

LEADERSHIP LEARNING PLAN OF STEVEN D. REECE

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Part I: Vision Statement

My Origins

Although my immediate family originates from common, working class people, who were farmers, wheelwrights, longshoremen, oil field and chemical plant workers, my family tree includes several famous American historical figures, such as Richard Howell, who was a contemporary of George Washington and served as a major in the Revolutionary War. Richard became the third governor of New Jersey and fathered nine children. William, one of his sons fathered, Varina Banks Howell, who married Jefferson Davis, the president of the Confederate States of America. Joseph, another son fathered Lydia Ann Howell, who was not as famous as her first cousin, Varina; nevertheless, she married my great, great, great grandfather, John Armstrong Reece, a farmer from Delaware.

Prior to my birth in May 1955 one tragic event greatly shaped my life. Shortly after 9:00 o'clock in the morning on April 16, 1947, my grandfather, William J. Murff, arrived at the Galveston County Courthouse in Texas City, Texas for jury duty. He probably was not looking forward to the long day of sitting, waiting and discovering his assignment, but it was a change of pace, which gave him a break from his routine as a longshoreman on the Texas City docks. Just the day before he had been loading hundred pound bags of ammonium nitrate fertilizer into the number four cargo hold of the French Liberty freighter the *Grandcamp*.

When he arrived at the courthouse on that cool April morning, he did not know that the *Grandcamp* was ablaze in the harbor and that members of the Texas City Volunteer Fire Department were battling the flames in the very ship that he had been loading the day before. As he climbed the steps of the courthouse, the escalating heat of the fire caused the ammonium nitrate to detonate and the *Grandcamp* exploded killing hundreds of people instantly and hurling fragments of the ship and chunks of metal over a mile away. The blast wave was so intense that it blew out windows nearly 50 miles away in Houston, Texas. When the concussion from the explosion hit my grandfather, the force of the explosion knocked him to his knees on the steps of the courthouse. In that moment hundreds of people vanished and died, but my grandfather survived.

In the end it was estimated that more than 600 people died as a result of the catastrophe, which later became known as the worst industrial disasters in United States history. The explosion injured approximately 5,000 people and destroyed businesses, homes, warehouses, buildings and structures causing millions of dollars in damage and left thousands of people homeless. The city was dazed, and reeling in shock, but my grandfather was certain and confident that God had miraculously and graciously spared his life. To this point in his life, my mom's father had been living a hard life of drinking and carousing, but on this day of days, he was saved from destruction, which turned him toward God and eventually he trusted Jesus Christ as his Savior.

The Texas City disaster, although tragic led to a tremendous change in my mother's family and in my life. My grandfather in due course became the spiritual leader of his family and for this reason had a significant influence on my mother's spiritual life and upon me through her, which led ultimately to me trusting Christ as my Savior.

Salvation Experience and Call to Ministry

I came to know Jesus Christ as my Lord and Savior during a revival meeting at the First Baptist Church of Nederland, Texas in 1964. I heard an evangelist share and explain the gospel

clearly and I understood personally for the first time in my life that I was a sinner, separated from God and in need of a Savior. I responded to God's gracious act of mercy through Christ's sacrificial death on the cross for my sin. I asked Jesus Christ to forgive me of my sin and to become my Savior. It took many years to understand what happened that day. My early steps in Christ were guided by my mother, who saw to it that I was in church almost every time it was open. My growth in Christ was centered on my involvement in church activities and not on an intimate relationship with Him. As a result, I was a "babe in Christ" for many years. By the time I was a junior in college, I had become uninterested in church and rebellious toward God. I went as far away from God as I could get. But He did not give up on me.

After I graduated from Baylor University in 1979, I married Deborah. I started graduate school and quit after a semester. I went to work for Baylor University Medical Center in Dallas with the hopes of using the experience as a springboard into medical school. All the while, I was on the run from God. After a year and a half, the dream of becoming a doctor was shattered by the reality of rejection. I was angry with God and blamed Him for my failure. By the spring of 1982, I decided to go back to school to take a photography course at a junior college in Dallas. The following year I quit my job at the hospital and returned to school full-time to pursue a career in photojournalism.

Due to financial reasons, I had to quit school in January 1984 and began to look for a job. After four months, I found one as a photographer at a small East Texas daily newspaper, the Palestine Herald-Press, in Palestine, Texas. I did not realize it at the time but the hand of God was upon this move. God brought me into contact with a pastor that had a tremendous spiritual influence upon my life. When I first met Dr. Dwight Blankenship, I was on assignment to photograph his triplets. We spoke about God and my relationship to Him. I told him that my wife was the religious one in our family and at this point in my life that I had no interest. This was in February 1985 and a few days later my first son, Zachary, was born. Deborah and I knew that we should take our child to church. We were raised in church and we debated the importance of attending and when we should begin. Six months later we went to Southside Baptist Church, where Dr. Blankenship was pastor. At first, I was very resistant to even going to church. After all, the church's only interest in me was my money, right? When we joined Southside a few weeks later, I felt like I was stepping back onto the "track" that God had laid out in Jesus. But I was still defiant and unwilling to run with God.

Being a part of Southside was good for me. It was a time of transition and renewal. Over the next two years, God began to soften my heart and show me that He still loved me. Slowly, through Dwight's preaching and teaching, God challenged me to examine my life, to see it from His perspective. I did not like what I saw. Even though I had been called out to "run the race," I was in love with the world. For more than twenty years, I had played games with God. I had no interest in serving, worshiping, or growing in Him. I did not even know the basic principles of Christ or the Bible. I had a limited knowledge of Scripture relying only on the Bible stories of my youth. It was a time of crises. It was a time of change.

I made a commitment to go through Continuing Witness Training (CWT) that summer. I was spiritually illiterate and needed training. I was scared to go out and visit people and tell them about Jesus. But I was confident that God would teach me and guide me, and He did. I learned about prayer, discipline, and matters of faith. But most importantly, I learned that God loved me and wanted me to have an intimate, dependent, personal relationship with Him. He

was at work in me and around me. All He wanted me to do was to be with Him and be available for Him to use.

In the fall of 1987, soon after our second son, Aaron was born, I took two "apprentices" through the thirteen week course as an "equipper." The first week that we went out the Lord allowed me to share the gospel with a young woman, who trusted Christ Jesus as her Savior. I had never experienced such joy to see God work through me and have someone trust Him through me. I was excited and amazed that God could and would use me as a vessel to share the joy of Christ. I was prepared but nervous. It did not matter because God's Spirit was in control. By the end of the course, God had used me to lead two others to Him and equip the two I began with. During the following year, I equipped six additional people and led more than ten others to Christ. In addition, Dwight asked me to fill in for him and to lead CWT as the Pastor/Leader, teaching and leading the course on several occasions.

This was a special time in my life. I grew close to Dwight and he became like a father to me. To this day, I consider him to be my spiritual father in Christ and has been an active mentor for me over the past twenty five years. Dwight took me as a "babe in Christ" and fed me the "milk of the Word" until I could eat solid food. I grew, matured, and developed spiritually under his leadership. Just a few years earlier, I had stood in his home and told him that I was not interested in God. On several occasions, he referred to that fact and how God had intervened and changed my life. God wanted me to serve Him. He had given me opportunities to exercise the spiritual gifts and talents that He had granted me. I knew He was doing something unique in my life, but what? Through Dwight's counsel and prayer, I came to understand that God had His hand on my life and I began to seek His will.

In September 1988, God provided for my family and me an opportunity to move to Waco, Texas and begin to work for the *Waco Tribune-Herald*. We became active members of First Baptist Church of Woodway, Texas and began adjusting to our new situation. Within a few months, I started substitute teaching our Sunday School Class and working with the R. A.'s. A few months later in December, I began an association with a Southern Baptist evangelist, as a volunteer missionary and over the next four years, I made two trips to Poland, Czechoslovakia, and the (former) Soviet Union.

My initial visit in 1988 opened my eyes to the reality of the movement of the Holy Spirit touching the lives of people on the other side of the world. My wife and I took two steps in response to God's leadership in our lives in the summer of 1989. One was to apply to the Foreign Mission Board (International Mission Board today) and the other was to be a part of starting a church. After our initial contact with the Board, we learned that I would have to go to seminary. Over the next three years we struggled with this decision, especially after the birth of our daughter, Rebekah in 1991. Eventually in January 1993, my wife and I decided to enter Southwest Baptist Theological Seminary in Fort Worth, Texas in order to respond to God's call and prepare ourselves for future service.

While attending seminary, I served as an Associate Pastor of Ridglea Baptist Church in Fort Worth, where I continued to be involved in evangelism, discipleship and missions leading the church into its surrounding community and beyond. Upon my graduation in May 1996 we began the appointment process to become missionaries with the International Mission Board (IMB) and were appointed as missionaries in December 1996. We served for twelve years in Eastern Europe with the IMB leading missionaries, Southern Baptist volunteers, and national

partners to develop leaders and plant churches. We resigned from the IMB at the end of 2008 and returned to the United States where we currently live in the Atlanta, Georgia area. God's call is still effective on my life and I continue to serve Him in ministry as a missional leader, coach, and consultant.

Leadership Crisis

In March of 1999, bombs from NATO warplanes began raining down on Belgrade, Yugoslavia exploding buildings and destroying lives ultimately plunging the world into one of the greatest humanitarian crisis of the Twentieth Century. The bombings coupled with the subsequent incursion into Kosovo by NATO soldiers forced the exodus of nearly three quarters of a million Albanian refugees out of Kosovo into neighboring countries. Little did I know at the time that the conflict that I saw unfolding on BBC News would spill over into my life drawing me into the vortex of one of the greatest and most difficult personal periods of my life as a leader. At the time I was living with my family and serving as a missionary in Poland. Within a few weeks, I was invited by leadership of the IMB to go into Albania with a team of other missionaries in order to assist our personnel working there who were overwhelmed by the mass influx of refugees from Kosovo.

Following the war in early September 1999, I entered Kosovo with another missionary in order to assess the IMB's work and make recommendations concerning strategy development and future work. While in Kosovo, I heard countless stories from people who had lost loved ones, had their homes burned or had their possessions stolen by their neighbors. Many villages lost husbands, fathers and sons to so called "ethnic cleansing." During my three week stay in Kosovo, I became so used to seeing destruction and visiting neighborhoods with burned out shells of houses that it had become an integral part of my daily life. I did not even realize that I had become so calloused, so immune, so insensitive to what I was seeing until I left the country. When I first crossed the border and entered Macedonia, I saw what seemed to be something that was otherworldly, alien and foreign. It was almost abnormal to me because the houses I now saw were intact and complete with roofs and windows, unscathed by their neighbor's hatred. I saw people once again living and moving about their daily routines unencumbered by heavy burdens and most notably untouched by war.

It was hard for me to look at and get used to seeing normal life again. It was as if I had been awoken from a dream one morning by someone who suddenly throws open the curtains flooding the room with the brightest light possible. I wanted to cover my eyes. I felt disorientated, uncomfortable and uneasy; however, after a while I began to adjust. Later that night a family, we knew made one of their bedrooms available for me to sleep in. I slept peacefully that night without hearing any gunfire. After returning home, my wife and I began to discuss what I had experienced. She shared with me that one day while I was away she was reading her Bible and praying. God impressed upon her that day that we needed to go to Kosovo. "Why, should we do that?" I asked. "Kosovo is a Muslim country and the IMB has a group of young, unmarried women leading the work. That is not right and it won't work." She said and added, "We need to go and be the head of the work covering these young women with God's authority."

In early April 2000, my wife and I moved with our four children to Kosovo where we lived and worked for one year. When we crossed the border into Kosovo, we had no idea what lay ahead for us. We were not prepared especially in any way to lead a work like this. All we

knew was that God had called us to lead the work for this time. We were being obedient and doing what no one else was willing to do. It was not an easy decision to make; nevertheless God had given us His peace and assurance that He would be with us.

Kosovo at the time was not an easy place in which to live. Even with it being nearly a year after the war, many items were in short supply and it was hard to buy many daily necessities like milk or fresh vegetables. Electricity would come and go. It could go out unexpectedly and be off for a few hours or a couple of days. Sometimes we had to eat in restaurants that had generators or we could eat at a pizza place that used a brick oven to bake its pizzas. My family had to attend mine awareness training so that we could learn what to look for and not touch as there were many unexploded mines all over the countryside. It was not uncommon to hear explosions and feel your windows shake or to hear stories of someone who was killed or lost a limb or fingers to a mine or unexploded ordinance.

A few months later, I left Kosovo to attend a conference in Germany. When I returned I was carrying \$38,000 physically on my body in order to pay employees and bills for the IMB's humanitarian work. At that time in Kosovo there were no banks. The day I returned home, I had a distinct urging, a sense of urgency that I had to disburse the money as quickly as possible. So, I set about paying our debts and the Albanian employees, who worked for us. Later in the day I returned home having paid all our debts. I had roughly 800 Deutsch Marks (about \$400) remaining. In the early evening, a man came by our home who had worked for us previously wanting to know if someone from our organization had sent him some money that had been promised to him. I told him that I did not have any money for him. Curiously he asked me, "In which room do you sleep in the house?" His question struck me oddly. It was rather strange and unusual, but I did not think anything about it at the time, so I told him, "We sleep upstairs."

My wife and I had put our children to bed earlier and we were getting a few last minute things ready for a trip that our team had to take to Slovenia the next day in order to attend an annual meeting. It was late about midnight and it was hot that night. Suddenly we heard a noise outside our room and something rattling or banging around. Deborah said, "What's that noise?" I try to reassure her and say, "It must be a truck or something." But I was wrong. In a moment we heard heavy footsteps running up the stairs and within moments three men barged into our room with masks over their faces and waiving pistols. One of the men approached me with a gun pointed at my face saying, "Shhh. Shhh. Where's the money?" I have never looked down the barrel of a gun before. I was deeply afraid for my life and for my wife and children. I am in shock for a moment and I do not know what to do. In my mind I am thinking and asking myself, "Is this real? Why is this happening? What should I do?"

I tell the man with the gun in my face that I only have a few Deutsch Marks left. My wife blurts out, "We paid all our bills today. It's all gone. We have no more money!" The man draws close to me and I see his eyes through the holes in his mask that he has apparently cut out from a stocking cap. He looks like a mole to me. I reach over and pick up the zip-lock bag with the money in it and that has all of our receipts in it. I show it to him and say, "Here you can have this bag with all the money in it. It is all that I have." He says, "No. Where is the money? We know that you have money. Where is it?" "Look in my wallet. Take what I have." I say. The other two men move toward my wife and take her wallet from her. She protests and pleads, "Wait! You can have anything in my wallet but please let me keep my passport." Stubbornly the larger of the two other men who had taken her wallet folds his arms across his chest and places

her wallet under his right arm. The smaller man stands resolutely next to the larger man on his right and facing us.

