domains. Ideally, visionary leaders will involve their chosen followers, with whom they are in dynamic leadership ↔ followership relationships, when casting the vision for the organization. This is as God did with Abraham and Jesus, and as Christ did with his disciples when casting the vision for humanity.

There are also prophetic visions from God. A prophetic vision is unparalleled with any secular leadership concept. An example is Daniel's night vision of Jesus being led into the presence of God. The prophet declares,

In my vision at night I looked, and there before me was one like a son of man coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. He was given authority, glory and sovereign power; all nations and peoples of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed (Dan. 7:13-14 NIV).

**Called to Do God's Will.** As with Abraham, church leaders are said to be called by God, to do God's will. Being called by God to do as God wills is clearly a theologically unique concept. Ayers (2018), notes,

If there is any single distinction to biblical leadership, setting it wholly apart from every other definition, it is the notion that there is a God in heaven who calls forth individuals to go, lead, and make a difference in this world (p. 73).

Making a difference in this world, when called into leadership by God, is the opposite of building a self-willed or ego-driven leadership outcome. It is doing God's will to effect outcomes that matter to God, not to self. Jesus says, "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one who does the will of my Father in heaven" (Matt. 7:21). What is doing the Father's will, and what outcome does it accomplish? 1st Pet. 2:15 (ESV), says: "For this is the will of God, that by doing good you should put to silence the ignorance of foolish people." Then, what does "doing good . . . [and] . . . silenc[ing] the ignorance of foolish people" look like? What does the

LORD require of leaders called by God?” According to Micah 6:8 (ESV), “He has told you, O man, what is good; and what does the LORD require of you but to do justice, and to love kindness, and to walk humbly with your God?” Then what attributes does God want to see develop as to the persona, skills, and behavior of a Christlike leader, called to do justice, love kindness, and walk humbly with God?

**Character Commitment, & Integrity.** Christian and secular leaders agree that a leader’s personal character and integrity are most important leader-traits. These common language concepts also align with God’s instructions upon calling Abram (Abraham), “I am God Almighty; walk before me and be blameless” (Gen 17:1 NIV). As to *character*, McKenzie (1996/2011) says, “Character is just as important as or more important than what a leader does” (p. 74). In addition, Mannoia and Walkemeyer (2007) opines, “Godly character is more valuable than good ministry skills. Both are important, but the lack of Godly character has far greater consequences” (p. 155).

Christian and secular leaders also agree that competence or competency is a very important leadership skill. Linking integrity, character, and competence, Ayers (2018) opines, “Just as integrity of heart (character) is vital to biblical leadership, so are skillful hands (competence).” Ayers (2018) supports his assertion with Ps. 77:72 (NIV), “And David shepherded them with integrity of heart; with skillful hands he led them” (p. 38). Tokunaga (2003) captures the competency concept with the phrase “the leadership gift” (p. 70). Thus, as Huizing (2011) suggests we do, Tokunaga (2003) deflates the ego and brings Christ to the table through Romans 12 and Acts 1:20. Consequently, he rightly positions leadership as but “one of the handful of gifts needed [if] the body of Christ is to function well” (p. 71). This uniquely theological language, “Godly character” (Mannoia and Walkemeyer 2007, p. 155) and “the leadership gift” (Tokunaga 2003, p. 70), add insight into the attributes required of a Christlike leader.

Kouzes and Posner (2004) offer additional perspective by relating commitment to character and competence in the context of developing future leaders. They say, “After you have given critical tasks to the right people, your commitment as a leader is to develop their character and their competence [such as God did with Abraham and Jesus did with his disciples]” (p. 94).

**Trust & Trustworthiness.** The common language factors, trust and trustworthiness, are related closely to character, commitment, and integrity; and a lack of trust could affect perceptions of leadership competency among believers as well as unbelievers. The forward to *The Integrity Factor* (Mannoia, 1996), gives trust a unique theological significance in relation to a call to leadership in God’s economy. It reads, “To be chosen by God as a leader of integrity is our highest trust” (p. 11). Also, Rendle (2019) reminds the reader that part of leadership is “trusting in God’s agency” (p. 86). Like in the base leadership competency model (Coley 2004), and now considering theology’s use of the concept, trust is an important item in operationalizing Christlike leadership competency.



