

COMPETENCY 1B – ETHICS, VALUES, AND SPIRITUALITY

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A Reflection Paper for Competency 1B – Ethics, Values, and Spirituality

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by

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Introduction

Throughout my life, my leadership journey has been shaped by my convictions, my work, and my experiences. I am a committed follower of Jesus Christ and an ordained Baptist minister. In 1996 and 1997, my family and I began to live and work in Warsaw, Poland, where I served with the Baptist Union of Poland. While serving as a leader and a minister within the Baptist church, I became interested in the history of Poland, particularly during the Second World War. I read much and visited many historical sites, such as the Warsaw Ghetto, Majdanek, Auschwitz, and Auschwitz Birkenau. It was in these spaces that I encountered the reality of the Shoah, and I began to deal with a question that has changed my life: What should be my response to the Shoah?

My question ultimately led me in 2005 to begin working with the Jewish community of Warsaw to care for and restore Jewish cemeteries until 2008, when I returned with my family to the US. In due course, my work led me to establish The Matzevah Foundation (TMF) with a group of Christian friends in 2010. TMF is a 501(C)(3) non-profit corporation tasked to educate the public about the Shoah and to care for and restore Jewish cemeteries in Poland (**Artifacts:** TMF Certified Articles.pdf and TMF Vision Statements.pdf).

Since entering the Leadership Program at Andrews, I have been developing my understanding of leadership and cross-cultural religious issues concerning Jewish and Christian interactions. Much of my studies have centered on values and ethics shared between Jews and Christians. As such, I have been examining my values, beliefs, and underlying philosophical and worldview assumptions. My purpose in writing this paper is to reflect upon what I have considered and how I have connected academic ethical theories and Jewish-Christian values to my practice as the founder and president of TMF.

CHAPTER 1

THEORETICAL CONSIDERATIONS

Definitions of Key Terms

Axiology. Is the “study of questions of value.” An axiological question asks, “What is of value?” It “has two main branches—ethics and aesthetics” (Knight, 2006, p. 9).

Compassion. Showing concern or care for others is compassion. The Talmud considers compassion to be “the hallmark of an ethical person” and it “is *the* defining characteristic of being a Jew” (Telushkin, 2006, p. 20).

Competency 1b: Ethics, values, and spirituality. The Andrews University Leadership Department advances a set of leadership competencies, which require students to have “theoretical knowledge and practical application” within a set of “core [leadership] competencies” of which the “leadership of the self” is one group of competencies (*Leadership Handbook*, 2011, p. 36). This first group of leadership competencies addresses “the self-awareness and the personal and professional identity required when practicing leadership;” specifically Competency 1b: Ethics, values, and spirituality describes how leadership “functions from a set of principles and standards that guides work and relationships” (*Leadership Handbook*, 2011, p. 36).

Ethics. Ethics “refers to judgments about whether human behavior is right or wrong” (Johnson, 2012, p. xxi). Judgment means considering something or making a decision about something—ethics concerns our behaviors, what we do, whether it is right or wrong.

Halakhah. The *Halakhah* is composed of the 613 commandments, or *mitzvot*, comprising Jewish religious law. Keeping a commandment in Judaism is considered a *mitzvah*, or a righteous act. Many Jews view keeping a *mitzvah* as a good deed. The plural of a *mitzvah* is *mitzvot*. The *Halakhah* is divided into two parts: laws/*mitzvot* drawn directly from the Torah and laws/*mitzvot* arising from rabbinical exegesis inferred in the Torah.

Jewish Cemetery. Burial grounds in Jewish life and particularly in religious practice are viewed differently and are considered to be holy places. In Hebrew, various terms refer to burial grounds or cemeteries; the main ones are “*Bet Kevarot* ‘house of graves’, *Bet Hayim* ‘house of life’ or *Bet Olam* ‘house of eternity’” (cited in, Langham, 2015, p. 6). In my association and work with *Komisja Rabiniczna do Spraw Cmentarzy w Polsce* (RCC in Poland), I primarily encounter in Hebrew, *Beit Chaim*, which in Polish is *Dom Żywych*, or “the house of the living.”

Matzevah. The term *matzevah* (מצבה) is Hebrew and means a memorial stone or monument; a *matzevah* is erected in memory of a significant event or placed at the head of the grave of a deceased person. In Jewish cemeteries, the headstone or *matzevah* signifies remembering and honoring the dead and ensures that the grave will not be desecrated.

Morals. Morals are “specific standards of right and wrong” (Johnson, 2012, p. xxi).

Shoah. Unless citing a source which uses the term Holocaust, I will use the Hebrew term, *Shoah* (catastrophe or destruction) to define the events of what many refer to as the Holocaust. I make this distinction for two reasons. Firstly, as Manosevitz (2010) emphasizes, the term *Shoah* is “used by modern scholars in reference to that event” and secondly, the word, Holocaust, is a

Greek word that means “burnt offering,” which according to Manosevitz extends some type of “religious significance” to the event, adding that “there was nothing religious about Hitler's ‘Final Solution’” (p. 55).

Worldview. Immanuel Kant introduced the term worldview; however, he did not develop his worldview concept. Nevertheless, it “later came to prominence” in the academic world through the efforts of Reformed theologians such as Orr, Kuyper, and Schaeffer (Thomson, 2012, p. 179). Olthuis defines worldview as “a framework or a set of fundamental beliefs through which we view the world and our calling and future in it” (cited in, Sire, 2009, p. 18).

Facing a Giant: The Moral Failure of the Shoah

Early in my Andrews experience, I enrolled in LEAD-645, Ethical Leadership (**Artifact:** LEAD-645_Syllabi.pdf). In one forum discussion, we considered the question: “What moral crises have you helped resolve (**Artifact:** LEAD-645 Facing a Giant.pdf)?” As I considered the question, I rephrased it and asked, “What moral crises are you helping to resolve?” I considered the question in this way due to the nature of my work in dealing with the aftermath of the Shoah. European Jews had suffered persecution at the hand of their *Christian* neighbors for centuries; however, during the era of the Second World War and the Shoah, the Jewish people endured at the hands of the Nazis “the most severe and unprecedented oppression and terror” in their history (Krysińska & Lester, 2006, p. 142).

The Shoah is one of the supreme moral and ethical failures in history. It is difficult to deal with primarily because of the perception among many Jews that the Shoah was perpetrated by Christians. By not being Jewish many of us have great difficulty grasping completely in its fullest and most realistic sense the meaning of the Shoah. The Shoah, or Destruction, is what we know as the Holocaust—the deliberate and systematic Nazi pogrom that burned or gassed to

death six million Jews, which included 3.5 million Polish Jews.