I sit down on the bed facing the wall and not looking at any of them. I begin to pray. In the background my wife is crying and weeping pleading for them to give her passport back. While I pray, I realize that I must ask these men for my wife's passport so that we will be able to leave the country in a few hours. I do not know if I will live or die, but I stand and turn toward the man who looks like a mole and say, "You can have anything that you want in our wallets but please give my wife's passport back to her." The two men against the wall reacted. The larger man reaches for his gun in his waist as if to pull it out and in that moment I saw God act and intervene. For in that moment the smaller man reached out and put his hands on the larger man's arm and prevented him from using his gun. Instead, he pitched the wallet back to my wife and gave her passport back. The men turned and quickly left the room and our house.

I have never in my life faced death nor stood to protect my wife's life before but I did in that moment. I cried out to God and asked for his protection. He was present in a powerful way and acted. As it turned out, I discovered that my wife had placed more than \$5,000 in another zip-lock bag under the one that I had picked up and had given to the man who looked like a mole. I never saw it and I did not know it was there. When my wife told me that they did not get that money we embraced and wept praising God for his intervention. A few hours later we left the country safely and traveled to our conference. At the conference, our leadership approached us and met with us expressing to us that if we chose not to go back to Kosovo that would be okay. Later after we had discussed it and prayed about it with each other, we told them that we wanted to go back because, if we did not then, "Satan would win." After we returned to Kosovo, things did not get any better for us. As a matter of fact things became worse – much worse, as I faced great conflict and difficulty in leading the work.

When I entered Kosovo just a year earlier, I thought that I was "bulletproof" and that I could easily "leap over tall buildings in a single bound." I was naïve and inexperienced as a leader. Leaders are not supermen or superwomen. They are human beings that make mistakes, who can be hurt or wounded and for this reason they carry scars in their bodies. Had I quit and given up after the robbery, I would have never learned to persevere and not give up when opposition arises or difficulty emerges. I would have not learned to work through difficulty and overcome obstacles. I would not have learned to trust and to rely upon God in the midst of difficult circumstances that I faced as a leader. For this reason, I bear a scar in my body instead of having a t-shirt under my shirt that has a red "S" on it. My scar keeps me tender and open before God and reliant upon him. To this day my scar reminds me that God uses difficult experiences in my life to shape and define me and who I am as a leader.

Leadership Style

Throughout my life, I have been a learner working intuitively through learning by doing, observation, and asking questions. One of my strengths is "context," which drives me to learn and understand the state of any given situation – the way it is and how it got there, by questioning its contextual development and its impact on the present reality, as well as, future implications. Furthermore, one of my strengths is "futuristic," which compels me to envision what needs to change or be done in the future. I see this as an envisioning task which leads me to be an innovator, who is not afraid to try new methods and approaches. I am creative and strive to work "outside of the box" concentrating on applying essential truths and concepts

practically instead of focusing on theory or conventional methods. I see God's possibilities and join Him in His work aligning myself with His purpose. To this end, I work collaboratively seeking to catalyze others to join God in His vision to glorify Himself in the world through the church by loving Him and others, while making disciples.

Loyalty and integrity are highly important to me. It is essential for me to let my yes, be yes and my no, be no and honor my word. I have learned that gaining, building, and maintaining trust are the cornerstones upon which relationships are built. Violating this trust in any way by being disloyal, dishonest, or untrustworthy will destroy any possibility of cooperating or partnering with others in ministry and thereby negatively impact Kingdom work. Those with whom I have most closely worked in Poland have told me that they have learned from me, as a leader: vision, leadership, missions, strategy, and pursuing excellence, evaluating effectiveness, progressing toward objectives and goals, dedication, providing them a resident example of ministry – showing them how to minister through mentoring, training and teaming.

I tend to listen well and can spot “seemingly insignificant things and shed light on a specific need” enabling me to resolve problems. I am a “visionary” or “big picture person,” who sees the end result or outcome and pursues it passionately. Accordingly, I see the overall objective and critical steps necessary related to achieving the objective through specific steps. As a result, I am able to maintain perspective and determine what needs to be done; therefore, I do not lose sight of the forest and do not get lost among the trees. Consequently, I am quick to recognize “relevant patterns and issues” and can see the potential outcome of any given decision, situation or scenario, seeing what is present and identifying gaps between current reality and desired outcome and then developing a plan, major steps, or alternative ways forward that need to be taken as a means to close the gap and move toward the vision.

As a visionary leader, I believe that it is my leadership role to cast vision, develop and equip others for ministry allowing them to minister. My strength is casting and explaining vision, mobilizing resources, making disciples, developing leaders, planting churches. I have been involved in strategic planning for fourteen years and have written numerous strategy documents as well as developed several strategic projects for the work for which I was responsible in Kosovo, Warsaw, and in North America in my work among Poles.

I believe that there is a twofold goal of biblical discipleship: to equip firstly (teaching obedience to the commands of Christ) and secondly to multiply others for ministry in order to join God in what He is doing around us. To this end, I believe that everything that I have done as a leader can be boiled down to developing leaders and equipping them for ministry (missions, evangelism, discipleship, planting churches, etc.) as a means to expand the Kingdom of God. I have led and supervised numerous people in my role as an IMB missionary. I have also mentored and coached many others whom God entrusted to me in order for me to invest in them and equip them for ministry leading them to grow spiritually and become co-laborers in Christ.

As a Christian leader I embrace wholeheartedly the need to model an example of Christ. Paul said, “Follow my example, as I follow the example of Christ” (1 Corinthians 11:1). Essentially, Paul has placed modeling Christ-like behavior before all of us, but as leaders he has placed before us an understanding that others watch us and follow our lead. With this in mind it is imperative for me as a leader, that I set a consistent Christ-like example for others to follow. I have learned from my ministry experience that people look to me as a as a model in many cases even as a mentor seeking to follow my example, as I faithfully follow Christ.

Leadership Goal: Servant Leadership

A servant leader is like soft wood. Wood is durable and is able to be shaped as a tool. A tool serves a purpose or function to accomplish a task. The softer the wood the more shapeable it is. Soft wood has the ability to conform to whatever is needed of it. It is not brittle or resistant. It can easily become a vessel or instrument that functions according to its intended design or purpose. It is not able to shape itself but it must be shaped by the need at hand in order to be useful to others. Servant leadership is leadership that serves the needs of others. It is not selfish or self-centered as it leads and guides others; however, it is revolutionary in its nature because it is a complete role reversal of conventional leadership expectations. Primarily, conventional leadership is a top down, structural hierarchy that commands and controls those found beneath its influence. In certain situations this type of leadership is necessary and is a highly effective way to lead. Nevertheless conventional leadership is based on power, prestige or position and not on meeting the needs of others. Instead others meet the need of the leader and they serve them.

As a King of kings and Lord of lords, Jesus Christ gave us a completely different model of leadership in which he serves others. In Scripture we see that Jesus rejects the conventional leadership model – one that “lords over others” (Luke 22:24-26) and instead replaces it with a leadership model that serves others. We see this clearly in Luke 22:26 where Jesus says, “The greatest among you should be like the youngest, and the one who rules like the one who serves.” In light of this understanding, leaders are ones who serve. Jesus gave us a picture of what service looks like in Scripture when he washes the feet of his disciples (John 13: 12-15). In the time of Jesus, servants washed the feet of guests; therefore, the example of Jesus washing the feet of his disciples was revolutionary in his day. It shifted conventional understanding and changed the way biblical leaders should lead or more importantly serve.

Leaders are complex individuals, who are not perfect and make mistakes but in the end they are the ones who lead. Leaders are to give vision, purpose and direction to the people whom they are leading. Accordingly, servant leadership serves to shape the culture and develop the values by which communities or groups grow, develop and operate. If the culture of a community and the values by which it operates grow out of leader’s heart and commitment to serve others, then the community will be healthy and able to work together in unity toward a common purpose.

Defining Vision

Vision may be defined as: competence in discernment or perception; intelligent foresight. Vision is a key component of any work. In any endeavor, vision gives direction and forms or shapes the ethos of what is to be done, as well as, how it should be done. Without vision, people scatter, literally running wild having no restraint or direction to what they are doing. Simply stated without vision there is chaos. We see this type of understanding clearly in Scripture where the writer of Proverbs states, “*Where there is no vision, the people are unrestrained, but happy is he who keeps the law*” (Proverbs 29:18, ESV).¹ The Hebrew word for “vision” found in Proverbs 29:18 is *chazon*,² which is vision provided by God; it is not human

¹ Vision - The word commonly used of the revelation of God's will made to prophets. Compare [Isaiah 1:1](#); [Nahum 1:1](#). From: <http://biblecommenter.com/proverbs/29-18.htm>

² Strong’s Number: 2377 (<http://strongnumbers.com/hebrew/2377.htm>); from [chazah](#); a sight (mentally), i.e. a dream, revelation, or oracle – vision.

vision or of human origin. This type of vision is not the vision *of* the people, but rather the vision given by God *to* the people. God's vision – His revelation, brings order, control (restraint) and direction of purpose resulting in satisfaction, harmony or contentment. It does not bring disorder, misunderstanding, nor does it bring dissatisfaction or discontent.

The Apostle Paul uses the analogy of a race to emphasize vision and purpose. He says, *"Do you not know that in a race all the runners run, but only one gets the prize? Run in such a way as to get the prize. Everyone who competes in the games goes into strict training. They do it to get a crown that will not last; but we do it to get a crown that will last forever. Therefore I do not run like a man running aimlessly; I do not fight like a man beating the air"* (I Corinthians 9:24-26 NIV). Paul contrasts those who run in a race and those who run in a race with purpose toward *"the prize."* A runner, who pursues the prize, does not run aimlessly or without purpose. The vision of the prize, *"a crown"* – a reward, compels the runner to run the race with purpose. We are to run the race in such a way as to receive a *"crown that will last forever."* God is a God of order and direction. God moves toward fulfilling His purpose in a determined and planned manner.

Vision and mission are not the same, they are different. Vision is the outcome or the final result of what we are doing. Purpose is what we are doing together toward the vision – the end or desired result. Mission or purpose may be defined as what we hope to accomplish and how we do it. The overall vision of any congregation generally will most likely remain the same – pursuing God's glory in our community. However, the mission of making disciples and *how* we accomplish our purpose may need to change, adapted or be updated.

Influential Mentor

Dr. Thom Wolf has had a tremendous impact on my life as a missionary leader and I owe this in part to the fact that I came to know him through participating in several IMB training seminars conducted by him related to church planter training in the context of worldview analysis and application. For the first time in my life, I found a "kindred spirit" in Thom as he challenged assumptions about the world and our approach to it. He put into words what I sensed about how we do what we do in church planting. As a result of coming to know Thom, I have come to understand that it is okay "to think outside the box" in a conventional religious world, which has allowed me to pioneer and explore new approaches. Thom has validated my intuitional approach to Jewish cemetery restoration projects and encouraged me to follow God and to be a part of what He is doing in the world, which sometimes may be beyond the status quo.

There are two primary areas in which Thom has had influence in my life as a missionary leader: training over teaching and "weeds, seeds and deeds." Concerning training over teaching, ordinary people must be able to pass on training that I model for them (2 Timothy 2:2); therefore what I model for them must be simple, it must be communicable, must be reproducible and able to be shared with others. This allows for the multiplication of work effort. In brief this is achieved by starting with a concept (must do something with the general idea or pattern right now); observe the conduct – how the concept is implemented; coach – show how to do it and lastly provide content or teach when needed. Oftentimes, we make something simple like church planting complex and overwhelm people with theory instead of practical "hands-on training."

As a missionary leader, intuitively I explored working with the Jewish Community of Warsaw in Jewish cemetery restoration projects. I did not understand at the beginning what I was doing; however, through prayer, prayerwalking I pursued what I felt God leading me to do. After meeting with Thom and spending several hours discussing what I was doing related to work in the restoration of a Jewish Cemetery, I came to understand. He explained to me in view of Micah 6:8, Matthew 23:23 – justice, mercy, and faithfulness, that God was leading me to deal with the “weeds” of injustice of what happened to the Jews in Poland related as a result of World War II, by performing “deeds” – a “mitzvah,” which will lead to sowing “seeds” or opportunities to share the gospel. The lights came on and I understood what God was leading me to do and become involved in what He wanted to do in Poland as it relates to gospel first to Jews and then to the Greeks.

The Vision and Purpose of The Matzevah Foundation, Inc.

Since 2005 a group of Baptist Christians has been working with the Jewish Community of Warsaw, Poland in Jewish Cemetery restoration projects. This group decided to establish a non-profit organization in order to continue its ministry and work choosing to name the organization, The Matzevah Foundation, Inc. The Matzevah Foundation is a 501(C)(3) domestic non-profit corporation incorporated on December 17, 2010 in the State of Georgia, USA. The Matzevah Foundation exists to educate people regarding the Shoah or the Holocaust, which took place during World War II across Europe, having a particular focus on Poland and the deaths of millions of Jews who had lived in Poland prior to the war. Matzevah seeks to show God’s love by honoring and preserving the Jewish heritage in Poland through maintenance and restoration of Jewish cemeteries in Poland.

The name “*matzevah*” (מצבה) is derived from a Hebrew word meaning a memorial stone,³ which is placed at the head of a grave facing toward the Temple Mount in Jerusalem. The word *matzevah* reflects and captures the vision and purpose of the organization as it 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*.”⁴ “The concept of *mitzvah* is singularly Jewish in that it refers not to deeds, but to behaviors that are explicitly set forth in the Torah by One God.”⁵ One of the most important mitzvahs (*mitzvot*) that a Jew can perform is honoring the dead through the care of cemeteries – because the dead cannot care for themselves. This type of care is one of the highest expressions of true mercy or loving-kindness expressed in Hebrew as, *Chesed Shel Emet* (חסד של אמת) – literally meaning “*kindness of truth*”⁶

³ <http://www.britannica.com/EBchecked/topic/369864/matzeva>: In the Torah and Tanakh: Genesis (Bereshith) 28:18–22; 2 Samuel (Sh'muel) 18:18; Joshua (Y'hoshua) 4:20–23, the word *matzevah* “is used to designate a stone memorial, or monument, or, more specifically, as in the case of Rachel, a tombstone.”

