

“What Box?!” Next-Gen Christian Leadership. Session #1 Instructional-Exemplary

Dr. Mark Eckel, President, The Comenius Institute, Professor of Leadership & Education

Leaders are teachers. Why we teach: mapping the course for our constituents. What we teach: fixing the trajectory for our institutions. How we teach: setting the orbit for our communities.

Trajectory “What?” & “How?” (1) What are the most important tools that you teach for the life of your learners, for lifelong learning? (2) How do you teach the difference between being *right* and being *true*?

Orbit “What?” & “How?” (1) What is your organization known for, what are you known for, and what difference does either make? (2) How are the words imitating, mimicking, discipling, mentoring, or ministering important in your position?

Map-the-Course “What?” & “How?” (1) What asset based community development (ABCD) have you practiced in your position? (2) How much time do you spend reading, pondering, listening, planning, or building for the future?

WHY-WHAT WE LEAD-TEACH: **ownership**. Biblical instruction for #nextgen (Pss 71:14-18; 78:1-8)

1. Content-centered. **Capital “T” Truth *does exist and can be known***; therefore people are responsible to the laws of God’s Word and His world (Deut 4:5-9; 30:11-16). Communication is based on the principle that all Truth originates from God (Is 28:23-29), all truth is inclusive within His Truth (heaven and earth are His, Josh 2:11; 2 Kings 19:15; 2 Chr 2:12), and all truth is God’s Truth (Ps 119:152, 160).
2. Teacher-directed. **The leader-teacher is God’s authority in their sphere of influence** (Prov 23:12; Eph 4:11-12; 1 Thess 5:12, 13; Heb 13:17). Leader-teachers bear the responsibility of clear commitment to and communication of “true Truth” (2 Tim 2:14-4:5; Titus 1:9).
3. Student-discovered. **Students are accountable for the privilege of teaching-learning** (Prov 13:13, 16, 18; 20:15; etc.; Gal 6:6). If this is God’s world, He made it, and it is important to Him, it should be important to us (1 Chr 29:11; Neh 9:6; Ps 33:6-11; 50:9-12; 89:11). As creatures responsible to The Creator, students have been given responsibilities to rule the creation, including one’s studies (Gen 1:28; 2:5, 15, 19-20; Ps 8:5-8).
4. Life-related. **God’s common grace creates common truth for the common good for common lives** of all people (Gen 39:5; Ps 145:9, 15-16; Matt 5:44-45; Lk 6:35-36; Jn 1:9; Acts 14:16-17). God’s law addresses all of life for everyone (Deut 30:11-15; 1 Tim 1:8-11). We are responsible to develop biblical, wisdom thinking skills (Prov 2:1-6; Col 2:8; Heb 5:11-14). Wisdom is how we better understand the world (Proverbs 8:12-36).
5. Service-enacted. **There is a standard of goodness** (Titus 1:8), to be modeled (2:7), and practiced (2:14; 3:1, 8, 14)—something of praiseworthy quality or measured with excellent results. Leading-teaching must link sound doctrine to doing what is good (2:1, 3).

HOW WE LEAD-TEACH Focused on:

1. Institutional Commitment: **guiding principles**, vision & mission: who we are says what we do
2. Intellectual Character: scholarly rigor—**knowledge transforms** leader then the follower
3. Instructional Clarity: methodological variety for **creative communication**
4. Integrational Content: **interdisciplinarity** thinking through a biblical mindset
5. Intentional Conduct: planning of **organizational objectives** in every communication

Six-Word Memoir: Guidance from the Past for Leadership Future

“Memoir” Definition: story based on personal memory

Devise a six-word memoir of either (1) your own personal experience, it’s application to the present OR (2) what you would like to be able to say about your leadership in the future.

Examples:

“For Sale: Baby Shoes, never worn” (Ernest Hemingway, attributed)

Meaning?

“Backstage is as drama-filled as on.” (Mimagirl)

Meaning?

“I’ve already turned into my mother.” (Elizabeth Grace)

Meaning?

“Almost a victim of my family” (Chuck Sangster)

Meaning?