Due to my experience of living and working in Poland as a Baptist minister, I came to feel that I must deal with the aftermath of such a monumental tragedy and lead others to deal with it as well. But the question was, “How?” How do I even begin to address the injustice of the Shoah? One day quite, I had a conversation with Anna. We discussed my work in her city, and she was happy to hear of the good that we were doing for her community. Unexpectedly, she suggested that I visit the Jewish cemetery outside of town.

I asked Anna a very polite question in Polish, “Madam, are you of Jewish descent?” To which she responded, “Yes. There are many of us here in hiding.” At that moment, I realized that her suggestion was an invitation, upon which I must act. I began asking myself questions. Why was a Jewish cemetery significant? What did it mean to Anna or a Jew? Why should I care? What if I began caring for and restoring just this one neglected and deserted cemetery outside of Warsaw? Would it matter? Would it do any good? I did not know the answer to these questions that day in 2004. But I began to consider something radical. What would it look like, if I started to bring Baptist volunteers to care for this neglected Jewish cemetery in Otwock, Poland?

When I approached the Jewish community about bringing friends of mine, friends who followed Jesus as volunteers, to clean and restore this Jewish cemetery, I was asked, “Why do you wish to do such a thing?” In Polish, I responded, “*Pojednanie*/Reconciliation.” Not a big explanation—just one word. But it was enough. And with that single word, began a fourteen-year journey that has led me to where I am today—working with the Jewish community of Poland through caring for and restoring Jewish cemeteries, commemorating mass grave sites, and leading Shoah educational courses throughout the country.

My short answer to this moral dilemma/crisis has become “*matzevah*.” In Hebrew,

matzevah means a memorial stone. It serves as the metaphor/symbol of what TMF does in remembering and honoring those who suffered and died in the Shoah, restoring and caring for neglected Jewish cemeteries in Poland and reconciling Jews and Christians through a mutual mitzvah. It is doing what is right according to the Torah, which in this case is loving my neighbor and by showing mercy or true-loving kindness. In this manner, I am dealing with the moral crisis that I have been given by God's sovereignty.

Primary Ethical Theories

In seminary, the first formal course I took in ethics was Basic Christian Ethics (CNETH 431—SWBTS, 4 hours); the course dealt with essential Christian ethics (**Artifact:** SWBTS_Transcript.pdf). My seminary education along with my training and pastoral experience have worked together significantly to shape my ethics, values, and spirituality. Before entering the leadership program at Andrews University, my fundamental philosophical and ethical foundations were grounded in the theistic worldview and Judeo-Christian values. Questions of worth related to “what a person or a society conceives of as being good or preferable” (Knight, 2006, p. 28). Upon these Judeo-Christian values and my seminary training, I guided the work of Christian volunteers in caring for and restoring Polish-Jewish cemeteries. To direct our work, I produced a rudimentary handbook linking Jewish and Christian values called Project Nehemiah (**Artifact:** Project Nehemiah.pdf).

From my experience and training, I recognize that my values and my associated behaviors are linked, as they are with any other person. Ethics are *not* something for just theoretical or abstract living but should provide principles concerning our behavior, i.e., what we do (**Artifact:** Personal Philosophical Statemnt.pdf). Micah 6:8 was the central ethical construct that I used to guide my work and lead Christian volunteers to care for and restore Jewish

cemeteries in Poland. Ultimately, Micah 6:8 became the ethical underpinnings that I employed in establishing and leading TMF. In my experience at Andrews, I began to explore and build upon this moral foundation. In the following section, I will briefly consider what I have encountered in my studies regarding the central values of Micah 6:8 and its parallel academic constructs.

Micah 6:8

My primary worldview assumption is that “God is good,” which is seen in two dimensions of his character “through holiness and through love” (Sire, 2009, p. 30) (**Artifact:** Personal Worldview Statement.pdf). Firstly, God’s holiness “emphasizes his righteousness” and secondly, his love is directed towards “self-sacrifice and the full extension of his favor to his people” (Sire, 2009, p. 30). Furthermore, as Sire (2009) points out from these two aspects of God’s character, his person, we can conclude that “there is an absolute and personal standard of righteousness . . . and second, that there is hope for humanity” (p. 31).

My basic ethical assumption is that we find “hope for humanity”—a moral template in Micah 6:8. The prophet Micah wrote, “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” (ESV, 2016). Justice, mercy, and humility are the three core values encountered in Micah 6:8. I see that Micah 6:8 has become for me the critical outflow of God’s holiness and love in my life. In Micah 6:8, I think that God has encoded the moral standard and behavior pattern for humanity. This pattern is characterized by acting justly, loving mercy and walking humbly before God.

Hyman (2005) states that the rabbis determined that Micah 6:8 “by virtue of its three principles of doing justice, loving mercy, and walking humbly with God,” captured the essence of the 613 commandments in the *Halakhah* (p. 157). According to Hyman (2005) the core of

Micah 6:8 is based on a tripartite pattern of a simple string of three verbs emphasizing “*doing*, *loving*, and *walking*—connected to three basic moral values—*justice*, *mercy*, and *humility*,” which “make it comprehensible and easy to remember” (p. 164).

In Matthew 23:23, Jesus Christ positioned “Micah’s moral mark as the central weighty valuation of life” (Wolf, 2010a, p. 122). We see in these three passages three fundamental values and behaviors for living life: acting justly, loving mercy and walking humbly. For those, who are Christians—followers of Jesus, this moral link that Jesus made to Micah 6:8 is vital as it bridges Judaic thought and teaching and connects us with the root of Christianity, Judaism. We learn from Telushkin (2006) that the prophet Micah teaches us that “God’s primary demand of human beings is to act righteously [or justly]” (p. 14). Telushkin expounds and says that God does not require from us sacrifices or religious rituals; “rather, God’s most significant demands are justice, compassion, and humility” (p. 14).

Parallel Academic Ethical Constructs

I may link the values and behaviors of Micah 6:8 to three primary and academic ethical theories. In this section, I will briefly discuss the Jewish ethical values of justice, mercy, and humility and their relationship to communitarianism, altruism, and humility/integrity.

Justice/Communitarianism/Kant’s Categorical Imperative

The Torah teaches that justice is focused upon our actions toward others. According to Telushkin (2001), the Hebrew word *tzedakah* is translated as justice or righteousness and “it is usually translated, somewhat inaccurately as charity” (p. 573). He elaborates further by stating that acting justly “is perhaps the most important obligation Judaism imposes on the Jew” (p. 573). The Torah admonishes us in Deuteronomy 16:20 to pursue justice: “Justice (*tzedakah*),

justice you shall pursue.” Later we learn from the Talmud: “*Tzedakah* is equal to all the other commandments combined (Bava Bathra 9b)” (cited in, Telushkin, 2001, p. 573). The giving of *tzedakah* is viewed in Judaism as acting justly. By extension, justice means that we are to be fair in how we deal with other people.