⁴ Interwoven with the tenets of Torah, Service to God and Deeds of Loving-kindness is the commandment to live a holy life, with elements of holiness expressed in the concept of *mitzvot* (singular—*mitzvah*). The concept of *mitzvot* is singularly Jewish in that it refers not (as often thought) to deeds, but to behaviors that are explicitly set forth in the Torah by One God. Observing Sabbath, for example, is one central mitzvah. Centering around Shabbat are additional mitzvot — lighting Friday night candles to mark the start of Shabbat, baking the special Shabbat bread called Challah, refraining from work-related activities, reciting special prayers, and numerous other mitzvot that developed from the inception of Judaism and throughout its history.

⁵ http://en.wikipedia.org/wiki/613_Mitzvot

⁶ <http://vbm-torah.org/archive/13/07middot.htm>: The term “*chesed shel emet*” (“truthful kindness”) means perfect kindness – that contains no element at all of possible benefit for the one who dispenses it. Thus, commenting on Yaakov’s (Isaac’s) request to Yosef (Joseph), “you shall do for me truthful kindness” (Bereishit or Genesis

and *Gemilut Chasadim* (גמילות חסדים)⁷ – literally meaning “the giving of loving-kindnesses.”⁸ Scripture indicates that “it was God who first illustrated the significance of burying the dead; it is written in the Torah that, “[God] buried [Moses] in the valley in the land of Moab (Deut. 34:6).”⁹

The Matzevah Foundation is founded upon the principles remembering, restoring and reconciling. The Matzevah Foundation seeks to unite (literally reconciling) with Jews through the common mitzvah (*chesed shel emet* – true kindness) of remembering (honoring or caring for the dead – *kavod ha-met*), restoring (cemetery restoration in Poland – *tikkun olam* in the sense of redemption) and reconciling (to bring back Jews and Gentiles together into a relationship through cooperating in this is mutual mitzvah). Firstly, for Jews, caring for “their ancestral cemeteries is not only a religious obligation but (it is) considered amongst the greatest of mitzvot (good deeds).”¹⁰ We can enter into this specific mitzvah and thereby remember “the millions murdered in the Shoah (Holocaust),” for them “and their unborn children, who would have been caring for their cemeteries” in Poland.¹¹

Accordingly, our purpose, our mission is to “proclaim His Name; make known among the nations what He has done (Psalm 105:1). As believers or followers of Christ, we also “received grace and apostleship to call people from among all the Gentiles to the obedience that comes from faith” (Romans 1:5). God clearly has given us His vision to restore His people, the Jews, to reconcile them to Himself through us in Christ (Ephesians 2:14-16). Our strategy is clear in that we are to become a Jew for the sake of the Jew (I Corinthians 9:20) and serve them (Romans 15:8) as emissaries of the living God (II Corinthians 5:18-20). The way that we do this is simply through joining Jews in the mitzvah of caring for what is important to them by restoring Jewish cemeteries. Why do we do this? We do this, because we love God and we love our neighbor. This means that we love Jews and honor them as the root of everything that we know about God (Romans 11:17-18).

Additionally, it is a way for us to enter into the Jewish world and serve them through a mitzvah – a “good deed” required by the Torah. When we minister in this mitzvah we are addressing a specific and unmet need that is not being met generally by anyone else. These

47:29), Rashi explains, “The kindness performed for the deceased is **truthful kindness**, in that one does not anticipate any payback.” If so, then there is but a single attribute of *rav chesed ve-emet*, rather than two distinct attributes of *rav chesed* and *emet*.

⁷ <http://www.solel.org/religiousschool>: Gemilut Chasadim (גמילות חסדים) – Combines the commandment of Torah to pursue justice and our understanding that we are partners with God in repairing the world.

⁸ http://www.jewishvirtuallibrary.org/jsourc/Judaism/gemilut_hasadim.html: “*Gemilut Hasadim*, literally meaning “the giving of loving-kindness,” is a fundamental social value in the everyday lives of Jews. It is a mitzvah that an individual completes *gemilut hasadim* without the anticipation of receiving something in return. There is no fixed measure of *gemilut hasadim*, which is one reason why rabbinic teachers articulate the importance of doing it all the time. Some examples of *gemilut hasadim* include clothing the naked, feeding the hungry, burying the dead, and visiting the sick. The *Talmud* teaches that *gemilut hasadim* is more important than *tzedakah* (charity) for three distinct reasons: charity can be provided only to the poor, while *gemilut hasadim* can be given to the rich and poor; charity can only be given to the living, while *gemilut hasadim* can be bestowed upon the living or dead (by attending a funeral service); and, charity can only be offered with money, while *gemilut hasadim* can be given through money or assistance. The highest level of *gemilut hasadim*, is to attend a funeral service. This is because the dead have no future opportunity to repay the kindness. It was God who first illustrated the significance of burying the dead; it is written in the Torah that, “[God] buried [Moses] in the valley in the land of Moab” (Deut. 34:6). Ultimately, Jews can show faithfulness in the laws of God by performing acts of *gemilut hasadim*.”

⁹ Ibid.

¹⁰ <http://www.pjcrp.org/stat.html>

¹¹ Ibid.

cemeteries are uncared for and desolate, for the reason that there is no one to care for them. Thirdly, the word matzevah also resonates with idea of speaking out or declaring. We see in the Hebrew Scripture 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). God will set right what has been corrupted or made unjust by His own initiative.

To this end, The Matzevah Foundation is cooperating with the Rabbinical Council for Matters of Jewish Cemeteries (*Komisja Rabiniczna do Spraw Cmentarzy*), the Foundation for the Preservation of Jewish Heritage in Poland (FODZ), the Auschwitz Jewish Center (AJC) and with Rabbi Michael Schudrich, the Chief Rabbi of Poland in its Jewish cemetery restoration projects. The Matzevah Foundation is working with Baptist churches, other like-minded churches and Jewish organizations in order to organize volunteer trips principally to Poland in order to care for and restore Jewish cemeteries in places where there are no longer Jewish communities or the community is too small or has aged to the point that it can no longer care for these cemeteries. In the future, Matzevah will explore and embrace projects in other Eastern European countries impacted by the Holocaust (*Shoah*). The Matzevah Foundation is working with a broad and diverse spectrum of people to develop a worldwide effort to care for and restore Jewish cemeteries in Poland.

Consequently, The Matzevah Foundation will organize Jewish cemetery projects in Poland beginning with the completion of the renovation of the wall surrounding the Jewish cemetery in Zambrów, Poland and will work with the AJC to restore the Jewish cemetery in Oświęcim, Poland, the city where the Auschwitz Concentration Camp is located. Matzevah will recruit and train three types of volunteer groups for these projects: groups that are exclusively Jewish, mixed groups of both Jews and Christians, and groups of volunteers entirely from churches. Through Jewish cemetery restoration projects, we will remember and make people aware of the plight of the Jews of Poland during the Holocaust (*Shoah*) and what occurred to their Polish neighbors at the hands of the Nazis during World War II. For this reason, The Matzevah Foundation wishes to care for what was lost during World War II by honoring and remembering the Jewish heritage of Poland found scattered across the countryside in Jewish cemeteries. Caring for these cemeteries is a vital mitzvah; because, virtually no one cares for them today and by so doing we can express truly God’s mercy and love (*Chesed Shel Emet*) in a practical and significant way for His people and their neighbors living today.

Zambrów Jewish Cemetery Project

In April 2011 a delegation from The Matzevah Foundation met with the Foundation for the Preservation of Jewish Heritage in Poland (FODZ). FODZ has responsibility for ninety (90) Jewish cemeteries across Poland and is able to assist The Matzevah Foundation with local government permits, logistical needs and interfacing with schools and community leaders, who could work with Matzevah in cemetery renovation projects. One thing that came out of this meeting was the fact that many non-profits approach FODZ desiring to partner with them in preserving Jewish heritage in Poland. These organizations say that they wish to partner with FODZ and raise funds. Monika Krawczyk, the director of FODZ said that from many of these non-profits they never see the funds. For me, as president and leader of The Matzevah

Foundation, this is a matter of integrity. If we say that we are going to raise funds for a particular project then we will and those funds will be used accordingly.

After meeting with FODZ, they offered The Matzevah Foundation the possibility of restoring the Jewish cemetery in Zambrów, Poland (<http://zambrow.sisco.pl/kirkut/index1.htm>). Zambrów has a population of approximately 25,000 people and was once home to a thriving, albeit small Jewish population, which was brutally eliminated during the *Shoah* (Holocaust). The town itself is located on the northeast side of Warsaw about 60 miles away. It is near the Treblinka Death Camp and is about a two hour drive from Warsaw. “The name of the town comes from Old-Polish noun ‘żubr’ (European bison), that means a place where bisons live.”¹²

My son, Aaron, and I visited the cemetery and documented its condition and considered its plight. We now understand better the state of the cemetery and how much care it needs in order to protect its sanctity and preserve its historical significance. We realize that there is much to do, but we feel that our foundation can mobilize resources necessary to build a wall around the entire cemetery. We believe that at the very least this is a two to three year project that will cost in the neighborhood of \$250,000. We truly think that this project is something that our foundation can do and give us credibility as a “player” in remembering, restoring and honoring the Jewish heritage of Poland. For this reason we would like to establish a working relationship with FODZ and work toward restoring the Zambrów Jewish cemetery to its rightful condition.

Oświęcim Jewish Cemetery Project

As president of The Matzevah Foundation, one of my tasks is to develop potential Jewish cemetery restoration projects. To this end, I have been seeking other Jewish cemetery restoration project possibilities in Poland over the past few months. Consequently, I have been dialoguing with Shiri Sandler, who is the Manager of International Programs at Museum of Jewish Heritage - A Living Memorial to the Holocaust in New York City, about a partnership between the AJC and The Matzevah Foundation to restore the Jewish cemetery in Oświęcim, Poland. My talks with Shiri grew out of my pursuit of a possible fellowship with the AJC. At first the AJC did not want to consider a partnership because they did not think that engaging volunteer resources was a viable option and it was something that they did not envision that volunteers could accomplish. However, I was able to convince the AJC to consider the possibility by pointing out what I have learned in my experience in working with volunteers in Jewish cemetery restoration projects. I explained that as an organization, we have an eight-year experience in mobilizing and working with volunteers in numerous Jewish cemetery restoration projects. I was able to negotiate successfully a partnership with the AJC to restore the Jewish cemetery in Oświęcim.

We recognize the historical significance of this cemetery as it relates to the Auschwitz Concentration Camp and we also understand the AJC’s desire to restore this cemetery in a professional manner. Nevertheless, volunteers and the resources that they bring would greatly enhance a project such as this. By involving volunteers the AJC could make history come alive and make their educational approach highly integrative and “hands on” by allowing volunteers to be a part of restoring the Jewish cemetery in Oświęcim. We are currently negotiating the details concerning the partnership; however, Matzevah’s role will be primarily to raise funds and mobilize volunteer teams to restore the Jewish cemetery in Oświęcim. These Jewish cemetery restoration projects are comprehensive in their effort to educate people and allow them to touch

¹² Andrzej Zawistowski, from Museum of Family History

history, as well as, address the wounds of the Shoah today. The unique approach of The Matzevah Foundation allows it to bring together Jews and Christians, who work cooperatively toward a common purpose and thereby create opportunities for dialogue and understanding. By working together in this manner we honor the past, touch the present and impact the future.

Objective for PhD in Leadership

My primary purpose for pursuing the PhD in Leadership is to lead and develop The Matzevah Foundation, Inc. I would like to lead Matzevah toward its vision of remembering and honoring the Jewish heritage of Poland, restoring desecrated Jewish cemeteries in Poland and reconciling Jews and Christians through engaging in a common mitzvah. By pursuing the PhD in Leadership, I will be able to develop The Matzevah Foundation and better serve the Jewish community of Poland, as well as do doctoral research in the area of rabbinic leadership and the resurgence of Judaism in Poland. As a leader, I want to grow more in my understanding academically of what I have been doing with the Jewish community and what I am doing through the work of Matzevah. For this reason, I need to lead and develop the foundation in the fifteen competencies that I will outline in the next section, so that The Matzevah Foundation can become a credible voice and possibly play a dynamic role in dealing with the injustice of the Shoah (Holocaust) today.

Part II: Planned Experiences Related to the Leadership Competencies

Introduction to the Leadership Competencies

In my life, I have focused on learning through observation, assessment, and application. After graduating from Baylor, I started working in a hospital as a lab technician but discovered that I was more drawn to photography than to medicine. I was a pretty good amateur photographer, but I had no real knowledge of photography. So, I went back to school briefly in order to develop some basic understanding of photographic theory. When I took my first job as a photojournalist, I had to demonstrate quickly how well I could my job in the real world. My practical need drove me to observe what successful photojournalists were doing and discover the principles behind what they did. I began to assess and apply these principles to my work. My learning pattern paid off. I learned to move from theory to practice rapidly and ultimately succeed in a highly competitive field, becoming an award winning and successful photojournalist having photographs published around the world via the Associated Press, Time and Newsweek.

My pattern of learning continued to evolve when I entered seminary in order to become a minister. I learned a great deal of theory in the course of my studies about ministry with little practical advice about how to be a minister practically, especially as it relates to leading others in ministry. After graduating from seminary, I worked in Poland with the Polish Baptist Church and its leadership and led a team of American missionaries. I learned to lead others and facilitate the work of many people cross-culturally both in English and in the Polish language. I learned many difficult leadership lessons most of which came by trial and error. I also discovered that I am an intuitive learner, who is more interested in understanding principles and their application more so than understanding the theory that stands behind them.

I come to the PhD in Leadership program with a great deal of experience and understanding about leading and developing work for which I am entrusted; however, I have come to realize that leading The Matzevah Foundation requires a great deal of expertise in leadership for which I am lacking knowledge. I find myself in a similar place, much like I was when I began my career in photojournalism. I realize that I must approach my leadership development differently. I must develop greater understanding of leadership theory and practice in order to become a successful leader of a non-profit organization in order to develop credibility in the global dialogue regarding the Shoah (Holocaust) and its devastating impact on Jews of Polish descent.

For these reasons, the purpose of Part II: Leadership Competencies section of the Leadership Learning Plan (LLP) is to assess theoretical knowledge, practical experience and present learning needs in order to address leadership gaps and thereby develop a plan to close these gaps through Kolb's Learning Cycle. Kolb's learning pattern is based on moving from "concrete experience to reflective observation, theoretical analysis, and application."¹³ I will apply this learning process and develop a leadership portfolio that will express competency in fifteen leadership skills as outlined in the following section. As a part of the portfolio, I will write reflection papers integrating my familiarity of theory concerning each leadership competency with my experience and consequently demonstrate what I have learned and applied to my leadership development. Within the portfolio, I will note key books that have greatly influenced me concerning a competency and I will also develop a selected bibliography cataloging important books that speak authoritatively to each competency.