## **Operationalizing Humble, Passionate, Leadership Obedience (Level-2): Embodying a Servants Persona and Doing What is Right and Just (Level-1)**

Again, the theologically unique terminology (see Figure 4) is italicized (e.g., *authority from God*) in the box below, to set it apart from common terminology (e.g., commitment').

### **Figure 4**

#### *Theologically Unique Terminology*

**Level-2: *Humble, Passionate Leadership Obedience***

**Level-1: *Embodying a Servant's Persona (Being Like Christ)***

**Level-1: *Doing What is Right and Just (Doing Like Christ)***

**Key Common and Theologically Unique Concepts** – *authority from God, commitment, competing commitments, consistency, credibility, crucifixion, disobedience, encouragement, enthusiasm, faith in God, fearing God, forgiveness, grace, Holy Eucharist, honoring difference, humble, humbleness, humbling, humility, justice, love God, love your neighbor as yourself, listening, mentoring, obey, obedience, paying attention, passion, passion of Christ, passionate, purpose, resurrection, servant, suffering.*

The central dimension of the model in Figure 2, *humble, passionate leadership obedience*, personifies in “spaces where the divine appears [such as the Holy Eucharist]” (Leshem 2016, p.34). In addition to earlier justification for the central location of the obedience construct, Mannoia (1996) also lends support to the conceptualized central location as well as justification for one of its Level-1 components, *embodying a servant's persona*. He says, “Our identity as a servant of God is the center point around which our activity in ministry revolves” (p. 125). Blanchard et al. (2016) also lend support for the conceptualized central location of humble, passionate leadership obedience. They say, “obeying God and expressing His love is a central Doing Habit” (p. 210). However, obeying God and “abiding in His love” is also a central “Being Habit” (Blanchard et. al., 2016, p. 86). Thus, humble, passionate leadership obedience reflects two Level-1 components that capture being like Christ or embodying a servant's persona and doing like Christ or doing what is right and just.

#### ***Level-2: Insight from Scripture and Christian Practitioners.***

**An Obedient Leader Obeys the Called.** To obey God and to pledge obedience to those who are called into Christian leadership by God is another clearly theologically unique leadership notion found in Scripture (Heb. 13:17). There is virtually no secular leadership theory equivalent to the notion of obey as used in theology. In the English language, obey means “to follow the commands or guidance of, to conform or comply with” (Merriam-Webster). Children are expected to obey their parents. Military personnel

are expected to obey commanders; and followers of Jesus are expected to obey their leaders. For example, Tokunaga (2003) references obedience at the human authority level of God's economy, quoting Hebrews 13:17, "Obey your leaders and submit to them, for they are keeping watch over your souls and will give an account" (p. 82). While his point in *Invitation to Lead* is about being obedient to human authority, as it is rooted in Scripture (pp. 37, 57), there is no doubt that Tokunaga assumes that Christian leaders will first obey God. In the Bible, the term obey or obedience is primarily in reference to the leader's responsibility to obey God. Obedience "is a supreme test of faith in God and reverence for Him" (Bible Concordance, Bible Hub)

Having a purpose and taking responsibility are also common notions across leadership and theology domains. However, Ayers (2018) associates one's call to do God's will with one's purpose (p. 73) and he makes the theological distinction saying, "For the called leader there is . . . an obligation rooted in obedience to God [']s will]" (p. 91). He describes a theological purpose this way, "A call to lead is characterized as a unique prompting of God to be used by him to influence others in order to receive some kind of God honoring future" (p. 80).

**An Obedient Leader is Committed Beyond the Call.** One might ask, "Well, okay God, what do YOU expect after the call? God answers this question in Genesis 17:9 (CEV), commanding "Abraham, you and all future members of your family must promise to obey me." Hence, the commitment to obey God is not yet fulfilled, as obeying God is a continual, multigenerational responsibility, after the call to do God's will. Then, one might wonder, are disobedient leaders standing in the way of a commitment to mentor future generations of leaders to obey God?

An intention of the proposed theologically unique central dimension of Christlike leadership competency, is a commitment to bring obedience to God's will more directly into the leadership conversation among leaders called to do God's will when training the next generation of leaders. Beyond the call, missing from the conversation and from daily leadership practice are topics about a commitment to obedience and a commitment to mentor future generations to also obey the commands of Christ.