Communitarianism is a form of caring for the community and is related to the Jewish understanding of social or collective responsibility. Justice is communal and expresses itself in the community in the way people interact with each other. Justice is a value, but it is also behavior. Communitarianism or caring for the community is seen when members of the community “shoulder their responsibility and seek the common good” by being concerned for “their fellow citizens” (Johnson, 2012, p. 164). Members of the community must in turn care, show concern for or “have significant obligations to their fellow citizens” (Johnson, 2012, p. 164). Communitarianism is somewhat controversial because it looks at society—what is best for the community and does not solely consider what is best for the needs of the individual.

The communitarianism ethical theory is related to the Jewish understanding of social or collective responsibility. Much of what Jews understand about ethics and morality is derived from their knowledge of God. Since they believe that God created the world and “*all* human beings,” (Telushkin, 2009, p. 10) we live in his creation; we do not live alone but with God and each other. What this means is that we are to be concerned for each other and “care for other people in the same way as we care about ourselves” (Delcau, 2012, p. 9). This is our social responsibility because “All Jews are responsible for one another” (*Kol Yisrael arevim zeh lazeh*) (*Babylonian Talmud Shavuot 39a*) (cited in, Telushkin, 1994, p. 91).

Kant (1785) pioneered the notion of doing what is right and his ethical construct may be linked to the Jewish concept of justice or “acting justly.” The Jewish concept of justice echoes a

sense of morality and reflects doing what is right—no matter what. At times, doing what is right for ourselves is costly, especially when considering our interests versus the needs of others. Not all agree with the universal nature of Kant’s argument because he asserts that “there are universal principles that should be followed in every situation” (cited in, Johnson, 2012, p. 160).

Mercy/Compassion/Altruism

If we seek justice, we help others, the oppressed, and care for orphans and widows. These actions express mercy. In dictionary terms, mercy means to be “compassionate or kindly forbearance shown toward an offender, an enemy, or other person in one's power; *also*: lenient or compassionate treatment <begged for *mercy*>” (Meriam-Webster, 2012). In the Micah 6:8, we see that mercy is derived from the Hebrew word, *chesed*, which means treating others with kindness, literally loving-kindness. This type of kindness shows concern or care for others; furthermore, we understand this sort of kindness as compassion. The Jewish Talmud considers compassion to be “the hallmark of an ethical person” and it “is *the* defining characteristic of being a Jew” (Telushkin, 2006, p. 20).

Compassion is “an orientation that puts others ahead of self;” more so, this type of orientation focusing on others distinguishes “ethical leaders from their unethical colleagues” (Johnson, 2012, p. 89). When we care for others around us in our community or demonstrate compassion towards our community, we express the ethical idea of altruism, which reflects the Jewish concept of mercy. We may conclude that the compassionate treatment of others is an ethic of care, which is known as altruism. Altruism demonstrates concern toward people in need and generally does not expect anything in return. Since altruism is caring for other people, it is akin to the love of neighbor.

We can see that altruism closely mirrors loving mercy or loving-kindness from Micah

6:8. When considering altruism or love of neighbor, Johnson (2012) emphasizes this ethical consideration as “the ultimate ethical standard” (p. 170). Johnson’s conclusion is correct; nevertheless, I would take into account the Jewish view of *tzedakah* (charity) and *gemilut chesed* (acts of loving-kindness).

Walking Humbly/Humility/Integrity

Doing what is right or what the Bible defines as righteousness demonstrates the integrity of character, and is inferred in Micah 6:8 by “walking humbly.” Kant’s ethical strategy is grounded in justice or righteousness that is required of God. The way we “walk” or live our lives reveals our character. Integrity is best seen by truthfulness in our dealings. When leaders accept bribes, do what is best for them, or lie, or mislead, we see a lack of integrity. I think that people universally desire to see the right actions in corrupt times. It is critical to note that integrity plays a role in encouraging leaders “to be true to themselves” and their values, while humility causes leaders to consider their limitations that “might keep them from taking action” (Johnson, 2012, p. 246). Both of these character traits play a vital part in shaping and defining our ethics.

Researchers such as Morris, Brotheridge and Urbanski “argue that true humility strikes a balance between having an overly low and having an overly high opinion of the self;” likewise, this type of understanding does not mean that we have “low self-esteem, as many people think, or of underestimating our abilities” (cited in, Johnson, 2012, p. 88). We see from Johnson (2012) also that understanding the power that humility has on people is important because humility impacts how they behave ethically in a powerful way. He points out that “humble leaders are less likely to be corrupted by power, claim excessive privileges, engage in fraud, abuse followers, and pursue selfish goals” (p. 88). Lastly, humble leaders are “more willing to serve others” and

practice servant leadership by “putting the needs of followers first while acting as role models” (p. 88).

Telushkin (2006) defines humility as “not regarding ourselves as more important than other people” and he adds, “It implies judging ourselves not in comparison with others but in light of our capabilities” (p. 212). This conclusion echoes the concept of humility and self-awareness which enables us objectively to assess “strengths and limitations” (Johnson, 2012, p. 88). We have also seen the scriptural admonition: “*Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment*” (Romans 12:3) (NIV, 1984).

Summary

I see that Micah 6:8 has become for me the critical outflow of God’s holiness—his righteousness, and love—extending his favor to other people in my life. In Micah 6:8, we see potentially a God-encoded, moral standard and behavior pattern for humanity. This pattern is characterized by a triad of values and behaviors: doing justice, loving mercy, and walking humbly. These values and actions may be linked to ethical academic theories such as communitarianism, altruism, and notions of humility.

Justice is communal and expresses itself in the way people interact with each other. From the Jewish perspective, we are to be fair in how we deal with other people. Communitarianism is seen when members of the community “shoulder their responsibility and seek the common good” by being concerned for “their fellow citizens” (Johnson, 2012, p. 164). Altruism closely mirrors loving mercy from Micah 6:8. Johnson (2012) asserts altruism is “the ultimate ethical standard” (p. 170). Humility is one of the most needed qualities in leadership. As leaders, we do not have all the answers and we must realize that God might have given a better idea to someone else. Humility allows us to listen and hear the voice of God in the circumstances of life.