¹³ *Handbook of Leadership*, Andrews University, p. 34

The Leadership Competencies:

1. Leadership of Self:

This cluster of competencies focuses on the self-awareness and the personal and professional identity required when practicing leadership.

1a. Philosophical Foundations

Leadership functions within the context of multiple perspectives and understands how individual worldview influences practice.

My primary philosophical foundations are found in a Judeo-Christian worldview that has been shaped by my experience, my study of the Bible and my theological education and training at Southwestern Baptist Theological Seminary (SWBTS). My philosophy of ministry is based on the model of servant leadership, which I have outlined in Part I of the LLP and is further reinforced by my studies in the PhD Leadership program at Andrews University. As the founder and leader of a non-profit organization that works with primarily Jews, I find it increasingly necessary to understand Polish Jewish history and the Jewish worldview. Along with developing my knowledge base in my philosophy of leadership, I would like to develop my effectual grasp of these two optional competencies, as outlined in my LLP, found in sections: 5a. The Shoah (Holocaust) and its Impact on Polish and Jewish History and 5b. The Jewish Worldview.

Prior Education

Based on my prior educational experience and knowledge base, I see the following course work as being applicable to this competency:

- MISSN 336 – Introduction to Missiology (SWBTS, 4 hours); this course focused on understanding worldviews and developing cross-cultural missiological principles
- PHREL 431 – Introduction to Philosophy of Religion (SWBTS, 4 hours); this course dealt with various religious philosophies and worldviews
- PASMN431 – The Christian Ministry (SWBTS, 4 hours); the course centered on establishing a sound biblical basis for Christian ministry
- PASMN 432 – Pastoral Ministry in the Church (SWBTS, 2 hours); the course assisted students develop a philosophy of pastoral ministry
- LEAD630 – Introduction to Leadership (AU, 2 hours); an introduction to the philosophy and practices associated with the Leadership Program at Andrews University

Major Influential Books Read

1. *A Call to Joy*, by Billie Hanks Jr.

The book focuses on the importance of relational discipleship as in a Paul-Timothy relationship. Hanks states that discipleship is driven by a relationship and not by material, stating that eighty-five percent of successful discipleship rests on the relationship, while fifteen percent is dependent upon material. This understanding has shaped my fundamental approach to leadership in that I have learned to lead relationally and influentially as I spend time with and invest in people.

International Mission Board (IMB) Training Seminars

Following my seminary training, my wife and I pursued missionary appointment with the IMB. Subsequent to our appointment as missionaries we spent eight weeks in Richmond, Virginia at the Missionary Learning Center for what was called field orientation. Field orientation is designed to begin the transition process for missionary personnel leaving the United States and entering new cultures. It is comprised of primarily cross-cultural training in dealing with culture stress, language and cultural acquisition. The IMB also provided many hours and weeks of instruction and training to its personnel on the field. I participated in numerous field based training opportunities which greatly factored in the development of my leadership philosophy, as well as, in other leadership competencies. I will note IMB training when and where appropriate in the competencies in Part II of the LLP. Pro-Core Training led by Dr. Thom Wolf had a quite significant impact on me in that it dealt with worldview issues and provided several tools for assessing, evaluating and understanding who people are in a particular place.

- Cross-Cultural Training and Missionary Orientation (IMB Staff, Richmond, VA)
- Strategy Coordinator Training (IMB Staff, Prague, Czech Republic)
- Pro-Core Training Seminar (Dr. Thom Wolf, Prague, Czech Republic)
- Extensive training in leadership, leadership development, small group based church planting strategies, prayer walking, church planter and discipleship training

Prior Experience and Ongoing Work

- I researched, developed and wrote two master strategy plans for planting churches (including worldview development) among Albanian Muslims living in Kosovo and among Polish Catholics living in Warsaw, Poland
- I established and led the church planting work of the IMB in Kosovo
- I established and led the church planting work of the IMB in Warsaw, Poland
- I led the IMB Warsaw church planting team to plant four churches in six years
- I planted and served as the senior pastor the Way of Life Baptist Church in Otwock, Poland
- I led numerous prayerwalking experiences from which we gathered information about places and developed a picture of who the people were living in a particular location
- I researched, developed and wrote a strategy plan to mobilize primarily Baptist volunteers to work in Jewish cemetery restoration projects in Poland

- I have served as a translator and translated from Polish to English many seminars by Jewish experts concerning Jewish burial practices and their religious significance and Polish Jewish history led
- I continue to read and research the religious significance for Jews in caring for the dead and how it relates to Jewish cemetery restoration projects in Poland
- I have established The Matzevah Foundation, Inc. as a 501 (C) (3) non-profit corporation
- I lead The Matzevah Foundation as its president
- I am developing (equipping and training) board members and members of an advisory board in the mission of The Matzevah Foundation to educate others about the Shoah (Holocaust), as well as, lead volunteer teams to restore Jewish cemeteries in Poland

Objective

I have a great deal of cross-cultural leadership training and experience as a missionary in working with Polish Catholics and Jews of Polish ancestry; however, by default, I have ministered rather exclusively from a Christian worldview. In my work with the Polish Jewish community, I have worked intuitively without any real knowledge base or training by simply applying basic biblical knowledge and missiological principles. I have read much about the Shoah (Holocaust) and Polish Jewish history; however I lack academic credibility and would to develop my academic credentials accordingly. I will develop a better understanding of Polish Jewish history and the Jewish worldview as indicated above as it relates to developing these competencies as outlined in my LLP in section, 5a. The Shoah (Holocaust) and its Impact on Polish and Jewish History, and section 5b: The Jewish Worldview.

Additionally, in order to lead The Matzevah Foundation, as well as, effectively serve within the international Jewish community, I must also develop a better philosophical understanding of worldview principles and their leadership application. My objective therefore is to establish a strong philosophical basis from which to operate and connect it to my leadership task of guiding the work of The Matzevah Foundation in the following ways:

Proposal for Planned Experiences

Action/Experience	Portfolio Documentation	Completion Date
Led and trained IMB church planting team, Polish partners and volunteers to begin Jewish cemetery restoration projects	Project Nehemiah (IMB/Team Warsaw rationale and strategy plan for Jewish cemetery restoration)	Completed Spring 2005
Led establishment of The Matzevah Foundation, Inc.	Email communications outlining the rationale for establishing The Matzevah Foundation	Completed Fall 2011

Formally established The Matzevah Foundation, Inc.	Minutes from preliminary meetings and eventual board meetings related to establishing The Matzevah Foundation	Completed 2010 and 2011
Evaluate philosophical foundations (cross-cultural and worldview competencies) of the board and advisory boards of The Matzevah Foundation	Written document	Spring 2012
LEAD 636 – Issues in Leadership Foundations	Course work	Fall 2012
Assess my philosophy of leadership	Peer evaluations from previous and current co-workers	Fall 2012
Reflection	Reflection paper outlining my growth as a leader that conceptually integrates my knowledge base with my experience linking it to new practices that I incorporate in to my work personally and professionally in leading The Matzevah Foundation	Fall 2012

Roundtable Clearance

I would like to clear this competency by my Leadership Learning Group (LLG) during the Summer 2013 Roundtable.

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1b. Ethics, Values and Spirituality (Distinguished Level)

Leadership functions from a set of principles and standards that guides work and relationships.

My seminary education along with my training and missionary experience have worked together greatly to shape my ethics, values and spirituality. Furthermore, I have been greatly influenced by Dr. Thom Wolf through sitting under him in several seminars related to ethical Christianity. Connected to these seminars, I have had opportunities to dialogue with Dr. Wolf, who counseled me in the initial phases in my development of my work with the Jewish community of Poland. Primarily he advised me to consider God's character and his ethic found Micah 6:8 which instruct us, "to act justly and to love mercy and to walk humbly with your God." These three principles played a definitive role in shaping the mission of The Matzevah Foundation, which is to act justly by remembering and honoring those who died unjustly during the Shoah (Holocaust), to love mercy by restoring Jewish cemeteries and to walk humbly before God by being ministers of reconciliation and seek to restore the relationship and open the dialogue between Jews and Christians.

Prior Education

- CNETH 431 – Basic Christian Ethics (SWBTS, 4 hours); the course dealt with basic Christian ethics

Major Influential Books Read

1. *Releasing Heaven on Earth: God's Principles for Restoring the Land*, by Alistair P. Petrie. This book shaped my theological understanding of how God views the land and sin's impact on it, which assisted me to understand the importance of righteous acts or acting justly with regards to Jewish cemetery restoration projects as a means of dealing with the injustice of the Shoah (Holocaust) today.
2. *Taking Our Cities for God*, by John Dawson.

I read this book because it focuses on prayer, prayer walking and dealing with underlying spiritual issues inherently present among peoples and cultures, which are barriers found in the soil – rocks, stones and thistles that impede the gospel from bearing fruit. I feel that understanding how sin – here the shedding of innocent blood by the genocide of the Jews has a residual impact on the land. Based on Scripture, I expect to see God's Word to produce an abundant harvest. When I do not see this type of response to the gospel, I must deal with underlying issues lying in the earth and deal them as an intercessor (Luke 13:8-9), so that the seed of the gospel can find "good soil" (Mark 4:8) and bear fruit.

This book led me to consider the question, "How do Gentile Christians – followers of Christ speak to such a heinous issue, especially when the Shoah (Holocaust) was carried out by one of the most advanced Christian cultures of the time?" Clearly, I cannot proclaim the gospel, in a conventional manner. Jews reject Christ as the Son of God. My answer has been not to hide who we are, but to serve the Jewish

community as Gentile Christians. Undoubtedly, I have had to deal with major ethical issues concerning how I lead The Matzevah Foundation to operate as a Christian organization within the Jewish community without losing our integrity as followers of Jesus Christ.

Because of my work with the Jewish community in Poland, they know me and those whom I had led to work with them as Baptists. We maintain this identity as an integral part of who we are as The Matzevah Foundation. I have also made changes in how I proclaim the gospel by moving from only a verbal proclamation to that of proclaiming the gospel in word and deed by acting justly, expressing true loving-kindness and being faithful to the One True God. We are still building trust through acting justly, loving mercy and walking humbly before our God. I believe that once we actually begin working once more in Poland by restoring Jewish cemeteries we will be able to further demonstrate God's love through our faithfulness and actions because it reveals God's heart, his character, his seal upon us.

International Mission Board (IMB) Training Seminars

- Pro-Core Training Seminar (Dr. Thom Wolf, Prague, Czech Republic)

This seminar dealt with entering the “global conversation” that God is having with his creation by listening to what God is doing in the lives of others around us throughout the year as it relates to the seasonal changes, religious “holy days,” kairos moments, or rites of passage (birth/death).

Prior Experience and Ongoing Work

- I led the IMB Warsaw church planting team to live in agreement with their faith
- I led members of the Polish Baptist mission point to love God and to love their neighbors as themselves
- I led the IMB Warsaw team, Polish Baptist partners and mostly Baptist volunteers for five years to embrace Jewish cemetery restoration projects as a means to deal ethically and spiritually with the Shoah (Holocaust)
- I have led The Matzevah Foundation for nearly two years to embrace and carry on the same mission
- I continue to interface and dialogue with the Jewish community both in Poland and the United States regarding establishing partnerships working toward restoring specific Jewish cemeteries in Poland

Objective

I have a great deal of experiential learning as it relates to this competency, but I lack a solid knowledge base from which to operate ethically in order to ensure a solid set of principles to guide my leadership of The Matzevah Foundation. For this primary reason I must deepen and develop my understanding of ethical leadership. Clearly, this competency is vitally important to the development of the mission of The Matzevah Foundation in establishing and ensuring its work ethically among the global Jewish

community because we seek to correct a historical injustice by acting justly, lovingly and humbly today as it concerns the Shoah (Holocaust). We must remain true to who we are as Christians spiritually as we build a bridge to the Jewish community in love through caring acts that clearly display the heart and character of God. In order to operate in this manner, my objective is to establish firmly the biblical values, spirituality and ethical core of The Matzevah Foundation; therefore, I would like to propose the following:

Proposal for Planned Experiences

Action/Experience	Portfolio Documentation	Completion Date
Wrote Project Nehemiah (rationale and strategy plan for Jewish cemetery restoration projects)	Written document	Completed Spring 2005
Recommendation from Chief Rabbi of Poland, Michael Schudrich	Letter	January 2010
Negotiated consideration as a participant in the Fellowships at Auschwitz for the Study of Professional Ethics (FASPE)	Email correspondence with Dr. Thorin Tritter, PhD, Managing Director of FASPE	Fall 2011
Read and evaluate Dr. Thom Wolf's dissertation concerning Micah 6:8 and Matthew 23:23	Written document	Spring 2012
Evaluate spiritual value of the Jewish principles: <i>Gemilut Chasadim</i> , <i>Tikkun Olam</i> and <i>Chesed Shel Emet</i>	Written document	Spring 2012
LEAD 756/789 Advanced Seminar for FASPE	Syllabus and course work	Summer 2012
Evaluation from Dr. Thorin Tritter of FASPE	Written document	Summer 2012
Evaluation from Rabbi Michael Schudrich, Chief Rabbi of Poland	Written document	Summer 2012
LEAD 645 – Ethical Leadership	Course work	Fall 2012
Reflection	Reflection paper linking conceptual knowledge base to leadership practice following FASPE and outlining how my participation in the fellowship program will impact the ethical values and practice of The	Fall 2012

	Matzevah Foundation	
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Roundtable Clearance

I would like to clear this competency by my LLG during the Summer 2013 Roundtable.

Selected Bibliography

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1c. Learning and Human Development (Proficient Level)

Leadership fosters an understanding of the principles of learning and commitment to continuous personal, interpersonal, group, and organizational learning.

Prior Education

I lack a solid knowledge base in this competency; however, I have had some academic exposure to the principles of learning and human development as a seminary student. In seminary I had two classes in which I studied basic educational ministry and how to establish an educational program in the church. I also studied modes of learning and how people learn and develop their knowledge base.