Extending the utility of the commitment concept Beaumont (2018) offers the idea of using "competing commitments" to intentionally provoke dissatisfaction when leading in liminal seasons (p. 142). She says, "When people acknowledge competing commitments, they are more likely to let go of stability, to discover new ways to satisfy more of what we value" (p. 143). The competing commitment with obedience to God's will in God's economy is disobedience or self-will.

Abraham loved God and continued to obey God's commands after obeying his call to leadership. Likewise, Jesus loved His Father. Therefore, He was committed to obeying His Father's commands after His call to leadership, even submitting to death on the cross. Furthermore, just before his physical departure from earth, still mentoring the next generation of leaders, Jesus advised his disciples, "If you love me, you will obey what I command" (John 14:15 NIV). The pattern of Christ becomes inherent, in the leader who is Christlike, over time through obedience. At a time, such as this, God's

church needs called leaders who show their love for God by obeying God's commands. The world needs leaders who do justice, love kindness, and walk humbly with God, embodying integrity and righteousness (e.g., Gen. 6:9; Micah 6:8; Mal. 2:6), while honoring Christ's greatest commands, which are: "Love the Lord your God with all your heart and with all your soul and with all your mind.' This is the first and greatest commandment. And the second is like it: 'Love your neighbor as yourself'" (Matt. 22:37-39).

**An Obedient Leader Honors Differences.** Beaumont (2019) asks instructively, "So who is our neighbor?" (p. 118). She then teaches that a leader would need to answer that question by seeking "clarity of context" (p. 118). However, in any context, we can be sure that doing what is right and just, like Jesus did, is not just loving a traditional, homogeneous congregation (Beaumont, 2019); (Rendle, 1998/2014); (Tokunaga, 2003). Loving your neighbor honors differences, such as Jesus did with the Samaritan woman at the well (John 4:4-42) and the foreign lepers (Luke 17:14-16).

Adding perspective about the idea of honoring difference, Rendle (1998/2014) speaks about a time to let go of tradition in congregations. He said, "We are in a cultural shift from a time of honoring 'sameness' to a time of honoring 'difference'" (p. 5). Considering this leader's insight, transforming congregations to honoring difference, and loving the neighbor that happens to be different, are important language that operationalizes Christlike leadership competency in today's context. This idea is linked by practitioners to Galatians 3:28, "for all are one in Christ Jesus."

No matter where the neighbor lives or how they are spiritually, mentally, economically, or emotionally challenged; no matter the race, sex, class, or nationality of the neighbor, they are all neighbors to be loved in God's economy, as Jesus commanded. To this point, Blanchard et al. (2016) models "Obeying God and Expressing His Love" at the center of community, grace, forgiveness, and encouragement (p. 210). Also, the resurrected Christ used all his authority in commissioning his disciples to obey his commands and to honor differences by including all nations in the scope of their missional discipleship charge, saying,

All authority in heaven and on earth has been given to me. 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, and teaching them to obey everything that I have commanded you (Matt. 28:18-20).

**An Obedient Leader is Humble and Passionate.** While obedience to God is a unique, theological leadership term, both humility and passion are common language leadership terminology. The term humble is the adjective equivalent of the noun humility. Humility is identified as an ideal leader-trait among the 21st century research scholars who interviewed secular leaders [Kouzes & Posner (2002, 2017); Coley (2004)], and humility or humbleness was also identified among Christian leadership authors [i.e., Kouzes & Posner (2004, p. 71-72); Mannoia & Walkemeyer (2007, p. 19); Mckenzie (1996/2011, p. 145); and Toknaga (2003, p. 57)] as an ideal leader-trait.

In addition, Mannoia (1996) links humble to obedience saying, “Another step on the downward path to leadership patterned after Christ takes the form of humbling ourselves in obedience” (p. 69). Most Christian leaders would probably agree, and Scripture supports, that humbleness and obedience are intertwined leadership traits, that capture being and doing like Christ. A scriptural support is the much-quoted Philippians 2:8, which reads: “And being found in appearance as a man, he humbled himself by becoming obedient to death even death on a cross!” However, relating obedience to being and doing like Christ is much more comprehensive and complex than simply being humble. It is also linked to being passionate. The term passionate is the adjective equivalent of the noun passion.