“Rope climbing failure, microphone lectern success” (Mark Eckel)

How would you describe the six-word memoir? List the characteristics of a powerful memoir:

Write a six-word memoir for

The organization you serve

Your leadership team

Yourself

“What Box?!” Next-Gen Christian Leadership. Session #2 Cultural-Participatory

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Leaders interpret cultures. Translators explain distinctives, decisions, dominant themes, discussions, and directions in every leadership enterprise. Next-Gen Christian leaders are cultural exegetes.

Three Imperatives for Your Cultural Participatory Leadership

1. How do you lead, what do you lead with in any **discussion**?
2. What are **three dominant characteristics** of your culture?
3. **What bridges** do you have to cross in order for others to hear you?

Most important thing to know about your culture:

1. **Learn languages.** Everyone has one. World languages and “love languages” enlarge us.
2. **Be neighborly.** Walk-the-halls leader. Reception of others depends on how we reach out.
3. **Ask questions.** No one can be wrong asking a question. Build bridges not walls.
4. **Check biases.** We all have mindsets. Broadmindedness in discussion suggests we do not know it all.
5. **Find common ground.** Nothing circumvents disagreement like agreement. Find some with all.

A Christian view of cultural exegesis may contain the following commitments:

1. ***no dichotomy exists between secular and sacred—the whole world and all of life belong to The Creator (1 Chr 29:10-16; Psalm 24:1; 50:9-12; 89:11);***
2. ***common grace—truth to be found within creation—can be accessed because The Personal Eternal Triune Creator was pleased to leave it there, intending delight and wonder for the discoverer (Job 26; 28:1-11; Prov 25:2);***
3. ***ways of knowing premised upon “the fear of The Lord” (Prov 1:7; 9:10), are given to human image bearers (Gen 1:26; Ps 8);***
4. ***the Christian Scriptures are the central organizing core (2 Tim 1:14; 2:15; 3:14-17) which both begin the process of evaluation, interpreting theories and data, while giving purpose to the process of education;***
5. ***the Christian leader (2 Chr 17:7-9; Prov 2:1-6; 2 Cor 10:3-5) bears responsibility to develop a Christian theological-philosophical grid, Christian thought process in the pursuit of true Truth.***

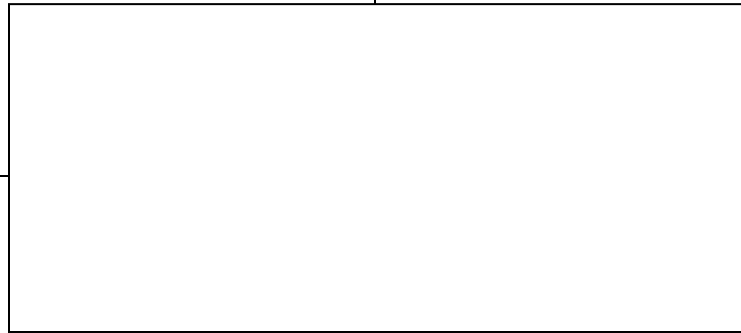
5-fold participatory responsibility, my duty, my craft, as a Christian leader:

1. ***I submit to the Lordship of Christ in all things (integrity, scholarship, admin shepherding)***
2. ***I articulate in written and verbal form the theological-philosophical assumptions that form the premise for my work as a Christian leader.***
3. ***I practice faith-learning integration within my discipline, believing the wedding of belief with academic excellence to be inseparable. I master my area of content specialization while seeking collaborative interdisciplinary approaches, demonstrating the coherence of God’s world.***
4. ***I continue to mature in Christ through personal Bible study, prayer, fellowship with a local church family, read in and out of my content areas, participate in opportunities to grow within my vocation, and enjoy the life given me by God.***
5. ***I live my beliefs through loving service to those inside and outside of The Faith with robust research, rigorous rhetoric, generous spirit, relational grace, bold conviction, & personal care.***

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“What Box?!” Next-Gen Christian Leadership. Session #3 Nimble-Anticipatory

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Leaders set the future. Pioneers generate plans to discover uncharted territory, creating new paths, while adjusting to ever-changing horizons. Next-Gen Christian leaders are trailblazers.