- ADMIN 330 – Survey of Educational Ministry (SWBTS, 2 hours)
- FOUND 490 – Teaching Ministry of the Church (SWBTS, 2 hours)

International Mission Board (IMB) Training Seminars

- Mobilizing and Training Volunteers (IMB Staff, Warsaw, Poland)

Prior Experience and Ongoing Work

- Developed, wrote and published Polish Small Group Church Planter Training Manual, *Zakładanie Zborów Poprzez Grupy Domowe*
- I have trained and equipped missionaries in small group based church planting strategies in Kosovo, Poland and Lithuania
- Trained and equipped church planters in Poland, Belarus and the Ukraine in the Omega Course through “Kitchen Table Training” (training based on using the Socratic Method)
- Trained and equipped volunteers for work in Jewish cemetery restoration projects
- Lead, train and equip board members of The Matzevah Foundation

- Develop and conduct educational seminars for the public regarding the impact of the Shoah (Holocaust) on Jews particularly of Polish ancestry
- Develop and conduct volunteer training events for participants of Jewish cemetery restoration projects

Objective

I desire to continue to grow and develop as a leader in my understanding of learning and human development especially as it relates to educating the public – principally volunteers, who participate in Jewish cemetery restoration projects about the Shoah (Holocaust). For these reasons, I need to broaden my knowledge base concerning education (learning) and human development so that I may lead The Matzevah Foundation to develop its educational and volunteer training programs for its twofold purpose of education and facilitating Jewish cemetery restoration projects in Poland.

Consequently, I will study the theories of adult education and project based learning in an advanced seminar. Related to my study of these topics, I will develop a volunteer training manual for equipping volunteers for Jewish cemetery restoration projects.

Proposal for Planned Experiences

Action/Experience	Portfolio Documentation	Completion Date
Missions 101: Leadership Training Seminar ¹⁴	Document	Completed Spring 2011
LEAD 756: Adv Studies: Adult Education/Project Based Learning	Course work	Spring 2013
The Matzevah Foundation Volunteer Training Manual ¹⁵	Document	Spring 2013
Seminar materials for introducing the general public concerning the impact of the Shoah (Holocaust) on Polish Jews	Documents	Fall 2013
Evaluations from peers on training that I have led, as well as, from participants	Evaluation documents	Fall 2013
Reflection Paper	Reflection paper linking knowledge base conceptually to practice	Fall 2013

¹⁴ This manual includes material on the theoretical foundations of learning that I used for the seminars.

¹⁵ This manual includes material on the theoretical foundations of learning that I used for the seminars.

Roundtable Clearance

I would like to clear this competency by my LLG during the Summer 2014 Roundtable.

Selected Bibliography

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2. Leadership of Others:

This cluster of competencies focuses on the interpersonal aspects of leadership. Growth and development of others is an essential function of leadership.

2a. Effective Communication

Leadership fosters effective communication in all internal and external interactions, to establish and maintain cooperative relationships.

I have an extensive background in communications working as an award winning photojournalist for more than ten years. Following my career in journalism, I entered seminary, where I studied the principles of biblical and cross-cultural preaching. I also served as a missionary in Poland for twelve years where I learned to speak and function in the Polish language. As a result, I lived and worked cross-culturally among three major religious groups having starkly distinctive world views: Catholics, Muslims and Jews. As a part of my work, I developed a strategy to use media as a means to communicate the gospel and conducted several media campaigns using the Internet and print media.

Prior Education

- PHO 111 – Basic Photography (Texas A&M Commerce, 4 hours)
- PHO 210 – Professional Tools and Techniques (Texas A&M Commerce, 4 hours)
- PHO 397 – Special Topics Photography II (Texas A&M Commerce, 4 hours)
- JOUR 502 – Semantics of Visual Communications (Texas A&M Commerce, 3 hours)
- JOUR 520 – Technical Photography Communication (Texas A&M Commerce, 4 hours)

- JOUR 597 – Special Topics (Texas A&M Commerce, 3 hours)
- CMMAR 320 – Writing for Publication (SWBTS, 2 hours)
- PRCHG 331 – Principles of Biblical Preaching (SWBTS, 4 hours)
- PRCHG 545 – Principles/Procedures for Cross-Cultural Preaching (SWBTS, 2 hours)
- PRCHG 532 – Preaching Laboratory (SWBTS, 2 hours)

Seminars

- Photojournalism “Flying Short Courses” offered by the National Press Photographers Association
- Southwestern Baptist Theological Seminary Photojournalism Conference

International Mission Board (IMB) Training Seminars

- Developing and using media as a part of a strategy for church planting

Prior Experience and Ongoing Work

- I worked for more than ten years as an award winning photojournalist. I won numerous awards for my photography and design (layout) skills in competitions sponsored by the Associated Press and Cox Newspapers
- I have written and published stories in Southern Baptist publications
- I developed a Polish evangelistic website, “Vitanovis.pl” as a means to sow the gospel broadly among Poles locally and globally
- I used developed and led media campaigns associated with Vitanovis.pl website using printed material, advertisements, and the Internet leading toward a gathering event
- I have produced numerous media presentations, brochures and guides as a means to mobilize volunteers for my work as an IMB missionary

Objective

My purpose is to continue to develop and refine my communication skills as a leader and thereby engage potential partners in the work of The Matzevah Foundation. Based on my experience, I believe that I am competent and effective communicator and I could demonstrate competency presently; however, I believe that I need to develop several media presentations for the work of The Matzevah Foundation. I propose the following:

Proposal for Planned Experiences

Action/Experience	Portfolio Documentation	Completion Date
Associated Press Photography Awards	Award documents	1980's

Best of Cox Photography Award	Award document	1990's
Conducted Vitanovis.pl media campaign	Written document (evaluation and assessment of campaign)	Spring 2003
Produced video presentations "Among the Ashes" and "Warsaw Prayer Walking"	Video productions	Fall 2004
Produce Jewish Cemetery Restoration Project Brochures	Written documents	Fall 2011 and Spring 2012
Produce photo and video presentations on Zambrów and Oświęcim Jewish Cemetery Restoration Projects	Video presentations	Spring 2012
Produce Power Point presentation on the work of The Matzevah Foundation	Power Point presentation	Spring 2012
Write press releases for the work of The Matzevah Foundation	Written and published documents	Fall 2011 and Spring 2012
Evaluations from people with whom I have worked on media projects	Written documents: emails and other correspondence verifying media work	Spring 2012
Reflection Paper	Reflection paper linking knowledge base conceptually to practice	Fall 2012

Roundtable Clearance

I would like to clear this competency by my LLG during the Summer 2012 Roundtable.

Selected Bibliography

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2b. Mentoring/Coaching

Leadership promotes relationships that are trust-centered, providing the kind of empowerment that results in personal and performance improvement toward satisfying mutual objectives.

I have a long history of training, mentoring/coaching and releasing people to ministry or other work. I strongly believe in the dynamic of learning in the context of a relationship and in addition, I seek to multiply other leaders empowering them to do what I can do. It is clear to me that to some degree we have lost this relational component in leadership development as it seems that most leadership today is driven by programed learning and not in the context of applying concepts and principles at the point of need. As a Christian leader, I see that my model of equipping others is found in Jesus Christ, who showed the importance of investing in people, equipping them and then entrusting to them work that is eternal in significance. I am interested to learn more about the

rabbinical pattern of mentoring that Jesus employed in developing leadership that he tasked to fulfill what is known as the Great Commission.

Prior Education

I have no formal or class room education in mentoring or coaching; however, I have read several books on multiplying and equipping leaders.

Major Influential Books Read

1. *Leadership Explosion: Multiplying Cell Group Leaders to Reap the Harvest*, by Joel Comisky
2. *The Universal Disciple*, by Dr. Thom Wolf
3. *Spiritual Leadership*, by J. Oswald Sanders
4. *Spiritual Leadership: Moving People on to God's Agenda*, by Henry T. Blackaby
5. *The 21 Irrefutable Laws of Leadership*, by John C. Maxwell

Seminars

- “A Call to Joy” Seminar led by Dr. Billie Hanks, 1995; training based on a relational pattern of one-on-one discipleship

International Mission Board (IMB) Training Seminars

- Supervision Training (IMB Staff, Romania)
- Focus on Leadership: Understanding Your Leadership Style (IMB Staff, Prague, Czech Republic)¹⁶
- Small Group Training Seminar (Dr. Joel Comisky, Prague, Czech Republic)¹⁷
- Dr. Kenneth Blanchard’s “Situational Leadership Training” (IMB Staff, Poland)
- Dr. Kenneth Blanchard’s “Leading like Jesus” (IMB Staff, Richmond, VA)
- “Fundamentals of Coaching Seminar” (Jane Creswell, Czech Republic)

Prior Experience and Ongoing Work

- Led and supervised forty-eight missionary personnel over twelve year period
- Trained and equipped missionaries and Polish Partners in small group based church planting strategies in Kosovo, Poland and Lithuania

¹⁶ This was a 360 degree assessment of my leadership preferences and style based on input gathered from supervisors, peers, co-workers and those whom I lead. Several measuring tools were used for this assessment including Meyers/Briggs and DISC.

¹⁷ This seminar focuses on leadership development through multiplying small group leaders relationally and practically in the context of a small group. Every small group member is a potential small group leader, who must be identified, prepared (trained and mentored) and then released to begin new small groups.

- Trained and equipped National church planters in Poland, Belarus and the Ukraine in the Omega Course through “Kitchen Table Training” using the Socratic Method (training based on teaching by asking instead of by telling)
- Coordinated and led numerous volunteers from Southern Baptist churches in multiple mission projects ranging from disaster relief to community impact (development) projects, prayer walking to day camp projects, mass media projects to gathering events among Catholic, Muslim and Jewish Communities
- Developed and wrote a small group based church planter’s training manual in Polish: *Zakładanie Zborów Poprzez Grupy Domowe*
- Mentored numerous Polish church leaders in North America and Poland, equipping them to lead their churches to embrace the Great Commission and start new work
- Developed and wrote small group based leadership training manual in English: *Missions 101*
- Led thirteen week seminar/training using *Missions 101* materials
- I presently mentor and coach three church planters on a monthly basis, two in the United States and one in Poland

Objective

Mentoring has become a defining theme of my life as a leader. My objective is to continue to grow and develop leaders around me in the context of my work with The Matzevah Foundation and to this end I would like to deepen and broaden my knowledge base. I would like to structure course work around coaching/mentoring from the perspective of a rabbinical leadership pattern as found in Jesus and Paul. I would like to look at mentoring as a way to synthesize my learning cross-culturally in terms of my leadership development and my understanding of the Jewish worldview cross-culturally as it relates to developing leaders.

Proposal for Planned Experiences

Action/Experience	Portfolio Documentation	Completion Date
Developed the Servant Leader Diagram	Graphic	Spring 2003
Wrote seminar material on making disciples (mentoring)	Written document	Spring 2011
Wrote seminar material on equipping new small group leaders (five-by-five mentoring model)	Written document	Spring 2011
Individual mentoring of board and advisory board members of The Matzevah Foundation	Log with notes of mentoring sessions	Spring 2012 Summer 2012

Ongoing advising/mentoring with local missionaries and/or pastors	Letters from missionaries and pastors	Spring 2012
LEAD 756: Adv Studies: Mentoring/Rabbinical Leadership Pattern	Course work	Spring 2013
Reflection Paper	Reflection paper linking knowledge base conceptually to practice	Spring 2013

Roundtable Clearance

I would like to clear this competency by my LLG during the Summer 2013 Roundtable.

Selected Bibliography

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San Francisco: Jossey-Bass.

2c. Social Responsibility (Proficient Level)

Leadership understands social systems and is accountable to others and endeavors to see that family, community, and environmental needs are met in local and, as appropriate, in global ways.

I am connected to community and by default I am immersed in the networks of relationships. God created us to live in this community and to interact with each other toward caring for and developing community. I have learned the importance of understanding how people are connected to each other through their *oikos* or social networks comprised of family, neighbors, co-workers and friends. As a leader, God has lead me to understand the importance of these networks and by meeting the needs of people living around me I may build a bridge into the community for the purpose of sharing the good news of Jesus Christ. Simply stated, we may make disciples through relationships by meeting needs and sharing Christ. From my missionary experience, I have a great deal of expertise in developing and overseeing community ministry projects. I have worked in disaster relief following tornadoes and the war in Kosovo. I have seen the devastation of war and its impact on people today. My experience in Kosovo led me to understand how hatred separates people and fosters bloodshed. I also learned that bloodshed affects people and wounds must be healed in order to restore relationships in communities. I carried these lessons with me to Poland where God led me to deal with one of the greatest atrocities of the modern era. As a follower of Christ, I began to work toward reconciliation with the Jewish community of Poland through caring for and restoring Jewish cemeteries.

I have practical experience from my work as a Christian among Muslims and Jews. I feel that I could demonstrate competency in the area of social responsibility; however, my knowledge base is weak. Consequently, I think that I must build upon my experience and understanding of social responsibility by developing a solid knowledge base in order to lead The Matzevah Foundation in its mission, as it deals devastation and aftermath of the Shoah (Holocaust) and its impact on Polish Jews today.

Accordingly, I would like to explore the Jewish concepts of *Tzedakah* (social justice) and *Gemilut Chasadim* (giving of mercy or true loving-kindness) and how they relate to the mitzvah of caring for Jewish cemeteries. I would like to apply new learning to the Jewish cemetery restoration projects that I am developing in partnership with the Foundation for the Preservation of Jewish Heritage in Poland (FODZ) and with the Museum of Jewish Heritage in New York and its affiliate the Auschwitz Jewish Center (AJC). Both of these organizations have asked our foundation to mobilize volunteers to work in and be a part of restoring the Jewish cemeteries located in Zambrów and Oświęcim respectively.

Prior Education

- MISSN 548 – Missions Seminar/Practicum (SWBTS, 2 hours)

- MISSN 549 – Missions Seminars/Practicums (SWBTS, 2 hours)
- SOCWK 425 – Ministry-Based Evangelism and Church Growth (SWBTS, Audit)
- SOCWK 4950 – Principles and Practice of Biblical Intervention (SWBTS, Audit)

International Mission Board (IMB) Training Seminars

- Disaster Relief Training (IMB Staff, Glorietta, NM)
- Developing Humanitarian Relief Projects (IMB Staff, Glorietta, NM)

Prior Experience and Ongoing Work

- Led Ridglea Baptist Church in Fort Worth, TX to engage community through an apartment ministry providing after school tutoring, spiritual counseling and Bible studies
- Led the IMB's humanitarian relief efforts in post-war Kosovo
- Led IMB Warsaw missionary team to meet needs and share Christ through teaching English
- Led Polish Baptist partners to minister to their community through community outreach events
- Led IMB Warsaw team, Polish Baptist partners and volunteers to embrace Jewish cemetery restoration projects as a means to honor and preserve Jewish heritage
- Developed a close working relationship with the Jewish community of Warsaw, Poland in community service projects related to restoration of Jewish Cemeteries in Warsaw and surrounding communities
- Engineered a partnership between The Matzevah Foundation, the Rabbinical Commission for Matters of Jewish Cemeteries in Poland, FODZ and AJC to restore cooperatively Jewish cemeteries in Poland

Objective

My objective is to deepen and broaden my understanding of the Jewish view of social justice and expand my knowledge base as it relates more broadly to social justice. Regarding the latter, I would like to structure a course in social responsibility as a means for me primarily to establish a knowledge base. I would like to apply new learning from both the Jewish and the academic perspectives to assist me engage effectively both Jews and Christians in a cooperative effort toward restoring Jewish cemeteries in Poland. It is my desire to study and research this interaction and consider the implications as a part of my dissertation. Practically speaking I want to bring Jews and Christians together in a common project as way to learn about the Shoah (Holocaust) and remember the Jewish heritage of Poland while building trust and opening a dialogue that could lead to restoring a relationship between Jews and Christians centered around the Two Great Commandments: loving God and loving neighbor. I do not know if this is even possible, but it is what I know that God is calling me to explore.