On the one hand, as mentioned earlier, passion is a common leadership word. In the secular context, passion is defined as a strong feeling of enthusiasm or excitement for something or about doing something (Merriam-Webster). Consistent with that common language meaning, citing their research, Kouzes & Posner (2004) informs us that, “People want leaders who are inspiring, upbeat, and energetic” (p. 124). In addition, Ayers (2018) mentions both a leader’s “God-given *passion*” (p. 110); as well as prescribes “full devotion and passion towards things that matter most” as part “of the character of a God-honoring community” (p. 194). In addition, guest letter writer for McKenzie (1996/2011), Rev. Martha Simmons offers African American women in leadership words of wisdom saying, “Those who succeed in ministry are anointed, well prepared and passionate. . . always open to hear and follow the voice of God” (p. 145).

On the other hand, Kouzes & Posner (2004) sees the significance of Christ’s suffering on the cross to save humanity to Christian leadership models saying, “When you look up *passion* in the etymological dictionary, you see that it comes from the Greek word for pain and suffering!” (p. 125). Thus, as to theology, Jesus’ death on the cross captures His passion as pain and suffering. Indeed, passion is captured in the story of Christ’s arrest, trial, and suffering, ending with his crucifixion and Christ’s passion should be remembered in theology of leadership models. Similarly, Christ’s resurrection is part of the theological unique story that should also be remembered in theology of leadership models. Beaumont (2019), referencing Miroslav Volf (2006) reinforces that “to be a Christian [leader] is to remember the death and resurrection of Christ” (p. 96). Beaumont reminds us that “when Christians celebrate Holy Communion through scripture, liturgy and song . . . they . . . recall the Passion of Christ [. . . and] ritually narrate the death and resurrection of Christ as events in which they are personally implicated and redeemed.”

Thus, *humble, passionate leadership obedience* is operationalized at Level-2 of Christlike leadership competency, capturing *being and doing* like Christ in a theological context. As shown, this Level-2 dimension reflects two Level-1 components: (1) *embodying a servant’s persona*, which captures the property of being like Christ, who “took upon him the form of a *servant*” (Phil 2:7 KJV) and (2) *doing what is right and just*, which captures the process of doing like Christ.

### **Level 1: Embodying a Servant's Persona and Doing What is Right and Just**

**Embodying a Servant's Persona.** Servanthood is a Christlike leader-property or attribute. Mannoia and Walemeyer (2007) suggest, "Effective pastors approach every relationship with the mind-set of a servant [like Jesus did]" (p. 81). At Level-1 of Christlike leadership competency, *embodying a servant's persona* is defined as a mind-set associated with emptying and humbling oneself in obedience to God. Notwithstanding, leaders who are called by God are expected to walk obediently and humbly before him. They are servants of God. For example, in the Old Testament Moses (Ex. 14:31), Samuel (1 Sam. 3:10), David (2 Sa 7:19 & 20), Job (Job 1:8), and the remnant of Israel (Isa 49:3) were referred to as servant(s) or else named themselves a servant of the LORD. Also, in Zechariah's fourth night vision, announcing a vision of a future leader that renounces Satan, he heard the words "I'm going to bring my servant, the Branch" (Zech. 3:8). Could this servant, the Branch, be the Messiah – Jesus Christ, who today's chosen Christian leaders say that they follow? Isaiah prophesied about a servant who would bring justice to the nations saying, "Here is My Servant, whom I uphold, My Chosen One, in whom My soul delights. I will put My Spirit on Him, and He will bring justice to the nations" (Isa. 42:1).

In the New Testament, according to Matthew 12:15, Jesus fulfilled the prophecy spoken through Isaiah. Does embodying a servant's persona capture a concept or property of being like Jesus? Yes, it does. Should a chosen servant leader in God's economy today work to bring justice to the nations, like Jesus did? Yes, the chosen leader should. Why? Because doing what is right and just is a multigenerational partnership of trust between God and God's chosen leaders, who are called by God to make a difference in this world today.