CHAPTER 2

APPLYING THEORY TO PRACTICE

In my study of ethics, I have interacted with various ethical theories and principles; nonetheless, when possible I have narrowed my focus to shared Jewish and Christian values as seen in the discussion above related to Micah 6:8. As a part of the course work associated with LEAD645—Ethical Leadership, I wrote weekly forum posts about ethics, various ethical issues and theories (**Artifacts:** LEAD-645 Facing a Giant.pdf, LEAD-645 Improving moral practice.pdf, LEAD-645 Ethical Considerations.pdf, and LEAD-645 Ethics and Culture.pdf; **Evaluations:** Covrig LEAD-645 Improving moral practice.pdf and Covrig LEAD-645 Ethical Considerations.pdf).

I also wrote about my learnings from my investigation of Micah 6:8 (**Artifacts:** LEAD-645 Six Features of Humility.pdf, and LEAD-645 Judgment A Learning Template.pdf; **Evaluation:** Covrig LEAD-645 Judgment A Learning Template.pdf). Also as a part of LEAD-645, I produced two-course projects, an Ethical Triad for Children (**Artifact:** The Ethical Triad for Children.pdf; **Evaluation:** Covrig RE Ethics-triad.pdf) and a paper proposing a Code of Ethics for TMF (**Artifacts:** LEAD-645 Project Proposal and Rubric.pdf and 2012 Matzevah Values Final.pdf).

Connecting Ethical Theories to My Leadership

What does Micah 6:8 and other aspects of my ethical perspective look like when they are applied to my life and my practice? I have used much of what studied in ethics to leading TMF. I think that I have done several things well by anticipating potential and future moral storms that relate to who we are (public perception), what we do (service/ministry), and how we do it (ethical behavior). I want to lead TMF in a manner to avoid “normal accidents” that lead to a crisis; nonetheless, I must consider the possibility of an unexpected crisis as well. At this point, we have dealt with two major, internal crises as an organization, but we have not faced any significant external threats. I have led us to consider, a) who we are—meaning public perception, b) what we do—denoting our service or ministry, and c) how we do it—indicating our ethical behavior.

Public Perception (Who We Are)

How the public perceives TMF is critically important, especially from the perspective of Jewish-Christian interaction. TMF is a public charity established and operated by a group of Christians, who restore Jewish cemeteries in Poland. Because of past issues, Jews are highly suspicious of Christians and their motives. I have dealt with the question of Christian identity by developing my integrity as a Baptist minister leading a group of primarily Baptist Christians.

From time to time, our organization must reconsider our identity as Baptist Christians from the Polish and Jewish perspectives. From the American Christian perspective, some of our board members drift toward identifying ourselves as merely “Christians.” When this occurs, I remind them of how our work began in the Polish religious context and my working history with

the Polish-Jewish community. I approached the Jewish community in Warsaw as a Baptist minister—not as merely a Christian. In Poland indeed, nearly everyone considers themselves to be Christians; however, Poles are overwhelmingly virtually all Roman Catholic Christians (approximately 95% of all Poles are baptized as infants into the Roman Catholic Church).

In April 2018, we revisited once more the matter of our identity as Baptists. The director of Auschwitz Jewish Center (AJC) in Oświęcim, Poland wanted to recognize and honor TMF's longstanding work in the Oświęcim Jewish cemetery by placing a plaque near the gate on the outside cemetery wall, which runs parallel to a public sidewalk (**Artifact:** 1 Tomek_RE the sign at the cemetery.pdf). The plaque was in Polish and English. One sentence stated,

The Matzevah Foundation is an American Baptist organization involved in Christian Jewish dialogue through caring for Jewish cemeteries in Poland and teaching about the Holocaust.

I forwarded the email to the board of directors for comment. In their responses, the consensus among them was to change the wording of “American Baptist organization” to something without “Baptist” (**Artifact:** 3 Board RE the sign at the cemetery.pdf). One board member stated, “My initial reading of it was fine to me. But then I started to get hung up on ‘Baptist.’” Continuing, she asked, “Do we want to specifically call that out?” One other board member enquired, “What if we changed it to American Christian nonprofit organization?” Another board member agreed, “[I] do like American Christian better.”

I wrote an email response, but I did not send it (**Artifact:** 4 Steven RE the sign at the cemetery.pdf). I felt it would be best to discuss this identity issue face-to-face. So in my response, I told the board that we would consider this matter at our April 2018 board meeting (**Artifact:** 2018 Apr Agenda TMF Bd Meeting.pdf). To prepare for our discussion, I asked, “How would you describe who you are and what you do in Poland in 30 seconds or less to an American, to a Pole, to a Jew in the US and Poland?” At our board meeting, we discussed the

matter and determined to leave the wording as is with a few minor grammatical corrections (**Verification:** Tomek RE the sign at the cemetery.pdf). The AJC mounted the sign, and we dedicated it in August 2018 (**Verifications:** 2018 TMF Year End Report.pdf and TMF Plague.pdf).

Identity—who we are—is fluid and it is not always fixed in terms that reflect our understanding. People perceive us differently even when we use “our words” to describe, who we are. We are, who we are by our character and integrity.

Service/Ministry (What We Do)

My leadership function is primarily focused on interacting with Polish Jews and American Jews but includes also working with Polish and American Christians. I discovered a concept that describes what I have been doing in working in Jewish cemeteries. It is termed, *Shabbos Goyim*, which is a Yiddish term for a “non-Jew, who is paid a small fee” to handle tasks that a religious Jew cannot perform on the Sabbath (Lehrer, 2013, p. 127). Lehrer applies this concept to those who are entrusted with caring for Jewish culture as stewards. Furthermore connected to this concept, she introduces another term, *surrogation*, which concerns the re-creation of culture “as actual or perceived vacancies occur in the network of relationships” that make up the “social fabric” (p. 127).

As a servant leader, I view my work in Jewish cemeteries as being cultural stewardship. I serve the purpose of reconnecting Jews with their origins, as well as, assisting them to deal with the past in order to understand the present. I find myself, as a servant-leader, being in a middle space; I am between the Jew and the Gentile-Christian.

Ethical Behavior (How We Do It)

Organizationally, our ethical values and behavior are the basis for how we do what we do. As TMF, we serve the Jewish community of Polish descent by facilitating the mitzvah of caring for Jewish cemeteries in Poland. The Polish-Jewish community is small numbering between 10,000 and 20,000 people, and as a result, it is not able to care for the 1,200 Jewish cemeteries scattered across Poland.

We do our work with humility and integrity, but we also understand the sensitive nature of working with Jews who are suspicious of our motives. Christians, by and large, seek to “evangelize or what some call “proselytize.” I have shared articles about proselytism with the board of directors of TMF, and we have discussed the concept extensively. We do not proselytize. Instead, we seek to open a dialogue with the Jewish community as Christians towards reconciliation. We honor the Jews as the root of everything that we know about God, and we do what we do out of love for our neighbors.