Proposal for Planned Experiences

Action/Experience	Portfolio Documentation	Completion Date
Humanitarian aid work in Kosovo	Notes, project plans and other documentation from Kosovo	April 2001
Jewish cemetery restoration projects in Poland	Notes, project plans and other documentation (photographs/video)	October 2008
Certificates from the Jewish community of Warsaw	Written documents	October 2008
Newspaper and Internet articles verifying work in Jewish cemeteries	Documents and links	October 2008
Evaluations of my competency in social responsibility	Written documents , email communications or reflections from participants in Jewish cemetery restoration projects	October 2008
Recommendation from the Chief Rabbi of Poland	Letter	January 2010
Plans for Jewish Cemetery Restoration Project in Zambrów and Oświęcim	Written documents	Spring 2012
Write an analysis regarding social responsibility issues expressed by the Jewish concepts of <i>Tzedakah</i> and <i>Gemilut Chasadim</i>	Written document	Fall 2012
LEAD 756 Adv Studies: Social Responsibility	Course work, readings, etc.	Fall 2013
Reflection Paper	Reflection paper linking knowledge base conceptually to practice	Spring 2013

Roundtable Clearance

I would like to clear this competency by my LLG during the Summer 2014 Roundtable.

Selected Bibliography

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- Fukuyama, F. (1999). *The great disruption: Human nature and the reconstitution of social order*. New York: Free Press.
- Giacalone, R. A., Jurkiewicz, C. L., & Deckop, J. R. (2008). On ethics and social responsibility: The impact of materialism, postmaterialism, and hope. *Human Relations*, 61(4), 483-514. doi: 10.1177/0018726708091019
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- Soffin, Rabbi Joel. (2003). *Gemilut Chasadim: A Jewish Journey Group on the Path of Social Justice*. [Electronic Version]
<http://www.synagogue3000.org/files/SocialJusticeguide.pdf>
- Williams, C. R. (2008). Compassion, suffering and self: A moral psychology of social justice. *Current Sociology*, 56(1), 5-24. doi: 10.1177/0011392107084376
- Wolf, Thom. (2010). *Lifecode : an examination of the shape, the nature, and the usage of the oikoscode, a replicative nonformal learning pattern of ethical education for leadership and community groups*

3. Leadership through Organizations:

This cluster of competencies focuses on the organizational aspects of leadership. Leadership sets direction in ways that facilitate achievement of organizational goals.

3a. Resource Development, Financial and Human

Leadership appropriately allocates and manages human and financial resources for healthy and strategic outcomes.

Prior Education

I have no prior formal education in this competency but I have great deal of experience having developed and managed strategic and administrative budgets for the work of our missionary team. I have developed, equipped and mentored/supervised the work of numerous personnel, partners and volunteers.

International Mission Board (IMB) Training Seminars

- Stateside Assignment Conferences (IMB Staff, Richmond, VA)

Prior Experience and Ongoing Work

- Global Impact Conferences: mobilizing resources for church planting
- State, associational and local church mission's conferences: mobilizing resources for church planting
- Led International Mission Board church planting team in Warsaw for eight years
- Developed multiple strategic project requests in order to secure funds for ministry projects
- Raised financial support for the work of the IMB and for our church planting work in Warsaw
- Recruited and developed long-term strategic and financial partners for our church planting work in Warsaw
- Learned to "pillage the Egyptians" – find and develop financial resources from within the community for community needs or ministry projects
- Leveraged financial resources or materials to mobilize other funds or resources (take what you have and use it to get what you need)
- Mobilized resources and raised financial support to establish The Matzevah Foundation, Inc.
- I continue to raise funds for the developmental and project needs of The Matzevah Foundation
- I am learning how the grant process works and have learned to write letters of inquiry to grantors for the purpose of being considered as a potential grantee

Objective

Practically speaking, I have experience but lack the theoretical understanding of how to use human and financial resources strategically. Since The Matzevah Foundation is classified as a public charity by the Internal Revenue Service, I see the need to draft a funding plan based on developing individual donors from the Jewish and Christian communities, who will give generally. I also need to develop corporate donors, who will give to the developmental needs of the foundation. I also need to develop specific Jewish cemetery restoration projects to which donors may designate funds. For these needs, I must firstly write grant proposals to various corporate and private entities in order to seek developmental funds for the operational needs of The Matzevah Foundation, Inc. Secondly, I must write project proposals for specific Jewish cemetery restoration projects.

In light of these needs, I believe the best course of actions is to study the topic of resource management and further develop my knowledge base through a grant writing course. Both of these options would be quite helpful for me at this point and would allow

me to apply new learning or “best practices” to the developmental and project needs of The Matzevah Foundation.

Proposal for Planned Experiences

Action/Experience	Portfolio Documentation	Completion Date
Kosovo Discovery 2000	Written document	Spring 2000
Reach the Edge Strategic Project Proposal	Written document	Spring 2005
Project Nehemiah Strategic Project Proposal	Written document	Spring 2006
Letters of Inquiries for grants	Written documents	Fall 2011
Grant writing proposals or applications for The Matzevah Foundation	Written documents	Spring 2012
Certificate of Grant Writing Course (Continuing Education Class)	Written certificate	Spring 2012
Jewish cemetery restoration project proposals for the Zambrów and Oświęcim Jewish cemeteries	Written documents	Spring 2012
LEAD 756 Adv Studies: Resource Management	Course work, readings, etc.	Fall 2013
Reflection Paper	Reflection paper linking knowledge base conceptually to practice	Fall 2013

Roundtable Clearance

I would like to clear this competency by my LLG during the Summer 2014 Roundtable.

Selected Bibliography

Blazek, J. (2001). *Financial planning for nonprofit organizations* (New ed.). New York: Chichester.

Brigham, E. F., & Houston, J. F. (2000). *Fundamentals of financial management* (9th ed.). Fort Worth, TX: Harcourt College Publishers.

Cummings, T.G., & Worley, C.G. (2008). *Organization Development and Change*, (9th

ed.). South-Western College Pub.

Droms, W. G. (2003). *Finance and accounting for nonfinancial managers: All the basics you need to know* (5th ed.). New York: Perseus Publishing.

Dropkin, M., & La Touche, B. (1998). *The budget-building book for nonprofits: A step-by-step guide for nonprofit managers and boards*. San Francisco: Jossey-Bass Publishers.

Ittelson, T. R. (1998). *Financial statements: A step-by-step guide to understanding and creating financial reports*. Franklin Lakes, NJ: Career Press.

Pynes, J. E. (2004). *Human resource management for public and non-profit organizations*. San Francisco: Jossey-Bass.

Schoenebeck, K. P. (2004). *Interpreting and analyzing financial statements* (3rd ed.). Upper Saddle River, NJ: Prentice Hall.

Shim, J. K., & Siegel, J. G. (1994). *Budgeting basics & beyond: A complete step-by-step guide for nonfinancial managers*. Englewood Cliffs, NJ: Prentice Hall.

3b. Legal and Policy Issues

Leadership applies and understands the scope of a legal and policy structure appropriate for their field.

Prior Education

I have no formal or class room education related to non-profit legal and policy issues.

Prior Experience and Ongoing Work

- Dealt with numerous internal IMB policy issues in leading the church planting team in Warsaw
- Dealt with legal issues related to planting churches in Poland
- Dealt extensively with legal issues concerning residency for IMB staff in Poland
- Dealt with policy issues in working with the Baptist Union of Poland and local Baptist churches
- Dealt with legal issues related to public ministry events and Jewish cemetery restoration projects
- Led The Matzevah Foundation through the legal process of becoming a 501(C)(3) non-profit corporation in cooperation with a lawyer and the board of directors
- Dealt directly with the Georgia Department of Labor

- Dealt directly with the Georgia Department of Revenue as it relates to worker's compensation and personal tax liabilities for employees
- Leading The Matzevah Foundation to develop its employment and tax withholding policies
- Leading The Matzevah Foundation to specify by-laws and define further general policies stated in the by-laws

Objective

I desire to lead The Matzevah Foundation legally and work with the board of directors to establish policies and procedures that will guide the work of our foundation. In cooperation with the board of directors, I will address areas of the by-laws that were written by our lawyer, which were general in nature and define further general policies in order to address policy issues such as the length of term for board members. We will also address legal issues such as hiring future employees, withholding taxes, health insurance and issues related to the relationship between the employer and employees.

Proposal for Planned Experiences

Action/Experience	Portfolio Documentation	Completion Date
Agendas from board meetings of The Matzevah Foundation	Written documents	Spring 2012
Minutes from board meetings of The Matzevah Foundation	Written documents	Spring 2012
Email correspondence concerning policy and legal matters	Written documents	Spring 2012
Email correspondence related to developing policy for our work with the Jewish community of Poland	Written documents	Spring 2012
Correspondence concerning the process of registering The Matzevah Foundation with the Internal Revenue Service and subsequent process of receiving the IRS Determination Letter	Written documents	Spring 2012
Revised version of the by-laws of the Matzevah Foundation	Written documents	Spring 2012
Evaluations from board members concerning how I have led the foundation through the establishment process	Written documents	Spring 2012

Reflection paper	Reflection paper linking knowledge base conceptually to practice (what I learned from my experience of leading and establishing a non-profit corporation)	Spring 2012
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Roundtable Clearance

I would like to clear this competency by my LLG during the Summer 2012 Roundtable.

Selected Bibliography

Anheier, H. K. (2009). What Kind of Nonprofit Sector, What Kind of Society?: Comparative Policy Reflections. *American Behavioral Scientist*, 52(7), 1082-1094.

Frumkin, P. (2002). *On being nonprofit: A conceptual and policy primer*. Cambridge, Mass: Harvard University Press.

Hendricks, O. M. (2006). *The politics of Jesus: Rediscovering the true revolutionary nature of the teachings of Jesus and how they have been corrupted* (1st ed.). New York: Doubleday :.

MacIntyre, A. C. (1988). *Whose justice? Which rationality?* Notre Dame, IN: University of Notre Dame Press.

Monsma, S. V. (2007). *Healing for a broken world: Christian perspectives on public policy*. Wheaton, IL: Crossway Books.

Pitts, D. W., & Fernandez, S. (2009). The state of public management research: An analysis of scope and methodology. *International Public Management Journal*, 12(4), 399 - 420.

Wheatley, M. J. (1999). *Leadership and the new science: Discovering order in a chaotic world* (2nd ed.). San Francisco: Berrett-Koehler Publishers.

3c. Organizational Behavior, Development and Culture

Leadership understands personal, group, and inter-group behaviors, and how they impact organizational history, needs, and goals.

Prior Education

- PASMN 431 – Pastoral Leadership in the Church (SWBTS, 4 hours)
- PSYCH 4921 – Training Lay Counselors in the Church (SWBTS, 2 hours)

International Mission Board (IMB) Training Seminars

- Developing a team culture and working in teams (IMB Staff, Prague, Czech Republic)
- Stress Management Seminar related to leading and working in teams (IMB Staff, Richmond, VA)

Prior Experience and Ongoing Work

- Developed new missionary orientation guide to life in Warsaw
- Developed volunteer orientation guide to church planting work in Warsaw
- Developed prayerwalking training guides and prayer mapping documentation
- Led IMB Warsaw church planting team through Mission Driven Teams seminar
- Led IMB Warsaw church planting team through small group training in Polish language
- Led IMB church planting team through church planting training in English
- Led and established teaming culture for IMB Warsaw church planting team
- Led IMB Warsaw church planting team to develop its vision and values statement
- Led fourteen week leadership training/small group seminar for North Peachtree Baptist Church using material that I wrote and developed from my IMB work in Warsaw
- Established and developed training materials for Jewish cemetery restoration projects
- Wrote Project Nehemiah which became the basis for the formation of The Matzevah Foundation
- I have established and I am leading the development of the organizational behavior and culture of The Matzevah Foundation

Objective

I desire to continue to grow and develop as I lead and shape the organizational behavior and culture of The Matzevah Foundation. In order to establish resonance in the behavior and organizational values of The Matzevah Foundation, I need to increase my conceptual knowledge and understanding of how organizations operate.

Moreover, other competencies found in my LLP relate to further building and developing The Matzevah Foundation; therefore, please find immediately below a list of these major planned projects that relate to meeting the requirements of this competency:

1. A written document evaluating the philosophical foundations of the board and advisory boards of The Matzevah Foundation (see page 22 of this LLP)
2. Course work from LEAD 636 – Issues in Leadership Foundations (see page 22 of this LLP)

3. Course work from LEAD 756 Adv Studies: Education/Project Based Learning (see page 29 of this LLP)
4. A log of notes maintained from mentoring or coaching encounters with board or advisory board members of The Matzevah Foundation (see page 36 of this LLP)
5. Written documents related to letters of inquiries, grant writing proposals and/or applications for grant support for The Matzevah Foundation (see page 42 of this LLP)
6. A written certificate from a Certificate of Grant Writing Course secured via a Continuing Education Class (see page 42 of this LLP)
7. Course work from LEAD 756 Adv Studies: Resource Management (see page 42 of this LLP)
8. A written document of the revised by-laws of The Matzevah Foundation (see page 45 of this LLP)
9. A written document evaluating the effectiveness of Jewish cemetery restoration projects in developing and shaping the vision and mission of The Matzevah Foundation (see page 50 in this LLP)
10. A written document of an annual evaluation of programs and work of The Matzevah Foundation (see page 53 of this LLP)

Proposal for Planned Experiences

Action/Experience	Portfolio Documentation	Completion Date
LEAD 638 – Issues in Leadership Theory	Course work	Spring 2012
Conceptual analysis and explanation how key training seminars are implemented or rejected by the organizational cultures of the IMB and North Peachtree Baptist Church	Written document	Spring 2012
Develop and conduct vision, mission, objectives, and strategy training for The Matzevah Foundation board members seeking to establish organizational values and behaviors of our foundation	Written documents	Spring 2012
Evaluations from board members who have participated in these training seminars	Written document	Spring 2012
Reflection paper	Reflection paper linking knowledge base conceptually to practice in developing and shaping behavior and culture	Spring 2012

	while working in teams	
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Roundtable Clearance

I would like to clear this competency by my LLG during the Summer 2012 Roundtable.