**Doing What is Right and Just.** At Level-I of the model, *doing what is right and just* is a holiness process. Being righteous and doing justice is a Christlike leadership process. Holiness denounces social injustice, as commenced by the Holy One (Isa. 5:6-29) and continued by Jesus. Thus, it focuses on continuing the work of bringing justice to the nations like Jesus did. Mannoia and Thorsen (2008) agree that "Holiness requires a response to the world's deepest and starkest needs" (p. 24). Today, the poor and oppressed among us, can "be blessed through [holy leaders, who do what is right and just]" (Gen. 12:3, 18:18, 22:18). Christlike leaders are "only those who actually do the will of God" (Matt. 7:21 NLT). They "love God" and "love neighbor as self" (Matt. 22:37-39). They intentionally follow the precepts of Jesus, "the offspring" of Abraham (Gal. 3:16) and honor Christ's commands in a missional pursuit to ensure multigenerational blessings and justice for all families in the world. This assessment builds from the evidence. Jesus chose to align himself with marginalized and disenfranchised people. He served and advocated for the hungry, the thirsty, the sick, the incarcerated, the oppressed, and those in spiritual, physical, and mental poverty; also, for strangers, such as immigrants.

## Conclusion

Leadership is complex. Jesus is complex. Therefore, operationalizing *Christlike leadership competency* is complex. Even so, the concept was operationalized by adding theologically unique language to a two-dimensional, empirically validated leadership competency model (Coley 2004). And then adding a theologically unique central dimension. The central dimension is labeled *humble, passionate leadership obedience*. The resulting three-level, three-dimensional latent construct captures *being and doing* what is right and just, like Christ did. The complex model was developed by first “exegeting an image of leadership from Scripture” (Huizing 2011). This guidance considered the leadership of Abraham and Jesus.

The model is rooted in Scripture, grounded in decades of leader-trait -style, -skill, and -behavior theory, and informed with insight from Christian practitioners who write about leadership. The model can be used to provide a focus and a framework for understanding, teaching, and demonstrating a theology of leadership based on being and doing what is right and just. According to Blanchard et. al. (2016) “if we want people to believe what we believe, we must behave differently than nonbelievers do” (p. 210). The proposed *Christlike leadership competency* model captures this sentiment.

## Next Steps

Developing a construct, linking it to extant theory, and empirically testing the concept for its effect on a predicted outcome is a multistep process. This article documents the first step in the process, which is the construction of the Christlike leadership competency, by defining the proposed construct. And, with the observables that operationalize the construct clearly identified, the next step in the process will be to develop a measurement instrument, considering the common leadership and unique theological leadership language mentioned in this study. Next, qualitative pre-tests and pilot tests will be conducted. Informed by these tests, data will be collected from a representative sample of church leaders, including lay leaders and members. This data will be analyzed using a statistical method such as factor analysis to assess internal consistency of the measures. The relational and executional leadership competency measures, identified as empirically tested and validated (Figure 1), but respecified in Figure 2 for utility in God’s economy, will be compared to the base model to ensure convergent and discriminant validity.

Once Christlike leadership competency is validated, it will be tested in a network of empirically tested variables using structural equation modeling and/or mixed effects modeling, depending on the level of analysis suggested by the pilot tests (Dionne et. al., 2014). This disciplined approach to construct testing and validity is confirmed by Jum C. Nunnally and Ira Bernstein (1994) who say,

Tests of internal consistency of observables come first and require many studies. The degree of construct validity reflects the extent to which the measures met the theoretical expectations (p. 91).

Christlike leadership competency is envisioned as the antecedent in a multidisciplinary network of expected relationships among variables, towards a Christian social innovation (Jones, 2016) outcome “that yield some benefit to that which matters to God – namely people” (Ayers, p. 5). This “network of expected relationships” thinking is also supported by Nunnally and Bernstein (1994) who say

Any immutable proof of the extent to which a measure defines a construct would have to come from determining how well the measure fit lawfully into a network of expected relationships. This pattern of results is often called a ‘nomological network (Cronbach & Meehl, 1955)’ (p. 91).