One of the practical outflows of my coursework in LEAD-645 was to explore the values held by TMF board members. Before our March 2013 board meeting, I sent an email in which I asked to board and our primary volunteers to consider their values (**Artifact:** Email 2013 March TMF Bd Meeting.pdf). I asked three questions to guide their consideration: 1) Write down the five most important things (what you value most) in your life? 2) What personal values do you bring to The Matzevah Foundation? 3) What core values do you expect The Matzevah Foundation to possess?

In our board meeting, we discussed ethics and values and how as TMF we must maintain ethical standards, one of which is abstaining from proselytism (**Artifact:** 2013 March Agenda for TMF Bd Meeting.pdf). We also considered the value statements among the TMF group and

tabulated and discussed the values held by the group (**Verifications:** Meeting Minutes for TMF Board Meeting 8-10 March 2013.pdf, TMF Member Value Statements.pdf).

Considerations for Organizational Ethics

As the president of TMF, my goal is to understand better the nature of ethical leadership and to shape our organizational ethics so that they reflect Jewish ethics since Jewish ethics are foundational to the Christian understanding of what it means to love and care for the needs of others. In a sense, this Jewish notion is our social responsibility as an organization, comprised of Christians, to speak to the injustice of the Shoah today, and thereby open a dialogue with the Jewish community primarily of Polish descent. It is important therefore to consider that any organization or group of individuals wishing to act accordingly must do so ethically (**Artifact:** LEAD-645 Organizational Ethics.pdf).

Ethical Agents

Most organizational scholars view organizations as ethical agents because they are frequently organized by individuals who act morally to express their values and visions of what is needed in the world around them. Organizations are therefore may be agents of good or evil depending upon the good and evil that each member brings to the structuring and the development of the organization's purpose. Since people can make ethical and unethical decisions, organizations share the same ability to make these types of decisions and therefore can act for good or evil. Organizations can make critical, ethical decisions regarding its operation.

Furthermore, leaders shape the ethics of the organizations that they lead either positively or negatively meaning that the organization will take on the ethical values of its leader. This consideration is crucial because as Trevino, Brown, and others indicate, there is a distinct

difference "between ethical leaders and those who are unethical, hypocritical or ethically neutral;" likewise, they argue that "the unethical leader falls short as both a moral person and a moral influence agent" (Johnson, 2012, p. 318). As a moral and ethical agent leading TMF, I will lead our organization to act morally and ethically.

As a leader, I have the personal responsibility of being a "moral influence agent." I must have integrity in my dealings with other people and do what is right while balancing the need of the individual with the demands for what is best for all. Consequently, I have become a credible voice in the conversation regarding the moral questions that we face in our work with Jewish cemeteries and mass graves of Poland. As an organization, TMF is becoming a moral change agent in that the desecration that Jewish life and culture have experienced at the hands of the Nazis and others. We see transformation—cemeteries and communities are being set right and rectified—literally being healed, renewed and honored (**Verification:** Moral Agents TMF October 2016 Nletter.pdf).

Ethical Climate

All organizations have ethical climates that may be categorized into one of five ethical means of operating as described by Victor and Cullen (Johnson, 2012, p. 320). First, they can be instrumental and be driven by a leader or a group's ego and selfish interests, which leads to a pattern of decision making that is self-serving and based on the needs of an individual, a select group or the organization itself. The organization may next be caring and have an ethical climate that emphasizes concern or care for others. Third organizations may be centered on law and order, in which the ethical climate is characterized by a code of conduct and fourth organizations may be driven by rules that govern the ethical environment by policy, guidelines, and regulations. Lastly, ethical organizations may reflect an ethical environment of independence

allowing people to have broad-ranging freedom “to make their own decisions.”

Ethical Performance

Organizations must be aware of their ethical performance as Victor and Cullen point out further that "the greatest threat to ethical performance" is “self-interest” (Johnson, 2012, p. 320). This conclusion supports the fact that people can negatively impact the ethics of the organization that they lead by promoting their self-need and placing it ahead of the organization or those whom the organization serves. In consideration of these five ethical climates, I think that TMF operates from a caring, ethical perspective in which we express concern and care of victims of the Shoah, whether be first generation, second generation, or subsequent generations. As Christians, we desire to join and serve Jews by celebrating, who God is and who He created us to be through the mitzvah of caring for Jewish Cemeteries in Poland.

Finally, it is important to note that organizations can also have a "dark side" (Johnson, 2012, p. 325) and consequently can be like people. Organizations can be uncivil and practice incivility by being discourteous, disregarding and being rude to others. They can create practices that treat employees abusively, and they can also be careless, creating a culture that allows for abusive practices such as sexual harassment, discrimination, and harsh and disrespectful treatment of employees, and they can be irresponsible to their stockholders.

Code of Ethics

As a safeguard against such unethical deficiencies and to ensure a healthy ethical climate, organizations can create and adhere to ethical values or a code of ethics. Additionally, organizations can also enact federal guidelines in financial management. These actions would include compliance with IRS recommendations, along with other guidelines for operating the

organization with integrity. As a group of Christians, we can operate TMF in a manner that agrees with the Apostle Peter's recommendation in I Peter 2:12: "Live such good lives among the pagans that, though they accuse you of doing wrong, they may see your good deeds and glorify God on the day he visits us" (NIV, 1984).

In a Harvard Business Review article, Paine and Bettcher (2005) report that under the Sarbanes-Oxley Act, public companies that issue securities "must disclose whether they have adopted a code [of ethics] for their senior executives." Winsten (2012) indicates that although the Sarbanes-Oxley Act "was not drafted to cover tax-exempt organizations . . . certain provisions within the law and its approach have found their way into IRS proposals and suggestions to ensure greater transparency and accountability for tax-exempt organizations."

Moreover, these considerations are more than legal requirements as there are universal appeals for defining "corporate standards of conduct" (Paine & Bettcher, 2005). What is apparent from these developments is that defining and clarifying corporate standards of conduct for TMF is desirable. Even though TMF is not legally obligated to have a code of ethics, the IRS may eventually require one to maintain the tax-exempt status of the organization. Paine and Bettcher (2005) enumerate eight ethical principles, which they designate as the "Global Business Standard Codex" (GBS Codex), as a way to create or appraise an ethical code of conduct. The eight principles are The Fiduciary Principle, The Property Principle, The Reliability Principle, The Transparency Principle, The Dignity Principle, The Fairness Principle, The Citizenship Principle, and The Responsiveness Principle.