Selected Bibliography

Bennis, W., Covey, S., Wheatley, M., & Bogle, J. (2002). *Focus on leadership: Servant-leadership for the 21st century*. New York: John Wiley & Sons, Inc.

Hatch, M. J., & Cunliffe, A. L. (2006). *Organization theory: Modern, symbolic, and postmodern perspectives* (2nd ed.). New York: Oxford University Press.

Hersey, P., Blanchard, K. H., & Johnson, D. E. (2008). *Management of organizational behavior: Leading human resources* (9th ed.). Upper Saddle River, NJ: Pearson Prentice Hall.

Hughes, R. L., Ginnett, R. C., & Curphy, G. J. (2009). *Leadership: Enhancing the lessons of experience* (6th ed.). Boston: McGraw-Hill Irwin.

Hutchens, D. (1999). *Shadows of the Neanderthal: Illuminating the beliefs that limit our organizations*. Waltham, MA: Pegasus Communications.

Schein, E. H. (2004). *Organizational culture and leadership* (3rd ed.). San Francisco: Jossey-Bass.

Yukl, G. A. (2006). *Leadership in organizations* (6th ed.). Upper Saddle River, NJ: Pearson/Prentice Hall.

3d. Implementing Change

Leadership involves working with others in order to collaboratively shape the vision and strategy for change, as well as being capable of facilitating the change process.

Prior Education

- MISSN 439 – Strategy for Starting Churches (SWBTS, 2 hours)
- EVANG 331 – Church Growth Evangelism (SWBTS, 2 hours)

International Mission Board (IMB) Training Seminars

- “New Directions” training (IMB Staff, Kranjska Gora, Slovenia)
- An Introduction to Church Planting Movements (IMB Staff, Wiesbaden, Germany)
- Strategy Coordinator training (IMB Staff, Prague, Czech Republic)

Prior Experience and Ongoing Work

- Learned and became fluent in the Polish language
- Adapted and learned to work cross-culturally in Polish Catholic, Polish Jewish and Albanian Muslim cultures
- Led the transition of the IMB humanitarian relief efforts to that of church planting in Kosovo
- I have developed and written several strategy plans and documents pursuant to biblical mandates as well as in line with organizational objectives and goals
- Led the IMB Warsaw church planting team to develop a teaming culture
- Led and developed the leadership team (elder) team of the Otwock Baptist mission point to embrace missions and plant church through community service and evangelism
- Planted a vibrant Polish Baptist church in a resistant Polish Catholic culture
- Developed a working relationship with the Jewish community of Warsaw, Poland
- Led Baptist churches and volunteers to embrace a wide variety of mission projects directed toward church planting
- Led Baptist churches and volunteers to embrace Jewish cemetery restoration projects
- Led year-long church planting consultation process with North American Poles in conjunction with the Polish American Baptist Association and the North American Mission Board (NAMB)
- Related to the NAMB Polish consultation process, I developed vision casting materials and facilitated strategy development toward planting churches among North American Poles by multiplying disciples, leaders, new small groups and churches
- Leading the ongoing development of a missions strategy at my home church
- Leading the ongoing development and the implementation of the long term mission and strategy of The Matzevah Foundation

Objective

I wish to continue to grow in my leadership abilities, as I challenge the status quo of how things are done in ministry and embrace God's possibilities as I lead The Matzevah Foundation to reconcile Jews and Christians through Jewish cemetery restoration projects. I need to develop my understanding of models related to leading organizational change, shaping vision and developing a deeper level of commitment among members, supporters and participants to organizational objectives and goals. I will apply my new learning to assisting volunteers embrace the vision and mission of The Matzevah Foundation.

Proposal for Planned Experiences

Action/Experience	Portfolio Documentation	Completion Date
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LEAD 756 – Adv Studies: Change in Organizations	Course work, readings	Fall 2013
An analysis paper studying commonly used models in leading organizational change (shaping vision and aligning mission with objectives toward strategy development)	Written document	Fall 2013
Assessment of major change models that I used for implementing organizational change in my IMB work and my ministry in North American churches	Written document	Fall 2013
Evaluate the effectiveness of Jewish cemetery restoration projects in developing and shaping an understanding of the vision and mission of The Matzevah Foundation	Written documents	Fall 2013
Reflection paper	Reflection paper linking knowledge base conceptually to practice in effectively developing and shaping the vision and mission of The Matzevah Foundation	Fall 2013

Roundtable Clearance

I would like to clear this competency by my LLG during the Summer 2014 Roundtable.

Selected Bibliography

Bridges, William. (2003). *Managing Transitions: Making the Most of Change*. (2nd ed.). Da Capo Press.

Bolman, Lee G. & Deal, Terence E. (2003). *Reframing Organizations: Artistry, Choice and Leadership*. (3rd ed.). Jossey-Bass.

Fullan, M. (1993). *Change forces: Probing the depth of educational reform*. London: Falmer Press.

Fullan, M. (2001). *Leading in a culture of change*. San Francisco: Jossey-Bass.

Fullan, M. (2008). *The Six Secrets of Change: What the Best Leaders Do to Help Their Organizations Survive and Thrive*. San Francisco: Jossey-Bass.

Kotter, J. P. (1996). *Leading change*. Boston: Harvard Business School Press.

Kotter, J. P., & Cohen, D. S. (2002). *The heart of change: Real-life stories of how people change their organizations*. Boston: Harvard Business School Press.

Martin, Roger. (2007). *The Opposable Mind: How Successful Leaders Win Through Integrative Thinking*. Boston: Harvard Business Press.

McLain, D., & Hackman, K. (1999). Trust, risk, and decision-making in organizational change. *Public Administration Quarterly*, 23(2), 152-176.

Senge, Peter M. (1994). *The Fifth Discipline: The Art & Practice of the Learning Organization*. (1st ed.). Doubleday Business.

3e. Evaluation and Assessment

Leadership uses appropriate evaluation and assessment tools to make decisions about programs and plans.

Prior Education

I have a great deal of experience in evaluation of individuals and organizations. Nevertheless, I lack conceptual and theoretical understanding in this competency for which I must broaden my knowledge base.

Seminars

- Georgia Baptist Convention Church Planter's Assessment Training

Prior Experience and Ongoing Work

- I evaluated short-term and career missionary personnel
- I assisted short-term missionary personnel to develop and write their objectives and goals for their terms of service providing evaluation and feedback on a regular basis
- I served as a member of the Central and Eastern European (CEE) IMB Regional Evaluation Team
- I developed and wrote evaluation and assessment tool for strategy coordinators or team leaders of church planting team
- I interviewed IMB personnel involved in church planting work in CEE
- I compiled and analyzed data
- I produced charts and graphs for the CEE 2005 Regional Evaluation Report
- I served as primary writer and editor of the CEE Evaluation Report 2005

- I serve as an church planter assessor for the Georgia Baptist Convention using criteria developed by Charles Ridley and the North American Mission Board

Objective

I desire to grow and continue to develop as a leader who is capable to assess and evaluate the work of the organization or people that he leads. As noted, I have experience but I lack knowledge regarding models for evaluating programs, as well as, lacking an understanding of the parameters used to evaluate organizational effectiveness. My objective therefore in this competency is to improve my practice concerning the use of evaluative processes as a means to improve continuously the organizational work and programs of The Matzevah Foundation. I would like to improve my knowledge base through an advanced seminar on the topic of organizational evaluation and assessment. Furthermore, I would like to develop an assessment tool for evaluating effectiveness of volunteer cooperation (teaming and cooperation in project implementation) in Jewish cemetery restoration projects.

Proposal for Planned Experiences

Action/Experience	Portfolio Documentation	Completion Date
LEAD 756 – Adv Studies: Evaluation and Assessment	Course work, readings	Spring 2014
Evaluate and improve the effectiveness of volunteer cooperation (teaming and cooperation in project implementation) in Jewish cemetery restoration projects	Written document	Summer 2014
Survey and interview participants of Jewish cemetery restoration projects	Written report on results from surveys and interviews with recommendations for changes to be implemented	Summer 2014
Implement change to Jewish projects as needed based on feedback gleaned from participant surveys	Summary of report of feedback gleaned from resulting changes	Summer 2014
Annual evaluation of programs and work of The Matzevah Foundation	Written document	Fall 2014
Reflection paper	Reflection paper linking knowledge base conceptually to practice	Fall 2014

Roundtable Clearance

I would like to clear this competency by my LLG during the Summer 2015 Roundtable.

Selected Bibliography

Blamey, A., & Mackenzie, M. (2007). Theories of change and realistic evaluation: Peas in a pod or apples and oranges? *Evaluation*, 13(4), 439-455. doi: 10.1177/1356389007082129

Kirkpatrick, D. (1998). *Evaluating training programs: The four levels* (2nd ed.). San Francisco: Berrett-Koehler.

McNeil, K. A., Newman, I., & Steihauser, J. (2005). *How to be involved in program evaluation: What every administrator needs to know*. Lanham, MD: ScarecrowEducation.

Patton, M. Q. (1997). *Utilization-focused evaluation: The new century text* (3rd ed.). Thousand Oaks, CA: Sage Publications.

Posavac, E. J., & Carey, R. G. (2003). *Program evaluation: Methods and case studies* (6th ed.). Upper Saddle River, NJ: Prentice Hall.

Worthen, B. R., Sanders, J. R., & Fitzpatrick, J. L. (2004). *Program evaluation: Alternative approaches and practical guidelines* (3rd ed.). Boston: Allyn and Bacon.

4. Leadership and Research:

This cluster of competencies focuses on the need to use data to communicate, persuade, and make decisions, and to contribute to the knowledge base for leadership. Competence in research needs to include both qualitative and quantitative methods. Research skills are often necessary while engaging in organizational development, assessment and evaluation, and other leadership projects.

In light of these considerations, my goal is to work these competencies toward meeting the requirements for PhD.

4a. Reading and Evaluating Research

Leadership critiques the adequacy of research reports, conducts literature reviews using electronic sources, and relates research to the body of knowledge in their professional field.

Prior Education

- SYSTH 444 – Systematic Theology I (SWBTS, 3 hours)

- SYSTH 445 – Systematic Theology II (SWBTS, 3 hours)

International Mission Board (IMB) Training Seminars

- Pro-Core Seminars led by Dr. Thom Wolf particularly “Grid8” research

Prior Experience and Ongoing Work

- I adapted Dr. Wolf’s Grid 8 concept in my work with North American Poles as I led them to do simple research of their communities
- I have also adapted this concept for prayerwalking or prayer mapping as a way to do simple research in the community
- I have written numerous research papers on various theological topics while working on my MDIV at seminary
- I did extensive reading and research on the history, culture and worldview of Poles
- I have read a great deal on Polish and Polish Jewish history particularly related to WWII
- I did extensive reading and research on the importance of Jewish cemeteries
- I have read much and investigated to some degree the theological impact of sin on the land

Objective

I desire to broaden my reading and research abilities as it relates to leading The Matzevah Foundation through LEAD 637 and developing a literature review for my dissertation.

Proposal for Planned Activities

Action/Experience	Portfolio Documentation	Completion Date
LEAD 637 Issues in Research	Course work	Spring 2013
Literature review for dissertation	Dissertation	Spring 2013
Reflection paper	Reflection paper linking what I learned from the LEAD 637 class and how it impacts my leadership role in research for The Matzevah Foundation	Spring 2013

Roundtable Clearance

I would like to clear this competency by my LLG during the Summer 2013 Roundtable.

Selected Bibliography

- Bernard, H. R. (2000). *Social research methods: Qualitative and quantitative approaches*. Thousand Oaks, CA: Sage Publications.
- Benz, C. R., & Newman, I. (2008). *Mixed methods research: Exploring the interactive continuum*. Carbondale: Southern Illinois University Press.
- Boote, D. N., & Beile, P. (2005). Scholars before researchers: On the centrality of the dissertation literature review in research preparation. *Educational Researcher*, 34(6), 3-15.
- Booth, W. C., Colomb, G. G., & Williams, J. M. (2008). *The craft of research*. Chicago: University of Chicago Press.
- Dickmann, M. H., & Stanford-Blair, N. (2002). *Connecting leadership to the brain*. Thousand Oaks, CA: Corwin Press.
- Patten, M. L. (2004). *Understanding research methods: An overview of the essentials* (4th ed.). Glendale, CA: Pyczak Publishing.
- Paul, James L. (2005). *Introduction to the philosophies of research and criticism in education and the social sciences*. Upper Saddle River, NJ: Pearson.
- Seidel, T., & Shavelson, R. J. (2007). Teaching effectiveness research in the past decade: The role of theory and research design in disentangling meta-analysis results. *Review of Educational Research*, 77(4), 454-499. doi: 10.3102/0034654307310317
- Vijver, F. J. R. v. d., & Leung, K. (1997). *Methods and data analysis for cross-cultural research*. Thousand Oaks, CA: Sage Publications.

4b. Conducting Research

Leadership understands the logic and processes of scientific inquiry, explains major research methodologies, formulates empirically-driven research problems, selects appropriate research designs, explains standards for data collection, and conducts basic data collection and analysis.

Prior Education

I have some research education while pursuing my Bachelors of Science Degree and my Masters of Divinity Degree.

International Mission Board (IMB) Training Seminars

- Peer led training for developing research tools necessary for evaluating the church planting progress of missionary teams in the IMB's Central and Eastern Europe Region

Prior Experience and Ongoing Work

- I have done academic research during my work on my MDiv while in seminary.
- I have written research papers for both seminary and university classes.
- Served as a member of the Central and Eastern European (CEE) IMB Regional Evaluation Team
- Developed and wrote evaluation and assessment tool for strategy coordinators or team leaders of church planting team
- Interviewed IMB personnel involved in church planting work in CEE
- Compiled and analyzed data
- Produced charts and graphs for the CEE 2005 Regional Evaluation Report

Objective

I would like to conduct academic research as it relates to the development of my work in leading The Matzevah Foundation.