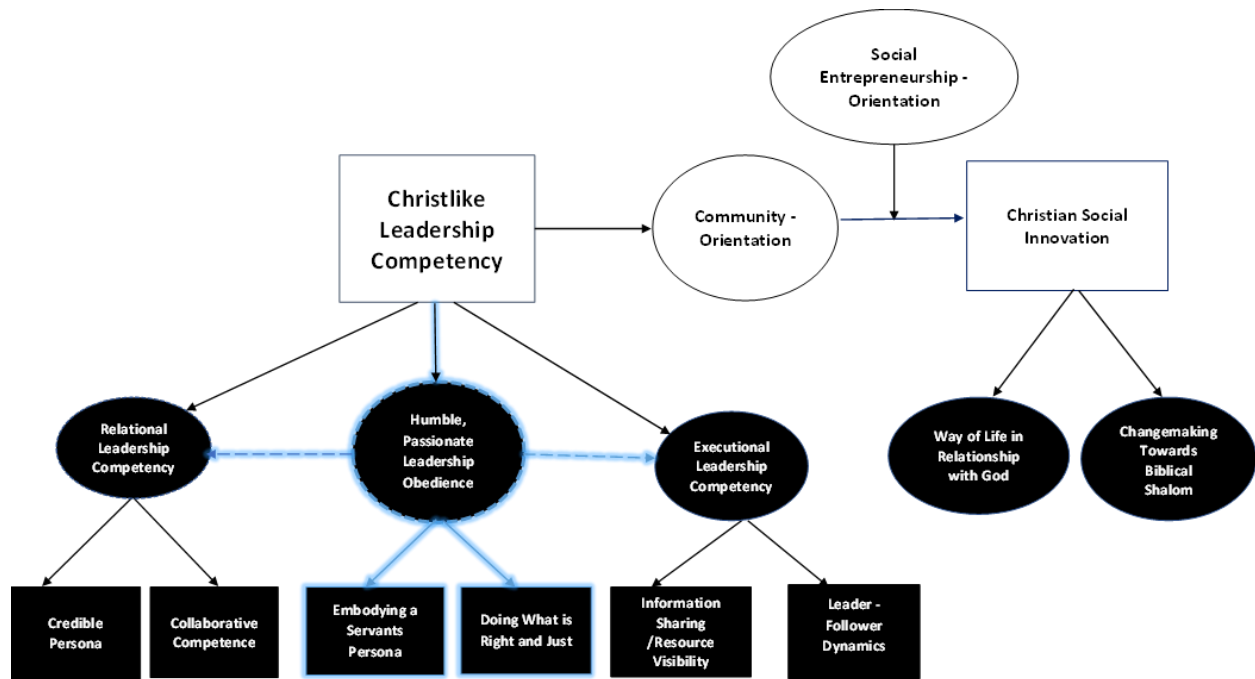
Previewed in the Appendix, the multidisciplinary network of expected relationships shows that an innovation outcome is predicted to be mediated by a community orientation variable (Figure 5). Community orientation was previously operationalized and empirically validated in the healthcare sector by Laura Muldoon et al. (2010). Relevant to this prediction, working with and within community was found in the present study to be an important leadership concept among Christian leadership practitioners. The church has long been an anchor institution in the community, seeking innovative ways to be a positive force in asset-based community economic development and positive social change (Coley et al., 2023). As shown in Figure 5, the relationship between the mediator (community orientation) and the outcome (Christian social innovation) variables is moderated by entrepreneurial orientation, which was linked to a performance outcome in a prior empirical study by G. T. Lumpkin & Gregory Dees (1996). A mediation variable accounts for the relationship between the antecedent and the outcome (Baron & Kenny, 1986). The moderating variable affects the strength of the relationship between the proposed causal link (Baron & Kenny, 1986).

The predicted variable relationships in Figure 5 are informed by the effect of leadership competency (Figure 1) on a brand innovation outcome, when empirically tested in a corporate global supply-chain network. The predicted relationships are also informed by observation and direct involvement of the author with over forty churches across North Carolina, South Carolina, and Virginia, who were/are engaged in developing social innovations towards thriving congregations and communities in their unique contexts.

As conceived, Christlike leadership competency is the antecedent in a network of variables driving Christian social innovation, an outcome that matters to God. The relationship is mediated by community-orientation and moderated by social entrepreneurship-orientation.

Figure 5

Christlike Leadership Competency





### **About the Author**

Linda Silver Coley's academic and professional interests' crisscross science, business, and theology. She is passionate about translating Christlike leadership competency, beyond the important and encouraging words heard from the pulpit into action. As executive director of the Ormond Center at Duke Divinity School, she works alongside clergy, congregants, and communities to help create relevant social impact solutions towards thriving congregations and communities.