Based on the research that I outlined in the above paragraphs, I wrote a code of ethics for TMF, which I presented to the board in March 2013 (**Artifacts:** 2013 March Agenda for TMF Bd Meeting.pdf and 2012 Matzevah Values Final.pdf). The board of TMF approved and adopted

my proposal as TMF's Code of Ethics (**Verifications:** 2013 March Minutes for TMF Bd Meeting.pdf and TMF Webpage Code of Ethics.pdf).

Summary

My ethical approach for leading TMF has led to opportunities to be in dialogue with numerous Jewish organizations in the United States and Poland and to be in dialogue with Jews living in North America, Western and Eastern Europe including Poland, Australia, South Africa, and Israel. I have been careful to let my yes be yes, and my no be no. I have acted with integrity, which I have modeled and communicated to our board and those who partner with us and to those whom we serve. My commitment to act ethically has led to partnerships with the Foundation for the Preservation of Jewish Heritage in Poland, the Museum of Jewish Heritage in New York City through its affiliate the Auschwitz Jewish Center and partnering with the Rabbinical Counsel for Matters of Cemeteries, Fundacja Zapomniane, and several rabbis in our work. Understandably this is no small task, but I am learning and growing in how we approach our work ethically.

CHAPTER 3

KEY LEARNINGS AND SERVING OTHERS

Values and Behaviors

Since I tend to be rationalistic, I see truth objectively. I prefer things clearly to be in black and white with no shades of gray. For this reason, I must be careful when making decisions or judgments about the situations in life that I encounter instead of being critical or judgmental. In reading Cooper (2006) as a part of LEAD-645, I learned that “our values are constantly guiding our behavior” (p. 26). Cooper advises us to make “healthy judgments” about situations and the people involved (p. 27). Such healthy judgments included evaluating “evidence carefully,” being “unafraid to decide,” recognizing “its own limitations,” being “willing to change its mind,” refusing “to distrust another’s motives unless” there is clear evidence otherwise, holding “its convictions with charity and tolerance for others,” separating “behavior and ideas from people, who hold them,” and having “concern for others” (pp. 27-28).

I agree with Cooper in that one of the most critical considerations for me, as a leader, is to have concern for others (p. 27). One of the most prevalent themes that stuck in my mind while reading Cooper was that of having compassion for others and not to be judgmental of them as a person. I believe that this simple consideration is the most difficult for all of us because we tend

not to want to listen to another person's viewpoint but to advance our own.

Secondly, one aspect of differentiating my worldview from the worldview of others is to be objective and to think critically. This outlook is an outgrowth of my rationalistic viewpoint; however, this does not mean that I am dismissive of other perspectives. If I learn to evaluate what others are saying around me, I will learn critical thinking and be better able to make judgments about what is going on in a particular situation. Cooper (2006) noted one useful skill (among many) and that was being able “to separate ideas and personalities,” instead of “lumping ideas and personalities together” condemning both (p. 38). Good ideas could be lost if we dismiss them at the source because we do not like a particular person or dismiss them altogether. Leaders should be able to make a judgment about an idea apart from their personality or that of another person.

We live in a diverse world full of different people, ideas and ways to do things; therefore we should not be ethnocentric, but open to people and their notions. We should not be judgmental and discount an idea because it is coming from a person from some other culture or a different cultural perspective. Pluralism as an ideology or philosophy demands that every view must be “accepted as legitimate and endorsed as right for the person holding them” (Cooper, 2006, p. 110), which in essence becomes a dogma or just as dogmatic as any other belief system claiming to have the absolute truth.

All perspectives are not the same. The key is to accept a person and allow them to voice their views; listening does not mean that we are endorsing their viewpoint, what they are saying, or doing. What this means is that moral norms exist. We may still maintain moral convictions and have universal ethical standards across cultures. Stenger (2006) sustains this viewpoint and states that even across diverse cultures and beliefs humanity agrees “on a common set of moral

standards;” even though differences are evident, he concludes that “universal norms seem to exist” (p. 2).

Love for Others

I have learned that I may connect my understanding of Micah 6:8 and my work with the Jewish community to my Christian theistic worldview. I connected what I have done and what I am doing in caring for and restoring Jewish cemeteries in Poland with the goodness of God—his holiness, or righteousness and his love or loving-kindness for his creation. I had never been able to do something like this previously. I now have a valuable tool to assist me in explaining my work to other Christians. Frequently when I do have the opportunity to explicate what I do to another Christian or a pastor, they find it difficult to grasp the concept of what God has led me to do in a Jewish cemetery, because in what I do, they do not see the outcome of conversion from Judaism to Christianity. Commonly one of the first things that a Christian will ask me, is: “How do you get them [Jews] to Christ?” Many Jews are used to being proselytized by Christians regularly, so from the Jewish, perspective, their question typically is: “When are you going to try and convert me?”

When I interact with a Jew, they generally recognize the “holiness” of what I do because caring for the dead is one of the highest expressions of compassion and is keeping one of the commandments (mitzvot) of the *Halacha* (Jewish law comprised of the Torah and rabbinical teachings). Wolf (2010a) traces the etymology of the Hebrew word, *halakhah* (also transliterated as *halakah* and *halakoth*) stating that it originates from the Hebrew root, *halakot* means “ways of the oral tradition” and is associated with the word *halak*, which describes “how one should walk;” furthermore, Wolf explains that the purpose of the *halakhah* “was to define Jewish identity in contrast to the surrounding nations” (p. 32).

Nevertheless, because I am *not* a Jew, generally many Jews will ask me: “What’s the catch?” Or, “Where’s the hook?” The typical Jewish expectation of a Christian is for the Christian to attempt to evangelize them. Instead of proselytizing, I seek to build a bridge through mercy—an act of loving-kindness and thereby to open dialogue with the Jewish community. This is why I think that I have been effectively interacting with the Jewish community for nearly fifteen years (**Verifications:** Sherrill Parkhurst Thank You.pdf, Baptist pastor finds calling.pdf, The Bridge Builder.pdf, Working towards Reconciliation.pdf, 2013 Chesed Szel Emet.pdf, 2013 Chesed Szel Emet Translation.pdf, EJC 2015 Conf Brochure.pdf, 2017 Preserving Memory Award.jpg, Recom Letter from Rabbi Schudrich.pdf, and Schudrich Re Touching Base.pdf).

Three Principle Values of TMF

The name “matzevah” (מצבה) comes from a Hebrew word meaning a memorial stone that is placed at the head of a grave facing traditionally toward the Temple Mount in Jerusalem. TMF seeks to remember and honor the Jewish heritage of Poland by restoring Jewish cemeteries and reconciling Jews and Christians through participating in a common “mitzvah”—literally fulfilling one of the commandments from the Torah. Also, the word matzevah resonates with the idea of speaking out or declaring. We see in the Hebrew Scriptures that through the Prophet Habakkuk, God speaks to the injustice of past deeds of those who have “plotted the ruin of many peoples, shaming your own house and forfeiting your life,” and we see for this reason, “the stones of the wall will cry out, and the beams of the woodwork will echo it. Woe to him who builds a city with bloodshed and establishes a town by injustice” (Habakkuk 2:10-12) (NIV, 1984).