Proposal for Planned Experiences

Action/Experience	Documentation	Completion Date
EDRM 611 – Research Methods – Stats II	Course work	Summer 2012
EDRM 605 – Qualitative Research Methods	Course work	Fall 2013
Dissertation proposal	Written proposal	Spring 2014
Research project related to dissertation for Leadership PhD program	Dissertation	Summer 2013 Summer 2014
Reflection	Reflection paper linking knowledge base conceptually to practice	Fall 2014

Dissertation Topic

“The Talmud (Baba Batra 9a) says: ‘Greater than one, who does a mitzvah, is one who causes others to do a mitzvah.’ If you really want to be effective, wake others up to the problem, and mobilize their efforts.”¹⁸

This quote eloquently captures the leadership task that I face in leading the development of The Matzevah Foundation to fulfill its mission. I desire to lead Jews and

¹⁸ Rabbi Shruga Simmons, http://judaism.about.com/library/3_askrabbi_o/bl_simmons_charityzedakah.htm

Christians to embrace the mitzvah of caring for the Jewish cemeteries of Poland. The problem is not only mobilizing them to do the mitzvah but answering the questions of how do Jews and Christians work together in a Jewish cemetery restoration project.

So, the direction of my research is tentatively centered on addressing this problem: “When Jews and non-Jews (Christians) work together in a Jewish cemetery restoration project, what are the critical factors that enable them to work together that will produce a successful project?”

In order to develop this problem more clearly and answer this question, I will take EDRM 605 and EDRM 611 to study qualitative and quantitative research methods. I plan to conduct research in the area of cross-cultural cooperation among Jews and Christians in a Jewish cemetery restoration project. I would like to look at critical factors that enable them to work together successfully in a joint project. Based on my research, I will write my dissertation.

Roundtable Clearance

I would like to clear this competency by my LLG during the Summer 2015 Roundtable.

Selected Bibliography

- Bernard, H. R. (2000). *Social research methods: Qualitative and quantitative approaches*. Thousand Oaks, CA: Sage Publications.
- Benz, C. R., & Newman, I. (2008). *Mixed methods research: Exploring the interactive continuum*. Carbondale: Southern Illinois University Press.
- Boote, D. N., & Beile, P. (2005). Scholars before researchers: On the centrality of the dissertation literature review in research preparation. *Educational Researcher*, 34(6), 3-15.
- Booth, W. C., Colomb, G. G., & Williams, J. M. (2008). *The craft of research*. Chicago: University of Chicago Press.
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- Seidel, T., & Shavelson, R. J. (2007). Teaching effectiveness research in the past decade: The role of theory and research design in disentangling meta-analysis results. *Review of Educational Research*, 77(4), 454-499. doi: 10.3102/0034654307310317
- Vijver, F. J. R. v. d., & Leung, K. (1997). *Methods and data analysis for cross-cultural*

research. Thousand Oaks, CA: Sage Publications.

4c. Reporting and Implementing Research

Leadership adequately communicates research findings and implements the findings in the workplace.

Prior Education

- JOUR 502 – Semantics of Visual Communications (Texas A&M Commerce, 3 hours)
- JOUR 520 – Technical Photography Communication (Texas A&M Commerce, 4 hours)
- JOUR 597 – Special Topics (Texas A&M Commerce, 3 hours)
- CMMAR 320 – Writing for Publication (SWBTS, 2 hours)

Prior Experience and Ongoing Work

- I have written and been published professionally
- I developed research questions for the CEE Evaluation Report 2005
- I compiled and analyzed data from research producing charts and graphs
- I made recommendations from my findings
- I served as primary writer and editor of the CEE Evaluation Report 2005

Objective

I would like to become an effective academic writer and be able to develop ways to implement research into my work as the leader of The Matzevah Foundation. I would like to improve my academic writing skills by taking LEAD535 Principles of Academic Writing and LEAD625 Research Writing Seminar. , 4c: dissertation as a product you defend and submit for publication with your committee.

Proposal for Planned Experiences

Action/Experience	Documentation	Completion Date
Leadership PhD Dissertation	Dissertation	Spring 2015
Reflection	Reflection paper linking knowledge base conceptually to practice	Spring 2015

Roundtable Clearance

I would like to clear this competency by my LLG during the Summer 2015 Roundtable.

Selected Bibliography

- Bernard, H. R. (2000). *Social research methods: Qualitative and quantitative approaches*. Thousand Oaks, CA: Sage Publications.
- Benz, C. R., & Newman, I. (2008). *Mixed methods research: Exploring the interactive continuum*. Carbondale: Southern Illinois University Press.
- Boote, D. N., & Beile, P. (2005). Scholars before researchers: On the centrality of the dissertation literature review in research preparation. *Educational Researcher*, 34(6), 3-15.
- Booth, W. C., Colomb, G. G., & Williams, J. M. (2008). *The craft of research*. Chicago: University of Chicago Press.
- Dickmann, M. H., & Stanford-Blair, N. (2002). *Connecting leadership to the brain*. Thousand Oaks, CA: Corwin Press.
- Patten, M. L. (2004). *Understanding research methods: An overview of the essentials* (4th ed.). Glendale, CA: Pyczak Publishing.
- Seidel, T., & Shavelson, R. J. (2007). Teaching effectiveness research in the past decade: The role of theory and research design in disentangling meta-analysis results. *Review of Educational Research*, 77(4), 454-499. doi: 10.3102/0034654307310317
- Vijver, F. J. R. v. d., & Leung, K. (1997). *Methods and data analysis for cross-cultural research*. Thousand Oaks, CA: Sage Publications.

5. Understanding What it Means to be a Polish Jew

5a. The Shoah (Holocaust) and its Impact on Polish and Jewish History

Prior Education

I have no formal class-room or academic education in Polish or Polish Jewish history. I have however, read numerous books on the topic and participated in several seminars as a translator, translating for participant's material presented by Polish Jewish experts in the field of Polish-Jewish history and religious matters concerning practices associated with Jewish cemeteries.

Major Influential Books Read

1. *Shtetl*, by Eva Hoffman
2. *Am I A Murderer?: Testament of a Jewish Ghetto Policeman*, by Calel Perchodnik
3. *Auschwitz: The Nazis & The "Final Solution,"* by Laurence Rees
4. *Rising '44: The Battle for Warsaw*, by Norman Davies

Seminars

- Seminars on the religious significance of the Jewish cemetery, by Alex Schwarz

Prior Experience and Ongoing Work

- Worked with the Jewish Community of Warsaw, Poland for seven years in Jewish cemetery restoration projects

Objective

I would like to develop an academic and credible understanding of the Shoah and its impact on Polish and Jewish history. I plan to take LEAD756/789 Advanced Seminar and apply for a fellowship for the Auschwitz Jewish Center Fellowship to take place in the summer of 2013.

Proposal for Planned Experiences

Action/Experience	Documentation	Completion Date
LEAD 756/789 Adv Seminar: Auschwitz Jewish Center Fellowship in Holocaust studies, Jewish Studies, Polish-Jewish history	Course work will be evaluated by a Jewish course instructor	Summer 2013
Produce seminar materials on the Shoah and its impact on Jews of Polish descent	Written document	Fall 2013
Training materials for both Jewish and Christian volunteers participating in Jewish cemetery restoration projects	Written document	Fall 2013
Reflection	Reflection paper linking knowledge base conceptually to practice	Fall 2013

Roundtable Clearance

I would like to clear this competency by my LLG during the Summer 2014 Roundtable.

Selected Bibliography

Bankier, David. *The Jews are Coming Back : the Return of the Jews to Their Countries of Origin after WW II*. New York: Berghahn Books; Jerusalem: Yad Vashem, 2005. Excerpts.

Davies, Norman. *God's playground: a History of Poland in Two Volumes*, Oxford: Oxford University Press, 2005. Excerpts.

Davies, Norman. *Heart of Europe: The Past in Poland's Present*. Oxford: Oxford University Press, 2001. Chapter 1.

Gebert, Konstanty. "Foreword" in *Polish Heroes: Those Who Rescued Jews*, Krakow: Galicia Jewish Museum, 2006.

Michnik, Adam. "Poles and the Jews: How Deep the Guilt?" *New York Times*, 17 March 2001. Rpt. in *The Neighbors Respond: The Controversy over the Jedwabne Massacre in Poland* edited by Antony Polonsky and Joanna B. Michlic. Princeton, NJ: Princeton University Press, 2004.

Zimmerman, Joshua D. "Changing Perceptions in the Historiography of Polish-Jewish Relations during the Second World War" in *Contested Memories: Poles and Jews during the Holocaust and its Aftermath*.

5b. The Jewish Worldview (Proficient Level)

Prior Education

I have no academic training related to this topic; however, I have done a great deal of reading and research on this topic and I have a great deal of experience in working with Polish Jews and Holocaust survivors.

Prior Experience and Ongoing Work

- I have worked intuitively with the Polish Jewish community for seven years in Jewish cemetery restoration projects

Objective

Develop my understanding of what it means to be Jewish and how Jews view the world around them today. I would like to address the Jewish worldview through the Jewish concepts of social justice, (*Tzedakah*), the giving of loving-kindness (*Gemilut Chasadim*) and the healing of the earth (*Tikkun Olam*) as they relate to Micah 6:8. These three principles form a bridge for us to become Jewish through acting justly in remembering the Shoah (Holocaust), loving mercy as we restore Jewish cemeteries in Poland and walking humbly before Jews of Polish origins as we seek to reconcile Jews and Christians through this common mitzvah. I have been told by the man, who at one time was responsible for the 1,200 Jewish cemeteries in Poland that I have entered into one of the most difficult dialogues in the world. My objective therefore, is to continue to be a part of this dialogue and speak to it intelligently as a leader.

Proposal for Planned Experiences

Action/Experience	Documentation	Completion Date
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Write analysis of Jewish concepts of social justice and healing the earth in light of Micah 6:8	Written document	Spring 2013
Book reports on at least five books concerning Jewish worldview issues (see list below)**	Written book reports	Fall 2012 and Spring 2013
Article describing the unique situation of Jews of Polish descent	Written document	Spring 2013
Power Point Presentation based on learning from article	Power Point Presentation	Spring 2013
Evaluation of article by the Chief Rabbi of Poland, Michael Schudrich	Written document	Spring 2013
Reflection	Reflection paper linking knowledge base conceptually to practice	Spring 2013

**Reading list (the list may change):

1. *God after Auschwitz: Tradition and in Post-Holocaust Jewish Thought*, by Zachary Braiterman
2. *Living with God in the Twenty-First Century: Judaism's Approach to Bettering Mankind's Destiny*, by Rabbi Yosef Gabay
3. *What is a Jew?*, by Rabbi Morris N. Kertzer; Revised by Rabbi Lawrence A. Hoffman
4. *Jesus: The Jewish Theologian*, by Brad H. Young

Roundtable Clearance

I would like to clear this competency by my LLG during the Summer 2013 Roundtable.

Selected Bibliography

Eisenberg, Ronald L. (2004). *The JPS Guide to Jewish Traditions*. PA: Jewish Publication Society.

Telushkin, Joseph. (1991). *Jewish Literacy: The Most Important Things to Know About the Jewish Religion, Its People and Its History*. NY: William Morrow and Co.

Wigoder, Geoffrey, Ed. (1992). *The New Standard Jewish Encyclopedia*. NY: Facts on File.

Part III: The Credit Checklist/Course Plan

Leadership Course List

Semester	Instructor	Course Title	Credits	Competency
Summer 2011	Staff	LEAD 630 Leadership Seminar	2	All
Fall 2011	Baumgartner	LEAD 635 Leadership and Learning Plan – LLP	4	All
Spring 2012	Baumgartner	LEAD 638 Issues in Leadership Theory	2	3c
Spring 2012	Staff	EDRM 505 Research Meth Stat Ed Psych I	0	4a, 4b, 4c
Summer 2012	Staff	EDRM 611 Research Meth Stat Ed Psych II	3	4a, 4b, 4c
Summer 2012	Freed	LEAD 600 Annual Conference	0	All
Summer 2012	Tritter and Baumgartner (AU Teacher of reference)	LEAD 756/789 Adv Seminar Fellowships at Auschwitz for the Study of Professional Ethics (FASPE)	1	1b
Fall 2012	De Oliveira	LEAD 535 Principles of Academic Writing	2	All
Fall 2012	Staff	LEAD 636 Issues in Leadership Foundations	2	1a
Fall 2012	Covrig	LEAD 645 Ethical Leadership	2	1b
Spring 2013	Baumgartner	LEAD 756 Adv Studies: Mentoring/Rabbinical Leadership Pattern	1	2b
Spring 2013	Gonzalez	LEAD 637 Issues in Research	2	4a
Spring 2013	De Oliveira	LEAD 625 Research Writing Seminar	2	All
Spring 2013	Baumgartner	LEAD 756 Adv Studies: Adult Education/Project Based Learning	1	1c
Summer 2013	Freed	LEAD 600 Annual Conference	0	All
Summer 2013	Baumgartner	LEAD 789 Adv Seminar: AJC Fellowship in Holocaust and Polish-Jewish history	1	5a

Fall 2013	Baumgartner	LEAD 756 Adv Studies: Social Responsibility	1	2c, 5a, 5b
Fall 2013	Staff	EDRM 605 Qualitative Research Methods	3	4b, 4c
Fall 2013	Baumgartner	LEAD 756 Adv Studies: Resource Management	1	3a
Fall 2013	Baumgartner	LEAD 756 Adv Studies: Change in Organizations	1	3d
Spring 2014	Baumgartner	LEAD 756 Adv Studies: Evaluation and Assessment	1	3e
Spring 2014	Gonzalez	LEAD 880 Dissertation Proposal Development	2	4b, 4c
Spring 2014	Baumgartner	LEAD 889 Dissertation	2	4b, 4c
Summer 2014	Freed	LEAD 600 Annual Conference	0	All
Fall 2014	Baumgartner	LEAD 889 Dissertation	6	4b, 4c
Spring 2015	Baumgartner	LEAD 889 Dissertation	6	4b, 4c
Summer 2015	Freed	LEAD 600 Annual Conference	0	All
		Total Andrews Course Credits	48	
		Transfer Credits SWBTS	42	
		TOTAL	90	

Part IV: Roundtable Competency Approval

Roundtable Competency Approval Plan

Leadership Competency	Completion Date
1a. Philosophical foundations	Summer 2013
1b. Ethics, values, and spirituality (Distinguished Level)	Summer 2013
1c. Learning and human development (Proficient Level)	Summer 2014
2a. Effective communication	Summer 2012
2b. Mentor/coach	Summer 2013
2c. Social responsibility (Proficient Level)	Summer 2014
3a. Resource development; human and financial	Summer 2014
3b. Legal and policy issues	Summer 2012
3c. Organizational behavior, development, and culture	Summer 2012
3d. Implementing change	Summer 2014
3e. Evaluation and assessment	Summer 2015
4a. Reading and evaluating research	Summer 2013
4b. Conducting research	Summer 2015
4c. Reporting and implementing research	Summer 2015
5a. The Shoah (Holocaust) and its Impact on Polish and Jewish History	Summer 2014
5b. The Jewish Worldview (Proficient Level)	Summer 2013