Coley's leadership competence benefits from time spent in corporate America with the Procter and Gamble Company and Bristol Myers' Drackett; experience within the Academy serving as a visiting professor at the University of Illinois, Urbana-Champaign, an assistant professor at Miami University (Ohio) and a tenured associate professor and department chair at North Carolina A&T State University. Coley also owned Coley Marketing Management Company, which under contract with the United States Small Business Administration, helped to develop small businesses throughout the states of Ohio and Michigan. Her practical experience includes product, process, and program development; cross-boundary collaboration; entrepreneurship; and innovation. Coley's academic research employs structural equation modeling to test the effects of relational and executional leadership competency, reputation, tangible (intangible) resource equity (inequity), trust, and fairness on relationship continuity and innovation. She is adapting these business concepts to theology, towards Christian social innovation at the community level of the ecology.

A multidisciplinary scholar, she holds a Bachelor of Science in chemistry from Bennett College, an MS in pharmaceutical chemistry from the University of Michigan in Ann Arbor, an MBA in business administration from Xavier University (Ohio), and an MDiv from Duke University's Divinity School, where she also received certificates in Black Church Studies and Missional Innovation. Her PhD, in business administration, is from the University of Cincinnati. Coley is an ordained minister on staff at the Word of Truth Christian Fellowship church in Goldsboro, NC. Email: lcoley@div.duke.edu

---

## References

- Avolio, B. J., Reichard, R. J., Hannah, S. T., Walumbwa, F. O., & Chan, A. (2009). A meta-analytic review of leadership impact research: Experimental and quasi-experimental studies. *The Leadership Quarterly*, 20(5), 764–784.
- Ayers, M. (2006). Toward a theology of leadership. *Journal of Biblical Perspectives in Leadership*, 1(1) 3-27.
- Ayers, M. (2018). *Power to lead (2nd Edition): Five essentials for the practice of biblical leadership*. RBK Publishing Group.
- Baron, R. M. and Kenny, D. A. (1986). The moderator-mediator variable distinction in social psychological research: Conceptual, strategic and statistical consideration. *Journal of Personality and Social Psychology*, 51 (6), pp. 1173-1182.
- Bass, B.M. (1995) Theory of Transformational leadership redux. *The Leadership Quarterly*, 6, 463-478.
- Beaumont, S. (2019). *How to lead when you don't know where you're going: Leading in a liminal season*. Rowman & Littlefield.
- Blanchard, K., Hodges, P., & Hendry, P. (2016). *Lead like Jesus revisited: Lessons from the greatest leadership role model of all time*. Nashville, Tennessee: W Publishing Group, an imprint of Thomas Nelson.
- Bretherton (2019). *Christ and the common life: Political theology and the case for democracy*. Eerdmans.
- Brower, H. H., Schoorman, F. D., & TAN, H. H. (2000). A model of relational leadership: The integration of trust and leader-member exchange. *Leadership Quarterly*. 11 (2), 227-250.
- Campbell, D. (2020). *Pauline dogmatics: The triumph of God's love*. Eerdmans.
- Coley, L. S. (2004). *Sustaining Competitive Advantage: Return on Leadership Competency (ROLC) in a Consumer-Driven Supply Network* [Doctoral dissertation, University of Cincinnati]. OhioLINK Electronic Theses and Dissertations Center. Accessed 11/24/24  
[http://rave.ohiolink.edu/etdc/view?acc\\_num=ucin1098756245](http://rave.ohiolink.edu/etdc/view?acc_num=ucin1098756245)
- Coley, L. S., Lindermann, E. & Wagner, S. (2012). Tangible and intangible resource inequity in customer-supplier relationships. *Journal of Business & Industrial Marketing*, 27(8), 611-622.
- Coley, L. S., Howze, E. S., McManamy, K. (2023). Gateway International Journal of Community Research and Engagement, 16(2), 1-19. Faith-based community-academic partnerships: An asset-based community development strategy for social change.
- Cronbach, L. J., & Meehl, P. E. (1955). Construct validity in psychological tests. *Psychological Bulletin*, 52(4), 281-302.
- Day, D. V., Fleenor, J. W., Atwater, L. E., Sturm, R. E., & McKee, R. A. (2014). Advances in leader and leadership development: A review of 25 years of research and theory. *The Leadership Quarterly*, 25(1), 63-82.
- Dionne, S. D., Gupta, A. S., Kristin, L., Shirreffs, K. A., Serban, A. H., Chanyu, K. Dong, H. Yammarino, F.J. (2014). A 25-year perspective on levels of analysis, in leadership research. *The Leadership Quarterly*, 25(1), pp.6-35.