Dr. Thom Wolf (2010b) discusses the “J-shaped spiritual capital of the west,” which grows out of the work of Theodore Malloch (2008) of Yale University (p. 8). Wolf states that

Malloch “argues that historically, the spiritual capital of Protestant business persons focuses on the three virtues of faith, hope, and charity” (p. 8). According to Wolf, Malloch subsequently maintains that a “Jesus-shaped *worshipview* [sic] . . . yields a worldview triad of leadership discipline (faith), social compassion (charity), and persevering justice (hope)” (p. 8). Wolf concludes, therefore, that Malloch, et al., think “it is time for Western societies to retrieve, restate, and revitalize the J-shaped spiritual capital of the West” (p. 8).

In many ways, TMF is an emblematic reflection of Malloch’s conclusion. TMF functions in an ethical triad of values derived based on Micah 6:8. We see that God requires us to act justly (do justice), to love mercy (practice charity) and to walk humbly with God (be humble and faithful to God). From this ethical triad we see the three principle values of TMF:

1. **Remembering**—means to bring back to memory the past. It is important to remember the past and to remember the history, heritage, and culture of the Jewish people and their contributions to Polish and Jewish history. TMF desires to speak to the injustice of the Shoah by acting justly through remembering and honoring the victims of the Shoah by facilitating and conducting Jewish cemetery restoration projects in Poland. Through our just actions, we can preserve justice and build hope for the future.
2. **Restoring**—means returning to a former state of being. As a group of Christians, TMF can deal with the painful past of the Shoah today by seeking to bring Jew and Christian together in a mutual mitzvah to care for and restore Polish Jewish cemeteries. By loving mercy, as seen in this simple act, we express God’s loving-kindness and demonstrate God’s character. As Christians, who are involved with TMF, we are able to show that we care for what is central to Jewish people and more so

through expressing mercy (caring acts), we display God's love, which allows forgiveness to emerge.

3. **Reconciling**—means bringing together or unifying differing elements. As Christians acting through TMF, we cannot reconcile without first being humble and serving with integrity, as we seek to continue and broaden the dialogue with the Polish Jewish community.

Thus, by acting justly, we remember and honor the victims of the Shoah. By loving mercy, we care for and restore Jewish cemeteries in Poland. Through humility, we approach the Jewish community attempting to begin the process of rebuilding the relationship between Jews and Christians.

Transformation, Restoration, and the Image of God

As I previously noted, I was able to connect what I am doing in caring for and restoring Jewish cemeteries in Poland with my theistic Christian worldview. Explicitly, I linked my work to the goodness of God—his holiness, or righteousness and his love, or loving-kindness for his creation. Secondly, I learned that one other feature of this worldview perspective is that “the goal of a Christian worldview is transformation, the rearrangement of our identity, convictions, ethics, and actions” (Wilkens & Sanford, 2009, p. 184). A third aspect that I have come to understand is that of being created in the “image of God,” which relates to my “task of representing God’s interests in creation” (Wilkens & Sanford, 2009, p. 185) (**Artifacts:** LEAD-645 Its Getting Deep in Here.pdf and LEAD-645 What do we need from God.pdf).

Transformation and Restoration

In redemptions, God acts to redeem his creation. Restoration is a concept in which something becomes “corrupt and is restored to a new condition” (Wilkens & Sanford, 2009, p. 196). Ultimately according to Scripture, redemption is found in Christ Jesus; nevertheless, in Judaism, we find that Jews reject “the messianic claims of Jesus” (Anderson, 2014, p. 68). Jews do not acknowledge the redemptive work of Christ as being God’s redemption. Even so, in Judaism, we see the concept of restoration (a form of redemption), which is known as *Tikkun Olam*—restoring, restorative works, healing, which means in Hebrew “repair of the world” (Sucharov, 2011, p. 172). In contemporary times, “*Tikkun Olam* has come to connote an ethical outlook by which we strive to create a better world” (Sucharov, 2011, p. 174). Furthermore, restorative work or repair is viewed as “a process that extends beyond the bounds of the dyadic [interaction of two people] field to include the surrounding world context” (Sucharov, 2011, p. 175).

Here, I may connect the work of restoration as a process, as God’s initiative to my work with the Jewish community in restoring Jewish cemeteries. The point is for me to recognize that Christians cannot “convert” Jews. Simply changing religious practice is not redemption. Only God can reveal the truth concerning the Person of Christ. This reality is echoed in one of the statements of *Dabru Emet* (Hebrew, meaning *Speak the Truth*); it states, “The humanly irreconcilable difference between Jews and Christians will not be settled until God redeems the entire world as promised in Scripture” (Frymer-Kensky, Novak, Ochs, & Signer, 2000).

Instead of seeking Jewish converts, Christians should seek to love the Jewish people and by so doing, demonstrate God’s love, his goodness “to the sheep of his pasture”—Psalm 100:3 (NIV, 1984).

Do We Need God to Be Ethical

Since humankind has been created in the image of God, I reason that God is the source of ethical behavior. We, therefore, can be loving, generous, gracious, creative, etc. but we also can lie, cheat, murder and steal. This dynamic is a paradox; nevertheless, God has placed within his creation a sense of right and wrong. Humankind can corrupt its conscience through various behaviors and practices (**Artifacts:** LEAD-645 What do we need from God.pdf and LEAD-645 Its Getting Deep in Here.pdf).

I have known and worked with many people who are not followers of Christ. Many of them have been good, moral and decent people, who lived highly ethical lives and in my observation did the right thing consistently. On the other hand, I have also known Christians, who were unethical, rude, and hateful people; they frequently did the right thing for the wrong reasons. I believe the underlying factor that I am trying to get at is motivation. Do I do the right thing because it is the right thing to do? Or, do I do the right thing to please someone or to gain something from somebody else?

I believe that the power of what the “Good Samaritan” did was that he did the right thing, from his merciful heart expecting nothing in return. What he did was astonishing because his audience saw him as an outcast who did not live properly according to their standard. Jesus used this parable to emphasize the point that righteous (or ethical—doing the right thing) behavior is not a matter of religious identity. Mercy is a matter of the heart. Compassion flows from God. What flows from our heart? Does what we do reflect God's character, his ethics? The primary issue at hand is not salvation because it cannot be earned by our effort. In ethical living, we can see the right actions among those, who do not know God.