Anticipatory Leadership Definition: Seeing what is around the next corner; the future through people.

QUESTIONS for Anticipatory Leaders:

1. Do You Care for Your People?
2. Do You Allow Your People Room?
3. Do You Encourage Focus?
4. Do You Enjoy Life?
5. Do You Forget Yesterday?

Nimble leadership Definition: anticipating impending change

QUESTIONS for Nimble Leaders:

1. Who did Moses disciple? Who did Joshua disciple? What happened after each man died?
2. Why should we be concerned for the future?
3. What is the end result, the consequence to whatever decision folks come to?
4. What will we give up and what will we get from our decisions?

Biblical Principles of Nimble-Anticipatory Leaders: build a Spirit-directed model, Acts 13.1-3, 16.6-10

1. face-to-face interaction during the mentorship process (Acts 18:1-11; Rom 15:22-24),
2. an available company of visiting leader-teachers (Acts 19:21-22; Titus 3:12-14),
3. a collaborative, interdependent cohort of learners (Rom 16:1-16; Col 4:10-17),
4. with epistolary (distance) communication to enhance further learning (1 Co 16:21; Gal 6:11),
5. providing exhortation-encouragement educational feedback (2 Co 13:1-14; 1 Thess 1:2-10),
6. using the cultural tools available for travel and teaching (Acts 18:18-23; 19:8-10),
7. contextualizing teaching-learning for an audience (Acts 16:1-5; 1 Cor 9:19-23),
8. curricula passed on, a standard of knowledge (1 Co 11:2; 2 Thess 2:15; 3:6),
9. innovative, creative, interrelational learning (Acts 14:8-18; 15:22-35; 1 Cor 3:1-9),
10. all within a climate of discovery scholarship (Acts 17:11; 18:24-28).

*Legacy is not what but who I leave behind. The biblical model of imitation (1 Co 11:1, 2 Thess 3:7, 9). **Imitating positive role models has ancient roots** with philosophers, rabbis, and teachers. But Scripture points to more: Timothy the modeler becomes the model for others (1 Co 4:17). Paul was not asking the Corinthians to practice anything different from what was done elsewhere “everywhere in every church” (1 Co 7:17; 11:16; 14:33, 36). The Corinthians were to become what the Thessalonians had become already—**the developmental model which was now the model for others: imitation**. The imitators were imitated, leaving an example for others to follow (1 Th 1:6). The Greek for “example” is “type,” a mark that left a blow, a design stamped on a coin, leaving a pattern—something to be copied and followed (Ti 2:7; 1 Pe 5:3). To model **we must “give ourselves” to others** (1 Th 2:8). Scripture is clear about sanctification—it is more difficult to “take affect” unless a discipleship lifestyle accompanies the teaching (Gal 4:12; Phil 3:17). There are other words which further elucidate the model of modeling. **“Walk the line”** (Rom 4:12; Acts 21:24; Gal 5:25), **“follow in his footsteps or tracks”** (2 Co 12:18; 1 Pe 2:21), and **“devotion”** (1 Tim 5:10, 24) are metaphors which authenticate (Mk 16:20) the talk with the walk. We live our lives as **mentor-disciplers because people “read” us** (2 Cor 3:2).*

Nimble-Anticipatory Leadership Exercise

In One of My Classes:

PROSPECTIVE SOCIAL LEADERSHIP QUERY: What present issue will my fellows or colleagues in the future identify later saying to me, ‘Why didn’t you address _____?’

ANTICIPATORY LEADERSHIP: Justice concerns will intersect noting possible failures in any given leadership context based on Douglass’ *Narrative*. Substantive reference to the book will be expected while the student thinks Christianly about Douglass’ ideas. Practice of anticipatory leadership will include a 750 word minimum, 10 parenthetical book-reference paper. The student will be looking for universal, transcendent, humanly practical concerns.

For nimble-anticipatory leaders:

1. What present issue will become a future problem?
2. How do you identify it to others now?
3. What evidence will you give to prove what you see?
4. Who are the individuals or groups who will help or hinder?
5. Other questions to ask:

NOTES: “What Box?!” Next-Gen Christian Leadership