- Edwards, Paul ed., (1967) *The encyclopedia of philosophy*, vols. 4, 7, and 8. Macmillan, Inc.
- Greenleaf, R. K. (1970). *The servant as leader*. Robert K. Greenleaf Publishing Center.
- Heifetz, R. A., Linsky, M., & Grashow, A. (2009). *The practice of adaptive leadership*. Harvard Business Review Press.
- Heifetz, R. (1994). *Leadership without easy answers*. Cambridge, MA: Belknap Press.
- Huizing, R. L. (2011). Bringing Christ to the table of leadership: Moving towards a theology of leadership. *The Journal of Applied Christian Leadership*, 5(2), 58-75.
- Jago, A. G. (1982). Leadership: Perspectives in the theory and research, *Management Science*, 28(3), 315 – 36.
- Jenson, R. W. *A Theology in Outline: Can These Bones Live?*. Oxford University Press
- Jones, L. G. (2016). *Christian social innovation: Renewing Wesleyan witness*. Abingdon Press.
- Kouzes, J. M. & Posner B. Z. (2002). *The leadership challenge*. 3<sup>rd</sup> ed. Jossey-Bass.
- Kouzes, J. M., and Barry Z. (2017). *The leadership challenge*. 6<sup>th</sup> ed. John Wiley & Sons.
- Kouzes, J. M. & Posner B. Z. (2004). *Christian reflections on The leadership challenge*. Jossey-Bass.
- Leshem, D. (2016). From ecclesiastical to political economy: The rise of the social. *Journal of Marketing & Morality*, 19(1), 29-30.
- Lumpkin, G. T. & Dess & Gregory G. (1996). Clarifying the entrepreneurial orientation construct and linking it to performance. *The Academy of Management Review*, 21(1), 136-137.
- Mannoia, Kevin W. (1996) *The integrity factor: A journey in leadership formation*. Life & Life Communications.
- Mannoia, Kevin W., & Walkemeyer. L. (2007) *15 Characteristics of effective pastors: How to strengthen your inner core and ministry impact*. Baker Books.
- Mannoia, Kevin W., & Thorsen, D. (2008). *The holiness manifesto*. Wm. B. Eerdmans.
- Maxwell, John C. (1995). *Developing the Leaders Around You*. Nashville, TN: Tomas Nelson, Inc.
- Maxwell, John C. (2005). *The 360° Leader*. Nashville, TN: Tomas Nelson, Inc.
- McKenzie, V. M. (1996/2011) *Not without a struggle: Leadership development for African American women in ministry*. (revised) The Pilgrim Press.
- McManus, R. M., Ward, S. J., & Perry, A. K. (2023). *Ethical leadership: A primer* (2nd ed.). Edward Elgar Publishing.
- Muldoon, L., Dahrouge, S., Hogg, W., Geneau, R., Russell, G., Shortt, M. (2010). Community orientation in primary care practices: Results from the comparison of models of primary health care. *Canada Family Physician* 56(7), 676-683.
- Northouse, Peter G. (2004). *Leadership theory and practice* (3rd ed.). Thousand Oaks, California: Sage Publications.
- Nunnally, J. C. & Bernstein, I. H. (1994) *Psychometric theory, third edition*. McGraw Hill.
- Prahalad, C. K. and G. Hamel (1990). *The core competence of the corporation*. Harvard Business Review (May-June), 79-91.
- Rendle, G. R. (1998/2014). *Leading change in the congregations: Spiritual and organizational tools for leaders*. (revised) Rowman & Littlefield.

- Rendle, G. R. (2019). *Quietly courageous: Leading the church in a changing world*. Rowman & Littlefield.
- Schilling, M. A. (2013). *Strategic management of technological innovation*. International Edition, McGraw-Hill Education.
- Smith, F. (1986). *Learning to lead: Bringing out the best in people* (The leadership library). W. Pub. Group.
- Tokunaga, P. (2003) *Invitation to lead: Guidance for emerging Asian American leaders*. InterVarsity Press.
- Volf, M. (2006). *The end of memory: Remembering rightly in a violent world*. W.B. Eerdmans Publishing Co.