Jesus tells the story of the man who was beaten and left for dead. In the story, we see that

an outcast—a Samaritan, who does not have “the Law” to guide him, be merciful while the two “self-righteous men,” who know what the Law requires, avoid the man in need. I believe that this story is given to us as an illustration of God writing “his law on our hearts” as a way to show his goodness, his character or even his ethic that is expressed not by following an external set of laws—by what self-righteous people can do but by something else, something that is internally driven. How does someone show such mercy? Such compassion for a stranger? This act is the mystery that confronts us when we realize that we really cannot produce the goodness that we genuinely desire by our actions. The answer is found in Christ who brings about a new birth a spiritual transformation in us through trusting him.

Serving Others (Sharing)

My leadership function is primarily focused on interacting with Polish Jews and American Jews but includes also working with Polish and American Christians. I discovered a concept that describes what I have been doing in working in Jewish cemeteries. It is termed, *Shabbos Goyim*, which is a Yiddish term for a “non-Jew, who is paid a small fee” to handle tasks that a religious Jew cannot perform on the Sabbath (Lehrer, 2013, p. 127). Lehrer applies this concept to those who are entrusted with caring for Jewish culture as stewards.

Furthermore connected to this concept, she introduces another term, *surrogation*, which concerns the re-creation of culture “as actual or perceived vacancies occur in the network of relationships” that make up the “social fabric” (p. 127). As a servant leader, I view my work in Jewish cemeteries as being cultural stewardship. I serve the purpose of reconnecting Jews with their origins, as well as, assisting them in dealing with the past to understand the present. I find myself, as a servant-leader, being in a middle space; I am between the Jew and the Gentile-Christian.

With regards to leading TMF, I have shared the articles about proselytism with the board of directors of The Matzevah Foundation. I have also written a code of ethics for our organization, which the board approved in March 2013 (**Artifacts:** 2013 March Agenda for TMF Bd Meeting.pdf and 2012 Matzevah Values Final.pdf). Additionally, I developed and wrote The Ethical Triad for Children (**Artifact:** The Ethical Triad for Children.pdf), which I used to teach ethics at a local Christian school (**Evaluations:** Covrig RE Ethics-triad.pdf and Covrig Triad 2012 document.pdf). I have also used the notion of the ethical triad to lead discussions and instruct volunteers in basic ethics that undergird the work of TMF (**Verification:** Email The Ethical Triad.pdf).

Organizationally, our ethical behavior is the basis for how we do what we do. We do our work with humility and integrity, but we also understand the sensitive nature of working with Jews who are suspicious of our motives. Accordingly, our organization does not and will not proselytize. Instead, we seek to open a dialogue with the Jewish community as Christians towards reconciliation. I shared with them how I connected what we are doing in caring for and restoring Jewish cemeteries in Poland with the goodness of God, his holiness, and his love for his creation (**Verification:** TMF Board Member World View Smry.pdf). I have led our board members to honor the Jews as the root of everything that we know about God and what we do, I do out of love for our neighbor. Our motives must be pure.

Johnson (2012) points out that “ethical leaders also recognize that if the group is to heal, they must foster hope while honoring the past” (p. 428). Johnson was referring to a demonstration of ethical care as a part of dealing with crisis management. I may apply his statement to what we have done and are doing with the Jewish community. We seek to honor the past and touch the present and bring healing to the broken relationship that exists between the

Jewish and the Christian communities. I see how hope is emerging as we as an organization deepen the dialogue that we have with the Jewish community.

Conclusion

In Luke 10:25-37 (NIV, 1984), the so-called parable of the “Good Samaritan,” we see that an outcast did the right thing, and expected nothing in return. What he did was astonishing because he was understood by his audience as an outsider, as one, who did not live properly accordingly the audience’s moral or religious standard, i.e. according to their worldview. Jesus used this parable to emphasize the point that righteous behavior—doing what is right, is not a matter of religious identity or worldview perspective. Mercy is a matter of the heart. Compassion flows from God not from how we view the world. It is my purpose to allow the heart of God to flow through me, as I work and lead others.

Documentation of Competency

Artifacts

1. TMF Certified Articles.pdf
2. TMF Vision Statements.pdf
3. SWBTS_Transcript.pdf
4. Project Nehemiah.pdf
5. Personal Philosophical Statemnt.pdf
6. Personal Worldview Statemnt.pdf
7. LEAD-645_Syllabi.pdf
8. LEAD-645 Facing a Giant.pdf
9. LEAD-645 Improving moral practice.pdf
10. LEAD-645 Ethical Considerations.pdf
11. LEAD-645 Ethics and Culture.pdf
12. LEAD-645 Judgment A Learning Template.pdf
13. LEAD-637 Six Features of Humility.pdf
14. LEAD-645 What do we need from God.pdf
15. LEAD-645 Its Getting Deep in Here.pdf
16. LEAD-645 Organizational Ethics.pdf
17. LEAD-645 Project Proposal and Rubric.pdf
18. The Ethical Triad for Children.pdf

19. 2012 Matzevah Values Final.pdf
20. Reece 1b Reflection Paper
21. Email 2013 March TMF Bd Meeting.pdf
22. 2013 March Agenda for TMF Bd Meeting.pdf
23. 1 Tomek RE the sign at the cemetery.pdf
24. 3 Board RE the sign at the cemetery.pdf
25. 4 Steven RE the sign at the cemetery.pdf
26. 2018 Apr Agenda TMF B Meeting.pdf

Verifications and Evaluations

1. Tomek RE the sign at the cemetery.pdf
2. 2018 TMF Year End Report.pdf
3. TMF Plague.pdf
4. 2013 March Minutes for TMF B Meeting.pdf
5. TMF Webpage Code of Ethics.pdf
6. TMF Member Value Statements.pdf
7. TMF Board Member World View Smry.pdf
8. Covrig LEAD-645 Ethical Considerations.pdf
9. Covrig LEAD-645 Improving moral practice.pdf
10. Covrig LEAD-645 Judgment A Learning Template.pdf
11. Covrig RE Ethics-triad.pdf
12. Covrig Triad 2012 document.pdf
13. Email The Ethical Triad.pdf
14. Sherrill Parkhurst Thank You.pdf
15. Moral Agents TMF October 2016 Nletter.pdf
16. Baptist pastor finds calling.pdf
17. The Bridge Builder.pdf
18. Working towards Reconciliation.pdf
19. 2013 Chesed Szel Emet.pdf
20. 2013 Chesed Szel Emet Translation.pdf
21. EJC 2015 Conf_Brochure.pdf
22. 2017 Preserving Memory Award.jpg
23. Recom Letter from Rabbi Schudrich.pdf
24. Schudrich Re Touching Base.pdf

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